

## Court Women in the Second Abbasid Era (232-334 AH/847-945 AD) Historical Statistical Study

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### Abstract

*The Abbasid state (132-656 AH) has a special importance in human history because it is one of the largest states in terms of time and space, and it had a major role in spreading the Arab-Islamic civilization and its impact on other civilizations. The research sheds light on the position of women in the second Abbasid era (232-334 AH/847-945 AD) and in the society of the Caliphate court to show that the woman is not the sensuality that the West sees as a basic symbol of the society of the East. The Abbasid court includes two categories of women: female slaves and female slaves. It is known that female slaves are of a lower rank than female slaves, which means that there is racial discrimination that is supposed to be more visible in the Caliphate court. However, the reality of the situation does not agree with this view. Female slaves have gone beyond the free women and have reached advanced social, economic and political positions. Therefore, it became necessary to conduct a study showing the position of the maidservant in the court of the Caliphate, which reflects the status of women and their effectiveness in the palaces of the Caliphate, to prove that women in them have reached such a position that historians have called the Abbasid state in its second era - the subject of research - the state of women. And that the woman, as a female slave, was not disrespected in the palaces of the Abbasid Caliphate, but rather her position in the palace was determined according to her moral and ethical characteristics and the skills she acquired. The presence of slave girls of different races and races, and the customs and traditions they brought, made the Abbasid era an era of blending of civilizations. Those who follow the role of women in the history of the Abbasid civilization will find that they have effectively contributed in the arena of knowledge transfer and were not just an object whose primary function is to provide pleasure. Despite the existence of previous studies, this study relied on the statistical presentation of the data to determine the size of women's presence through the numbers broadcast in the literature. It turns out that the Abbasid Caliphate is the stage of maturation of the women's renaissance.*

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### Introduction

The issue of women in the working group raises the most prominent issues of interest to society, as you may not find one of the areas of life, but we find that the issue of women occupies a large space in it, as if women were not hers in the past. Injustice, deprivation and slavery are ruled by an imaginary, violent, lustful world suffering from moral decadence in which women have become a commodity. At that time it reflects where it is and where it is from. The lofty voices demand his rights and status. This research sheds light on the woman in the court of the Abbasid Caliphate in her second era (232-334 AH), in matters related to the nature of her presence in this place.

### Problematic search

Experiment with this research to answer a number of questions about women in general, and the lack of succession for women in particular, and the main topic in the research is to answer the following question: Is the reality that women live in in the succession palaces during that period? From research as portrayed in some writings: Sensuality, trapped in the captivity of a tyrant who is nothing but a being whose primary function is to please him and satisfy his sexual desires?

### Research Questions: Search

It will try to answer questions related to its subject, the most important of which is the size of the presence of women in court, and its classification on certain grounds.

### Research importance

The importance of the research in focusing on the presence of women in the court of the Abbasid Caliphate during the research period, shedding light on the existence of nature, identifying the composition and highlighting the ethnic and geographical affiliation in an attempt to draw a realistic picture of the life of women in the harem.

### **Reasons for choosing the topic**

The importance of women being half of society, determining the size of their presence in the Caliphate court, and identifying the nature of this presence. As for the choice of the Abbasid era, because civilization in it reached its climax, and about choosing the period, the second Abbasid era witnessed the emergence of the political role of women through control and influence, and the choice of court alone as a focus of study, because writing was reserved for power and caliphs, and the public's share is less interested in those who write history.

### **The aim of the research**

To change the stereotype of the Muslim woman that she is inferior and has limited decision-making ability, and that she obeys the man in everything despite her nose. Because Islam, as seen by the other, is keen on men's control over women by isolating them and depriving them of many of their rights.

### **Research Methodology**

In order to achieve the objectives of the research, the researcher followed the historical descriptive approach to know the historical narratives and collect information about the relevant period, and the statistical method in data tabulation, analysis and presentation of results. The search came in: Introduction: It includes an introduction to the research

Introduction: Introducing the fields of temporal and spatial research.

The main research axes, including: the stratification of court women, female slaves in the palaces of the caliphate, and their classification.

### **Preparatory**

The Abbasid state (132-656 AH) has a special importance in human history because it is one of the largest states in terms of time and space, and it had a major role in spreading the Arab-Islamic civilization and its impact on other civilizations. The Abbasid state After the Umayyad state was toppled (in 132 AH / 750 AD), historians agreed to divide its history - which lasted for more than five centuries - into the heydays of the second Abbasid era, the subject of research - the period between (232334 AH / 847-945 AD) [1]. This era was characterized by the influence of women over it, and the state described it as "a courtship of women who manage their affairs" [2] and the Caliphate Court included hundreds and perhaps thousands of women. Accordingly, the search for the women of the Abbasid court requires a definition of historical concepts and expressions that outline their subject, and thus require some expressions that constitute the subject of the research and have been highlighted:

[2] and the Caliphate Court included hundreds and perhaps thousands of women. Accordingly, the search for the women of the Abbasid court requires a definition of historical concepts and expressions that outline their subject, and thus require some expressions that constitute the subject of the research and have been highlighted:

### **House etc. pests**

They are: "The eastern part of Baghdad, including the palaces of the Abbasid caliphs, their homes, their councils, state offices, stores, orchards, gardens, and the homes of close statesmen and their closest kings" [3]. . Uhud ibn al-Kazrouni (d. 697 AH) said that al-Mu'adad was the first to reside in the Caliphate House and it was a palace forever... But Mu'adhhd resided first without controversy"[4]

### **Tileetc. Pests**

Al-Balat in Arabic: "Every land is paved with stones and bricks." [5] And using the developed world, the place was called, as Al-Zubaidi (d. 1205 AH) says: "The place was called a wide slab in the name of what spreads in it." [6] In Arabic sources, the court "means the palace." [7]. The Caliphate Palace developed into a group of palaces to form what became known as the Caliphate House. [8] The use of the word 'tile' has come to mean exclusively the house of the Abbasid Caliphate, as mentioned by Ibn Ibri (d. 658 AH): "They sent al-Muqtadir to Marbeth and they were preaching to leave the court" [9] and it is mentioned in another place: "They took all the court guards from among their men. " [10]. Studying the women's court required access to the (sanctuary) in the Caliph's palace, andso he needs it to define the house of the harem.

### **The Harem House (Abbasid Mosque)**

And the word harem - which is the word that abbreviates the East in the Western mind - is called Ala\_i\_raca in its meaning: "The house in which a man resides with his house of women and children, and their service lists are part, and there is no right to "violate the sanctity of people" [11]. One of the main sections that make up the house, which is intended for the residence of the Caliph with his women, concubines, daughters and the woman who serves them, i.e. the space reserved for women. In the House of the Caliphate..: an inner space for women, hidden and forbidden to all men except the master, and an outer space open to all except women " . [12] From the above, the harem in the Caliphate Palace is the area designated for women in it, and this area depends on the density of women in that palace, and it reached its climax during the era of the Caliphate of Al-Muqtadir. By God when he was said to have had four thousand concubines. [13] The sanctuary consists of several wings, and each woman in the Abbasid palace has her own suite known as the maqsura. [14] The suites differ in capacity and equipment according to the status of their owner, whether they are free men or slaves, and it is inferred from the caliphate's interest in the harem that women have great precedence in the Abbasid court, so the sanctuary is a name that reveals the manifestations of "respect, dignity and decency" that surround this place. [15] The urban

pavilion was the sanctuary given by the word (harem) among the most important architectural features of the Abbasid court. It came in the description of the harem house in one of the palaces of the Caliphate: The furnished porch of the house and its walls covered with Baluchi rocks woven with gold... "[16] From a social point of view, they were far away from everything that would disturb women, to keep the harem in this mysterious world, and for this it was mentioned, for example, that the Great Caliph was "preventing those who reached the harem from entering the sanctuary." [17] He also built under his palace known as Al-Hasani Azza [•] which connects it to Al-Thuraya Palace and its maids walk in it, its sanctuary and its secrets [18]. It is clear in the words of the Caliph Abu Jaafar al-Mansur: "Kings can bear everything except three by revealing a secret, insulting the sanctuary, and slandering the king" [20]. And the East alone knows the advantage of its women closing the doors of his closed house so as not to leave a cursed gap from which he escapes. [21] Therefore, it is known in some sources as (Dar Al-Seer), and it is not permitted by any of its paths other than the caliphs. Imprisoning his wife to deprive her of her freedom of choice but to protect her from kidnapping and violence. He even hangs a kind of amulets on his wife's forehead with the magical name written on it, God willing, to protect her from manifestations of envy and intense emotion. [23] The sanctuary in its previous form unleashed the imagination of some orientalist to weave many illusions about what is happening behind the closed doors of (Dar Al-Seer). The most responsive women on earth in love relationships [24]. And the East became in their eyes a world full of women, with wide black eyes, full of love and desire. [25]. Edward Lane [•] was vividly describing the Islamic East by expressing his feelings as he approached the shores of Egypt, saying: "When I approached the shore, I felt like an oriental groom who was about to raise his bride to him. [26] The bright in his imagination what Except for the female, and there are indications that the sanctuary is located in the Rusafa Palace [27] and this is the image of the woman - in the Islamic East in general, and in the harem The palaces of the Caliphate in particular - in the imagination of the West, to what extent does this image correspond to reality?

### **Women of the Abbasid court**

The community of women in the palaces of the Abbasid Caliphate is divided into two categories:

#### **First category: Silks**

Free by blood: the opposite of the slave and the plural are free; and the free: the opposite of the nation, and the people are free [28]. It is known that the nation comes to a lesser degree than the free woman, but the observer of the development of the relationship between slaves and females will find the role of the slaves who gradually withdrew in favor of the slaves until they were almost puberty. It completely disappeared in the second Abbasid era, so that free women are no longer mentioned in the palaces of the Abbasid Caliphate, even if they existed because of the predominance of slaves on the stage of life in them. There were a number of factors behind the dominance of female slaves, including:

Islamic Sharia: It had a great role in encouraging female slaves, and it was narrated to me on the authority of the Messenger of God, may God's prayers and peace be upon him, and his family and companions, and he said: Carry the serpents, so take for them your womb. [29] In this regard, he (may God bless him and his family) said: "Seek the child from the mothers of God's children, and he will be blessed in the wombs." [30]

The severity and strength of the Persians: The Arabs began to seek the birth of the mestizo because they found hardship for them, and it was said: "the heroes of the drenched hut rented them" with their heads [31]

The beauty of the children of slaves: They said: The children of these non-Arabs are as if they searched Paradise and got out of it. [32]

For these reasons, and for the advantages enjoyed by slaves, the desire of Muslims in general and of the Caliphs in particular, was directed towards slaves, until it was said: "I wonder at the marriage of concubines with dowries. [33] They also said about the preference for female slaves: Whoever wants a little provision, maintenance, ablution, good service, and high honor, let him work as slaves and not as free women." [34] It was not just a preference for slaves on economic and social matters, but they were more sensitive to human relations, sexual relationship, and said: "Slaves are the most delicious, most lustful and best group at licking and in front of anyone. But coquetry" [35]. Therefore, the Arab tendency to more than silk for slaves became the wife of the nation as a caliph and the mother of the crown prince is the mother of the caliph. So he said why, and he followed Al-Jahiz, and he became more rational, he said: Some argued about the reason for the privilege of female slaves among men: Before a man took possession of the nation, the man thought about everything from it. Her consent, and what is more clear, the woman alone knows the appearance of a trait from a woman, and her characteristics. Talk to her. With the consent of men she does not know that, it is better for a woman to say: her nose is a sword, her eyes are the eyes of a deer, and her body is a silver jug, as if her legs were coal, her hair was bunches and her limbs were round. [36] Regarding the scope of the search, none of the second Abbasid caliphs found his mother, and this is clear in the following table:

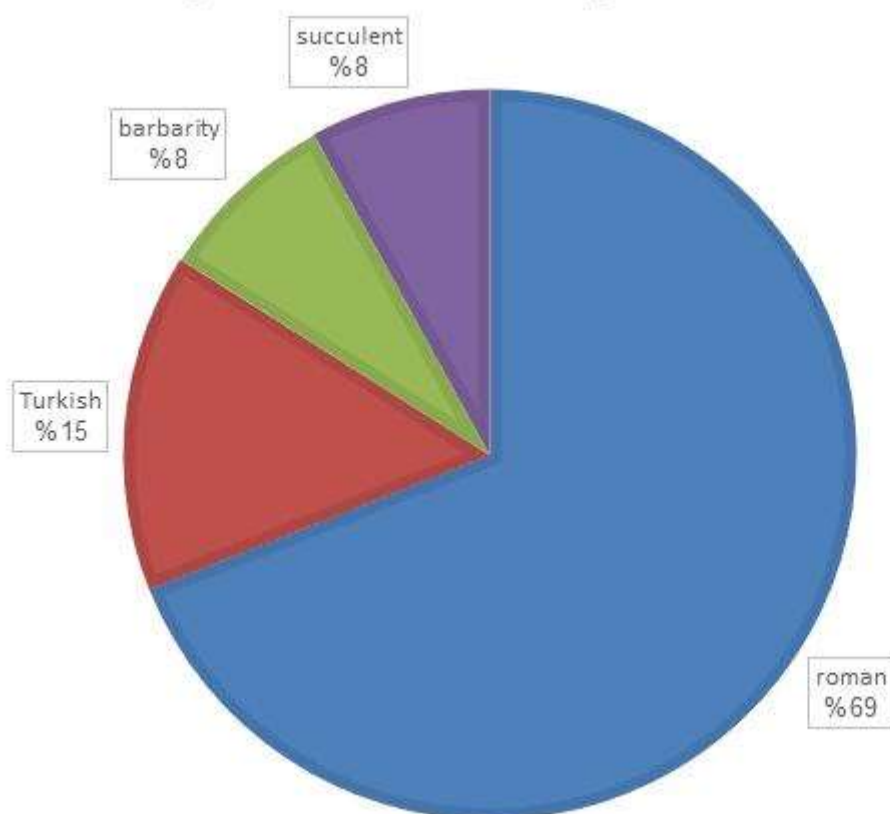
Table No. (1) Shows the gender of the mothers of the second Abbasid caliphs (232 AH - 334 AH).

No	Caliph name	his succession	mother's name	its origin	Notes
1	Al-Mutawakkil in God, Abu Al-Fadl Ja`far bin Muhammad by Mu`tasim	232 AH - 247 AH	brave	Turkish	
2	Al-Muntasir Billah, Abu Jaafar Muhammad bin Jaafar	247 AH - 248 AH	Ethiopian	roman	
3	Al-Musta'in Allah, Abu Al-Abbas Ahmad Al-Musta'in Allah	248 AH - 252 AH	hacks	Succulent	
4	Al-Moataz Billah, Abu Abdullah Al-Moataz Billah bin Jaafar Al-Mutawakkil	252 AH - 255 AH	Ugly	Roman	
5	Abu Ishaq, Al-Muhtadee Billah Muhammad bin Harun Al-Wathiq	255 AH - 256 AH	rose close up	Roman	
6	Abu al-Abbas, the one who trusts in God, Ahmad bin Jaafar al-Mutawakkil	256 AH - 279 AH	boys	Roman	
7	Al-Mu'tadid Billah, Abu Al-Abbas Ahmed bin Talha bin Jaafar Al-Mutawakkil	279 AH - 289 AH	Bad	Roman	
8	Abu Ahmad, Al-Mukatafi Allah Ali bin Ahmad Al-Mutadid	289 AH - 295 AH	Cicek	Turkish	
9	Al-Muqtadir Billah, Abu Al-Fadl Ja`far bin Ahmad Al-Mu`tadid	295 AH - 317 AH	Riot	Roman	
10	Abu Mansur, Al-Qaher Billah Muhammad bin Ahmad Al-Mutadhid	320 AH - 322 AH	Temptation	Barbarity	
11	Al-Radi Billah, Abu Al-Abbas Muhammad Bin Jaafar Al-Muqtadir	322 AH - 329 AH	unjust	Roman	
12	God-fearing, Abu Ishaq Ibrahim bin Jaafar al-Muqtadir	329 AH - 333 AH	charming	Roman	
13	Al-Mustaqfi by Allah, Abu Al - Qasim Abdullah bin Ali Al-Muktafi	333 AH - 334 AH	hint people	Roman	

It is clear from Table No. (1)

Females refused to appear in the life of the Abbasid caliphs at this stage of Abbasid history. This confirms what the orientalist went when describing the Abbasid caliphs as having abandoned the kinship of those wishing to marry, as Wellhausen says: "The Abbasids did not care about lineage and lineage even with regard to their women, so their generosity was not. The pretender is the way to progress." [37] Claude said: "The Abbasid Caliph does not marry Arab women, but washes whatever he wants from the female slaves and female slaves that he owns in his right hand." [38] Therefore, it is not surprising that we did not find al-Hurra among the mothers of the second Abbasid caliphs, if we knew that among the 37 successors who took over the Abbasid caliphate position on power (132 AH 656 AH), we find only three mothers from "Al-Harir" who are: the first caliph Abu al-Abbas Al-Saffah (died 136 AH), the third Caliph Muhammad al-Mahdi (died 169 AH), and the sixth Caliph Muhammad Al Khalifa. - Amin (died 198 AH)

**The origins of the mothers of the caliphs of the second abbasid era**



**Figure 1** The graphic representation of the previous table shows the proportions of the national (ethnic) distribution of the mothers of the Abbasid Caliphs in the second Abbasid era.

Nevertheless, we find in the narrations what is inferred on the presence of free women in the court, and sometimes on the role that she played in the life of the Caliph in particular and the court in general. Some of the Caliphs had free wives, and their daughters were also free. The following table is a sample of what the sources mentioned:

Table No. (2) Number of free women in the Caliphate court for a number of Abbasid Caliphs

No	Caliph	his succession	wife	Daughter	Source
1	Al-Mutawakkil in God, Abu Al-Fadl Ja`far bin Muhammad by Mu`tasim	232AH - 47 AH	4	13	Mirror of Time 5/230
2	Al-Moataz Billah, Abu Abdullah Al-Moataz Billah bin Jaafar Al-Mutawakkil	252AH - 55 AH	1	5	Ibn Hazm Jamhrat al-Nasab p. 28
3	Abu Ishaq, Al-Muhtadee Billah Muhammad bin Harun Al-Wathiq	255AH - 56 AH		6	The Mirror of Time 15/382
4	Al-Mu'tadid Billah ,Abu Al-Abbas Ahmed bin Talha	279AH - 89 AH	1	17	The Mirror of Time 16/275
5	Abu Ahmad, Al-Mukatafi Allah Ali bin Ahmad Al-Mutadid	289AH - 95 AH		8	Ibn Al-Kazeroni, The Brief History, p. 171
6	the able			3	Proportions crowd p. 30

It is clear from Table No. (2) that the presence of silk in the court of the Abbasid Caliphate is limited to p for the wives of some of the caliphs who did not go beyond the legal limits, and the daughters of the caliph and. They had mothers and slaves. Adding to its rarity, the presence of silk is ineffective in the palaces of the Caliphate when compared to the role of female slavery.

### **The second category: slaves**

The nation, as linguists define it, is: the dwellers, unlike the free. [39]. It turns out that the concept of the development of the nation in the Abbasid era from what it was in the ages that preceded it is no longer confined to service work in the home in the early stages of the Islamic state, or stopped according to (gender) as seen by some orientalist, but the nation as a woman occupied a prominent position in private social life Among the elite

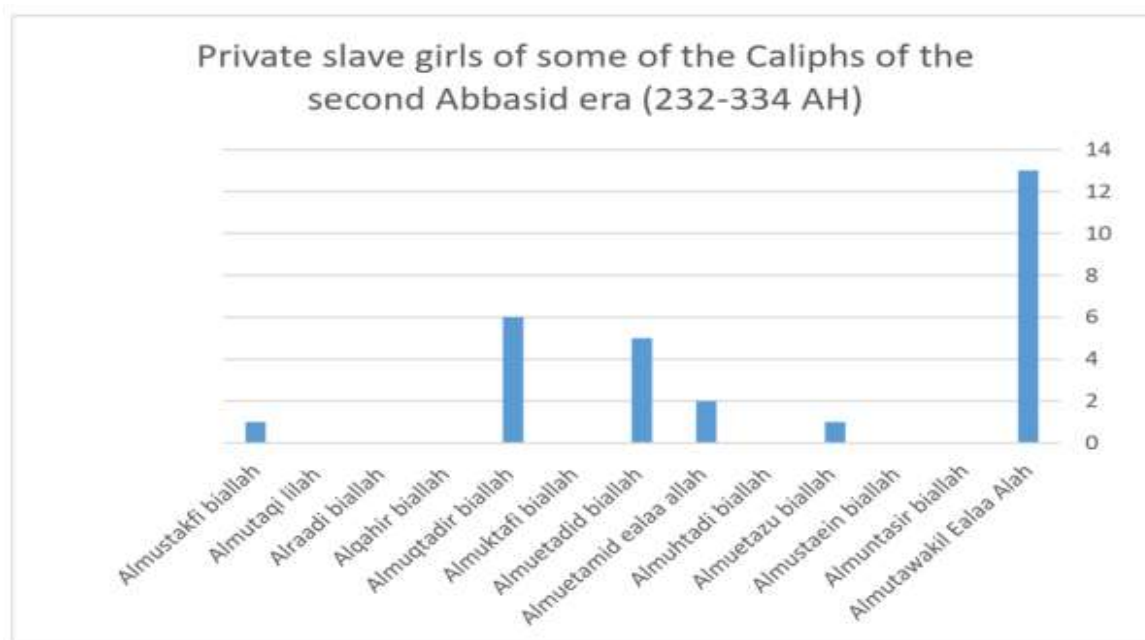
of society and the state, the term (current) was the most common name for pluralism. The ethnicity of the slaves who arrived Arabs and entered the markets and entered the house of the caliphate, and the current language: "It does not matter if she is old and young are women." She has not yet reached puberty. [41]. Although the ownership of slaves is not limited to one man without another or one group without another, the scope of the research is limited to the Caliphate Court, and therefore our discussion of the subject of slave girls will be limited to (palaces) and specifically the concubines of the palaces of the Caliphs.

#### Workers in the palaces of the caliphate

The numbers of slaves and the factors affecting them: Although the sources talk about the large number of slave girls in the palaces of the Abbasid Caliphate, they rarely provide specific statistics on the number of slave girls, and the numbers reported by the sources vary from one caliph to another for a number of factors, including Those relating to the person of the Caliph, including those relating to the circumstances surrounding the Caliph. Caliphs have different degrees of relationship with the Caliph. In the following table, the number of the concubines of the caliphs mentioned in some narrations, in addition to the characteristics of the concubines of the caliphs.

Table No. (3) Shows the number of female slaves and the characteristics of female caliphs in the second Abbasid era (232 - 334 AH).

No	Caliph name	his succession	number of maids	number of properties	Notes
1	Trust in God, Abu Al-Fadl Jaafar	232AH - 47 AH	[42]4000	13	Of them, 500 slave girls were for his bed. Ubaidullah bin Taher gave him 400 slave girls in one go. Gold nuggets 114/2
2	Al-Muntasir Billah, Abu Jaafar Muhammad	247AH - 248 AH		-	
3	The helper of God, Abu Al-Abbas Ahmed	248AH - 252 AH		-	
4	Al-Moataz Billah, Abu Abdullah	252AH - 255 AH		1	Shariya singer
5	Abu Ishaq, Al-Muhtadee Billah Muhammad	255AH - 256 AH		-	
6	Abu al-Abbas, trusted by God Ahmad	256AH - 279 AH		2	
7	Al-Mu'tadid Billah, Abu Al-Abbas Ahmad	279AH - 289 AH	50	5	A gift in the year 280 AH .munitions44
8	Abu Ahmed, who is sufficient for God Ali	289AH - 295 AH	150	-	A gift from Ziada Allah bin Al-Aghlab in the year 291 AH, History of Al-Sa'i, p. 217 ;Ammunition p43
9	Al-Muqtadir Billah, Abu Al-Fadl Jaafar	295AH - 317 AH	[43]10000	6	
10	Abu Mansour, Al-Qaher Billah Muhammed	320AH - 322 AH		-	
11	Al-Radi Billah, Abu Al-Abbas Muhammad	322AH - 329 AH		-	
12	God-fearing, Abu Ishaq Ibrahim	329AH - 333 AH		-	
13	Al-Mustaqfi by Allah, Abu Al-Qasim Abdullah	333AH - 334 AH		1	Women of the Caliphs p53



It is clear from Table No. (3) And Figure No. (2) That the number of slaves in the Caliphate palaces varies from one Caliph to a person T. The Caliph was affected by the nature of the Caliph's person and his personal inclinations. He may have inclinations to amusement and pleasures, so the number of slaves is large, as is the case with the Caliph al-Muqtadir, who is described as "influencing desires... He was preoccupied with playing, and the slaves, he did not pay attention to slaves." the burdens of things." [44] The caliph may have overcome the seriousness and desertion, at least in part, of luxury, as in the case of the caliphate of the omnipotent when he tried to liquidate the nation of his almighty brother. [45] for money to deal with the financial crisis afflicting the country [46] He also began his rule by forbidding sex and alcohol, arresting singers and selling female singers as being naive, or turning to piety and sincerity, as is the case of Caliph Al-Muhtadee by Allah: "He kept away from musical instruments and forbade singing." [48] The Caliphate in its second era (232 AH - 334 AH) and it is clear from them: Three of the thirteen caliphs who seized the caliphate appeared in this era. It was distinguished by the presence of female slaves who were distinguished from other slaves, despite the presence of numbers that sometimes reached suspicious numbers due to their large number and the nature of their presence, as follows:

**1-The Caliph Al-Mutawakkil Ali God (232-247 AH)** assumed the caliphate in his time. The sources described him as "the clearest of the Sunnah." [49]. and the same sources recalled: "He had four thousand secretaries, and everyone's footsteps." [50]. In the Caliph, thirteen countries were distinguished by their righteousness and beauty, the qualifications that they possessed and that they needed amusement boards, and much was spent on their purchase. [51] If we consider what is mentioned in the table a sample of healthy neighbors, we find that this sample:

(A) It is geographically and nationally distributed, which gives a picture of the expansion of the Abbasid state and that it was still strong.

(B) The majority in the sample is buying the neighborhood in which I live, which indicates the activity of the slave trade and the prosperity of its markets on the one hand, and on the other hand, the material capabilities of the state. , which is reflected in the large size of the race. Al-Mutawakil stated that the total annual expenditure amounted to (765025000) dirhams [52]

**2-The trusted Caliph Ali (256-279 A.H.):** Although the Caliphate during his reign was waging wars on various fronts at home and abroad, he relied on his brother Al-Muwaffaq and turned into "fun and pleasures." resigned from the parish. [53.] The lack of national diversity is inferred from the sample of his concubines, which indicates the dominance of the Turkish race over the women of the Abbasid court at this stage on the one hand, and on the other hand the contraction of the Abbasid state. Diversity in the slave market declined. The small number of the sample also indicates a decrease in the number of slaves in the court of the caliphate. Perhaps one of the most important reasons for this is the decline in state resources, and the directing of available funds to spend on wars that were raging on multiple fronts, the most important of which was the emergence of the Zanj movement in Basra in the year. . (255 AH) and lasted for five years. Ten years exhausted the state and caused the bankruptcy of the treasury, so Prince Al-Muwaffaq Billah ... [54] was forced to borrow from merchants, writers, and workers. [55]

**3-** The Caliph Al-Atta' Allah (279-289 AH) will be in the year 242 AH when he assumed the caliphate for 37 years. Grettan was judged by a glamorous company about his sexuality and so smoothed over his sexuality that he said of him that his mood had changed from excessive intercourse. [56] This was one of the reasons for his death. If we return to the state of the state during the reign of al-Mu'tadid, we find that the reason for the decline in the number of slaves far is what was known only about the economy of the numerous ancestors, but because of what they inherited. The heavy legacy of the extended phrase: "It was our response to the lower ruin of six Gul Ge, and the money of empty houses" [57]. Although he was accused of miserliness, it was said about him: Miserly and miserly." [58] However, he was generous and spent his pleasures on "building the lake sixty thousand dinars and it was empty in the neighborhood and in it was his girlfriend's money." He spent time with her, which exposed him to harsh criticism that forced him to destroy that building. [60]

**4-** Caliph Al-Muqtadir Billah (295-320 AH): He assumed the caliphate when he was thirteen years old, and he was known for sitting with slaves and singers, as "he was influenced by lusts and drinking, and women overpowered them. He took out all the jewels and precious things of the caliphate." [61] A lot of money was destroyed. Al-Mutadhid died in the year 289 AH and "left in the treasury seventeen thousand dinars," [62] and al-Muqtadir destroyed it because he "was busy playing and having fun." [63] It appears that his mother made him inclined towards women to distract him from running the state, and to continue its control over the reins of government, because its dissolution from the year (106 AH) until "the matter became forbidden." [64]

It is also noted from the table that there are no historical periods for any mention of maids, and these periods are:

**1-**The period (247 AH - 256 AH), which is the caliphate that it took: A - Caliph Abu Jaafar al-Muntasir in Allah Muhammad (247-248 AH) established the caliphate of pleasures only in a few months, not exceeding six months, described as: "a lot of intellect, dignified, willing to do good" [65], and he was not inclined to enjoy At this point because he lives in conflict with the Turks until the only painting the car did not enjoy was said, "He sat once for amusement, and saw in some circle of rugs where the knight had the crown, and around him in writing [Persian], asked to read, I was given a man, looked, So:

Then he answered a silence, he said, meaningless, so he pressed me and said victoriously: I am Hara'ah bin Kasros bin Hormuz, I killed my father, and he was the king's pleasure except for six months." [66] Therefore, there is no mention of slavery in his succession, but this does not mean that the Caliphate Court is free of them.

A. Al-Musta'in Allah Ahmad (248-252 AH) assumed the caliphate and he was twenty-eight years old, and he did not spend on himself, and for this it was said about him: He was able. He does not see for himself a dirham or a dinar, and in the shortest period of time he divides everything that the caliphs kept before him. "[67] However, I do not describe him by mentioning my life on the boards, and we forget that." He was - may God have mercy on him - called the science of literature, and he did not improve anything from it, nor did his sympathy, and he was not a poet. He was tempted to be tempted when he sat in the council of mankind saying: Do you neglect anything viable? ... He used to say to the singers, they would sing along with my poetry, and they would sing with it, and the sitting people would laugh." [68]

B. Al-Moataz Billah (232-255 A.H.): He was appointed Caliph when he was twenty years old or under. His caliphate was weak with the Turks [69], and he was in the custody of the caliphate facing a severe financial crisis. "The money that remained in the house was nothing" [70]. This explains why slave girls were not mentioned in his caliphate with the exception of one singer referred to by the sources called Sharia.

C. Muhammad Muhtadee Billah (255-256 A.H.) described piety and sincerity, and did not mention his successor in the neighborhood in which I live because: "Ask for the amusement park and the singing of the university campus" [71], so he commanded "the male and the female." Female singers and singers should be expelled from Samarra and exiled to Baghdad." [72]

**2-**The period (289 AH - 295 AH), which relates to the caliphate, where: Abu Muhammad Muttaid Allah Ali ibn Mu'tadid (289-295 AH) succeeded his father Mutadid in the Egyptian money houses "the golden ten. Thousand dinars, and the equivalent of jewels, and from Dirhams, horses, and clothes are the proportion of it." 73 And I seek God's forgiveness." [74] The Caliph, who was content with dealing with plots and riots in the homes of Turkish leaders on the one hand, and his interest in public money, "died and left behind in money eight thousand dinars, twenty-five thousand dirhams on paper, and from ... he was miserly and narrow. [75] - The return of Asun for the absence of data on the slaves from what we came to know from the sources, with no indication that the caliphate was free of slaves.

**3-**The period from (320 AH - 334 AH) during which he assumed the caliphate:

A. Al-Qaher Billah Muhammad bin Al-Mutaddad (320-322 A.H.) was "addicted to drinking alcohol." He commanded the prohibition of sensuality and alcohol, arresting singers, forbidding infidels, breaking entertainment tools, and ordering the sale of female singers from slaves on the pretext that they are naive. [78] This does not mean that the caliph is vomiting, but rather it was a way to get the best singers at the cheapest prices, and he was "purchased to buy him everything he wanted in the profession of singing, so he bought him what he wanted at the cheapest price. Recklessly singing and



listening, and he set out in this way to achieve his purpose, and this is the end of the wretchedness.” And miserliness, we seek refuge in God from that!” [79] The oppressor is also described as: “Reckless in collecting money, ugly politics.” Money.

- B. Al-Radi Billah Abu Al-Abbas Muhammad bin Al-Muqtadir: There was no news about his relationship with the girl, as it was mentioned that he was: the last Caliph sitting, and the mourners arrived clues. [81.]
- C. Muttaqi Allah Abu Ishaq Ibrahim bin Muqtadir (329-333 AH) was not inclined to concubines “and it does not apply to the slave who was upon him... He used to fast and worship a lot, and he never drank alcohol, and he used to say that I do not want Nadima or the Qur’an.” [82] For these reasons, the servant was not mentioned in what was written about his covenant.
- D. Al-Mustakfi Allah Abu Al-Qasim Abdullah bin Muttafi (333-334 AH), and his age was short for forty-one years, and he was not left by heedlessness. Based on the foregoing, slaves in the palaces of the caliphate can be classified into:

#### **Ethnic classification**

As a result of the expansion of the geographical space of the Abbasid state with the widening of the circle of Islamic conquests, there were many genders of slave girls coming to the capital of the Caliphate, whether it was in the slave markets, or to the Caliphate Court. Among the most important races that entered the stadium: Turkish slaves: Caliph Al-Mu'tasim (218-227 A.H.) played the greatest role in bringing Turks to serve in the Abbasid court of his Turkish mother, on the one hand, and on the other hand, he became famous for them because the intensity of bass in wars exceeded other races [83], so they were among the caliphs among the best slaves, "The most insignificant in the service of their great." Which distinguished them from other slaves, as the author of the book "Ajeeb Al-Buldan" says: "There is no color better on the surface of the earth, nor the most beautiful body, nor the most beautiful in creation, or thinner than the skin, nor the most wonderful smell of leaving" [85]. It is worth mentioning that the number of Turkish sons in the year 251 AH reached about two thousand boys and their daughters about four thousand women. [86]

- Saqlabiyah: The second largest of the races in the caliphate, as the number of saqlabah in the era of al-Muqtadir (295-320 AH) was "four thousand sulcubi" [87] and workers in clothes and jumping people. They were of great goodness and beauty [88.]
- The Romans: The third most widespread race in the court of the caliphate, especially in the caliphate of al-Muqtadir (295-320 AH), and because of their large number, the Romans became the language of communication between the caliph. And his kings, due to the large number of captives from the Romans, in addition to the beauty for which the Romans were famous. Slaves were also distinguished by loyalty, obedience, and good service. Latcanan added a lot to precision industries [89]
- African Women: The number of African servants in the House of the Caliphate during the era of Caliph al-Muqtadir "seven thousand servants" [90] and they were known in Sudan, and black maids were distinguished by being among the most useful people in breastfeeding. and raising children. [91]
- The diversity of the races of the women of the Abbasid court reflects the widening front of the Islamic conquests, and the flourishing of slave markets.
- It is worth mentioning that the Arabs have identified certain advantages for each of the mentioned species, perhaps through the accumulated experience because of their dealings with the races of slaves that rained on them in the early conquests and on different fronts. She says: Whoever wants to take a maid for fun let him take her as a barbarian, and whoever wants to take a slave-girl, let him be. Take it Persian, and whoever wants to take it for service, let the Roman take it. "A girl for fun, let him take her as a barbarian, and whoever wants her as a treasurer and keeper of Rome, and whoever wants her for a boy is Persian, and whoever wants her for breastfeeding is a negro, and he wants her vocally. Singing. [93]

#### **1-Classification on the basis of the type of her relationship with the Caliph:**

- A. The mother of the child: the money that was born from her master while she was in his possession. [94] The results of this classification are shown in Table 1, where all the mothers of the second Abbasid caliphs were mothers of children.
- B. Al-Hazyah and Al-Hiza: "It is continuous that stands out and is distinguished from the rest of the slaves, whether for its beauty or fabrication, or beautiful distinction by more than one person behind. It is noted that concubines often become the wife of the caliph and the mother of his future children. Therefore, we find that the majority of the wives of the caliphs are concubines.
- C. Qahramaneh: Al-Qarman in the language: He is the ruler who protects those under his hands. [96] The Qahramana "is one of the types of slaves in the Abbasid society, although it is of the highest rank in the category of slavery to which it belongs, because this name was used to refer to the function that is related to finance. Income and expense matters in court. [97]
- D. The maid: "The maid and the girl without adolescence" [98]

- E. Residents of Te Yeh: "The secret, included: the nation that botha pitta and took to the king and intercourse, and attributed to the secret break; intercourse; because man often pleased and concealed it...or attributed to pleasure; He was called the continuous secret because it is the subject of pleasure in the man" [99]

## 2-Classification by origin into

Al-Jaliba: Al-Jaliba: which comes from one country to another. [100] Jalibah is the neighbor who was born and raised in her home country and then brought to another country to buy.

Did they have a child: "They were born among the Arabs and grew up with their children, and you were disciplined by Adabim" [101]. Ie and yet in non-original to be of great value from Jleiba.

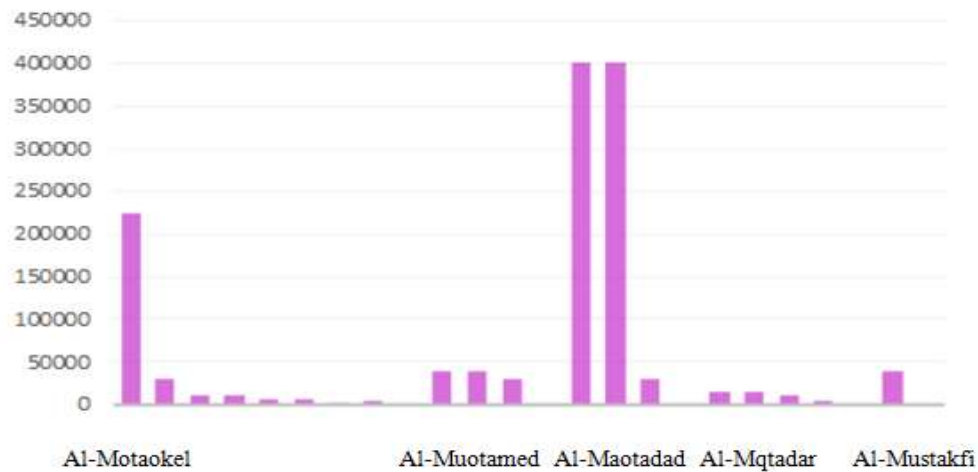
## Maid prices

There are many sources of slaves' arrival to the palaces of the caliphate, some of them arrived within the caliph's share of the spoils of war, and some of them arrived as a gift to the caliph, and some of them arrived. They buy from slave traders, as the slave trade flourished and their markets expanded, and between these months, the slave market in the markets of Baghdad al-Yaqubi (d. 284 AH) was described by saying: "The slave market is in the square where the complex roads in which there are stones, rooms and delicate shops" [102] As for the price, there was no specific price, but rather it affected the price, and its value was determined by several factors, including:

1. The slave trader: The slave trader may control the price of the girl and increase her as he wants, as is the case in the nation that was owned by Mahmoud Al-Warraq and was a slave girl. Caliph Al-Mu'tasim Billah wanted to buy it and paid her seven thousand dinars for it, but Al-Warraq refused to sell it. [103]
2. The girl's intelligence and eloquence. In addition to raising her price, he might bring her closer to the Caliph, so she would be one of his concubines. [104]. This factor had a significant impact on improving the position of the culturally delicate girl as a profitable investment project, on the one hand, and on the other hand, placing her in the circle of attention more than the free woman who did not receive education. And the literature that she owned is underway.
3. The base of supply and demand. If the opening time increases the captive supply, the nation's price falls, and the nation's gender also affects the girl's price. [105]. In the following table is a statistic of samples of slaves purchased by the caliphs and the price of each slave-girl:

Table No. (4) Prices of the maidservants of the second Abbasid Caliphs (232 AH - 334 AH)

No	Caliph	maid name	I made it	Price	Notes	her sons
1		Isaac / Andalusia	mother born	7000dirhams	of the slave traders	Al-Moayad, Ibrahim, Al-Muwafaq
		Nasheb / Turkish	Clever singer , momentary	7000dirhams	The experiences of nations 2 AD 139	
		Lebanon / Turkish	concubine poetess	10000dirhams	Notable deaths 4/162	
		Palm tree		15,000dinars = 225,000 dirhams	Pros 1/156	Taif knowledge 77
		Fadl / Al-Yamamah	poet	10000dirhams	From the slave market	
		sprout	singer	30,000dirhams	The beginning and the end 10/24	
		so and so	singer	40000dirhams	The Extremist p.139	
2	depend on God 279-256AH	Honest	singer	30,000dirhams	Women of the Caliphs p. 106	
		sprout	poet , singer	30,000dirhams	Complete in history 6/97	
		so and so		40,000dirhams	Gold Meadows 4/105	
3	Al-Mu'tadid Allah 289-279AH	succession	singer, musician	40000	Al-Khatib Al-Baghdadi 5/51	
		roman riot	mother born	400,000dirhams	Relationship p. 22	Mighty was born
		Honest	good singing	30,000dirhams	Women of the Caliphs, p. 106	
4	Almighty God 320-295 AH	riot	mother born	400,000dirhams	Gold Meadows 4/225	Almighty God
		unjust	mother born	15000		
		Destiny	singer	15000dirhams	Sequel 1/21	
		drunk roman	Kahramana	5000dirhams	Arab link p. 71	
5	Almstkfi God	Zidane Roumieh	Kahramana	10000dirhams	Nibras p. 352	
		Persian pen	Kahramana	40000dinars	full6/194	History of the Caliphs 399



**Figure 3** the graph representing the prices of slaves for a number of Caliphs of the second Abbasid era. It is evident from Table No. (4) That: The price of a nation is directly proportional to its skills on the one hand, and the degree of its specialization on the other hand (a singer, a good singer, a good singer, a singer, player, poet, and singer). So material profit was the reason for caring and caring for the maids. The maid's price had multiplied several times due to the qualifications she possessed. Slave merchants were careful to select maids of a certain quality, so their work was focused on improving this quality with the maid, and if she had a good voice, they taught her to sing. Among the famous in this field is the well-known singer Ibrahim Al-Mawsili, who "founded a thousand companies for this business, to buy a maid for one hundred dinars, and if he knew her, he would sell her for one currency." A." [106]. That is why they set up a program to bring the girl to the ideal, "The ideal of the girl - as Abu Othman al-Dalal says - is a nation of Berber origin who left her country at the age of nine, and stayed in Medina. For three years, as well as in Mecca, then she left for Iraq in the sixteenth year of her life to learn in her culture ... the origin, the guide to civilizations, the iron of paper, and the culture of the Iraqi woman. [107] Also, the price of the girl "would rise if she took the singing of famous artists." One hundred dinars, and when Ibrahim bin al-Mahdi taught her to sing, he paid her three thousand dinars [109], and she was classified according to her singing skill into:

The skilled maid: She is the one who speaks four thousand voices or more, and the voice is between the two houses and the four. Arrogance and madness. of vice, immorality and immorality." [111] The naive slave: the one who does not know how to sing [112]. The high prices of slaves, especially female singers and musicians, is an indication of the interest of the Arabs in general and the caliphs in particular in the plastic arts. And sponsoring artists. [113] An example of this is that the Caliph al-Mutawakkil in God consoled the singers, so he requested that Ishaq al-Mawsili be brought to Samarra and imprisoned him and remained in Baghdad. [114] and upon his death, he said about her: "A large breast of the king's beauty, splendor and adornment has gone." [115] this means that fine arts were loved by a number of the caliphs of Bani al-Abbas. An adornment for their king and splendor, and from the above, women in the Caliphate court are divided into classes and grades. At the time when a free woman acquired her rank from her offspring, the son's mother acquired her rank from motherhood to her son who begot the caliph, and Kahramana acquired her rank through her administrative competence and closeness to a lady. The palace, while the concubines gained their status through their love for the Caliph, and in these ranks the role that women play in the court society, so they intervened in the politics and administration of the state, and the same field merchants.

**Conclusion:**

From the foregoing it appears:

1. The woman, as a slave woman, was not a disrespectful woman. She lived in the palaces of the Abbasid Caliphate to satisfy the whims of the Caliph. Rather, she had her position in the palace, and this position was determined according to her moral and ethical characteristics and the skills she acquired.
2. Women in the second Abbasid era enjoyed what their counterparts did not enjoy in different eras, to the extent that the Abbasid state at that time was called the state of women.
3. The fact that the woman was close to the Caliph as a mother and wife, and the rights she enjoyed was the reason for the prosperity of the state, or its decline.
4. The presence of slave girls of different races and races, and the customs and traditions they brought, made the Abbasid era an era of mixing civilizations.
5. Those who follow the role of women in the history of the Abbasid civilization will find that they contributed effectively in the arena of knowledge transfer and were not just an object whose main function is to provide pleasure.
6. The recommendation that the research can come up with is for the researcher to investigate the original sources close to the period he intends to study, and to avoid selectivity based on the goal and the prior opinion.

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