

This study arises from the conviction that humor fulfills a fundamental function in the life of each human being, allowing him to rise above suffering, disappointment, and the contradictions of life, thus weathering the disagreeable, the undesirable, even the tragic, which might otherwise overwhelm his spirit. Humor not only has a clear effect on our feelings, but also transforms our vision of the world, since it produces in us a state of euphoria and allows us to see the events that befall us from a certain distance, or from a different perspective, all of which makes us more flexible and open beings. By becoming conscious of our own contradictions and limitations, we become less egocentric, and are more critical and realistic with ourselves and more tolerant of others. It does that captions our successes with humility, It also caps Our successes with humility, and allows us to face our failures. We are then more inclined to accept things as they are.

Humor does not imply a trivial vision of reality, but a deep response to the contradictions of human existence. It is more: through humor, our faith is renewed in the gift of the life and our hope revives. Laughter is a subversive force that liberates man from all that oppresses and terrifies him. Humor allows us to see the most painful situations from another perspective and helps us in this way to transcend these moments of distress.

This study consists of five chapters. In the first chapter, graduate El humor in Arabic literature: the creation and the investigation. Since there is no historical study that treats the whole topic of humor in Arabic literature, I have done a brief history of the way in which the topic of humor in Arabic literature has been studied over the centuries, from antiquity up to the current time, focusing on the most distinguished opinions from classical and modern Arab authors. I have arranged the whole range of opinions considered relative to this matter. Since the Arabs differ as to whether or not humor exists in Arabic literature, I have begun with an overview of the opinions that deny its existence in Arabic literature, followed by those which affirm it. I address the contribution of classical Arabic authors to this Arab topic, and conclude the first chapter with a survey of the most outstanding modern Arabic studies that treat humor.

The second chapter, the blossoming of humor in Al-Andalus, considers the reasons that fostered the extension of this genre of Arabic literature into

the region. I refer to the political and social circumstances that obtained up to the fall of the caliphate of Cordova, and to the division of Al-Andalus into kingdoms of *Taifas*. This produced a notable effect in the life of Andalusian authors: some of them sheltered in ascetic - mystical poetry, and the majority submitted to took refuge in amusement and humor. I mention in this chapter numerous examples of humor in the different Andalusian social classes and review the opinions of the researchers about the extension of the humorous genre into Al-Andalus.

Although these two chapters are eminently theoretical, the humorous texts mentioned in them have been analyzed deeply. The three remaining chapters I dedicate to the practical analytical study of humorous works by Andalusian authors belonging to the period of my focus, emphasizing three aspects of humor. The third chapter: humor and pain. It treats Ibn Masud's humor as a result of the anarchy that reigned in Al-Andalus during the civil war (*fitna*), at the beginning of the kingdoms of *Taifas*.

The fourth chapter: humor and satire. It covers the extension of satire into Al-Andalus: why this happened, the images used and its varieties. I have dedicated most of this chapter to a detailed study of Ibn Zaydun's burlesque epistle, a reflection of the socio political conflicts of the epoch of the kingdoms of *Taifas*.

The fifth chapter: humor and happiness.