

## Lazarillo de Tormes, Islamic Influences and Spanish Perspectives

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### Abstract

**Objectives:** *Lazarillo de Tormes* is a well-known Spanish book, got published in three places in 1554. Narrated in First person, it talks about the hardships of a common person Lazaro, who wants to improve his life. Similarly, it is an era of changes in Spain. The article deals with analysis of protagonist in changing times. Muslims in general, were considered citizens of second generation and common cultural history, which was of shared cultural past not of shared cultural past.

**Methods:** Through the literature review of the Book, the theme has been analyzed and it has tried to demonstrate the book deals with theme of honour, Islamic influences prejudice in the contemporary Spain.

**Results:** Different authors of Spanish Golden Age opine that contemporary Spain dealt harshly with the Arabic influence in day-to-day life and the same has been reflected in *Lazarillo de Tormes*, it deals with perspectives of how both the civilizations came into the contact and Spain has Islam influences in Christian Spain, where people were discriminated on their religious identities. The article deals with the theme of picaresque literature also.

**Conclusions:** It discusses the fear of rejection or public disapproval often leads to distressing concerns. Honor and shame are reciprocal moral values that signify the assimilation of individual into a particular collective. Impact of public opinion and its unwritten rules in early modern Spain is a recurring theme in picaresque novels, and it is particularly evident in *Lazarillo de Torres*.

**Keywords:** Lazarillo; Islamic influences; Arabic literature; Spanish literature; autobiography; early modern Spain & religion.

### لازاريلو دي تورميس، التأثيرات الإسلامية والوجهات الإسبانية

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#### ملخص

**الأهداف:** *لازاريلو دي تورميس* كتاب إسباني تم نشره في ثلاث مدن أوروبية كبرى في عام 1554م، في ميدينا ديل كاميو وأمبيريس وبورغوس. بدأ الكتاب بضمير المتكلم متحدثا عن المصاعب التي يواجهها لازارو الشخص العادي الذي يريد تحسين نمط حياته. وبشكل مشابه، فإنه كان عصر التغيرات في إسبانيا، أي إعادة فتح شبه الجزيرة الإسبانية، وكانت شبه الجزيرة تحت تأثير مسيحي شديد. يتناول المقال تحليل الشخصية الرئيسية في الأوقات المتغيرة. وكان المسلمون يعتبرون مواطنين من الجيل الثاني من الناحية التاريخية الثقافية المشتركة، والتي كانت تعتبر الثقافة المشتركة الماضية.

**المنهجية:** من خلال المراجعة الأدبية لـ *لازاريلو دي تورميس*، تم تحليل الموضوع ومحاولة توضيح كيفية تعامل الكتاب مع موضوع الشرف والتأثير الإسلامي على التحيز في إسبانيا المعاصرة.

**النتائج:** قد أثبت المؤلفون المختلفون للعصر الذهبي الإسباني أن إسبانيا المعاصرة تعاملت بقسوة مع التأثير العربي في الحياة اليومية، وقد انعكس الفكر في عمل *لازاريلو دي تورميس*، حيث يتضمن وجهات نظر حول كيفية التواء الحضارتين. وتأثير الإسلام العميق في إسبانيا المسيحية، حيث أصبح الدين مهماً للغاية، لدرجة أن الناس تعرضوا للتمييز على هوياتهم الدينية. يتناول المقال موضوع الأدب الشطري منذ نشأته في شبه الجزيرة الإسبانية ومفهوم الهوية.

**الخلاصة:** إن الحديث عن الخوف من الرفض أو احتمال مواجهة الرفض العام غالباً ما يؤدي إلى مخاوف مؤلمة. الشرف والعار قيمتان أخلاقيتان متبادلتان تدلان على استيعاب الفرد في جماعة معينة. وبعد تأثير الرأي العام وقواعده غير المكتوبة في أوائل العصر الحديث في إسبانيا موضوعاً متكرراً في روايات البيكارسك، وهو واضح بشكل خاص في رواية *لازاريلو دي تورميس*.

**الكلمات الدالة:** لازاريلو، التأثيرات الإسلامية، الأدب العربي، الأدب الإسباني، السيرة الذاتية، بداية إسبانيا الحديثة والدين



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## Introduction

The anonymous work, *Lazarillo de Tormes*, published in three major European cities, Medina del Campo, Ámberes, Burgos, in 1554, pertaining to picaresque genre in Spanish literature discusses the theme of religion apart from autobiography and various problems, like degradation of moral values in a very subtle form. The theme of religion can be analysed through different perspectives, as we don't know the religion of his father, however we may guess the religion of his step father, as he was from Africa. Lazarillo interpretation of religion can be analysed through various ways, as he presents the hypocrisy of Catholic faith in the first and last chapters of the book, and puts certain questions on the morality of the persons associated with the religion, as he is the one who suffers from the person who maintains his livelihood by asking for alms openly, and to improve his social status, he decides to marry a girl, whose integrity is being constantly in doubt. On a lighter note, it makes us to laugh upon Lazaro, the young man, but on a serious tone, it describes the influence of religion in the contemporary Spanish society. In the present article, certain questions will be analysed, which displays the Islamic influence on this literary work. In the Golden Age of Spanish History, other literary works like *El capitán cautivo*, *El amante liberal*, *La santa liga* and some chapters from *El ingenioso caballero Don Quijote de la Mancha* are some of the important works, which deals with Islamic past of Spain.

Various parts of modern Spain were under the Islamic rule from 711-1492 CE. The Islamic influence was directly getting its inspiration from the contemporary Arab world, as various *taifas* were present in predominantly southern parts of Spain. The rule was so influential; in its nature, we can see the name of various places, which has Arabic origins and it has left its mark in the cultural spheres of Spain as the concept of *Cristianos viejos* and *nuevos*. Even there is a large number of places, cities and some rivers like Guadalquivir, which clearly shows the shared cultural spaces between these two countries. It was the rule of Los Reyes Catolicos, which has unified the Spain and even tried to extend the boundaries of Spain to further extent.

The anonymous work, *Lazarillo de Tormes*, deals with the biography of an innocent boy Lazarillo and his gradual development into a young man, however his biography starts with the case of honour, and it is being presented in autobiographical form, giving way to development of picaresque form of literature. Arellano talks about the case of honour, and thus he explains:

A mi juicio el honor es otro nombre de la autoridad que corresponde a un noble, y esta autoridad reconocida (reputación o respeto) es lo que debe asegurar cada miembro del estamento en bien de la estabilidad del cuerpo común. La pérdida de la autoridad nobiliaria —es secundario quién la provoque y porqués medios— destruiría la organización social, borraría las diferencias, confundiría todos los estratos y provocaría el caos y la violencia generalizada. La situación ideal sería no ver nunca cuestionada esa autoridad, es decir, una situación en la que a nadie se le ocurriera atentar contra ella, pero si ese atentado se produce la reparación debe ser lo más disimulada posible para evitar la difusión de la deshonra (Arellano 2015, pp. 17-35). The translation of the text will be: In my opinion, honor is another name of the authority that corresponds to a nobleman, and this recognized authority (reputation or respect) is what each member of the society must ensure for the sake of the stability of the common body. The loss of noble authority — it is secondary who causes it and by what means — would destroy social organization, erase differences, confuse all strata, and may provoke chaos and generalized violence. The ideal situation would be never to see that authority questioned, that is, a situation in which no one would think of attacking it, but if that attack occurs, reparation must be as disguised as possible to avoid the spread of dishonour.

It is the premodern society, which is on move. As we go through this picaresque novel, we see that the life of Lazarillo has changed. From a simple boy who is living with mother, he had worked with many persons of the contemporary society and finally he marries with the girl, who has recommendation from the local priest, but there are certain rumours about the girl and the priest. To remove the comments of the local people about the girl and the priest, Lazarillo presents his case to someone honourable person in the society and thus we see the contemporary society through the literature.

During the long dark years of Middle Ages in Europe, it was the Islamic influence in Spain, which had maintained the advancement of Spain in the spheres of life. One of the provinces of the Iberian Peninsula, Andalucia, the name has its origins from Islamic culture. Andalucia, the name is given by Muslims to the Iberian Peninsula in 711. when Commander

Musa bin Nusayr (640-716 CE) decided to cross the canal and spread Islam in the countries of Europe and bring them within the scope of the Islamic State. So, the Berber leader Tariq bin Ziyad (Died: 720 CE) marched to Andalusia by sea, and it is said that he burned his ships to cut off his soldiers' hope of returning or escaping, and he delivered his famous speech: "O people: where is the escape? The sea is behind you and the enemy is in front of you, and you only have honesty and patience" (Safwat, 2015, pp. 314). He fought great battles and killed its ruler, Rodericus (668-711CE), and conquered it in 711 CE (Al-Esiri, 1996, pp. 161). and annexed it to the Umayyad Caliphate, the presence of Muslims continued there until the fall of the Kingdom of Granada in 1492.

Through the strait of Gibraltar, when the first Africans arrived to Spain, Spain was made up of independent christian kingdom, such as Visigoth kingdom. "This period of Islamic expansion through the Umayyad Empire is known as the Islamic Golden Age because it was also a time of cultural, scientific and economic innovation. Al-Andalus was considered one of the great Muslim civilizations, a beacon of learning and a center for cultural and scientific exchange between the Christian and Muslim worlds" (Lisa, 2022, pp. 02-08).

For eight centuries, Andalusia was crossing point of Islamic civilization to Europe, in various scientific, intellectual, social, and economic fields. Therefore, the influence of Muslims in the West was in the field of science; Medicine, pharmacy, mathematics, chemistry, optics, geography, astronomy, and others, are among the most profound manifestations of influence on European civilization. Until many fair-minded Westerners admitted that Muslims remained the masters of Europe for no less than eight hundred years.

While a lot can be written on Islamic cultural influences in Premodern Spain, but here the text is limited to the era, in which Lazarillo lived, so to start, we have to observe the contemporary Spain. The contributions are multifaceted. We can elaborate some of them. Muslims and Arabs have made many contributions to global civilization in various aspects of medical sciences. Andalusia and Western Europe benefited from Levantine Arab medicine, which witnessed a significant development in the East, and transmitted by doctors and books to Andalusia, in this regard we can mention:

Ibn Sina (980-1038), He is Abu Ali Al-Hussein bin Abdullah bin Al-Hasan Ibn Sina, known in the West by his Latin name Avicenna. It was said about him that he combines the mind of Goethe and the genius of Leonardo da Vinci. European researchers in the history of medicine considered him one of the most famous Islamic scholars and one of the most famous people across all races, places and times. Ibn Sina was skilled in various sciences and was a pioneer in them, as he was a great doctor, an innovative scientist, and a creative philosopher. He also contributed to fields of knowledge such as psychology, geology, mathematics, chemistry, astronomy, and logic. Today, anyone who goes to the main hall of the Faculty of Medicine in Paris can see a picture of Ibn Sina occupying pride of place. His achievements still exist today, the most important are *in* Natural science, he discovered that light precedes sound just as lighting precedes the sound of thunder. In *Botany*, he described the plants in detail, explaining their leaves, roots, and flowers. In *Pharmacology*, he described about 760 medicines in his book *Al-Qanun fit-Tibb* (translated as *The Canon of Medicine* and published several times and continued to be taught in European universities until the late nineteenth century. In *Medical Science*, recognized as the first Muslim scholar to talk about the importance of psychological treatment, and the effect of psychological diseases on nervous pain and on the body's organs, such as fear, anxiety, and sadness. He has contributed his marvelous job in the field of *Surgery, Physics & Music*. And he wrote more than 200 books in various fields. It is credited to him more than four hundred works in Arabic language and similar number of works in Persian language.

Andalusian Music is characterized by poetry, melodies, literature and dealing with people as stated by "Anas al Attar" (Moroccan performer of classical Andalusian music). And its instruments usually similar to the eastern takht, including oud, violin, Rabab, flute and corium.

Spanish cities were the forefront in science and in the literature. Even the Spanish language has so many words from Arabic language, and the same was the case with major contemporary European languages, like Italian, Portuguese or French languages. The Islamic influence on all the spheres of life was so extreme that after the reconquest of Spanish territories from Moors, that it became part of Spanish culture. Thirteenth and fourteenth centuries was the period in which, we can see the maximum influence of Islamic Culture in Spanish life, however the influence was on declining side, as the

after the Reconquest of the Spanish Peninsula, Los Reyes Catolicos encouraged the old traditional Christian values in Spanish life and sovereignty of Church was being enforced by the society.

Spain was going through a tumultuous era, in which Spain was negating its Islamic past and was becoming a power of Counter reforms in Church as many European powers were advocating for reforms in Church, that ended with the division of Church in Catholic & Protestant forms. It was the period in which *Lazarillo de Tormes* appeared in Spanish cultural horizon, written by an anonymous author, which has the satirical elements on Church and clergy.. The book through the eyes of the protagonists gives us a vision of contemporary society through various of its protagonists. Without getting deviated myself from a long series of contemporary protagonists, who have always taught Lazarillo, one lesson or another, I would like to concentrate on some specific incidents from the main protagonist's life, who represents the dominance of religion in day-to-day life, and how these tricksters cheat the common people by using the name of religion.

In the same literary work, *Lazarillo de Tormes* (2005), needless to mention, the persons associated with clergy comes into figure when the main protagonist, Lazarillo enters into the service of blind person,, who makes mockery of beliefs like becoming a foreteller, like he prays for the women, who have bad married life, who have no children, or for those women, whose married life is in problems as their husband don't love them. The blind person was showing that he has some special powers, but in reality, he was making fool to common people. Here I would like to quote from the text:

En su oficio era un águila. Ciento y tantas oraciones sabía de coro (...) Decía saber oraciones para muchos y diversos efectos: para mujeres que no parían; para las que estaban de parto; para las que eran malcasadas, que sus maridos las quisiesen bien. Echaba pronósticos a las preñadas: si traía hijo o hija (Tormes, 2005, pp. 26). The translation of the text will be: In his profession he was an eagle. A hundred or so sentences I knew in chorus (...) He claimed to know prayers for many and diverse purposes: for women who did not give birth; for those who were in labor; for those who were badly married, that their husbands would love them well. He made predictions to pregnant women: whether he brought a son or a daughter.

The tradition of blind person asking for donation has its origin from Arabic world, as Muwashahat: art was developed in the music and singing atmosphere and this word derives from the Arabic word "wishah" a type of scarf worn over the shoulders by women in the medieval period, i.e. presenting decoration or embellishment. Initially the Muwashahat writers started by Ghazal and described the nature, then they exploited this art in the field of praise, because the best singing and music gatherings were held in the palaces of princes and kings. Gradually this musical form came to street and the commoners also used to donate money or some essential things to receive the blessings (Al-Husaini, 2016, pp. 01-08).

A part from a series of other protagonists, he comes in contact with a priest, who in reality is a greedy person. As his job does not include to travel or to play the clever tricks, it is he who keeps food far from our main protagonist and he suffers acute hunger and thus Lazarillo does not have any other option rather than to rob or cheat to his present master, and thus Lazarillo criticizes him severely by saying: «Mas el lacerado mentía falsamente, porque en cofradías y mortuorios que rezamos, a costa ajena comía como lobo y bebía más que un saludador» (Tormes, 2005, pp. 52). The text can be translated as The meaning of this sentence will be: But the lacerated lied falsely, because in brotherhoods and mortuaries, where we pray, at the expense of others, he ate like a wolf and drank more than a greeter.

Another major protagonist from the church, who has influenced much of his life is a Father, who takes oath of celibacy, but in reality, this Christian father does not obey to promises, which he made to God. As the priest has to get rid of this woman, so he entrusts the responsibility to young Lázaro to marry her. In search of honor, the young man decides to marry this domestic help, thus he opens the theme of honor and humor in this work. In this literary work, not a single word, has been mentioned against the honor of this domestic help, but it is so obvious that the priest wants to get rid of her. The priest is having such a major influence in his life, but the main protagonist just devotes a single paragraph opens a lot of questions to think.

The influences pertaining to «Luck or destiny» are from Arabic world are quite visible in *Lazarillo de Tormes* (2005). Greco roman authors have used the term as *La fortuna*, and it is visible in many picaresque and mystical genres of Spanish literature. Poets like San Juan de Cruz, Fray Luis de León have used the same to show that fate is predestined by the supreme

power and human can only try to improve it. In all the important novels of picaresque genre like *Lazarillo de Tormes*, *Guzmán de Alfarache*, *El Buscón*, the authors have used the term Fortune to show the changing situations of human life. It was a continuous discourse in the renaissance and baroque period. Peters in her famous article «De la cumbre de toda buena fortuna al monte de las miserias: La idea de la fortuna en el Lazarillo y el Guzmán», discusses the theme of fortune and relates the development of Fortune in the picaresque literature as a development of pagan traditions.

Este discurso religioso sobre la Fortuna siguió estando presente a lo largo del Renacimiento y del Barroco, manifestándose dentro de la «interpretatio christiana» (...) En conclusión, me parece que el concepto de la fortuna es un punto crucial para el estudio de la naturaleza del humanismo en España. Mediante el amplio concepto de la fortuna los humanistas intentaron descubrir finalmente la verdad humana. (...) A lo largo del texto se destacan dos discursos de la fortuna: uno de carácter religioso, otro de carácter humanista. Aunque el discurso religioso parece seguir el lema «No hay Fortuna sino Dios.», el tono irónico de los respectivos pasajes en el texto no le puede escapar al lector cómplice (Peters, 1999, pp. 995-1005).

This religious discourse on Fortune continued to be present throughout the Renaissance and the Baroque, manifesting itself within the "Christian interpretation[n]" (...) In conclusion, it seems to me that the concept of fortune is a crucial point for the study of the nature of humanism in Spain. Through the broad concept of fortune, humanists finally tried to discover human truth. (...) Throughout the text, two discourses of fortune stand out: one of a religious nature, the other of a humanist nature. Although the religious discourse seems to follow the motto "There is no Fortune but God," the ironic tone of the respective passages in the text cannot escape the complicit reader.

The same on luck or destiny can be mentioned through Islamic sources, as Spain also went through cultural transformation. Various cultural concepts also appeared in the Spanish literature, which has Arabic language influence, that directly or indirectly may be referred to Islamic influence. Fortune, as a theme is one of them as on the one side, it has Greco roman antecedents and on the other, it has Islamic antecedents.

In the similar manner, Islamic thoughts also ponder upon the will of Supreme God, ie. Allah. In the Hadith of Sahih Muslim, the narrated by Umar Bin Khattab, the narrator says:

“Tell me about the faith? He (PUBH) said : It is to believe in Allah, his angels, his books, His messengers, The last days and to believe in Al -Qadr, (The Divine Will & Decree), both the good and bad of it (Muslim, 2007, pp. 94).

Needless to mention the thoughts on destiny or the divine will is present in all the cultures, however as the main protagonist is bring brought up in Spain with Islamic influence, so we can imagine that Lazarillo had received sufficient Islamic indoctrination through shared cultural values.

The same themes are quite frequent in the contemporary Arabic literature to have an ample use of religious symbols in their literary works. Lazarillo sees the world, and describes it, as it is, but it is not as simple as he tries to so, as the anonymous writer has opened a lot of possibilities. Here I would to quote (Tapia, C. F., 2009), who in his famous article «Anonymous Author, Reformist Writer: Ultimate Reality and Meaning in the *Lazarillo de Tormes*» writes:

I understand “religion” as dramatized in this text in three ways: (1) Lázaro’s (i.e., adult Lazarillo’s) criticism of the hypocrisy and abuses committed by ecclesiastics; (2) Lázaro’s understanding of Christianity and his (or the author’s) association with either the converso (Jewish-convert) community and/or reform-minded Christians; (3) a reevaluation of religion and a call for original Christianity. What occurs in the novel is an assessment of the state of religion in sixteenth-century Spain (Tapia, 2009, pp. 28-50).

As mentioned earlier in the article, severe criticism of reality and religious beliefs were seen in the *Maqamat* literature, as described earlier in this article. Lazarillo has a deep knowledge of religion or religions, but he accepts the reality, in which he is living and always tries to improve his life, unlike other picaresque protagonists, like Guzmán de Alfarache or Don Pablos from *El Buscón*.

Islam and Christianity both are the religions emerged from Abraham, but there are some differences regarding their viewpoint of the world. Both religions share the divine words and through these words, any individual or society as a whole can develop the spiritual experiences, but Christianity believes that mankind can achieve salvation through the divine words

which comes into culmination in the form of Jesus Christ, however Islam believes that the divine words were revealed to prophet Mohammad, and for the benefit of mankind he put together all the divine words in Holy Quran. As I mentioned my understanding of these two faiths, I also have this opinion of Lazarillo's rejection of religion. He has not been to abroad. His life has been limited to Salamanca and near- by areas in Castillian province, and the rulers of the region were doing their best to show the Christian supremacy in the contemporary world, so his rejection of religious symbols opens many questions on the anonymous' author family background. After reading the text, the first and foremost question emerge in the mind of the reader why he is sceptic on religion, and what is his family background? Without going into the details of probable authorship, as it will lead us to another dimensions. I would like to say that the anonymous author has criticized the pastors and religion in its foremost form.

The moment *Lazarillo de Tormes* was being written, early modernism and Spain was being formed. On one hand, the bases of early *Siglo del Oro* were being established, on the other traditional beliefs were also being strengthened constantly. In the next chapter, Honour as a theme being constantly analyzed through different aspects. The next chapter deals with false Escudero or Square and his fake appearance. It should be clarified that the dominance of Islamic faith and cultural values pertaining to Islamic faith were being constantly looked down in the contemporary society, while the Christian values were being given more importance in the society. Lazarillo is constantly suffering hunger and his comments on honor and Christian values are still relevant. He exclaims, «¡Oh Señor, y cuántos de aquestos debéis vos tener por el mundo derramados, que padecen por la negra que llaman honra lo que por vos no sufrirán!» (Tormes, 2005, pp. 84). The translation of the text will be: O Lord, and how many of those you must have scattered throughout the world, who suffer for this bad virtue they call honor what they will not suffer for you.

To understand better his comments on Christian values on Honor, it is important to understand the historical background, which has religious connotations. After the fall of last Islamic state in Spain, Los Reyes Catolicos, took to conversion of masses to Christianity. There were revolts in Granada against the imposition of Christianity and finally specific orders were passed for exile, for Muslims. Thus, religious elements are constantly present in this unit as the contemporary society believed in the purity of Christian blood, Old traditional Christians and conversos. It is the reason why the squire listened mass and he has also discussed the religious elements with the protagonist Lazarillo.

This concepts also leads to belief that if the squire has traditional Christian lineage and purity of blood, he could have easily been to Américas, where a better future used to wait for him or other traditional Spanish families, as travel to Américas was a unique privilege reserved for the Christians. Here, I would like to quote Pulido, who in his article «Cristianismo e Islam en el pensamiento medieval. Encuentros y desencuentros», opines:

La división entre el mundo islámico y el cristiano existió y se reflejó en la religión, en la vida y, lógicamente en el pensamiento. Pero no era la única división, antes ya existía una más clara falla en el mundo bajo el dominio de la esfera grecolatina entre una zona dominada por la lengua y el pensamiento griego y otra zona de influencia de lengua latina. Zonificación que se expresó en la misma división imperial, (...), las consecuencias de la división se reflejan en el propio pensamiento islámico de la que solemos mencionar dos tradiciones focalizadas en Bagdad y en Córdoba. Podemos hablar de dos mundos islámicos con sus realidades políticas propias, su fisonomía intelectual y caracterización filosófica que se expresa, desde el punto de vista del pensamiento, en formas propias de entendimiento y de contacto con el mundo cristianizado (Pulido, 2009, p. 94. pp. 81-139). The translation of the text will be: The division between the Islamic and Christian worlds existed and was reflected in religion, in life and, logically, in thought. But it was not the only division, before there was already a clearer fault in the world under the domination of the Greco-Roman sphere between an area dominated by the Greek language and thought and another zone of influence of the Latin language. Zonification that was expressed in the same imperial division, (...), the consequences of the division are reflected in the Islamic thought itself of which we usually mention two traditions focused on Baghdad and Córdoba. We can speak of two Islamic worlds with their own political realities, their intellectual physiognomy and philosophical characterization that is expressed, from the point of view of thought, in their own forms of understanding and contact with the Christianized world.

I would like to continue that the Spain, in which Lazarillo lived was a period in which all the three, Jew, Islamic and

Christian cultures existed. Of course, the Arab influence was so much prevalent, it cannot be merely described as an influence, the importance is much bigger and higher. The anonymous author of *Lazarillo de Tormes* had read the maqamat literature and thus his satire on religious aspects of the society. He has aptly shown how these elements are being used to deceive common people, who have a bigger faith in religion to overcome the problems of daily life. Contemporary Spain was a traditional Christian country having faith in catholic values and for to maintain its values the country was going to fight in Flandes and in the Mediterranean waters to restore the catholic supremacy in all the spheres of life, however the work is a severe criticism of Spanish society.

On a larger note, Islamic poets of Al -Andalusia are proud of their cultural heritage. Even the geographical location and atmosphere are praised and honoured. Al-Andalusia is proud of its good location and charm, tongue sang of it, and eyes were blessed to see it. Abu Ubaid Al-Bakri (1040-1094 AD) said: "Andalusia is Levantine in its scent and atmosphere, Yemen in its sobriety and levelness, India in its fragrance and cuteness, Ahvaz in the greatness of its collection, China in the gems of its minerals, Adan in the benefits of its coasts, it contains great monuments to the Greeks, People of wisdom and those who hold philosophy" (Al-Maqqari, 1988, pp. 126-228). It is said in the Andalusian poetry and described its honor as:

يا حسن أندلس وما جمعت لنا	فيها من الأوطار والأوطان
تلك الجزيرة لست أنسى حسنها	بتعاقب الأحيان والأزمان
نسج الربيع نباتها من سندس	موشية ببدائع الألوان

No work on honour as theme is incomplete with *Lazarillo de Tormes*. where there are several references on women, in the different forms. The mother of the child protagonist is a victim, and to maintain herself, she has to be with Zaide, an African and slave, who provides safety and food for the family of Lazarillo. He is the one who gains trust of Lazarillo, but he is also the one, with whom, his mother enters into relationship.

Regarding the condition of woman, (Pfandl, 1929) opines:

El estado de la mujer española ofrece una discrepate y profunda significación. En un sentido actúan las influencias orientales - no en vano había convivido el pueblo durante varios siglos con la raza mahometana - y la tradición medioeval patriarcal-religiosa en oposición al libertinaje disolvente, a la licencia desenfrenada y a la rudeza provenientes de toda decadencia y generación. La mujer es, pues, o esclava o reina en aquel ambiente social: o vive en la servidumbre y sumisión, o impera por la sensualidad y la avaricia. En el primer caso está la mujer que vive en el seguro acogimiento de la familia (pero solamente en determinasos círculos sociales) o la monja que se retira a la soledad conventual y se somete a la aspereza de sus reglas y disciplinas: en el segundo caso está la mujer emancipada en cierto sentido, la mujer de mundo y de relaciones sociales que sabe eludir los severos cánones de la estrechez tradicional, o la hetaira libre y desenfrenada que no conoce miramientos sociales (Pfandl, 1559, pp. 125). The translation of the text will be: The state of Spanish women offers a discrepancy and profound significance. In one sense, the Eastern influences - not in vain the people had coexisted for several centuries with the Mohammedan race - and the patriarchal-religious medieval tradition act in opposition to the dissolving licentiousness, the unbridled license and the rudeness that come from all decadence and generation. Woman, then, is either slave or queen in that social environment: either she lives in servitude and submission, or she reigns by sensuality and avarice. In the first case there is the woman who lives in the safe welcome of the family (but only in certain social circles) or the nun who retires to the solitude of the convent and submits to the harshness of its rules and disciplines: in the second case there is the woman emancipated in a certain sense, the woman of the world and of social relations who knows how to avoid the severe canons of traditional narrowness. or the free and unbridled, who knows no social considerations.

Needless to mention, that on a very subtle level, there are several passages in the text, which describes adultery in the text. However, some important instances are his mother rejecting the traditional Christian notions, Lazarillo and the presence of several women and the most important, in the end, when he decides to marry. Spain was going to lead the world as Spanish Empire was formed and trade with overseas Spanish territories was flourishing. As we are discussing the women and honour in the contemporary Spanish and European perspectives, I would like to say that due to rapid urbanization, traditional values were becoming emphasized on one hand and on the other side, prostitution was also on the rise. There

are many literary examples from the works of Cervantes, like *El coloquio de Perros*, the satirical poetry from Quevedo, which proves the fact that prostitution was not only limited to prostibules but it was also present in the inn, inn of the highways and in *posadas* or in *tabernas*.

### CONCLUSION:

In the present article Islamic influences on the Spanish literary work *Lazarillo de Tormes* have been analysed and presented. Needless to mention, the anonymous work is subject to various interpretations including the themes and topics pertaining to Counter reforms in a larger European context. The authors have analysed and presented the various cultural elements existing in the Catholic Spain, through this picaresque work, which in fact are representations of Islamic Influences in Spanish, which was converting to a Catholic monarchy as a fast speed. Islamic Spain was a meeting point of all the intellectual ideas coming from Middle East and Africa and thus, we can induce that the Spanish literature of Golden Age Spain owes much to Islamic and Andalusian thoughts prior to Reconquest.

The book *Lazarillo de Tormes* also discusses several themes pertaining to Identity of an individual, which have been analysed in the previous pages. The authors would like to point out that influence of Arabic language and culture was a deep one and even after several attempts to ignore these cultural elements in a wider perspective, the prevalent Arabic Culture, which was itself an Islamic one has shown its manifestation in contemporary popular art, culture and literature. The popularity knew no bounds. *Lazarillo de Tormes* became immense popular among the readers, both inside and outside the boundaries of Spain. Its popularity was so much huge that the it got translated in French and in other major European languages.

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