

THE RIGHTS OF WOMEN AND CHILDREN IN GRANADA, THE ERA OF THE BENI AL-AHMAR

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Abstract

Granada women enjoyed in the era (635 – 897 AH / 1238 – 1492 AD) rights and privileges, both according to his belief and religion, as the Granada society at that time was one of many varieties and religions descended towards Granada and formed a Granada Andalusian society and one manifested in which all aspects of civilization and progress were manifested despite the occurrence of turmoil and wars, but it was able to withstand all difficulties and women were able to achieve themselves and their existence as they were given their rights and in all fields as they were given the freedom to choose their husband and granted their right In inheritance and alimony, she was allowed to learn and work, and in all her roles she was a subject of pride and pride, as she proved her ability in all aspects of life and was given her rights as well, even while she was in her husband's house, as it was his duty to support her through the friendship contract concluded between them, and her rights were also given in the event of the loss of the husband, whether the loss was death, divorce or captivity. As for children, Islamic law has guaranteed their rights under the state of Bani al-Nasr since birth, and it is necessary to mention the suffering suffered by these laws. As the era was an era of wars has produced many problems related to women and children as they were affected by wars, turmoil and epidemics and in such circumstances stressed the jurists on the need to do justice to that segment in Granada society.

Keywords: Women's rights, Children's rights, Granada, Bani al-Ahmar era.

The Introduction

The issue of the rights of women and children in Granada in the period (635-897 AH / 1238-1492 AD) is one of the important topics, as it is considered the conclusion of the Islamic presence in that spot. On political and military topics at that stage, as they occupied the forefront in historical studies, and these topics remained marginalized and neglected, which prompted me to research them. The subject of the research is in addition to the many types of Granada society in which it is difficult for the researcher to look at the information in a comprehensive overview. The issue of women and children was and still is one of the important topics because of their influence on society, and I found in the research on their rights what is worth the trouble of research and study, in which I dealt with the political, social and economic rights of women. To two sections, the first dealt with the rights of Granada women politically, socially, and economically. As for the second topic, it dealt with the rights of children. In covering the subject of the research, it relied on several sources in general history, including:

1. The writings of Minister Lisan al-Din ibn al-Khatib (d.: 776 AH / 1374 CE), as his writings cannot be dispensed with in obtaining historical information, due to his contemporaneity with historical events.
2. The writings of Abi al-Abbas Ahmed bin Muhammad al-Maqri (d.: 1041 AH / 1613 CE), including in particular Nafah al-Tayyib in The Wet Branch of Andalusia.
3. Books on geography and travel such as Ibn Battuta, Al-Idrisi and Al-Hamwi.
4. Books of translations and classes such as Al-Alam by Al-Zarkali.
5. The books of disasters and hisba, such as Ibn Abdoun Muhammad bin Ahmad, in addition to many modern references such as Youssef Shukri Farhat, Granada in the shadow of Bani al-Ahmar, Abd al-Wahed Dhanoun, and other references from which I made the most use in this modest research.

The first topic: the right of women in Islam

Islam was and still is a religion of justice and equality. It is a religion of virtue and good deeds. It established rights and duties for all people, young and old, women and men. It established rights for them, and frankly it established that women have rights and that not enjoying them is injustice and prejudice. It gave her the right to freedom of choosing a husband and gave her the right to inherit. And he gave her freedom in knowledge and work, and women have proven their role in all levels and fields. with favor. Islam came and took her by the hand and gave her rights as a human being and honored her for being a mother, a daughter and a husband. men's sisters.

Granada women's rights

One of the first rights acquired by the Granada woman is the right to marry and the freedom to choose, and she stipulated conditions for the husband to fear God in her and to live with her with kindness. With her consent, the Andalusian women were known for their beauty and elegance, fond of adornments and perfumes, they were perfumed with musk and eucalyptus, and they wore silk. Hygiene, massage, hair dyeing, meetings, hanging out and exchanging conversations as well .And she had the right to have a house for her, as owning it was a manifestation of honoring her and caring and watching over her comfort, as they cared about building houses, and they were of two types, for the private and the other for the public, and their decoration and upgrading were each according to his material and social standing. Private homes were adorned with decorations, fountains, awnings, and prominent umbrellas that allowed women to watch passers-by without being seen. As for public houses, they were often small without windows, or small windows interspersed with a wooden mat that allowed women to look outside .And there were shared houses for living, and they were often rented by the dhimmis of Christians, and the Belgian traveler was amazed at the size of the small public houses as well as Andrea Nava Siero, who toured all over Spain, where he noticed that Muslims have the habit of cramped life .As for the upbringing of the children, it was not the responsibility, as it falls on the man's moral guidance. And it was the woman's right to engage in work alongside men, as home workshops emerged and had a prominent role, especially in Al-Maria where Al-Zuhri said about it (its people are all men and women craftsmen with their own hands and most of the industry of their women is spinning that is close

to silk in its market and most of the industry of their men is knitting .And it was allowed to mingle with men on holidays and public occasions for Muslims and Christians, as well as go out for a walk and visit relatives without anyone accompanying them to exchange congratulations and greetings, and they would go out with the family to the green meadows to spend the days of the feast .It was a lot of extravagance to revive these occasions and holidays. It put decorations on the houses with the preparation of the most delicious food and dishes, such as sweets and salted fish, and served the best fruits. The Granadian Muslims had the habit of slaughtering the sacrificial animals on the holidays, and the head of the family had to buy new clothes for his wife and children and increase the amount of food and drink.As for the issue of the veil, the Granadan woman was not forced to wear it, as the women were standing at the doors of the houses uncovered, and the wife had the freedom to choose whether or not to wear it, as Ibn Al-Khatib says about them: (And in Randa the women used to reveal the slender cheek) It is worth mentioning here that there are women of Arab origin who preserved Islamic traditions and were far from public life, and they were called Arabic. The texts indicate that they played a prominent role in political life, as they had a role in the installation and removal of sultans, for example, the wife of Sultan Yusuf I who tried to entrust the mandate of the Covenant to her son Ismail instead of Muhammad V, taking advantage of his love for her violating all the principles and rules of the Nasrid house in The mandate of the Covenant, and was the cause of the revolution against Muhammad bin Yusuf, and its role was focused on financing the revolution, because she had a lot of money that she seized after the assassination of her husband, Yusuf, for the first time, as it was in her hand .

And in the development of foreign relations, the Granada woman emerged, as the traveler Al-Tanji Ibn Battuta tells us when he came to Granada that he received from his father, Sultan Abi Al-Hajjaj Yusuf, a symbolic gift, when he visited him, and the reason for the visit was a disease in him Women had the right to own and own property, as they had private property and it seemed that they had economic freedom and financial independence, and they had their own trade that was run by them.What is mentioned about women’s economic rights is that they were contracting a partnership with their husband in all their money, as this was evident through the endowment events that included the confinement of five shops in the metropolis of Granada on his son and on his male and female heels, and the contracts also proved a woman’s ownership of a hotel, while the affluent women used to lend to their husbands and the loan was recorded In a contract that guarantees her money, and for example, Fatimah bint Muhammad, who lent her husband materials and money, and witnessed that in a record on the 14th of Rabi` al-Awwal (859 AH - 1455 AD) and she used to participate with the people in buying and selling, investing and renting real estate. In the field of judiciary emerged bitter Granada and had an active role. Ibn al-Khatib mentions that one of the judges in Lusha had a wife who surpassed the scholars in knowledge of rulings and calamities, and he mentions that she was her husband’s advisor in his judicial council and he used to follow her rulings (). One of his companions jokingly wrote to him, saying:

**Balochah is a judge who has a wife
And its provisions in Alwara past
If only he were not a judge**

I wish she was the judge

She was a genius and was attributed to her country, and she was called the Lush jurist. Likewise, one of the slave girls was famous for her knowledge of medical sciences and the anatomy of the internal organs and she is the slave girl of Prince Hudhail. The role of women doctors and midwives in the markets has emerged by observing female slaves, especially in the issue of istibra and in the issue of cupping, it also had a role and was practiced by men and women, and there is no doubt that it is from the prophetic medicine and it is a successful treatment for many diseases, and it also emerged in the field of education and was Umm al-Hasan bint al-Qadi Abi Jaafar al-Tanjali (d. 750 AH - 1349 CE) is a good example, as she was able to read the Qur'an well, and she was a poet and doctor working in the field of nursing and medicine. A third praise and childbirth. It is organized by:

The line is not in the science benefit but

It is decorated with stationery

And the lesson is my question, I don't want it instead

As far as the boy knows, he transcends people

It seems that calligraphy during the era of Banu al-Nasr became less popular, and the evidence is what Umm al-Hasan said in her preference for education over calligraphy. Al-Wansharisi also mentions that the old women (the elderly) ruled in traditional medicine by means of special means in determining and increasing the number of children, and they used to treat barren women, so they became erect and gave birth by the grace of God The Granadan woman stood out in the field of literature and poetry, for example, Umm Al-Saad Al-Hamiria Al-Qurtubi, she was a writer and poet, and Zainab bint Makki who heard a lot of her knowledge .Umm al-Ala' Sayyida bint Abd al-Ghani al-Abdariyyah (647-1249 CE) was prominent in teaching women and she was a memorizer of the Qur'an. She wrote in her own handwriting (Reviving the Sciences of Religion for Ghazal). He learns from them. Among those who are famous for her fame in poetry and literature, we mention the birth of Bint Al-Mustakfi (366 AH - 416 AH), where she struggled with poets and argued with writers with a good conversation. And she used to write it on the sides of her garment:

By God, I am fit for His Excellency

And I walk my way and come to it

Maybe my lover from the bowl of my cheek

I give my kiss to whoever desires it

And the reason for her aversion to Ibn Zaydun was because of her intense jealousy of her slave girl, Utbah, and she was black and beautiful in singing. In one of the gatherings of rapture and singing, Ibn Zaydun asked her to repeat, and when she heard the news of the birth of her, she was alienated from him And she had the right to attend military exercises and games, where she would go to raise their morale. The leaders would engrave the names of their mistresses on their turbans, because they often push them to brave battles. In the year 748 AH-1348 AD, Lisan al-Din ibn al-Khatib accompanied Sultan Aba al-Hajjaj Yusuf on an inspection trip to Wadi Ash, where Women were seen crowding together to watch the Royal Ride .They also had a reputation for singing and

music, so they participated in the festivities. What we call popular songs appeared in Andalusia, and in the drawings of the Bartel in Al-Hamra, we find men carrying one of them with a oud and with the other a drum, and women with musical instruments such as the harp, tambourine, tabla, and oboe .And she was allowed to exercise her right to entertainment and amusement, and the evidence is the travel of a group from the East composed of oriental slave girls who were taken from Ibrahim al-Mawsili and Ziryab in front of them, so they were the nucleus of singing and entertainment in Andalusia, and singing and dancing was a tradition for the aristocratic families in Andalusia. Among the remaining effects in this regard are aspects of dancing, amusement and playing with the sword preserved in the Metropolitan Museum in New York, and there is also a male and female dancer playing with the sword a game of rooster, and the female player covers her head with a veil and dances in the manner of the Lebanese Dabke .

One of the manifestations of women's independence and obtaining their rights is their enjoyment of freedom to travel even in harsh political conditions. When the sedition of Ibn Hafsun occurred, women did not refrain, as women brought money and goods from other countries, and no one confronted them. The jurists praised their husbands for not allowing them to practice commerce, but that did not prevent women from practicing multiple activities in all sectors .A woman came to the jurist Baqi bin Mukhallad and said to him (that my son was captured by the Franks, I do not sleep because of my longing for him and I have a circle that I want to sell in order to redeem him with it. Patience and no decision), the jurist parted on her own and prayed to God for her, and she turned away from him, and it was not long before her son returned to her, so she took him to the jurist and said, "Listen to him, may God have mercy on you." The monks agreed to her supplication with the answer. May God release you, so we cannot restrict you and set him free This is the position of the mother in particular, and the woman in general had a status even in non-Muslim society .The Granada woman was sometimes punished as a result of offending her husband or society, and in that she received the maximum punishment and was tried with the most severe penalties. Where a woman applied to Judge Salem bin Abdullah Al-Aziz, asking for an imposition on her husband, and the judge responded to her, but she refused what the judge decided and took advantage of the imposition and said (No one then speaks to God). When the judge heard her words, he called for a whip and beat her.

Through the texts, it can be said that the behavior of judges towards the behavior of women was different from one judge to another, as religion had to rebuke them by speaking because of their status that requires respect and appreciation on the part of private and public As for the rights of dhimmis in the state of Banu al-Nasr in Granada, marriage with them was common, as Prince Abu Abdullah bin Muhammad bin Ismail married a Christian woman named Alwa, and Abu al-Hasan bin Nasr married Isabella, and most of the statesmen from the upper classes, such as ministers, writers, and historians, followed suit. That is Ibn Khaldun, who married a Roman slave girl named Hinda and often these marriages were hostile fronts that gnawed at them. They are men and they have enjoyed their full rights. A Jewess had the right to marry a Muslim, and Ibn al-Attar indicated that he said (a Muslim man may marry a free Christian woman or a Jew according to the Malik school of thought). However, few Muslims married Jewish women, while their marriage increased

to Christian women. He explained the reason for that to the racist nature of the Jews, which makes them more tendency to preserve the Jewish race. The mixing of Jews with Muslims had the effect of changing some concepts in relation to the Jews, as it pushed them to change some of their concepts in relation to women who were deprived of education in schools. Ibn Dharb was also asked about the custody of a Jewish woman who has a son of hers, who is the son of eight. There is no separation between a mother and her son, and mercy and tolerance appear to us here in the Islamic religion. As for inheritance, daughters did not inherit in Jewish law when they had no children. As for her dowry, it goes to the father. Ibn Rushd had a position on women's issues in Andalusia, where he says: "We see women participating in crafts with men, but they are less powerful than them in this, although most of them are more skilled than men in some trades, such as in the textile industry, sewing, etc. As for their participation in the war industry, which There is no doubt that it requires physical strength and mental skill, he confirms that women participate in it as well as men, and his witness is (the case of the wilderness dwellers and the neglected frontiers), as he says. As for by virtue of the harsh lifestyle in desert environments or by virtue of the adversaries and enemies on the borders, and therefore the participation of women in war work is a fact and necessary at the same time, and such is what some women are innate of intelligence and good preparation, so it is not impossible for them to be wise or heads of state. In conclusion, we can say that the status of women in Granada was represented by the many statues and buildings that were the subject of perpetuation and respect, as the accounts indicate that the city of Zahraa, which was built by the Caliph Al-Nasser, was a gesture of honor and glorification for this gender. Decorated with some places of alabaster, full of cod, good body, beautiful face, and this statue was erected on one of the gates of Bejaia, and it was similar to the statue of Madinat al-Zahra. One of the rights of the Andalusian woman is the obituary upon death, and this includes private and public women, and there are many witnesses in this aspect, as an old woman of Bani Kawthar died, so they rushed to tell people to walk in her funeral, and the minister Ibn Jawhar walked barefoot at her funeral and stood at her grave until she was seen and collected, and after the burial Her family receives condolences, for example, the condolences received by Ibn Zaydun, the poet of Andalusia, upon the death of his infant and this was called the literature of condolences. It is worth noting that the Andalusians named some of their cemeteries after their women in memory of them. For example, the cemetery of Umm Salama, who is the daughter of a aunt and the wife of Prince Muhammad I, was spacious and was located on the opposite side of the Gate of the Jews in Cordoba as well as the cemetery of Mut'ah and the cemetery of Muammarah, which was underway for Abd al-Rahman II. The Andalusian women's freedom was between Orientalization and Westernization, so the researchers were divided between supporters and opponents of that. The supporter wants to place the Spanish influence on the freedom of the Andalusian-Spanish Muslim woman, while the opponent stresses the need for women to preserve their traditions, even if he does not intend to be puritanical. The French writer Henri Peiris believes that the Andalusian woman was not a prisoner in her home, for she gained freedom and played her role, and the Levantine woman surpassed her in that. For Andalusian mothers, they are Ibn Hazm, Ibn Zaydun, Ibn al-Labbanah and many others. Pierre Guichard adds about women's freedom, saying, "The

great discrepancy between the studies that dealt with the status of Spanish Muslim women and the impact of the West on their status and freedom, and that they gained a greater degree of freedom in Andalusia compared to women in the East, derived from the local environment while preserving Islamic traditions, and that women Andalusia did not deny its ancestors, and it was able to obey the provisions and laws of Islam without abandoning the customs of freedom and independence inherited from the European local environment. The research revealed the extent to which women contributed to the Kingdom of Granada in particular and Andalusia in general, and the extent to which they enjoyed their rights represented by their prominence in the political, scientific, cultural and religious aspects, as they participated in every aspect of life and played a prominent role in it. The first is to form her family and be keen on her rights and preserving her dignity by documenting her rights in her marriage contract and keeping a copy of it. Documentation in Andalusia included contracts for marriage, divorce, custody and real estate ownership, in addition to that role that she played in her contribution to acts of righteousness and goodness, and in memory of her exploits some establishments were named Al-Umraniyah bears the names of women, such as Taroub Mosque, Al-Baha Mosque, and others, and we do not fail to mention that many women were subjected to captivity, house arrest, and exile from their countries, such as Aisha Al-Hurra, who ushered in the migration of many Andalusians to Morocco after the surrender of her son.

The second topic: the rights of the family and children in Granada

Granada society suffered many political, economic and health crises, which negatively affected the Granada family in general and women in particular. The stability of the family depends on the stability of these conditions, and the woman in any society was and still is the active member in the formation of families and societies. As these disturbances affected issues of divorce, inheritance and custody, there were many fatwas issued by jurists and judges in this aspect in order to guarantee rights, as there were many cases with regard to jurisprudence. d husband. The category of children and women was the only category that suffered from these issues, whether the cause of loss was martyrdom or families, and the wife was the only one affected, as the responsibility on her shoulders became greater and she suffered from scourges and tragedies as she went through life alone, as the man in Granada society was the head of the family and the pillar of the house. Not to mention depriving her of continuing her normal marital life, and the issue of fatwas in these cases was a difficult issue, as it required suffering and efforts in order to resolve the dispute between the two parties. It is necessary to prove the loss of the husband on the battlefield before divorcing him. If he did not hear the news of his wife, his wife returned to him and divided his money among his heirs, and if he did not prove his presence in the battle, then his ruling is the rule of the lost in the land of polytheism in non-fighting, as he lives in his wife and his money, and it was said that he lives in money only and multiplies for him a term of four years in marriage as missing the land of Islam.

And it was the woman's right that her husband not be absent from her, as a woman stipulated that her husband, in her dowry, should not be absent from her for six months, so he was absent for eight months, then he returned, and she had blamed him for that and prevented him from entering the house. The issue of alimony was the most important issue, because the divorced woman needs a

known amount of money to support her children, as Islamic law approved that to remove the harm from her. As for divorce cases, Granada society witnessed many cases of divorce, and although it detested what is lawful, it is a means for a new life in the absence of family harmony between spouses, and this was called in Granada the drawing of divorce. And the woman took her rights in that, as she had the right to custody of her children after separation, as she kept the boy until he reached puberty and the girl until her marriage as well, and a document of Granada stipulated this and was recorded in the year (879 AH - 1474 AD). But if her pregnancy is proven, then the husband has to spend on her and clothe her, taking into account the economic situation of the husband, as it is imposed on him according to his financial level. At the same fare. However, in all cases, the mother is more entitled to custody, and the father is more entitled to custody in the absence of the mother, and she has custody of the money in the event of the death of the father. In the case of the husband's apostasy from his religion in the enemy's home, the marriage contract is invalid, and in the event of his return, a new dowry is concluded for her after completing the waiting period.

The marriage contract is considered one of the conditions for consummating the marriage and preserves the rights of the two parties, as it mentions the amount of dowry (dowry) agreed upon between the two families. Gold, and the price of a gold crown is of very high value. Everything that is set for the wife in this contract is her right, so the Granadian Arab woman has acquired large properties as a result of dowry and inheritance, thus achieving her economic independence. Ibn Al-Khatib gave us a model for the marriage contract document, the ceremonies of which took place in Al-Hamra Palace in the year (753 AH - 1352 AD) for the sister of the Sultan, i.e. Al-Hajjaj (733-755 / 1333-1354 AD), as the Sultan was the guardian of his sister, and he mentioned in the contract document the amount of dowry provided and back. Due to the importance of the contract in preserving the rights of the spouses, it is written by the notary to guarantee the rights of the spouses, and often the reward of the notary falls on the bride and her guardian and his safety and stability. The girl also had her family wear a shawar, which is what the girl's family wears with their daughter on her wedding day, including furniture and clothes, and it was one of the things she used to wear in Andalusian homes. And the father had to fulfill the right of his daughter from the shawar even if the need required him to borrow from his wife or from one of his relatives, or he might sell some of his property in order to fill the shortage in his daughter's equipment, and the father had to hand over the daughter the money that she inherited or write it down in the marriage contract to guarantee her rights. As for the marriage contracts of dhimmis, there is no difference in conditions from Muslim contracts in terms of specifying the dowry and its amount.

Children's rights in Granada

Society in Andalusia took into account the rights of the child represented by a healthy environment and proper nutrition, and that his day be divided between feeding and playing, which is psychological and physical care and it was also the rights of children to live with people who are familiar with them and do not panic from them, such as having a slave with a loud voice in the house when the child panics. From him and people do not come to the house to terrorize him, as he prevented the Qaridis from entering the houses, because of what that involves intimidating children and pregnant women. As for the issue of discipline, it is from the softness of his nails, as he is

trained to sit properly in front of adults, not to talk a lot, and to prevent him from using inappropriate words, and not to accustom them to the valuables of food or clothing, for the purpose of strengthening his personality. As for children's rights to have fun, entertainment and play, the means of entertainment varied, whether at home or outside, as boys played with horns and girls with tambourines, as well as games that result in pandemonium, such as fencing, were common. Therefore, the jurists in Andalusia stressed that it should not be played with, and whirlpool games were also popularized. He urged the jurists to buy them for orphans to bring joy and bliss to their hearts.

Among the rights enjoyed by children in Granada is the right to go out and walk with parents to gardens and estates in order to entertain themselves, as they used to go out in order to enjoy and change the prevailing atmosphere in homes that were described in previous pages as cramped and cramped, and among the common recreational games in Andalusia is spraying with water. In the markets and roads, as well as among the amusement and entertainment games that children are accustomed to, is the game of watching what is known as the mechanical imagination or the Seville fantasy. With regard to their appearance and dress, their clothes consisted of shirts, pants, gaffara, and woolen socks. As for the girls, they wore brightly colored clothes. As for the issue of henna and dyeing, it was their adornment from childhood, whether boys or girls. As for jewelry and jewelry, it was not only the share of girls, but boys also wore it, and its quality was according to the financial level of the family. In the event that the child was infected with diseases, the children had the right of their parents to strive to cure them from them and spend on them for that and there were special celebrations for children, such as the seventh the Aqeeqah and the thanilah (the Sunni) and the celebration was common with excuses Circumcised and clever children, which is a celebration that takes place when the child memorizes and completes the Qur'an, in which the father invites people to a feast full of food. As for child labor in Granada, the fields that the child entered to work in were commensurate with his age and body, so they worked in textile markets, cleaning, butchering, or caring for livestock, carrying baskets of grapes, working with honey bees and grinding flour, and it was not permissible to be hired for plowing due to the hardship of working in it, just as boys worked in bathrooms to clean them. And he was called Al-Tayyab. As for the girls, they used to work with knitting and weaving.

There were also games for boys and others for girls, and the recommended game for girls was to play with dolls in order to prepare them in the future to be good mothers and children used to go out to the summer for fun and entertainment. With regard to their punishment for committing crimes, the jurists recommended that the punishment be in their homes and not be imprisoned in prisons so that they do not mix with bad patterns inside the prison of adult perpetrators of crimes, as Al-Barzali issued a fatwa and permitted their punishment in a way that appears to the father or the judge so that they deter. The sources also mentioned the punishment of children while they are in the office, and the sources also talked about the need for parents to understand with teachers in the punishment of their children to the point of bringing the guardian himself to the dura and falaqa with which the child is punished. Children's rights were violated and they were exposed to social problems as a result of early marriage, whether they were boys or girls, as well as the psychological

problems they were exposed to as a result of the mother's separation from the father. The society in Granada was distinguished by the entry of the child into the labor market, and it found its social and economic justifications, as it considered pushing the child to work as a future security that protects the child from exposure to poverty. An industry and concealed by it was not a burden on people, and God knew many of His prophets

In Andalusian society, the phenomenon of boys' love was widespread, and this was one of the social problems that societies suffered from, as one of the phenomena of social disintegration, as well as abuse and harassment of children. Segments of children were also common, as social and political conditions had a role in their existence, and they are the foundling, the adopted child, and the orphan child. The able-bodied or the charitable, the adopted child does not enjoy acceptance by the spouses, that is, he is rejected by the husband or the wife, and caring for orphaned children was the responsibility of the Sufis and the guardians, as they inspected them in their homes and on the streets, asking about their conditions and meeting their needs of clothing and food, and participating in their service, especially the office boys. As for the rights of the orphan child, if this category has been treated fairly, in the case of the missing person leaving his daughter (female) upon marriage, it is necessary to prove puberty so as not to cause harm, then prove the competence of the husband, equality in status, cultural level, and social and financial status. The land of the enemy and left an adult girl and her mother and uncle want to marry her what is the ruling on that and what needs in her marriage of the obligations. Sometimes parents would recommend someone to sponsor their children after their death, and sometimes the guarantor was not trustworthy over the money and property of the orphan, and one of the conditions of the guarantee was that it be documented, and the guardian had to write an innocence for this orphan when he reached puberty, and the orphan was often exposed to injustice and injustice, as evidenced by what was recorded like the public. The issue of sponsoring an orphan was of interest to jurists, as many examples of documents were found after the fall of Granada. As for the boys, they lived through a difficult period during the period of Bani al-Nasr. Nata was in a state of continuous war, and they were always in danger, as this group grew up to carry arms as the responsibility of jihad is everyone's responsibility, and the soldiers often accompanied their children to the battles to train them on war strategy, and the public and private sectors worked in the same way, "the boys are trained to Working with weapons and learning acculturation, as the Qur'an teaches in the Tablets. The Spanish blogs reported that the Granada people, including children, were famous for using the bow and arrow and shooting arrows to a degree that impressed their enemies. In the conclusion of our research, we say that the Islamic Sharia was a pioneer in guaranteeing the rights of children at all levels, as it guaranteed their economic, social and religious rights. And it gave the child importance from the beginning of his presence in the family, and in Granada, the child tended to be dependent on adults in all fields, politically, economically and socially, as he suffered from slavery, falling into captivity, and displacement.

Conclusion

In this short trip to the small country of Andalusia, Granada, I hope that I have succeeded in drawing the image of the Granada woman and the extent to which she enjoyed her legitimate rights

in the era (635-897 AH / 1238-1492 AD), as I reached in this research a set of observations regarding the rights of women and children in Granada, as through research, I found that Granada women enjoyed their rights politically, culturally, scientifically, socially, and economically.

1. In the field of politics, Granada women had the right to express their opinion on political matters and governance, and they had a role in the installation and removal of the sultans, as they were the engine behind the curtain for most of the political events in Granada.
2. In the scientific field, she took her role as she became a teacher, teacher, writer, poet and jurist.
3. The Granadan woman enjoyed great social favor, whether she was free or a slave woman, as she had a position in her family, which is considered the nucleus of society.
4. The Granadan woman took her share in the work, as she worked in agriculture, industry and commerce, and gained her economic independence and had the right to own property.
5. The Granadan woman enjoyed her right and life to mix, as she was allowed to mix on public occasions and various holidays, whether she was Muslim, Christian or Jewish.
6. The exposure of women and children in Granada as a result of the unrest and wars to many social and psychological problems, which prompted the jurists to issue many fatwas so that these groups can obtain their rights without injustice or unfairness.

Margins

1. Surat Al-Nisa: Verse (32)
2. Surah Al-Baqarah: Verse (228)
3. Public baths: It was said that their number was (3711) at the end of the fourth century AH. Their basic function is cleanliness and purity. They are built near hotels and consist of a toilet and four rooms covered by vaults through which the sun enters, providing light during the day and lit by candles and lamps at night. Outside was a man responsible for keeping people's clothes and belongings. Those who wanted it, and it was subject to the supervision of the Muhtasib to maintain general hygiene and prevent the spread of diseases. For more, see: Dr. Ismail Sami: The Economic and Social History of Andalusia.
4. Ibn Al-Khatib: Al-Lamha Al-Badriya, p. 41; Farhat: Youssef Shukry: Granada in the Shadow of Bani Al-Ahmar, 1st edition, p. 103.
5. Ibn Al-Khatib: Al-Lamha Al-Badriya, pp. 102-105.
6. Al-Toukhi: Ahmed Muhammad, Manifestations of Civilization, p. 108.
7. Ibn Al-Khatib: Al-Lamaha Al-Badriya, 104.
8. Ibn Al-Khatib: Al-Lamaha Al-Badriya, p. 105.
9. Al-Maria: one of the cities of Andalusia, built by Abd al-Rahman al-Nasser in the year 344 AH, and it is a sea city that was surrounded by a wall. See: Al-Hamidi: Al-Rawd Al-Matar, p. 537; Al-Hamwi, Lexicon of Countries: Part 5, p. 119.
10. Geography, p. 102.
11. Eid al-Fitr, Eid al-Adha, the Prophet's birthday, Newroz and Easter holidays, Harvest festival, Pentecost, the birth of Christ, the birth of the Prophet Yahya (peace be upon him)

12. Ibn Al-Khatib: Al-Ihtah, Part 2, p. 353.
13. Ibn Al-Khatib: Al-Ihtah, p. 230; Al-Toukhi, Ahmed Muhammad: Manifestations of Civilization, p. 116.
14. Test Standard in Ibn Al-Khatib's Observations, pg. 96.
15. Randa: One of the cities of Takerta, and it is an ancient city with great monuments. It is on a river that is attributed to it, and water reaches it from a village in its east and from the generation of Talubra in its west, so water comes inside it from its east and west, and near it is an spring that flows from the beginning of spring to the end of summer. p. 269; Al-Hamwi, Yaqt: The Dictionary of Countries, Part 3, p. 73.
16. Yusuf had married two of his maidservants, Buthaina and Maryam. He gave birth to Aisha from Buthaina, and had Ismail and a number of daughters from Maryam (for more, see the article "Troubled Period in the History of Granada," Mukhtar Al-Abbadi: p. 44)
17. Ibn Khaldoun: Al-Abr, vol. 7, p. 306.
18. Ibn Al-Khatib: Al-Ihtah, Vol. 1, pp. 398-399; Al-Lamha, Al-Badria, p. 120; Al-Toukhi: Ahmed Muhammad: Manifestations of Civilization, pp. 155-156.
19. Ibn Battuta's trip to Andalusia, in which he says, "And I sent to his free, righteous and virtuous mother with gold dinars that she raised." See: Tuhfat al-Nazra fi Gharaib wa'a'ajib al-asfar, vol. 4, p. 370.
20. Ibn Al-Khatib: Al-Ihtah, (Anan), vol. 1, p. 406; Al-Toukhi: Ahmed Muhammad: Manifestations of Civilization, p. 172.
21. Al-Maqri: Nafah Al-Tayyib, vol. 4, p. 169; Abd al-Hadi al-Nazi: Women in the History of the Islamic West, p. 130.
22. De: Luthena: Arabic Documents of Granada, No. 9, p. 22.
23. Al-Jaziri: Al-Maqsad Al-Mahmoud, Vol. 1, p. 169.
24. Information (Anan), Part 1, pp. 438-439; Al-Asqalani, Ibn Hajar: Al-Durar, the first book, pp. 183-184, translation No. 473.
25. Loche: located in southern Spain on the western borders of the province of Granada now. To the west of Al-Bireh lies the Chenil River, twenty leagues between it and Cordoba, and ten leagues between Granada. See: Mu'jam al-Buldan, vol. 5, pg. 26.
26. Nafah al-Tayyib, vol. 6, p. 30; Ibn Abd al-Malik: footnote and sequel, travel 8, vol. 2, pg. 477.
27. Ibn Bassam: Al Thakhira, Part 3, p. 70.
28. Al-Saqati: Etiquette of Hesba, p. 46.
29. Obstetrics industry: extracting the human newborn from the mother's womb, and it was known as the midwife or midwives. See: Introduction by Ibn Khaldun, p. 412; See also: Ibn Al-Khatib: Al-Ihtah, Part 1, pg. 430.
30. Al-Toukhi, Ahmed Muhammad: Manifestations of Civilization, p. 96.
31. Hamda: The daughter of Ziyad bin Taqi, and it is said that Hamda bint al-Muadib was one of the poets of Granada in the era of the kings of the sects. She was nicknamed (Bakhnasaa

- al-Maghrib) because she wrote poetry in lamentations, d. 600 AH - 1204 CE, Ibn al-Khatib: Part 1, p. 237; Ibn al-Abbar: What is required from his book *Tuhfat al-Muqadd*, p. 214.
32. Kadhim, M. J. (2012). The effects of drinking water, magnetized through training on some biochemical variables in blood. *Journal of Physical Education*, 24(1), 453–480.
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 34. Umm Al-Saad: It is also called Sa'duna Umm Al-Saad bint Essam bin Ahmed bin Muhammad bin Ibrahim, a Muslim poet from the city of Cordoba, who died in Malaga in 1243 AD. She has a sister named Muhja (see: *The Dictionary of Arab Poets*)
 35. Zainab bint Makki: She is Zainab bint Makki bin Ali bin Kamel al-Harrani, the mother of Ahmad Faqih. She heard from Hanbal, Ibn Tabar zad, and Abu al-Majd al-Karabis. See: *Al-Wafi al-Wafiyat* by al-Safadi, vol. 15, pp. 67-68.
 36. Ibn Hajji: *Al-Durar Al-Saniyyah*, First Book, pg. 66, translation 175; *Al-Toukhi: Manifestations of Civilization in the Age of Bani Al-Ahmar*, p. 96.
 37. Sayyida bint Abd al-Ghani, see: *Al-Dhahabi, History of Islam*, vol. 47, p. 361.
 38. Ibn al-Abar: *The Complementary to the Book of Prayer*, Part 2, pg. 748; *Al-Toukhi: Manifestations of Civilization*, p. 96; *Abd al-Wahed al-Marrakshi, al-Mojib*, p. 299; *Ibn Abd al-Malik: The appendix and the sequel*, Travel 8 sq. 2, No. 269, p. 490.
 39. Ibn Zaydun: He is Abu al-Walid Ahmad bin Abdullah bin Ahmad bin Ghalib bin Zaydun al-Makhzoumi al-Andalusi, one of the most prominent poets of Andalusia. He wrote in chaste spinning, in lamentation, pride, and describing nature, and he was one of the most prominent poets of his time.
 40. *Nafah al-Tayyib*, vol. 4, p. 208; *Ibn Bassam: Al Thakhira*, Volume 1, pp. 268-270.
 41. Same as the previous source.
 42. Test standard, observations of *Lisan Al-Din*, p. 96.
 43. *Al-Maqri: Azhar Al-Riyadh*, Part 1, p. 190.
 44. Ibrahim al-Mawsili: He is Ibrahim bin Maysoon, his mother is one of the daughters of the Dahaqin, and he is one of the most famous singers in Andalusia, of Persian origin. He was born in 125 AH - 742 AD and died in the year 742 AD - 806 AD. He did not learn anything because of his passion for singing and died in the year 804 AD. For more, see: *Al-Isfahani* by *Abi Al-Faraj: Al-Aghani*, Part 5 , p. 229.
 45. Ziryab: Abu al-Hasan Ali ibn Nafeh al-Mawsili 789 CE - 857 AH, Mawla al-Mahdi al-Abbasi, and the meaning of the name is the black bird, sweet-sounding. Part 3, p. 133, *Dhanoun Abd al-Wahed: Andalusian Studies*, part 1, p. 43, *al-Zarkali: Al-Alam*, part 5, p.
 46. *Abdul Aziz Al-Salem: Research*, p. 73, and there are other types of dance, and it has been mentioned that Spain is the real mother of dance, *Salwa Hafeez: pp. 390-396*.
 47. *Ibn Adhari: Al-Bayan*, Part 2, p. 114.

48. Al-Husseini: Qasim: Al-Andalus, Al-Man and Al-Makan, Bani Aznas Press, Rabat, 1st edition, 2007, p. 98.
49. Baqi bin Mukhallad: Abi Abd al-Rahman al-Qurtubi is one of the imams of religion, ascetics and righteous people, and the opinion of Malik was predominant on him. See: Ibn al-Gharzi: History of the Scholars of Andalusia, vol. 1, p. 169.
50. Al-Humaidi: Jathwa Al-Muqtabas, p. 257.
51. Al-Hamidi: the same previous source; Al-Maqri: Nafah al-Tayyib, vol. 2, pg. 519.
52. Al-Khashni: Judges of Cordoba, p. 166.
53. Ibn Al-Khatib: Rehana Al-Kitab, Vol. 2, p. 266.
54. Ahmed Shahlan: p. 124.
55. Ibn Razeen Al-Tajibi: p. 153; Khadija Qaraoui: Social Phenomena, p. 378.
56. Ibn Bassam: Al Thakhira, Volume 3, pp. 139-140; Dandash: Funeral Rites, p. 32.
57. Ibn Bassam: Al Thakhira, Vol. 1, p. 369; Dandash: Funeral Rites, p. 30.
58. Dandash: Funeral Rituals, p. 23.
59. Quoted from Abdul Hamid's novel: Women in Andalusian Society, p. 47.
60. Ibn Al-Khatib: Al-Ihtah, vol. 1, p. 140; Ahmed Mukhtar Al-Abadi: Religious and Secular Life in the Islamic Kingdom of Granada, p. 21.
61. Al-Wanchrisi, The Arab Standard, Part 3, p. 388.
62. Ibn Rushd, Nawazil al-Fiqhiyyah, Part 3, pp. 785-788.
63. Al-Andalusi, Abi Siraj, Fatwas of the Community Judge, p. 149.
64. Al-Wansharisi: Al-Moayar, Part 1, p. 113.
65. Al-Wansharisi: Al-Moayar, Part 5, p. 291.
66. Ibn Farhoun: Basra, Vol. 1, pp. 151-152; Abdul Razzaq: Zahida, Social Life, PhD thesis, p. 164.
67. Abd al-Razzaq, the same source, p. 152.
68. Ibn Farhoun, Basra, Part 1, p. 151.
69. Abdul Razzaq: Zahida, Social Life, p. 153.
70. The notary: Documents, proves, records, drafts and edits contracts of all kinds, as it enables rights holders to exercise their rights, preserves money for its people, avoids contracting parties from the pitfalls of the forbidden, protects the most honorable of people, and resolves many of the causes of disputes and rivalries as it guarantees the security and safety of society. Jurists of the Maliki school, pg. 47.
71. Al-Kattani: The Organized Contract, Part 1, p. 38.
72. Muhammad al-Dawsi: He is Muhammad bin Ahmad bin Qutb al-Dawsi from the people of Granada, nicknamed al-Qalam.
73. Al-Wansharisi: Al-Moayar, Part 3, pp. 122-124.
74. Ibn Farhoun: Al-Tabsrah, vol. 2, p. 74.
75. Al-Kattani: The Organized Contract, Part 1, pg. 73.
76. Bin Saeed: Gharib, The Creation of the Embryo, p. 119.
77. Ibn Al-Jazzar: The Politics and Management of Boys, p. 54.

78. Al-Jarsefi: Three Andalusian Letters on Hisba, p. 123.
79. Ibn Al-Jazzar: The same source, pp. 114-115.
80. Al-Maliki: Riyadh Al-Nufous, Part 2, p. 388.
81. Seventh: It is the celebration of the passage of seven days since the birth of the child. See: Ibn Al-Qattan, Nazm Al-Juman to arrange the previous Akhbar Al-Zaman, p. 90.
82. Al-Aqeeqah: It is the second celebration, and the Sunnah set its value for boys and girls. See: Al-Qayrawani, Anecdotes and Increases, pp. 332-336.
83. Al-Thantila: It is a celebration that takes place when the first teeth erupt, known as Al-Sunniyya. See: Al-Ahwa'i, Abd al-Aziz, Moroccan expressions in Ibn Hisham al-Lakhmi's book, In Lahn al-Alamah, Part 2, pp. 286-287.
84. Al-Ahawi: Abdul Aziz, the same source.
85. Fatwas of Ibn Rushd, p. 1489-1492, and on the matter of skill, see: Al-Wansharisi: Al-Ma'yaar, vol. 8, pp. 237-239.
86. Al-Jarsefi: the same source, p. 121.
87. Al-Saifah: It is their going out in the summer time to a place other than their place of residence to enjoy a better atmosphere.
88. Al-Barzali: Jama'a Masa'il al-Ahkam, vol. 3, p. 577; Al-Maghribi: Ibn Saeed, Al-Maghrib, p. 24.
89. Al-Barazli: The same source, vol. 6, p. 91.
90. Al-Talili: Al-Muqni' in the Science of Conditions, p. 209.
91. Al-Maliki: Riyadh Al-Nufous, Part 2, pp. 145-458.
92. Ibn Lubb (d. 783 AH), Taqreeb al-Amal, Vol. 2, pp. 20-21.
93. Al-Nabrawi, Naglaa Sami: The Social and Economic Life of the Child in Andalusia, p. 20.
94. De Lucina, Granada Documents, p. 9.
95. Anonymous, briefing on the era, p. 33.
96. Al-Abadi, Holidays in the Kingdom of Granada, p. 138; Abdul Razzaq, Zahida: Social Life, p. 214.
97. Abd al-Razzaq, the same source, p.

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