

Women in Andalus during the Umayyad Caliphate (316-422AH/929-1031AD) Her political, economic, social and cultural role

المرأة في الأندلس في عهد الخلافة الأموية 316-422هـ/929-1031م

دورها السياسي و الاقتصادي و الاجتماعي و الثقافي

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Received: 08/03/2024

Accepted: 26/11/2024

Published: 28/11/2024

Abstract:

In this research, we attempt to examine the role of Andalusian women in political, economic, and cultural life in Al-Andalus during the Umayyad Caliphate.

The Andalusian woman had her distinctive status in Andalusian society through her presence and effectiveness in public life as well as economic and cultural life. she even had an influential role in political life,. Moreover, the Andalusian woman contributed clearly to this period by marking the Andalusian economic life. She often worked in trade in order to meet the family's needs, so we find that for the sake of her family and the livelihood of her children, she shared some economic.

work with her husband. In addition, the Andalusian women at that phaspractised the trade profession, , Andalusian women in this period contributed to the scientific movement that , the historical sources tell us about the presence of female writers and poets.

Keywords: women - El- caliphate-- Andalus- politic- economic and culture

المخلص : نحاول في هذا البحث التعرض لدور المرأة الأندلسية في الحياة السياسية و الاقتصادية و الثقافية في الأندلس فترة الخلافة الأموية ، لقد كان للمرأة الأندلسية مكانتها المميزة في المجتمع الأندلسي من خلال تواجدها وفعاليتها في الحياة العامة والحياة الاقتصادية والثقافية ، بل كان لها دورها المؤثر في الحياة السياسية، كما أسهمت المرأة الأندلسية في هذه الفترة بشكل واضح في الحياة الاقتصادية الأندلسية، فكانت تشغل بالتجارة من أجل سد حاجة الأسرة في كثير من الأحيان، فنجدها لأجل أسرتها وعيش أبنائها تشارك زوجها ببعض الأعمال الاقتصادية، إضافة لذلك احترفت نساء الأندلس في هذه المرحلة مهنة التجارة، كما أسهمت المرأة الأندلسية في هذه الفترة في الحركة العلمية التي عرفتها الأندلس خلال هذه الفترة .

كلمات مفتاحية: المرأة ؛ الأندلس؛ الخلافة؛ السياسة؛ الاقتصاد و الثقافة

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1.Introduction:

The Islamic civilization in Andalusia was not only a civilization of science, culture, originality, excellence, creativity but also a civilization of women's intellectual emancipation. Basically, the Islamic civilization imposed itself thanks to its characteristics and components that no other civilization shared, and it was a starting point for modern civilization. It shined in Andalusia and its fame resounded in the East and in the West. It is worth noting that *hārāir* (free women who were more privileged than slave one and the slave women) and the slave ones had a great impact on the brilliance of the Andalusian Civilization. Therefore, the Andalusian women had a high status in the society. In the light of this huge cultural shift, the topic of my study is entitled “Women in Andalusia during the Umayyad Caliphate(316-422 AH/929-1031 AD) Their Political, Economic, Social and Cultural Role”.

This study, deals with women's active participation and role in many fields during the era of the Islamic Al- Andalus where Muslim women were considered oppressed and marginalized from the West standpoint.

Different sources, primary and secondary ones tell us how the Andalusian were powerful and had great influence in many fields: society, politics, economics, art and literature. Moreover, in the history of Andalusia, there were many aspects that provided opportunities for the emergence of women's power and influence, thanks to their wisdom and high status. However, the problem addressed is as follows: what were the factors which led the Andalusian women to be emancipated and to excel in many fields? In order to distinguish this study from other studies that dealt with the subject of Andalusian women, we started from a general research question, which was as follows:

-What role was assigned to women in Andalusia during the era of the Umayyad Caliphate and the kings of the sects at all levels?

This research question was based on a number of sub-questions:

-What roles did Andalusian women play in that era at the political

-What were the factors affecting the economic activity of Andalusian

women?

-What cultural contributions had Andalusian women made to society?

-What role did Andalusian women play in society? How was that role reflected in society?

To discuss this topic, we were required to refer to previous studies that tackled it, such as “Women in the History of Andalusia” by Dr, Aida Khaled, a doctoral dissertation from the University of Beirut, which included a general study on women in Andalusia from the Islamic conquest until the fall of Andalusia; that is, about eight centuries. Clearly, there is a sharp difference between the history of the study and the history that we are discussing, which extends from 316-400 AH/929-1009 AD. In addition to “Women in Morocco and Andalusia in the Almoravid Era 453-541 AH/1061-1146 AD.”

We also relied on the study of “The Role of Andalusian Women in Charitable Work in the Umayyad Era” by Professor Hessa Bint Abdullah Al-Omar, in which she addressed the role of Andalusian women in charitable work, and how they contributed a lot in this field in all its forms and types., starting with preaching activity, passing through building mosques and copying the Qur’an, as well as helping the sick and orphans, freeing slaves, and other charitable works. We benefited from the researcher's thesis when we addressed the role of Andalusian women in society from a social perspective by addressing their efforts and charitable works in society.

Although that the topic of the Andalusian women's role is important, it has not been given full attention by historians and researchers, especially during the period of study (316-400 AH/929-1009 AD), as far as we know, and no independent study was devoted to it, That is why, a number of reasons have pushed me to focus on such a study:

-The wrong ideas put forward by Western historians about Andalusian women and their failure to play any significant role in Andalusian society

during that period.

-Personal inclination towards that type of topic that chronicled social history, given that women were an integral part of this history.

The importance of the study arises from the importance of the history of Andalusia during the period of study; that is, during the era of the Umayyad Caliphate, as well as the importance of women's role, status during that era, and where women excelled. It is the beginning of the development of the Andalusian woman's personality, as she was able to actively participate in the economic, political, artistic, social and cultural field. She then took part in the political stage from near or far, and held a distinguished position that gave her personality more brilliance.

Therefore, the importance of this study is to show aspects of active and intellectual life of the Andalusian women in the Umayyad era and it aims at:

-Knowing the political role of Andalusian women during the Umayyad Caliphate in Andalusia, mentioning some women who were involved in this field.

-Focussing on studying the reality of the Andalusian women as the nucleus of society and the basic cell on which it is based, with a review of their most important roles and daily life.

-Knowing the status of women in the Andalusian society in the era of the Caliphate.

-Discovering the impact of women on economic life during the Andalusian Caliphate.

-Highlighting the features of women's cultural life during the Umayyad era, by mentioning some of the sciences in which they excelled.

A plan was adopted, for the study as required by the nature of the study. It was divided into three chapters, followed by a conclusion and then the research appendices. In the first section, we talked about the most important role held by the Andalusian women in politics during the era of the Umayyad Caliphate through their participation in politics, as well as the most important figures of Andalusian women and their impact in the

political field. As for the second section, it addressed the role held by the Andalusian women in economics and society. It dealt with the economic role of the Andalusian women, and the resulting participation in trade, agriculture, and various industries. It also raised the question of the Andalusian women's status in society. Then follows the third section, entitled "the cultural role of the Andalusian women in the era of the Umayyad Caliphate", in which we showed the contributions of the Andalusian women and their participation in various fields, as well as the educational and religious institutions that contributed to refining their personality and raising their status.

2. The role of women in the political field in Andalusia during the eras of the Umayyad Caliphate:

The Andalusian woman had her distinctive place in Andalusian society through her presence and effectiveness in public life, as well as economic and cultural life. She also had an influential role in political life through the nature of her relationship with politicians. She made her contributions, whether in conflicts, conspiracies, or opposition, as well as in bringing together and excluding statesmen, or in transmitting special news about politicians, especially the Umayyad women who were the wives of the caliphs, with their interference in the affairs of the state by providing advice and expressing opinions. They worked hard to have their advice taken into account, and that value appeared and disappeared according to the strength of the existing Sultan. Women's explicit interference in the political sphere began in the era of the Caliphate in Andalusia, during the reign of Abd al-Rahman al-Nasir, who was declared the Caliphate in 316 AH/929 AD. He built Medina al-Zahra in 325 AH/936 AD. northwest of Cordoba, with the advice of his concubine, "Zahra," whom he loved, and he began to act only according to her opinion and advice; she pointed to

him, "I would like to have a city built for me that would be named after me and that would be special for me," (al-Marrakshi, 1980, p. 112), So he excelled in building this city, and engraved the image of his slave girl, Al-Zahra, and this is evidence of what the art of architecture had reached during his reign, and it was he who said "Al-Zahra is one of the wonders of the world's buildings," (Al-Din I. K.-A., 1994, p. 188) We note that this advice led to the creation of a wonderful model of architecture in that period that clearly reflected the extent of the economic prosperity that the country was enjoying (Ibrahim, 1982, p. 181)..

Among the wives of Caliph Al-Nasir who had an active and influential role in political life in Andalusia during this stage, we mention the Roman slave girl "Morgan," the mother of Al-Hakam Al-Mustansir Billah. That slave woman was able to have her words heard by Caliph Al-Nasser, especially after she gave birth to Al-Hakam in 302 AH/914 AD. He was very happy with his birth and Marjan gained favor and attention. Thanks to her cunning and political skill, she was able to make Caliph Al-Nasir take her advice in choosing her son, Al-Hakam, as crown prince while he was a young child, Thanks to the intensity of her beauty and her control over the Caliph's heart, the latter became indifferen to the women of the palace, who had no significant role left for them (Al-qurtubi, 1979, p. 914).

During the reign of the second Umayyad caliph, "Al-Hakam Al-Mustansir Billah," who ruled in 350-366 AH/961-976 AD, we found ourselves facing an overwhelming feminist political influence, which was supported and exercised by his wife, "Subh Al-Bashkensia," the mother of his son and the crown prince, "Hisham Al-Muayyad," and that was evident. When she advised him to entrust the ruling to her son "Hisham Al-Muayyad," (al-Marrakshi, 1980, p. 232) she harnessed all her influence on Al-Mustansir in order to achieve her goal, and that was done for her, and the Caliph implemented her advice, which had negative results that were reflected in the ruling system during that period.

The results of that phase appeared after the death of Al-Hakam Al-Mustansir Billah in 366 AH/976 AD, when a struggle emerged over the ruling between an advocator of the ruling of "Hisham Al-Muayyad," who were the Saqlabi, and an opponent of that, represented by Al-Hajib Muhammad bin Abi Aamer Al-Maafiri, "the chamberlain Al-Mansur," who imposed the guardianshi on the child caliph, who had no remaining powers of the caliphate other than his name, and the ruling of the state was in fact transferred from the Umayyad family to the Amirid family represented by Muhammad bin Abi Amer Al-Maafiri, nicknamed Al-Mansur (Al-Abar, 1985, p. 268).

Muhammad bin Abi Amer Al-Maafiri was able to monopolize power in Andalusia by seizing the reins of government and deposing Caliph Hisham Al-Muayyad, who had nothing left in power except his name. He became the de facto ruler after he succeeded in eliminating his rivals from members of the Umayyad family and prominent statesmen, and the forces hostile to him in the country, following a policy of division, pushing some against others, and plotting intrigues and conspiracies. In this regard, the author of the book *Nihayat al-Arb* pointed out, "Until those of them (the Umayyads), fit for the ruling, were annihilated and the rest dispersed in the country" (Al-Din A.-N. S., 2004, p. 138).

However, Al-Hajib Al-Mansur was indebted to Mrs. Sobh. She was the best support for him in reaching this position. She was the one who advised Caliph Al-Mustansir to entrust her son's private matters to him. The Caliph agreed to her request, because he followed her opinion on all matters related to the state, and that opened the door wide for Al-Hajib Al-Mansour to interfere in the affairs of the state, and thus his monopoly of power, to begin a new era, the Amerid state, which took its legitimacy from the protection of Caliph Hisham Al-Muayyad and the ruling by his name (al-Marrakshi, 1980, p. 89).

As for the second advice provided by Mrs. Subh Al-Bashkensia, it was outside Andalusia, after the influence of Al-Mansur bin Abi Amer, the chamberlain of the Caliph "Hisham". Al-Mansur bin Abi Amer's domination increased, and he reached the point where he detained her son "Hisham" inside his palace, claiming that the Caliph had authorized him to direct the affairs of the country while Hisham, the caliph had to devote his life to worshipping his Lord, a thing which raised Mrs. Sobh's fears, so she decided to overthrow "Al-Mansur Ibn Abi Amer" and return the caliphate to her son, "Hisham." After much thought, she decided to agree with the ruler of Al-Aqsa Morocco, "Ziri Ibn Attia," to help her by getting rid of "Al-Hajib Al-Mansour." He accepted her advice, and they agreed that she would send him the money secretly and he would prepare an army that would cross Andalusia, but Al-Mansur revealed their matter before implementing it and dropped their plan, and the country remained in the hands of the Al-Hajib Al-Mansur and after him in the hands of his sons. (Bassam, 1997, p. 52).

During the reign of Al-Hajib Abd al-Malik Ibn Abi Aamer al-Muzaffar, who accessed to the throne in 392 AH - 1001 AD, his mother, "Al-Dhulafa," intervened in matters of government, by advising him to kill his minister, Issa bin Yazid Al-Qatta', and the motive behind that was "Al-Dhulafa"'s hatred for Isa because he encouraged her son to marry one of the slave girls, whose beauty was important to the Al-Hajib Abd al-Malik. Al-Dhulafa opposed this marriage because of her status in the Amirite state. She sought in every way to nullify that marriage and persuade her son to take her advice. Circumstances helped her when the news of Issa's planning reached her ears, With Issa's intention of assassinating her son Abd al-Malik, she told her son the truth, and when it was proven to him that what his mother "Al-Dhulafa" had said was true, he was convinced by his mother's advice, so he killed Issa's minister" (al-Marrakshi, 1980, p. 34). Therefore, it can be said that that woman rebelled against her position in the palace as compared to her status she had enjoyed with her master,

Al-Hakam Al-Mustansir, and she had exerted great influence in the Umayyad court, whether during the days of her master, Al-Hakam, or when she assumed guardianship over her son Hisham after Al-Hakam's death, or when . Ibn Abi Amer Al-Khair accessed to the throne, and she stood by him with all her strength and money, supporting him, until he reached the highest levels of promotion and even became the actual ruler, and the Caliph was just a name. Although she was an imported slave girl and not from the lineage of princes and caliphs or the ruling house, she was able, with her intelligence and skill, to control the affairs of ruling for a long time. (Bassam,1997,p63)

3.The role of women in the economic field in Andalusia in the eras ofUmayyad Caliphate

During that period, Andalusian women contributed clearly toAndalusian economic life. Women in Andalusia were often involved in trade in order to meet the family's needs. We find that for the sake of their family and the livelihood of their children, the woman shared some economic work with her husband, ad she was engaged in the process of spinning and weaving wool, cotton, and flax and selling them in the country. Markets, since we rarely find an Andalusian house that did not have a weaving, because that profession was compatible with the nature of women sitting for long periods in their homes, so it was necessary to find a way to spend their free time on the one hand, and on the other hand to help with household expenses and make clothes for the husband and children, and in other cases spending entirely on household and children's expenses (Hadiya, 2019, p. 102)

Morreover, during that period, the phenomenon of cheating and fraud among Andalusian women in the linen industry was widespread. In his letter to the Hisbah arabic word which means the function of regulating the market place which is to be carried out by the Islamic authority, often called the muhtasib in this sense), Ibn Abd al-Ra'uf used to order the yarn

sellers to dry the yarn in the sun because the woman rubbed it with water when she finished spinning, so that it would become fine and would increase its weight. He also ordered not to sell yarn. Cotton and linen were piled up, because women cheated to increase their weight, and that was to combat fraud (Al-Raouf, 1955, p. 87).

Andalusian women also practiced silkworm rearing, from which the finest types of silk were extracted. In addition, the women of Andalusia at that phase became professional in the profession of trade, as the merchant woman would travel alone from one city to another, with money and goods safe and unobstructed by anyone.

The sources indicate that the Andalusian woman entered the market in Andalusia and carried a quantity of gold, silver, and jewels, an evidence of her practice of trade (Shafi, 2006, p. 75).

One of the women of Andalusia occupied an important place in the slave trade, so that a specific status was allocated to her in the market and she was called "the secretary." Her role was to clean up the slave girls, uncover them to verify that they were free of any defect, and accompany them to the homes of the wealthy who wanted to have some of them (Aris, 1997, p. 8).

The famous scholar and jurist of Andalusia, Ibn Hazm Al-Andalusi (d. 456 AH), explained to us the most famous professions in which the women of Andalusia worked, saying: "Among the women are such as the doctor, the cupper, the fortuneteller, the guide, the hair-comber, the mourner, the singer, the priestess, the teacher, the hairdresser, and the craftsmen in spinning and weaving." (Hazm, 1985, p. 46).

Like other rural and peasant societies, the Andalusian woman remained an integral part of the family, working at home and on land. She helped her husband in agriculture as his partner, owned lands, and had the freedom to dispose of her money, Jurisprudence books indicate that Andalusian women owned agricultural lands and livestock (al-Qasim, Manuscript No. 8815, p. 81). Furthermore, the women participated in working lands, and most of them worked diligently with the little they had and worked hard for

their children. Most of them were from the general and poor class. Some of them made cheese and were called "cheese women" (Al-Malqi, 1983, p. 165). Industries and crafts were among the important activities that flourished in the era of the Umayyad Caliphate in Andalusia, as a result of the great cultural and urban development in that period in that it created new consumer needs, so crafts and industries became a vital field for all groups of society, and were not limited to men only, but included women as well. The Andalusian woman played an effective role in the industry and mastered its various crafts and raised it to the level of glorification. Evidently, this shows us the society's keenness to learn its arts. The Andalusian woman during the Umayyad era in Andalusia was considered one of the labor forces and an important element through which any industrial project could succeed, and she was in that field distinguished from other countries, thanks to her earning her living with her own hands and with the help of her husband. She was engaged in many industries, such as textiles of various kinds, which were known to the Umayyads, and they had the house of Dar Al-Tiraz, which developed throughout the economic history of Andalusia. During the reign of Caliph Al-Nasir, Dar Al-Tiraz flourished in weaving what it was needed, such as taking off, dressing, clothing for the haram (sanctuary), and other things, and it became the home to many workers, both men and women, who created many crafts. Its economic activity continued during the reign of his son Al-Hakam Al-Mustansir Billah and after him his son Hisham Al-Muayyad, and that went on as well during the reign of Al-Mansur bin Abi Amer (Salem, 1995, pp. 87-88).

In addition to the crafts that women worked in, which were previously discussed, such as trade, farming, and herding, Andalusian women practiced other trades, including teaching, as there were among the Andalusian women teachers who taught different sciences, each according to their specialty. Among them, we mention, Hajja Maryam bint Abi

Yaqoub Al-Shalabi, who was a literary woman, a famous poet, and she taught women literature. Razia was the servant of Caliph Abd al-Rahman al-Nasir li-Din Allah, who performed Hajj (pilgrimage) with her husband, and they travelled to the Levant and Egypt and learned from a large number of jurists. When she returned to Andalusia, Razia taught jurisprudence, in addition to Umm al-Hasan, the judge's sister, Saeed bin Mundhir Al-Balouti, who held high status, as she taught women jurisprudence and the conduct of worshippers, and the status of some of them rose because they excelled men in some sciences. (Makki, 1981, p. 88) And so was the woman doctor, as some Andalusian women worked in medicine, including "Umm Amr, daughter of the doctor Abu Bakr ibn Zuhr, because she was skillful in medicine, treating women, examining the cure of her patients, and even asking fatwas about men's medicine. Thus, the woman's activity was not limited to household chores, but rather extended to public life (al-Malik, 2012, p. 483), and also the matchmaker as the books of fatwas and Nawazil (the status of controversial issues in jurisprudence) showed us the existence of the matchmaker in Andalusia, and she was the one who prepared and arranged between the suitor and the bride's family, and it seems that the role of the matchmaker was devoted to old women in particular. Ibn Hazm says: "Old women used to play an important role in preparing the conditions between the suitors. If the woman gets old and becomes virtuous, and has no hope she goes to the hospital and does good deeds. She overcomes obstacles, carries messages, and keeps secrets, and the most beloved of deeds to her is striving for the happiness of an orphan. (Hazm, 1985, p. 58)..

4.The role of women in the scientific field in Andalusia in the eras of the Umayyad Caliphate:

4.1Andalusian women's participation in religious sciences:

Religious sciences held the first place among the people of Andalusia, thanks to the jurists who encouraged them(religious sciences) and inciting people to turn to them and draw from them. Many scholars had an interest and care in the religious sciences, and they were able to show their high

abilities in dealing with those sciences through serious study and research, and they presented masterpieces and their abundant scientific production, and if we looked in the books of Andalusian biographies, we would find a large number of those scholars. Those sciences had a good structure and a suggestive nature. Therefore, women, like men, began to study them. Such sciences encouraged virtuous Andalusian women who spent most of their time in learning jurisprudence, memorizing hadiths, and worshipping. (Shafi, 2006, p. 182)

The Andalusian women during that period contributed to the field of religious sciences through their participation in reciting the Holy Qur'an, interpreting its verses, and writing the Holy Qur'an, as they were known for their beautiful calligraphy, accuracy, and great skill in writing. The eastern side of Cordoba had one hundred and seventy women, all of them were writing the Holy Qur'an, and Tuna bint Abdul Aziz became prominent in the era of sects, who was known as Habiba for reciting the Holy Qur'an, and she was one of the virtuous and religious women, She was born in 437 AH - 1045 AD, and died in 506 AH - 1123 AD⁴¹. The status of Andalusian women was evident in the culture and knowledge she acquired in all fields, especially their study of the main Islamic books, such as Muwatta' of Imam Malik and Sahih Al-Bukhari (Ibn Bashkhal, 1966, p. 256).

Women played an important role in the science of jurisprudence, as biographical books provide us with the names of some women who were famous for teaching jurisprudence to girls. Among the women jurists during the era of the Caliphate was Razia, the servant of Abd al-Rahman bin Muhammad al-Nasser, and she was called the star of the jurist, and she was the sign of beauty and literature. She was a storyteller of history and anecdotes. She lived for a period of time in the palace of Abd al-Rahman al-Nasser, and then he offered her to his son, Al-Hakam Al-Mustansir, and Al-Hakam was eager to sit with her Al-Hakam set her free from his father,

married her, and she performed Hajj with her husband in 353 AH 43 (Saeed, 1964, p. 104), and Fatima bint Yahya bin Yusuf Al-Maghami, the sister of the jurist Youssef Yahya Al-Maghami, from one of the villages of Toledo. She was poor, virtuous, a scholar and a jurist, She was known for jurisprudence, knowledge, and piety. She settled in Cordoba, where she died in 389 AH - 938 AD. When she died, it was a solemn day because of the large number of scholars who attended her funeral, In appreciation and respect for her status, academic value, and virtue, she was buried in Rabdh (Al-Bishri, 1997, p168).

Women also participated in the field of hadith science. They began to narrate hadiths attributed to the Messenger, may God bless him and grant him peace, and to hear about pious sheikhs with authority, Khadija, the daughter of Jaafar bin Nusayr bin Al-Tammar Al-Tamimi, the wife of Abdullah bin Asad Al-Faqih, became prominent. She narrated on the authority of her husband, the jurist Abdullah ibn Asad (Bayhoun, 2012, p. 45). Khadija bint Jaafar bin Nusayr bin Al-Tammar Al-Tamimi, who was knowledgeable in the sciences of hadith, had a firm opinion and sound knowledge. She narrated on the authority of her husband, the jurist Abdullah bin Asad, and she handed many of her books to her daughter, and some of them were seen by Ibn Bashkwal (Bashkwal, 1966, p. 734).

4.2Andalusian women's participation in rational sciences:

The Andalusians achieved remarkable progress in the science of medicine, and offered humanity many successful efforts and scientific achievements that pushed medicine forward. There was no doubt that that science came to the Andalusians at the forefront of applied sciences in terms of interest, care, and abundance of scientific production, and medicine and other sciences related to it, such as pharmacy, were considered one of the most prominent sciences that received the attention of the Andalusians.

The Muslims in Andalusia left a great fortune in that field and came up with modern things, some of which are still in use today (Bayhoun, 2012, p. 68)

Many Andalusian women excelled in the field of medicine, and women contributed to the work of medicine and the manufacture of herbal medicines, as they were experts in herbal medicine and its use as relieving medicines for all types of diseases. They also used it to increase their beauty and freshness. That was mentioned in the book "Uyun al-Anba fi Tabaqat al-Tibbāb", by Ibn Usaibah who said that the sister of the skilled doctor (grandson Ibn Zuhr) and her daughter were knowledgeable in the field of medicine and healing and had good experience with regard to treating women, and they used to visit the women of princes and rulers. (Asya'iyya, 1965, p. 70).

Another woman in Andalusia, Umm al-Hasan bint al-Qadi Abu Ja'far al-Tanji, was also famous for her medicine. She was very knowledgeable and was skillful in several sciences, in addition to the manufacture of medicine and medicines. Lisan al-Din al-Khatib says about her in his book "Al-Ihitah" that her father taught her medicine, so she understood its purposes and learned its causes and symptoms(al-Khatib, 2003, p. 438).

As for the field of arithmetic, Lubna, the writer of Al-Hakam Al-Mustansir, became prominent. She was excellent in arithmetic, and Ibn Al-Abar said about her: "There was no nobler woman in his palace than her." (al-Malik, 2012, p. 483).

5.the role of women in the literary field in Andalusia in the eras of the Umayyade Caliphate:

Before we address women's participation in the field of literature, we should look at literature from a social angle. There were many reasons that pushed the social, scientific and literary movement to flourish in Andalusia in that period, perhaps the most important of which were:

- The journey of some Andalusians to the East, who thought they would acquire knowledge from the Levant and explore it, then back to Andalusia to spread that knowledge among their people. (Asya'iyya, 1965, p. 70).

Collecting books and establishing public libraries for students and researchers to be in charge of them.

- The Andalusian caliphs' interest in science and scholars and their competition to get them closer to them , as they did not seek advice from anyone except those who were writers, poets, or scholars (Hussein, 2001, p. 16).

The Andalusian woman in that era did not fall under the darkness of ignorance and illiteracy, but she took everything that would work to push her ahead and raise her status in the society in which she lived. Education was an open door for the Andalusian woman to receive the respect and trust of everyone, and this was perhaps what confirmed the spread of education among many feminist circles and the existence of many Andalusian women poets (Hussein N. a.-D., 2015, p. 233).

The Andalusian women leaned toward literature, thanks to the experiences, tools, and time required by science, ranking them to a high level of knowledge and close contact with others. We saw that most of the free women of Andalusia preferred to remain at home rather than mixing with that society, full of slave women. Historical sources tell us of the existence of literary women , poets, prose writers, and critics, and it was impossible for any woman to reach a high level of eloquence and men's confidence in her islamic provisions, unless her cultural and scientific background were based on thorough knowledge of the sciences of the Arabic language. Otherwise, her poetry would be weak and poor and her literary status would decline, due to the lack of excellence, and confidence in herself (Hussein H. S., 2001, p. 19)., and that what made Andalusia full of poets, men and women. The Andalusian environment was adorned with women poets who contributed to enriching Andalusian literature. Many women poets in Andalusia reached dignity and maturity that those women constituted a prominent feature of Andalusian poetry. They participated with men in poetry and prose and contributed to the making of a distinct Andalusian society (Hussein H. S., 2001, p. 23)..

Perhaps one of the most important Andalusian poets who excelled in poetry was Al-Rumaikiyah, Al-Mu'tamid bin Ayyad's slave girl, was famous for her literary ability in composing poetry, as she was able to complete a line of poetry for Al-Mu'tamid, and that why he admired her. Likewise, Buthaina bint Al-Mu'tamid bin Abbad, who was the daughter of Al-Rumaikiyah, was distinguished by her beauty, lightness of spirit, and poetry composition, and political events had an impact on refining her poetic skill. (Al-Qurashi, 2015, p. 19). In addition to many women poets not mentioned in that research. A complete and detailed scientific study should have been devoted to them but due to time constraints, it was impossible for us to do so.

6. Conclusion:

During the era of the Caliphate and the Kings of the Sects (awa'if), women in Andalusia played a vital role in various fields for the development of the Umayyad civilization, so that women were the basis of life and participated in political, economic, and even cultural and intellectual life.

Women in that period contributed to political life, as the role of women in the Umayyad court had a noticeable impact on political life, and the wives of caliphs and princesses of kings of the Sects had the greatest role in expressing their opinion. They were motivated to do so by two goals: either to achieve a personal interest or to take revenge on anyone, someone who opposed and seemed dangerous to their plans.

During that period, the Andalusian women had a clear role in the flourishing of Andalusia's economy. They were often involved in trade in order to meet their family's needs. We found that for the sake of their family and the livelihood of her children, they helped their husbands, as they were involved in the process of spinning and weaving wool, cotton,

and flax, and selling it in the markets, but they worked in various industries and crafts.

In the scientific field, Andalusian women during that period contributed to the field of religious sciences through their participation in reciting the Holy Qur'an, interpreting its verses, and writing the Holy Qur'a. They excelled in Islamic jurisprudence and hadith science, as well, mainly thanks to the jurists who encouraged her and following people's desire.

In that period, Andalusian women took steps in the literary field thanks to the interest of the Andalusian caliphs in knowledge and scholars and their competition in getting the literary women closer to them as they did not seek the advice of anyone except those who were literary writers, poets, or scholars.

Women writers and poets would not reach that high level of eloquence and men's confidence in their judgments, if their cultural and scientific background was based on extensive knowledge of the sciences of the Arabic language.

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