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ABSTRACT

of the dissertation for the degree of Doctor of Philology

**FREETHINKING IN ARABIC-LANGUAGE CLASSICAL
ORIENTAL LITERATURE AND THE SHUUBIYYA
MOVEMENT**

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GENERAL CHARACTERISTIC OF THE WORK

Actuality of the topic and the degree of the development. Along with the Arabs, representatives of other nations were closely involved in the development of classical Arabic literature. Even before Islam, the work of Abyssinian origin poets was an important branch of jahiliyyah poetry. As the formation of Islam as a religion was accompanied by futuhat and the conquest of other territories, this resulted not only in the spread of the religion over large areas, but also in the influx of representatives of other nations to the centers of Islamic science and culture.

Most of the representatives of Ajam peoples in the Arab world were mawalis who accepted Islam and escaped captivity. The mawalis, the founders of the Shuubiyya movement, were considered not just foreigners, but an important force in the struggle against Arab fanaticism. If in pre-Islamic poetry the saalik poets opposed the tribal laws of the Arabs, the “others” of the Islamic period initially spoke of the idea of equality for all muslims. Equality of all muslims was one of the basic principles of Islam and is reflected in the Quran. However, it does not take long for their claims to expand and acquire anti-Arab and anti-Islamic features. The reason for emergence of this movement was the injustice prevailing in the society, the Arab hegemony. Thus, Arab fanaticism brought to the literature a rebellious mood of non-Arabs against Arab domination and sometimes against Islam.

It should be noted that from time to time the shuubis distanced from the idea of equality of all muslims, boasted of their past cultures, and insulted the desert life of the Arabs. These motives were the main direction of shuubi literature. The anti-Arab mood does not last long, is painted with anti-Islamic colors. At the same time, it should be noted that in the 8th-10th centuries, which is considered the golden age of Arabic literature, the motives of zindiq, Manichaeism and the ideas of dualism, which often manifested themselves in poetry, also played a key role in the work of shuubi poets. The presented dissertation is also important in terms of studying the reflection of heterodox ideas in the literature.

In a society dominated by religion, freethinking was often of religious importance. The shuubi poets benefited from the ideology of the

Shias, the main opposition force against the Umayyad and Abbasid dynasties. For this reason, the study of Shiahism in relation to Shuubism reflects the sectarianism nature of freethinking in the literature.

Thus, the ruling dynasty's policy of Arab fanaticism sometimes leads to indifference to Islamic rites and doctrines, and sometimes to heterodox thinking. In the literature of the Abbasid period, Zandaqa and Manichaeism primarily reflect the thinking of non-Arabs, and motives tending to Shiahism also play an important role in the work of Ajam poets. Thus, throughout the history of Arabic literature, there forms examples that reflect a rebellious ideology and freethinking. The foreigners and their Shuubism movement are the heralds of freethinking in the Arab caliphate and in Arabic literature.

In the Arab-Islamic environment, where different cultures met, when the ideas of Shuubism becoming more widespread, the intellectual and cultural life came to life, causing a great deal of controversy among people of different literary and social positions. We think that the study of such controversial issues, which are also reflected in the literature, is one of the most important issues. This is also important in terms of tracking the literary processes taking place in modern multicultural societies.

The Shuubism movement was one of the issues of interest in Azerbaijani literary criticism. An example of this, we can show a short note by Mahammadali Tarbiyat in his work "Danismandani-Azerbaijan"¹. After that, Professor M.Mahmudov in his work "Azerbaijani writers and poets written in Arabic" dedicated a separate part to the shuubism. While studying the life and work of mawla poets from Azerbaijan, M.Mahmudov touched upon the Shuubiyya movement and gave information about its prominent representative Ismail ibn Yassar.² Then, academician G. Bakhshaliyeva translated the parts of Abul-Faraj al-Isfahani's "Kitab al-Agani" about the mawla poets from Azerbaijan - Musa Shahavat, Abul-Abbas al-Ama and Ismail ibn Yassar,

¹Tərbiyə, M. Danişməndani-Azərbaycan. Bakı: Azərneşr, 1987. 462 s

²Mahmudov, M. Ərəbcə yazmış azərbaycanlı ədəb və şairlər. Bakı: Elm, 1983. 205 s. s.173

here she investigated Ismail ibn Yassari as a shuubi poet.³ It should also be noted that both of the above-mentioned research works are of great importance from the point of view of the study of the Shuubism movement in relation to Azerbaijan. Professor I.Hamidov in his book “Ибн Кутайба Динавари” explained the issues related to shuubism in the literary activities of Ibn Qutayba, showed the essence of shuubism in his works.⁴

From the authors of Western Europe relating to the subject of the research work, we can note H.A.R.Gibb’s “Social Significance of the Shuubiyya”⁵, I.Goldziher’s “Shuubiyya”⁶, S.Sarvan’s “Cultural Polemics in the Early Islamic World: Shuubiyya controversy”⁷, A.Taheri’s “Zandaqa in the Early Abbasid period”⁸ and other works.

From the medieval Arabic sources, Abu Osman al-Jahiz’s البيان والتبيين (al-Bayan va at-Tabyin)⁹ and Ibn Abd al-Rabbihi’s العقد الفريد (al-Iqd al-Farid)¹⁰, as well as among Arabic authors in Ahmad Farajullah’s work في الزندقة والشعوبية (Fi az-zandaqa va ash-shuubiyya) - “On Zandaqa and Shuubism”¹¹, Shaugi Dayf’s work تاريخ الأدب العربي (Tariq al-adab al-Arabiyya) – “History of Arabic Literature”¹², Ahmad Amin’s work

³Бахшалиева, Г. Книга песен Абу-л-Фараджа ал-Исфахани и классическая азербайджанская литература. Баку: Элм,1998. 240 с.

⁴Гамидов, И. Ибн Кутайба Динавари. Баку: Элм, 1997. 144 с. с. 53

⁵Gibb, H.A.R. Social Significance of the Shuubiya // Studies on the Civilization of Islam, Princeton University Press, 2014, pp.62-73

⁶<https://www.scribd.com/doc/94082191/Goldziher-Muslim-Studies-1>

⁷Scott, S. Cultural Polemics in the Early Islamic World: Shu’ubiyya controversy // Journal For The Study Of Peace and Conflict, The Wisconsin Institute For Peace And Conflict Studies, 2007-2008, pp. 42-52

⁸Taheri-Iraqi, A. Zandaqa in the Early Abbasid Period With Special Reference to the Poetry // Thesis of Degree of Doctor of Philosophy, University of Edingurgh, 1982, pp.322

⁹البيان والتبيين لابن عثمان الجاحظ، القاهرة، مكتبة الخانجي، المجلد الثاني، 1375 هـ، ص 366
البيان والتبيين لابن عثمان الجاحظ، القاهرة، مكتبة الخانجي، المجلد الثالث، 1998 م، ص 379

¹⁰أحمد بن محمد بن عبد ربه الأندلسي، العقد الفريد، الجزء الثالث، دار الكتب العلمية، بيروت، لبنان، 1983 م، ص 376

¹¹http://www.aldhiaa.com/arabic/books/alaqaeed/adiaan_va_ferag/fi_alzandage/fi_alzandage.p

¹²شوقي ضيف، تاريخ الأدب العربي، العصر الجاهلي، القاهرة، دار المعارف، 1119 هـ، ص 434

شوقي ضيف، تاريخ الأدب العربي، العصر الإسلامي، القاهرة، دار المعارف، 1119 هـ، ص 491

شوقي ضيف، تاريخ الأدب العربي، العصر العباسي الأول، القاهرة، دار المعارف، 1119 هـ، ص 576

شوقي ضيف، تاريخ الأدب العربي، العصر العباسي الثاني، القاهرة، دار المعارف، 1119 هـ، ص 658

ضحى الإسلام (Duha al-Islam) - Dawn of Islam”¹³ provides information about the main provisions of shuubism being as a current of ideas. In addition, medieval sources¹⁴ studied on the life and work of individual shuubi poets give a full picture on this movement.

One of the numerous research works published in Turkey on shuubism is M. Kilichli’s work “Arap edebiyatında şüubiyye”¹⁵. The work pays special attention to the features of shuubism at different historical stages, the policy of the Arab caliphs that provoked the protests of the Ajam peoples, and studies the shuubi motives in the works of many Arabic-speaking poets, starting with Ismail ibn Yassar. In addition, in the research work of Y.Chakmak “Emeviler döneminde şüubiyyenin toplumsal muhalefetteki rolü”¹⁶ it is clearly seen how active the shuubis were in socio-political life.

Although no separate research work has been devoted to shuubism in Russian Arabic studies, the issue of “others” has been touched upon in the context of the history of Arabic literature, and considerations relating to mawalism and shuubism have been shown.¹⁷

The goal and objectives of the research. The main purpose of the research is to study the reflection of the motives of freethinking in the Arabic literature in the pre-Islamic and early Islamic period in the Shuubism movement. To achieve this goal, the following scientific provisions have become the task of research:

–To study the relation of the “Shuubism” movement as a socio-political and cultural-literary phenomenon with the concept of “other – foreigner”;

–To study the poetry of saalik poets as the literature of “others” in pre-Islamic Arab society as the first stage of the freethinking in the Shuubism movement;

¹³ أحمد أمين، ضحى الإسلام، مؤسسة هنداوي للتعليم والثقافة، القاهرة، 2012، 968 ص

¹⁴ محمد بن سلام الجمحي، طبقات الشعراء، دار إحياء العلوم، بيروت، لبنان

¹⁵ Kılıçlı M. Arap edebiyatında şüubiye. – İstanbul: İşaret Yayınları, 1992

¹⁶ Çakmak Y. Emeviler döneminde şüubiyyenin toplumsal muhalefetteki rolü // 98 Tunceli Üniversitesi: Sosyal Bilimler Dergisi, 2013. c 1, sayı 2, s. 1-27

¹⁷ Крачковский, И. Ю. Аш-Шанфара. Песнь пустыни / Избр соч. / Москва-Ленинград: т. 2. 1956. 702 с. / Фильштинский, И.М. История арабской литературы. – Москва: Наука, 1985. 524 с.

–To investigate the importance of the poetry of Christian and Jewish poets who opposed this religion during the establishment of Islam in terms of conveying the features of freethinking;

–To have a look at the wide ethnic boundaries of “shuubism” as a phenomenon, covering Abyssinian, Jewish, Greek, Turkish, Persian and other peoples;

–To study the main reason for the tendency of shuubi poets to Manichaeism, not in the fact that all of them are of Persian origin, but in the fact that Manichaeism as a current of thought opposes the ruling classes and promotes social equality, as;

–To research with examples as a literary fact that the main reason for the tendency of shuubi poets to Manichaeism is not that all of them are of Persian origin, but that Manichaeism as a current of thought opposes the ruling classes and promotes social equality;

–To study how attractive Shiahism is for shuubi poets as an opposition sect to the ruling ideology.

Research methods. General scientific methods form the theoretical and methodological basis of the dissertation:

–To collect and systematize facts and materials;

–Systematic analysis and interpretation;

–Comparative analysis;

–Complex approach to the problem, historical principle;

–Achieving scientific results by making generalizations.

Main provisions put forward for defense:

–Even in the pre-Islamic period, the work of minorities known as “others”, “foreigners” living in Arabian Peninsula, as well as saalik poets, are the first examples of the “shuubism” movement created in Arabic literature;

–Freethinking has been reflected in the works of Kab ibn Ashraf, whom Jewish poets, especially Jews, called “martyr poet” in the early Islamic period;

–During the Umayyad period, Arab fanaticism led to the formation of “shuubi” poetry;

–Shuubism and Zandaqa are widely reflected in the literature as a characteristic of the Abbasid society;

–During the Abbasid period, shuubism was closely connected with the movement of renewal in literature, the freethinking of Bashar ibn Burd, Abu Nuwas and other poets.

–Manichaeism was one of the main directions of the Abbasid period shuubi literature.

–Presenting of the idea of equality of peoples in the works expressing attitude to shuubism in the 9th-10th centuries.

–Shia ideology is reflected in the literature as an expression of freethinking and the strongest opposition ideology against the Abbasid.

–Freethinking is directed not only against the ruling class, but also against the classical literary traditions;

–Arab fanatics, in turn, wrote works that reflected the resistance to the shuubis;

Scientific novelty of the research. In the dissertation work, which cites rich sources and research, freethinking in Arabic literature is studied for the first time at the ethnic level as a current of thought of “others”. This approach allows us to trace the roots of shuubism in the age of jahiliyyah and early Islam.

In the dissertation work, freethinking is studied in close connection with political persecution, and special attention is paid to the terror and inquisition that poets incurring who opposed Islam.

In addition, for the first time in Azerbaijani Arabic studies, shuubism is studied in connection with Shiahism and Manichaeism.

The dissertation examines the freethinking in the work of “others” in a period of about five centuries of Arabic literature.

Here, for the first time, along with shuubism, the anti-shuubism movement and the work of its prominent representatives are studied.

For the first time, the dissertation examines the peculiarities of the Shuubism movement directing against to the Arab literary tradition.

Theoretical and practical significance of the research. The research takes a different approach to the history of shuubism literature and expands its boundaries, it can be considered a useful source who study the life and work of saalik poets, freethinking among the foreigners in the early Islamic period, Manichaeism and Zandaqa in Arabic literature, the literature of non-Arab peoples within Islam, the history of religious-political hegemony and freethinking in Arabic literature. The

research work can be used as a textbook in the teaching of relevant sections of Arabic literature in universities and as a special course in the field of Arabic literature.

Approbation and applying of the research. The main theoretical provisions of the research, the main scientific innovations are reflected in the collections recommended by the Supreme Attestation Commission under the President of the Republic of Azerbaijan, as well as in various scientific articles published by the author in relevant scientific publications abroad, abstracts of reports at a number of international and national conferences.

Name of the organization where the dissertation work is performed. The dissertation work was carried out at the National Museum of Azerbaijani Literature named after Nizami Ganjavi, Azerbaijan National Academy of Sciences.

Total volume of the dissertation with characters, indicating the volume of the structural sections of the dissertation separately. Title page – 392 characters; Table of contents – 681 characters; Introduction – 10456 characters; Chapter I – 81598 characters; Chapter II – 53314 characters, Chapter III – 77467 characters; Conclusion – 6552 characters; Bibliography – 14631 characters. Total volume: 245091 characters.

THE MAIN CONTENT OF THE RESEARCH

In the **“Introduction”** part of the dissertation the relevance of the topic is substantiated, the object and subject of the research, the history of research of the topic, the goals and objectives of the research, methodology, theoretical and practical significance, scientific novelty of the work, provisions for defense are determined, information about the approbation and the structure of the dissertation is given.

The first subchapter of **the Chapter I** of the dissertation, entitled **““Others” and “freethinking” in jahiliyyah and early Islamic society”**, is called **““Others” and “freethinking” in pre-Islamic Arab society: saalik poets”**. This subchapter provides detailed information on the pre-Islamic socio-political, ethnic situation and lifestyle of the Arab society. The motives of freethinking manifesting

themselves in pre-Islamic Arab society are studied on the basis of the work of poets. Here, saalik poem is studied as a separate literary process that differs from other poetic examples of the period of jahiliyyah. Along with medieval Arabic sources, relevant scientific works of Azerbaijani, Russian and European scientists are widely involved in the research process.

The hardships of the desert condition did not make life on the peninsula attractive to neighboring nations. In Central Arabia, in particular, there were very few representatives of other nations. However, it is known that Persians, Greeks and Jews live in Yemen and in the northern part of the peninsula. All this indicates that the ethnic landscape of the Arabian Peninsula is not homogeneous. Even if its few, there were “others” on the peninsula - Greeks, Persians, Turks. Among these, we should mention the black-skinned Abyssinians. An important branch of jahiliyyah poetry constitutes the work of poets who are called “Arab crows” أغربة العرب (agribat al-arab). They were called “crows” because they were black. In Arabic sources, poets such as Shanfara, Taabbata Sharran, Suleyk ibn Salaka, Antara ibn Shaddad are considered “black crows” of the jahiliyyah period. It’s shown in the dictionaries that the crow with its black color is sometimes used as a symbolic expression of a number of black meanings, about this concrete examples are given in this subchapter.

According to Arab tribal custom, a person’s status in a tribe was determined by his maternal line. If a man’s mother was a maid, he was considered a slave too. Fathers usually treated their children from maids as slaves and did not admit them as their own children. All the sa’alik poets whose biographies and works were examined in the dissertation were the children of such black-skinned Abyssinian maids. For this reason, the dissertation provides information about these maids themselves, and gives examples of poetic examples of the humiliation of a slave woman and the shame of being a child of a slave woman:

قال الشاعر:
أنا ابن اسماء اعمامي لها وابي
اترامى بنو الاموان بالعار¹⁸

¹⁸ ابن منظور، لسان العرب بالمجلد الرابع عشر، دار صادر، ص 44

The poet said:

*I am Asma's son, and so are (children of free women)
my uncles and father*

Let the children of slaves be ashamed and stay away from us.

Another issue related to the Arab crows is that these poets are called *صعلوك* (suluk) (in plural *صعاليك*). In explanatory dictionaries, the meaning of the word *صعلوك* "suluk" is given as "a poor man without wealth" - *الفقير الذي لا مال له* (al-faqir al-lazi la mala lahu)¹⁹. Ibn Manzur says: *صعاليك العرب* - saalik Arabs are those who are expelled from the tribe²⁰.

In Arabic poetry, not every poet expelled from the tribe represents "others". For this reason, the work of the Arabic origin sa'aliks is far from the research area of the dissertation. Saalik poets in our study, such as Shanfara, Taabbata Sharran, and Sulayk ibn Salaka, are those who escaped from slavery and took refuge in the desert, somehow, seeking of freedom in nature. Saalik poetry, which is an important literary process in the history of Arabic literature, is important in terms of expressing the inner feelings and emotions of a person who escaped from slavery, and glorifying his desire for freedom.

In the mentioned subchapter of the dissertation the motives of freethinking in the work of the above-mentioned poets are widely studied, about being considered them as "others" of pre-Islamic Arab society is widely informed, the main motives belonging to their work are investigated, similar and different features are compared. For example, if the individuality is strong in the works of Shanfara and Taabbata Sharran, in the work of Sulayk ibn Salaka the collective considerations belonging to the sa'alik poets prevail. That is, he sees himself as a member of a community, a brotherhood, and thinks about the characteristics of the group of unfortunate persons to whom he belongs. It is noted that the motives of saalik poetry, such as heroism and skill, are already becoming one of the important directions of classical Arabic poetry, along with poetry. In later times, especially in

يوسف خليل، الشعراء الصعاليك في العصر الجاهلي، دار المعارف، القاهرة، 1978، ص21

ابن منظور، لسان العربالمجلد العاشر، دار صادر،، 456ص²⁰

the works of poets of the early Islamic period and those from foreign sects, the call to jihad was reflected. This indicates that the literature of the Islamic period benefited from its earlier literary heritage.

The following results are obtained from this subchapter:

- In the pre-Islamic period, there were also semi-nomadic tribes on the Arabian Peninsula, which led mainly a nomadic lifestyle;

- The ethnic landscape in the Arabian Peninsula was not homogeneous, although small numbers of “others” - Greeks, Persians, Turks, black Abyssinians inhabited here;

- The work of Sabit ibn Aus al-Shanfara, Taabata Sharra, Suleik ibn Salaka, whose names are mentioned in the sources and whose mothers are of Abyssinian origin and are called “black crows”, give a full picture of saalik poets. Thus, examining the work of these poets, we conclude that although their styles of expression are different, the common features of their poetry are protest against slavery, escaping from the humiliation of tribal lords and taking refuge in the desert, nature and motives such as heroism, challenge to death later turned to the important direction of in classical Arabic poetry.

The second subchapter of the **Chapter I** is called “**“Others” and “freethinking” at the period of formation of Islam**”. The others and free expression of ideas has been evident since the first days of Islam. At that time, the difference between an Arab and Ajam was very clear. The Arabs, who had a high status in society, ridiculed the Ajam peoples, especially their way of speaking. The politicization of the meanings of “Arab and Ajam” is common in medieval Arabic sources. For example, it is said, “Ajam is a person who has a foreign dialect (عُجْمَةٌ) – ucma in his speech”²¹. The dissertation cites nuances related to this topic in al-Jawhari’s “Sihah” and Ibn Manzur’s “Lisan al-arab” lexicographical dictionaries, as well as in Jahiz’s work “Al-Bayan and al-Tabyin”, the parts dealing with the shortcomings in the pronunciation of the Ajam peoples are given as examples.

It is known that after the migration, there were some forces in the society of Medina that opposed the Prophet Muhammad. We can show them representatives of other religions as an example. For example, the Jews opposed this religion, which put an end to inter-

²¹محمد بن سلام الجمحي ، طبقات الشعراء ، دار إحياء العلوم، بيروت، لبنان، ص104

tribal unrest and achieved the unity of the Muslim community. In the poetry of Jewish poets Kab ibn al-Ashraf, Jabal ibn Jawal as-Salabi, and Sammak al-Judah negative views of Islam and its prophet are expressed. In addition, the Christian monk Abu Amir joined the polytheists of Mecca and opposed Islam. Unfortunately, the poems written by Kab ibn al-Ashraf against Islam and its prominent personalities have not survived up to now. In a small example in Ibn Sallam al-Jumahi's book, we see that the poet reflects the Jewish way of life:

لنا بئر رواء جمّة من يردّها بإبناء يعترف
ونخيل في قلاع بمّة تخرج التمر كأمثال الأكف²²

*We have sweet and pure water wells,
Those who come here draw water to their bowls.
We have date gardens in many of our castles.
The dates here are big as the size of a hand.*

This subchapter examines the motives of the above-mentioned poets, which contradict Islam, its prophet and Islamic ideology in general, as well as the freethinking of these poets, who are considered “foreigner” both ethnically and religiously, and their reflection in literary examples.

The following results are obtained from the subchapter:

- At the time of the formation of Islam, the difference between Arabs and Ajams was clear. Among the Ajam peoples, there were sincere believers of Islam, such as Salman al-Farisi and Bilal. But not everyone loved Islam;

- Over the years, the Jews, rejoicing in the clashes between the Aus and Khazraj tribes in Yathrib, opposed this religion which put an end to inter-tribal panic and achieved the unity of the muslim community. In their poetry, negative opinions were voiced against Islam and its Prophet;

- Islam in itself rejects ethnic discrimination based on people's religious affiliation (Hujurat, 13). Nevertheless, Arabic-Ajam

²² محمد بن سلام الجمحي ، طبقات الشعراء ، دار إحياء العلوم ، بيروت ، لبنان ، ص 139

differences in society were always apparent. Later, this difference led to the formation of the Shuubiyya movement.

The third subchapter of the **Chapter I** is entitled “**Ajam peoples, mawalis and mawla poetry on the way to shuubism**”. Islam gave a new character to slavery, as it changed a number of customs of the jahiliyyah period. Islam has created a new unity of people. This union also gave rise to the mawalid establishment to determine the position of liberated muslim slaves. Who is called “mawla” in the subchapter? The question is answered, the meanings of this word in lexicographic dictionaries, as well as its social status are investigated. It is noted that among the mawalis there were Hassan al-Basri, Abu Hanifa, Abu Ubayda, Hammad al-Raviyyah and other prominent personalities in the field of history of Arabic-Islamic sciences and culture, muslim law, history, Quranic sciences, Arabic philology, from famous mawali poets the work of Nuseyb, nicknamed Abul-Hajna, Ziyad al-Ajam, is being studied.

During the Umayyad period, freethinking was widespread among the mawalis. The mawalis mastered various crafts and served in the house of their masters. However, as we mentioned earlier, a number of intellectuals also came out of them. Their hard work was highly appreciated on the law-court. The Mawalis had a number of rights in the tribe, including to get blood revenge. However, this did not make them full rights members of the tribe. Each mawla depended on his master.

Sometimes the role of the Persians among the mawalis is too much exaggerated. It is true that a number of well-known mawalis came from the Persian provinces, especially Khorasan, but when we examine the sources, we see that there were educated mawalis from Azerbaijan and other Turkic territories, especially from Central Asia, as well as India, China and Abyssinia. Among them, the poets who wrote in Arabic adapted to the Arabic literary environment and wrote poems in the genres of classical Arabic poetry. Also, among the mawla poets, the mawalis from Azerbaijan are especially noted. In his work “Azerbaijani writers and poets written in Arabic” prof. M. Mahmudov extensively studied the life and work of three famous Azerbaijani poets, such as Musa Shahavat, Abul Abbaas al-Ama and Ismail ibn

Yassar. Since the works of the first two poets do not reflect the freethinking belonging to “others”, the dissertation does not discuss them separately. It is worth mentioning that even Musa Shahavat’s poem addressed to Yazid ibn Muawiyah does not voice like a “others” or Ajam’s protest against the Arabs, but as an accusation from a pious position against the caliph, who did not follow the Islamic rites much:

لست منا وليس حالك منا يا مضيع الصلاة بالشهوات²³

*“You are not one of us. Your state is not like ours.
O you who sacrifice your prayer to lusts! ”*

Far from ethnic conflicts, mixing with Arabs is also reflected in the poetry of Abul Abbas al-Ama. After the Abbasid came to power, al-Ama, a supporter of the Umayyad, dedicated the famous qasida “Siniyyah” to the disintegrating Umayyad dynasty. This qasida, too, stems not from ethnic relations, but from a power struggle between two Arab dynasties, and does not correspond to the scope of interest of our research topic. However, the motives of freethinking found in the work of Ismail ibn Yassar are given a wide place in the next chapter.

The following conclusions are obtained from this subchapter:

- Over time, Ajam scholars, poets and scribes who mastered the Arabic language, called “mawla”, appears among the non-Arabs;
- After Futuh, the Arabs established a mawla institution to keep the non-Arabs in their obedience, which allowed the mawalis to join the Arab tribes;
- Outstanding personalities grow up in the history of Arab-Islamic science and culture among the mawalis;
- The mawla protests, which arose from time to time, can be considered the first sprouts of the later Shuubiyya movement;
- The main provisions of this chapter have been highlighted in articles published in scientific journals.

²³Mahmudov, M. Ərəbcə yazmış azərbaycanlı ədib və şairlər. Bakı: Elm, 1983. 205 s. s.40

The first subchapter of the **Chapter II** of the dissertation “**The formation of shuubism and its literary manifestation**” is dedicated to “**The formation and main stages of the Shuubism movement**”. Before discussing the reason of formation of the movement, the etymology of the word الشعوبية (ash-shuubiyya) is considered. Lexicographic dictionaries relating to the subject are used, in particular the reasons why Ibn Manzur connected human communities with body parts and gave preference to the meaning of “shab” (because it means the main part of the head) are studied. The reasons of formation for the movement are studied, as well as, for each of the members of other peoples who have converted to Islam for determining their status in society and eliminating the meanings of superior and inferior person, specific verses from the Quran and hadiths narrated from the Prophet, which used as an important ideological argument are given as examples.

As a movement, shuubism originated at the Umayyad period, especially developed in the early 8th century. The Persians were at the forefront of the shuubism movement. At the same time, the role of Azerbaijanis, Aramaic, Berber, Coptic and other peoples is undeniable. It should also be considered that the first prominent representative of this movement in the field of poetry - Ismail ibn Yassar - was originally from Azerbaijan.

M. Kilichli shows that the shuubism movement has passed through three groups and stages in its development: The first group is musavat – those who support equality, and their activity mainly coincides with the beginning of the shuubism movement. They are called Ahlu-Tasviya. They don't discriminate among people on the basis of ethnic origin or lineage. The second group of shuubis attacked the Arabs in various ways and humiliated them, but they did not touch Islam. Because they look at Islam as the religion of all mankind. As Muslims, they considered themselves superior to the Arabs, boasting of their powerful kingdoms once, and hating the Arabs who enslaved them. The third group not only hated the Arabs, but also attacked Islam, which they considered Arab's religion.²⁴

²⁴Kılıçlı M. Arap edebiyatında şuubiye, İstanbul, İşaret Yayınları, 1992, s.72-73

In addition, this chapter examines the views and scientific conclusions relating to the reasons for the formation of the shuubism movement of Western scholars such as I. Goldzier and H.A.R.Gibb.

Thus, based on the idea of equality between people, the shuubis, who claimed that they had the same rights with the Arabs as Muslims, from time to time became a community that laid the foundations of heterodox thought in Islam. The political manifestation of this was manifested in the liberation movements against the Arab caliphate, the most obvious example of which was the Babak movement, which undermined the foundations of the caliphate. From the religious-philosophical and literary point of view, this is manifested in the revival of ancient beliefs, the strengthening of the elements of Zoroastrianism and Manichaeism in literary works. In addition, the inclusion of the Hulul theory in Islam - the manifestation of God in man, was in a certain sense related to shuubism. Because the claimants were mainly Persians.

The following conclusions are obtained from this subchapter:

- During the Umayyad period, being looked down of the representatives of other nations led to the formation of the shuubism movement.

- At first, shuubism, which appeared as equality (tasviyya), from time to time turned to the point of criticizing the Arabs and boasting of Persian culture.

- Based on the idea of equality between people, the shuubis, who claimed that they had the same rights with the Arabs as muslims, from time to time became a community that laid the foundations of heterodox thought in Islam. The political manifestation of this was shown itself in the liberation movements against the Arab caliphate, the most obvious example of which was the Babak movement, which undermined the foundations of the caliphate.

The second subchapter of the **Chapter II** is entitled “**Considerations on shuubism in Arabic prose**”. The main purpose of this chapter is to research the anti-Arab views of the shuubis in two of the most prominent representatives of classical Arabic literature, Amr ibn Bahr al-Jahiz’s work (775-868) “البيان والتبيين” (al-Bayan wa

al-Tabyin), and Ibn Abd al-Rabbihi's work "al-Iqd al-Farid" كتاب اليتيمة في النسب وفضائل العرب (kitab al-yatima fin-nasab wa fadail al-arab) (A rare pearl on the origin and virtues of the Arabs), is to study of the attitudes of both scholars on the subject.

Unlike Jahiz, Ibn Abd Rabbihi analyzes the problem in more detail. This analysis allows us to get a complete picture of shuubism. Jahiz, on the other hand, reflects different aspects of shuubism. In order to understand his views, it is necessary to get an idea, albeit in the form of a summary of shuubism, that the work of Ibn Abd Rabbihi helps the reader in this matter. Shuubism and its critical motives are in case of sparse in Jahiz's works. In Ibn Abd Rabbihi, this topic is reflected in a specific discussion – "al-Iqd al-Farid" – "A rare pearl about the origin and the virtues of the Arabs" كتاب اليتيمة في النسب وفضائل العرب (kitab al-yatima fin-nasab wa fadail al-arab) in several paragraphs of this book. One of the important merits of the book is that the author refers to some works that have not survived to the present day. One of these works is Ibn Qutayba's تفضيل العرب (Tafdil al-Arab) – "Being preferred of the Arabs", which in the present subchapter examines Ibn Qutayba's views on the shuubis. For this reason, some parts of "al-Iqd al-Farid" have the effect of an anthology relating to shuubism.

In this subchapter, on the basis of the above-mentioned works, the shuubis' views on statehood and prophethood, also, examples of their superiority over the Arabs in science, art and philosophy are shown, as well as information about the anti-shuubiyya movement is given.

The high development of shuubism as a movement dates back to the 8th-10th centuries. This was a very important period in the life of muslims. It was during these centuries that many nations converted to Islam. Among them Persians, Turks, Nabataeans, Greeks and Coptics dominated. In Muslim society, the enslavement of representatives of high civilization by Bedouin Arabs, who were far inferior to them in terms of their level of civilization, created confrontation in society, and make ideological controversy and accusations inevitable. Traces of this can be found in both poetry and prose. Hajv (lampoon) mood prevailed in poetic examples. Poets highlighted the shortcomings and

deficiencies of the other side, and this also dominated in prose. But here the emotional accusations were replaced by well-founded considerations. In the examples of prose, scholars and writers sought to prove every point.

The following conclusions are obtained from this subchapter:

- The heterogeneity of Islamic society, the mixing of muslim Ajams with Arabs, caused a deep echo on intellectual and spiritual life;
- The shuubis and their opponents were debating whether the Arabs or the Ajams are superior, everyone turned to history, the Holy Quran and the hadiths, and the stories of the prophets in order to prove the truth of their opinions, they sought proof of their views in these sources;
- Shuubism mobilizes Arab fanatics, and a strong anti-shuubiyya movement begins.

The third subchapter of the **Chapter II** is entitled “**Ismail ibn Yassar as a shuubi poet**”. Ismail ibn Yassar is a poet who is given enough attention in Azerbaijani literary criticism. His life and work was involved in a comprehensive study prof. by Malik Mahmudov, the poet’s shuubi views were investigated, then in her study on Abul-Faraj al-Isfahani’s work “Kitab al-Aghani”, the part related to Ismail ibn Yassar of the same work was fully translated into Russian by academician Govhar Bakhshaliyeva. In addition to mention to both studies, this subchapter reflects the poet’s shuubi views, referring to his divan, published in Beirut in 1994. For this reason, in the present dissertation work, the focus is on the shuubi views of Ismail ibn Yassar, is examined how the poet’s shuubi ideas are reflected in his work.

The life and work of Ismail ibn Yassar date back to the Umayyad period. He can be considered a representative of the second stage of shuubism. At that time, the shuubi supporters were no longer content with the idea of equality for all muslims, but claimed their own superiority. The shuubis of Persian descent were proud of the Sassanid dynasty, while the Romans boasted of their kinship with the Byzantine Empire and Byzantine tsars. Ismail ibn Yassar did not represent the first generation, but the second generation. In other words, not himself,

but his ancestors were captured and brought to Medina. For this reason, Arabic was as his mother tongue. His shuubi views and ajam fanaticism, born of the Umayyads' negative attitude toward foreigners, are evident in his famous qasida "mimiyya", qasida contains a number of issues related to both Arab traditions and the history, lifestyle and battles of the Persians, we have seen here that the Persian content is covered as Arabic content:

<p>ولي لسان كحد السيف مسموم من كل قوم يتاج الملك معوم جرد عتاق مساميح مطاعيم والهرمزان لفخر أو التعظيم مشي الضراغمة الأسد اللهميم جرثومة قهرت عزّ الجراثيم²⁵</p>	<p>أصلي كريم ومجدي لا يقاس به أحمي به مجد أقوام ذوي حسب حجاج سادة بلج مرازبة من مثل كسرى وسأبور الجنود معاً يمشون في حلق الماذبي سابعه هناك إن تسألني تنبي بأن لنا</p>
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My dynasty is noble. My glory is boundless.

I have a sharp and poisonous tongue like the tip of a sword.

With this tongue, I protect noble and dignified peoples.

Such a people who always wore a crown on their heads.

They were noble masters. The brave knights – were marzuban, their foreheads were open, were not hairy.

They were a free people. They were very generous and open-handed.

They are the descendants of the proud and great Hormuz.

Kesra was one of them too, and also Shapur.

They move forward on their horses like proud lions with their armor.

If you ask us about our dynasty,

they say that their generation has defeated many generations.

Pride in one's lineage was one of the most important features of Arabic literature. The main motive in the Arab fakhriyas was to boast about their ancestors. This motive is also strong in the work of the shuubis.

It should be noted that in khutbahs of the Umayyad period usually praised the Umayyad caliphs, was substantiated that they deserved power. Other groups - foreigners, Zubayris, Shiites - boasted of their leaders. In this regard, the dissertation analyzes Ismail ibn Yassar's poem "Baiyya". In this qasida, the poet praises his lineage

²⁵ شعر اسماعيل بن يسار، تقديم يوسف حسين بكار، بيروت، دار الاندلس، 1984، 54-55 ص

who were the Persian emperors. According to him, the real chivalry belongs to the Persians.

واستراحت عوائلني من عتابي
ماجد مجتدى كريم النصاب
س مضاهاة رفعة الأناساب
واتركي الجور وانطقي بالصواب
كيف كنا في سالف الأحقاب
ن سفاها بناتكم في التراب²⁶

انقضت شرتي وأقصر جهلي
ربّ خال متوّج لي وعمّ
إنما سمّي الفوارس بالفرد
فاتركي الفخر يا أمام علينا
واسألني إن جهلت عنا وعنكم
إذ نرّبي بناتنا وتدسو

My youth has passed, I have moved away from ignorance.

Those who rebuked me also gave up on me.

My uncles were crowned.

They are the owners of glory and noble.

*Someone connects his lineage to the Persians
in order to prove his true chivalry.*

O Imam, boast less in front of us!

Avoid oppressing us, and speak the truth!

*If you don't know who you are or who we are,
ask others and see how we lived in ancient times.*

*While you were burying your daughters alive
we cherished and nurtured them.*

From the above mentioned, it's concluded:

- Ismail ibn Yassar was a real shuubi poet;

- Poets like Ismail ibn Yassar, who were born in an Arab environment and wrote in Arabic and boasted of their ancestry and being non-Arab, are in fact they are of interest as a herald of the idea they support by going beyond the ethnic framework;

- Ismail ibn Yassar's position as a poet is determined by his opposition to the Umayyad Empire, his criticism of Arab fanaticism, his praise of freethinkg, and his recognition as the first great poet of the shuubis;

- The main provisions of this chapter are highlighted in articles published in scientific journals.

The first subchapter of **Chapter III** of the dissertation, entitled **“Shuubism and cosmopolitan Abbasid society”** is called

شعر اسماعيل بن يسار، تقديم يوسف حسين بكار، بيروت، دار الاندلس، 1984، 64 ص²⁶

“Shuubism and Zandaqa as characteristic features of Abbasid Society”. This chapter examines the reasons for the persecution of the shuubis in the Arab caliphate of the Abbasid period, and detailed information is given about being accused of them and the two concepts the ideological basis of the Shuubism: Zandaqa and Manichaeism, as well as the Manichaeic theory.

Examining the lexical meanings of the word “zindiq” (زندیق) shows that this word is used in connection with atheism. In the Abbasid society, people who violated Islamic doctrines were widely called زنديق - zindiq. The dissertation refers to the explanatory dictionaries created at that time and emphasizes the usage of the meaning of “zindiq” in connection with the ancient Persian religious ideas, Zoroastrianism. When medieval Arabic writers associated the meaning of “zindiq” with Persian beliefs, they emphasized that the word “zand”, which means the interpretation of the Avesta, was at the root of the word.

In Arabic literature, the word “zindiq” is originally used to refer to the Umayyad caliphs. It is known that Yazid ibn Muawiyah, one of the caliphs, did not follow the doctrines of Islam, drank wine, gathered his jesters and organized parties. In Islamic society, the word “zindiq” was applied to anyone who did not follow the doctrines of the religion. Zanadiqa were usually accused of Manichaeism. This chapter gives detailed information about Manichaeism and those who worshiped it in the territory of the caliphate. Manichaeism is studied in comparison with Zoroastrianism.

The formation of Islam and futuhat resulted in the conquest of the Sassanid Empire and a number of Byzantine lands, where Manichaeism was once widespread and its followers persecuted. As a result of the persecution of Zoroastrianism and Christianity, very few Manichaeans remained in these areas. At first, the Arab invaders were not very good at distinguishing between religions. The people of the Book were almost not persecuted, but had some privileges; Islam protected them. The persecution of Manichaeans on accusations of “zandaqa” began during the Abbasid period. As futuhat was left behind, religious issues made society think more.

It is at this time that the literature of the Manichaeans is examined, and the Manichaean poets and writers are persecuted. Among them were such prominent personalities as Ibn al-Muqaffa, Saleh ibn Abd al-Quddus, Bashshar ibn Burd, and Abu Nuwas, who were also supporters of shuubism. In the dissertation it is possible to see the unity of Shuubism with Manichaeism and Zandaqa. Zanadiqa, mostly from the Persian provinces of the caliphate, propagated their aspirations and voilition with their dualistic ideas and anti-Islamic attitudes. This subchapter examines the works of the above-mentioned poets and writers, examines the motives of shuubism and freethinking in their works, and the reasons that made them victims of the inquisition. Salih ibn Abd al-Quddus was a person who expressed the views of those who were dissatisfied with the rule of the Abbasid. Like other mawalis of Persian descent, he had high hopes for Abbasid policy, but these hopes did not come true. In this period, freethinking was expressed by ideas that contradicted the ruling ideology. The fertile source of such ideas was Manichaeism, which opposed the hierarchy in society. It is no coincidence that in the time caliph Mahdi established an institution called masters of zanadiqa - صاحب الزنادق (Sahib az-Zanadiq) was.²⁷ One of the first victims of this institution was Salih ibn Abd al-Quddus, mentioned above. In this half-chapter, the poet's shuubi views are examined by quoting his works.

Bashshar ibn Burd is known as an outstanding poet in the history of Arabic literature. He especially has unparalleled ghazals. Although Bashshar became famous for his shuubism, he was persecuted for his blatant poetry. In his poems, the comparison of people with different social status is given as an analogy of different peoples. In order to strengthen the contrast, the poet discusses various social strata and tries to humiliate the Arabs as much as possible, such poems are considered in detail in the dissertation.

Abu Nuwas's shuubism and zandaqa are of a slightly different character. The poet's sharp attack on the Arabs like Bashshar ibn Burd is not visible. Also, the Manichaean views that underlie of Zandaqa in

²⁷Farouk, O. Some observations on the reign of the Abbasid caliph al-Mehdi 775-785 // Arabica XXI, II 1974. pp. 139-150

his poetry are non-existent. The reason for this was that the poet was a court poet of the Abbasid, that is, he benefited from the Arab domination, which prevented his sharp speeches. This sub-chapter states that the idea of removing Abu Nuwas from shuubism is incorrect. Abu Nuwas's shuubism and freethinking had special shades. These manifested themselves in the following directions:

1. Abu Nuwas opposed Arabic poetic traditions.

2. Abu Nuwas was distinguished by his disregard for Islamic doctrines and reflected this in his poetry.

3. Abu Nuwas sharply criticized the Bedouin way of life.

The following conclusions are obtained from this subchapter

- As futuhat was left behind during the Abbasid period, more attention is paid to religious issues, the persecution of manichaeans on accusations of "zandaqa" is begun;

- The literature of the manichaeans is inspected, the manichaeans are persecuted;

- Among the manichaeans, in the faces of the poets who are pro-shuubism such as Ibn al-Muqaffa, Saleh ibn Abd al-Quddus, Bashar ibn Burd, Abu Nuwas, and Abul-Atahiyya, the unity of Shuubism with Manichaeism and Zandaqa is revealed.

The second subchapter of **Chapter III** is entitled "**Shuubism and Shiah bigotry in Arabic poetry**". During the Abbasid period, the Shuubism movement was closely associated with Shiahism. The shiahs formed an important political opposition to the Umayyad dynasty. The Abbasids, seeking the fall of the Umayyads, initially chanted shiah slogans calling for revenge on the martyrs of the Ahl al-Bayt who had been killed by the Umayyads. The Abbasids relied on the support of the eastern provinces of the caliphate, especially the people of Khorasan. Thus, shiah ideology is formed as the main slogan against the Umayyads. The main force against the Umayyads was the non-Arabs, especially the Persians. This leads to the unification of Shiahism with Shuubism.

After gaining power, the Abbasids no longer act in the interests of the shiahs, but in their own interests. The hostile attitude of the Abbasids towards the shiahs has led to the sympathy of those who

oppose their rule for the shiahs. In the works of many poets, freethinking is manifested in unity with the shiah ideology. This is especially evident in the work of poets such as Dibil al-Khuzai and Ibn ar-Rumi.

This subchapter examines the work of the poets Dibil al-Khuzai, Ibn ar-Rumi, Mihyar Deylami, who associated Shiah ideology with shuubism, how shiah ideology is reflected in their shuubi views and how the Shubiyya movement benefits from Shiahism is given in detail with concrete poetic examples. Comparative analysis is carried out at different points to explore the similarities and differences between the works of these poets.

In the end, it can be concluded that:

- The unity of freethinking with the shiah ideology at the Abbasid period is manifested in the work of Dibil al-Khuzai, Ibn al-Rumi;
- The genre of hajv reaches such a stage of development that even in the work of poets such as Dibil al-Khuzai, Ibn al-Rumi, marsiya with the element of hajv - anti-risa is formed;
- The main provisions obtained from this chapter are highlighted in articles published in scientific journals.

The scientific-theoretical conclusions obtained as a result of the research are summarized in the “**Conclusion**” part of the dissertation as follows:

The conclusions and results obtained during the dissertation can be grouped as follows:

1) Since its formation, Islam has faced the need to regulate the principles of coexistence of different ethnic groups, including muslims and non-muslims. The movement and current of thought known in Islamic history as “shuubism” is of particular importance in terms of reflecting the interrelationships between the ethnic community that make up the majority in society and the national ethnic minorities.

2) Minorities, known as “others”, “foreigners”, have also lived before Islam in the Arabian Peninsula. For this reason, we see the embryos of the “shuubism” movement that formed in Umayyad period in the age of jahiliyyah. In this period, the poetry of saalik poets is of special importance as the conveyor of the thoughts and ideas of the

representatives of ethnic minorities, the ideas of freedom directed against the ruling community. It was during this period in Arabic literature with the work of Abyssinian poets, a trend such as the literature of “others” formed. The poetry of poets such as Ash-Shanfara, Suleyk ibn Suleke and Taabbata Sharran reflects the first embryos of freethinking in Arabic literature.

3) At the time of the formation of Islam, the muslim community was not homogeneous. The poetry of Jewish poets from anti-Islamic societies can be considered an expression of freethinking. In this regard, the work of Kab ibn Ashraf, whom the Jews consider a martyr poet, is especially noteworthy.

4) Before the birth of Islam, in the Arab world a new community of people, consisting of almost different tribes with a meaning “ummah” - a society based on religious beliefs is formed, and in the process, the status of prisoners of war who have converted to Islam is regulated by the institution of “mawalism”. In the period of the Prophet and the Rashid caliphs, ethnic discrimination retreated in front of the meaning of “ummah” and the mawalis did not face persecution.

5) “Foreign” literature became widespread, especially at the Umayyad period. The reason for this was being forgotten the idea of “equality of all muslims” belonging to the early Islamic period. Ethnic minorities that persecuted have previously acted for equality with Arabs as muslims, and then, like Ismail ibn Yassar, claimed their superiority over the Arabs. Thus, the first examples of “shuubi” poetry appeared in the Umayyad period. The shuubis are usually proud of the ancient Sasanian Empire and the Byzantine Empire, thus showing themselves as a class representing the ancient traditions of statehood.

6) At the Abbasids period, the coexistence of different peoples in cities such as Basra, Kufa, and Baghdad created a cosmopolitan society and multicultural literature. The shuubi ideology, which reflects the way of thinking of different peoples, brings to Arabic literature ideas related to the ancient culture of the Ajam peoples. At this period, shuubis not only mocked the ancient cultures of the Arabs, but also reflected anti-Islamic ideas in their poems. Shuubi poets do not even hesitate to attack Islamic rites. Even the holy month of Ramadan is lampooned.

7) It is at this period, zandaqa that was widespread society, i.e., tendency to disobey religious rites and doctrines, to indulge – mujun expanded. This new direction was especially strong among the Persians. The movement of renewal in literature was in fact an expression of the freethinking against Arab hegemony of poets relating to Persian culture - Bashar ibn Burd, Abu Nuwas and others.

8) The Abbasid caliphs were more interested in their own government than in religious rites. They turned a blind eye to the anti-Islamic views of the zindiq poets and their humiliations to the Arab tribes. For this reason, poets sometimes known as zindiqs (such as Abu Nuwas) were able to reach the highest position in the palace.

9) Zandaqa widespread was closely linked to Manichaeism thought. Manichaeism, which originated at the crossroads of Zoroastrianism and Christianity, occupies a central place in the shuubi literature of the Abbasid period. Although the Abbasid caliphs sometimes turned a blind eye to the violation of religious doctrines, Manichaeism writers and poets were persecuted for their opposition to arrogant nobility and for propagating social equality in society. At this period, Persian poets and writers such as Bashar ibn Burd, Saleh ibn Abd al-Quddus, and Ibn al-Muqaffa were accused of Manichaeism and executed. Thus, the Abbasid caliphs, who were themselves tends to entertainment, did not pay much attention to zandaqa and the insulting anti-Arab mood in poetry. But they resorted to ruthless inquisition measures against the Manichaeism mindset, which propagating social equality, because they saw it as a threat to their kingdoms. The persecution of the Manichaeism took place under the guise of religion. This was especially strong during the time of the caliph Mahdi.

10) At that time, the strongest opposition to the Abbasids was shiahs. In the expression of freethinking, it is often referred to shiah ideology, and Shiahism and Shuubism sometimes acted on the same front. There were poets who were shiah fanatics among both Arabs and non-Arabs. Unlike the Arabs, non-Arab shiah fanatics criticized more sharply of the Abbasid government. It's important to mention specially Dibil al-Khuzaini and Ibn al-Rumi in this area.

11) Many genres of poetry are evolving in the struggle of ethnic minorities in society against the hegemonic majority. In particular, the

genre of khamriyyah leaves the composition of the qasida and gains the status of an independent genre. The novelty of form and content comes to Arabic poetry. The lyrical beginning of the qasida, which has been considered a poetic standard for centuries - the description of an abandoned village's remains - becomes an object of ridicule. Images such as Hindu, Suad, and Leyla, which represent Bedouin beauties in poetry, are replaced by young boys who worship in Christian monasteries, singers, dancers, and concubines who adorn parties. Thus, in this period, freethinking is directed not only against the ruling people and domination, but also against the outdated classical traditions. We observe this case much more in the work of Abu Nuwas.

12) The Shuubi's humiliation the Arabs by boasting of their nobility at the next stage mobilizes the Arab fanatics. Classicism, which forms a resistance to the shuubis in the literature, the return to tradition is intensifying. Among the Arab fanatics who present the Arabs as masters of the ancient art of speech, care is taken to collect examples of poetry, and many anthologies appear. Controversy and debates in the society, which are characteristic of the Mutazilism, reach their peak level. Mosques and markets are becoming a point of contention for Arab and Ajam peoples. These debates lead to create a number of literary examples, including the works of al-Jahiz and Ibn Abd Rabbihi.

13) At the time of the return to traditions, freethinking was not limited to attacking the Abbasid caliphs who were the representatives of Arab hegemony. At this period, the caliphs' maddah poets (for example, al-Buhturi) were also criticized.

14) Shuubism is not only directed against the Arab hegemony of the Abbasids, but also against their supporters. Attacks by individual ministers on the Turks, who have played an important role in the military-administrative system of government since the time of Caliph al-Mutasim, are noticeable.

Thus, the Shuubiyya movement, which stimulated freethinking in society, was not only an expression of ethnic manner thinking in Arabic literature, but also reflected a number of important cultural and spiritual processes. This included the revival of ancient pre-Islamic religious views of non-Arabs (such as Manichaeism), a critical

approach to Arab poetic traditions, and the activation of heterodox currents within Islam (such as Shiahism). This literary process, which goes back to the era of jahiliyyah with its roots, i.e., freethinking of ethnic minorities, reaches its peak level in the 8th-10th centuries, which is considered the golden age of the Abbasids.

List of published scientific works on the topic of the dissertation

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2. Dəmirova, C. Səalik şairlərin yaradıcılığında azadfikirlilik motivləri // – Bakı: AMEA Nizami Gəncəvi adına Milli Azərbaycan Ədəbiyyatı Muzeyi, “Risalə” araşdırmalar toplusu, – 2017. № 13, – s. 49-60
3. Dəmirova, C. İsmayıl ibn Yassar şüubi şair kimi // – Bakı: Bakı Avrasiya Universiteti, “Sivilizasiya” jurnalı, – 2017.Cild 6, № 1, – s. 270-274
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