

The Religious Role of the Wives of the Turkish Caliphs in the Abbasid Caliphate**Saadia Hammadi Mazal Suleiman¹ & M. Dr. Siham Jamil Jasim Hammadi²**^{1,2} *University Of Anbar, College of Education For Girls***ABSTRACT**

Religious knowledge and sciences received great and wide attention from the wives of the Abbasid Caliphs and the wives of the Seljuk sultans in the era of the Abbasid Caliphate, because of the importance of religious sciences in developing the intellectual horizons of its recipients, and helping man to understand his faith and religion, and their building of institutions that showed many scholars who entered Baghdad, worked and learned Various religious sciences, from the sciences of the Noble Qur'an, the Noble Prophetic Hadith, and jurisprudence, with the aim of seeking remuneration and more goodness and benevolence, and to purify souls, remind and believe in God and the Last Day, and their contributions to building mosques and endowments Islamic facilities and buildings, the pilgrimage route, and the holy sites in the land of the Two Holy Mosques, and their endowments have contributed to the development of society in various fields.

The wives of the caliphs participated in the establishment of a scientific and religious renaissance witnessed by Iraq, especially the capital of the Abbasid Caliphate.

I. INTRODUCTION

The Abbasid Caliphs and the women of the Caliphs from the Turks decided to strengthen the religious and educational aspect, to spread Islamic knowledge, knowledge and culture. All of them were motivated to gain the pleasure of God Almighty and to obtain the great reward, build Islamic buildings, and reconstruct and develop the country, both urban and religious, that benefit the country and the servants, and establish Projects for digging wells, springs, building ponds, transporting and preserving water for the service of pilgrims for the sake of God, for incidents of thirst that faced the pilgrimage, and many works in the holy places. And the third (their role in caring for the pilgrimage and the holy sites) and a conclusion.

The first topic***Their role in building mosques***

The mosque is the centerpiece of the life of the Islamic state, and it is a sign of piety and faith in the Islamic state, and mosques are the houses of God on earth, and it is important in the life of Muslims. The most important scientific institutions that occupied a key position in the dissemination of science and education in addition to being a major center for the establishment of religious rites, and mosque architecture is one of the most important types of Islamic religious architecture, as Muslims, at their first entry or conquest of a city, used to start building the mosque in the middle, and their role model In that, the Messenger Muhammad (may God bless him and grant him peace), and the first work he did after his arrival in Medina was the construction of the Prophet's Mosque in the blessing of his she-camel.

The diversity of sciences in the Abbasid era came as a result of religious, political, economic and social factors, and these factors interacted with each other and reflected on the religious life in Baghdad, until the mosque became a cultural and scientific center in addition to its religious center, and building mosques became a norm for Muslims in the east and west of the earth. Islam urges the construction of mosques, and gives a great reward to those who do that, and that building them is a sign of piety and faith. The Almighty said: (Only those who inhabit God's mosques are built for those who believe in God and the Last Day, perform prayer, pay zakat and fear none but God, perhaps those will be among the guided) And the saying of the Messenger (may God bless him and grant him peace): (Whoever builds a mosque, God will build for him a house in Paradise).

The Abbasid Caliphs and the women of the Caliphs from the Turks came to build mosques, all of them were motivated to gain the approval of God Almighty, and to obtain great reward and reward, and to strengthen the religious and educational aspect To spread Islamic science, knowledge and culture, and mosques continued to be built in all the cities of the Abbasid Caliphate. Education and dissemination of knowledge.

The women of the Turkish Abbasid Caliphs had a role in building mosques, most notably:

First: Al-Sayeda Shaghab Mosque

Mrs. Shaghb, the wife of Caliph Al-Mu'tadid Billah, established a mosque at a place called Al-Mukharram It is located on the eastern shore of the Tigris River, on its last wall following the Tigris River, and its name was written on the wall of this mosque from the cut wages.

Second: Al-Hadhar Mosque:

It was established by Mrs. Zumurud Khatun, the wife of the Caliph Al-Musta'a and the mother of the Caliph Al-Nasir Li-Din Allah. She had a great deal of building mosques, and the Al-Hadair Mosque, which she ordered to be built in the place of the sheds, on the eastern shore of the Tigris River, and it was only a few meters away from Al-Mustansiriya School, and the mosque was known for this The name is in relation to its location, which contains stores for firewood and wood, as this mosque was known by several names, including the Mosque of Sayyida Zumurud, or Umm al-Nasir Mosque, or the Jewelers' Mosque. , south of the Al-Mustansiriya School, and at the present time there is nothing left of its first building except its minaret, which is one of the oldest minarets in Baghdad, and was an example to be emulated in the following ages.

The current building of the Al-Hadhar Mosque dates back to the last restoration in the late Ottoman era, but its minaret still retains most of its original elements, as its base consists of an octagon topped by a cylindrical body, in the middle of which is the balcony of the call to prayer based on the muqarnas. Then above this balcony stands the neck of the minaret, which is also cylindrical, its diameter is less than the diameter of the body. pointed, alternating with prominent building blocks from the narrow diameter of the body to a wider diameter, on which was erected the balcony on which the muezzin stands .

Mrs. Zumurud Khatun was supervising the affairs of her institutions herself, and she chose Sheikh Omar bin Yusuf bin Muhammad bin Fairouz Al-Baghdadi. And he lived there studying jurisprudence, and he found in this mosque a bookcase containing manuscript anecdotes representing all the ancient manuscripts, many of which were damaged by the circulation of hands on them. It was built after that, on top of it are geometric shapes of inscriptions and decoration, and at the bottom of its basin are arches resembling Iwans small.

Third: The Zumurud Khatun Mosque:

This mosque was built by Mrs. Zumurud Khatun for a year 580 AH / 1184 AD, and he was at the watermen's legislature on the shore of the Tigris River in the lawmakers of the loggers, and I paid a lot of money in it, and I was commanded not to pray for the people in this mosque except for a man of the Hanbali school of thought. Then a man from Al-Azj Gate, who was well-read, was brought to her.

Fourth: Sheikh Abi Muhammad Abdul Ghani Mosque:

A mosque built by the lady, mother of the Caliph Al-Nasir Zumurud Khatun, for Sheikh Abi Muhammad Abdul-Ghani, who was one of the famous ascetics of righteousness, piety and altruism.

The second topic***Their role in building Islamic facilities and buildings***

The women of the Abbasid Caliphs from Turkey had a great interest in building Islamic buildings and public facilities, as they built them and spent huge money in order to establish them, and to reconstruct and develop the country both urban and religious, and to provide these facilities that benefit the country and expand the people, and this ensured the Islamic community cooperation and cohesion And compassion throughout the ages, as it is an important source of the vitality and renewal of society, and a living embodiment of the values of social solidarity that are transmitted from one era to another.

The most important of these Islamic buildings are:

First: Building Endowments:

Endowments are one of the most wonderful and beautiful forms of spending in the way of God Almighty. And after the end of his life, he multiplied the fields of endowments in the Abbasid Caliphate, such as endowments for mosques, houses, hospitals, schools, libraries, weapons, lands, wells and other endowments for the sake of God Almighty. They spend their money in the cause of God as the likeness of a grain that grows seven ears, and in each ear there is a hundred grains.

The endowment is one of the important foundations for the comprehensive renaissance of the Islamic nation in its various political, social, economic, and scientific aspects. The endowments received a share of the attention of the women of the Turkish Abbasid Caliphs because of their reward in this world and the hereafter, and their most important endowments:

- 1- What the women of the Caliphs did with some endowments to serve the dissemination of religion or to spread knowledge, or endowments that were allocated to serve the army, such as buying weapons, ammunition and

equipment, or releasing prisoners from Muslims, as the lady of the riots of Umm Al-Muqtadir established many endowments on the frontiers, to serve the Abbasid Caliphate.

- 2- Mrs. Zumrud Khatun ordered the construction of a school for the Shafi'is next to the soil of Sheikh Maarouf Al-Karkhi, and the endowments were placed on it.
- 3- As for Mrs. Seljuka Khatun, she has endowed on her bond and her education many endowments of great growth and money that her husband, Caliph Al-Nasir Li-Din Allah, completed after her death, and she endowed a lot of money to cover the costs of Hajj.

Second: Building domes, soils and shrines:

Domes reached Islam has a high degree of sophistication in terms of religious architecture, especially the architecture of cemeteries, soils, and mausoleums. Even the name of the dome has become synonymous with the word turbah, burial, or mausoleum, just as the word Mashhad was used to refer to a memorial building prepared for the burial of martyrs, family members and followers.

In the Abbasid era, a burial or separate soil with a polygonal plan and topped by a conical dome was common. It consists of a group of muqarnas (rows).

She was the first to enter the soil, and she took it as a burial place for her, the lady Shaghab Umm Al-Muqtadir Billah and her daughter in Al-Rusafa.

1- Ismat Khatun Dome:

Mrs. Ismat Khatun, the wife of Caliph Al-Mustazir Billah, built two domes, one of them is Bab al-Nubi One of the doors of the Abbasid Caliphate House was a little above the land of Al-Khakiki Mosque, and the other dome was built in the Darb al-Dawab, which is the path of the arcade, and in the dome there were carved oddities and a strange shape and appearance, and installed on it two curtains of Roman brocade, the size of each of which is twenty cubits by twenty. On one of them, the name of the Abbasid Caliph Al-Muttaqi Allah was engraved, and on the other preamble the name of Al-Mu'tazz Allah, and the people showed their hidden things and their treasured jewels and displayed them for seven days and nights.

2- The soil of Mrs. Zumurud Khatun

Mrs. Zumurud Khatun built a soil for her adjacent to the tomb of Ma`ruf al-Karkhi, on the western side of Baghdad. The dome that tops the shrine is known as the tilt because it has a pointed tip like a spear, and it is conical in shape on the top from the outside, a kind of beautiful constructive cornice and the lateral branching, which is similar to the flower of the flower before The opening, and it is believed that the first was made to shade the niches that illuminate the inside of the dome, and then expanded in it, and it became a form of architectural form that was almost specific to the tombs of imams and great men in the time of the Abbasids in the Seljuk era.

The dome of Mrs. Zumurud Khatun is known as the dome of Mrs. Zubaydah. And a bookcase was made in it, and this shrine was built on an octagonal base, and these many sides help to establish a conical building, meaning circles of the building are gradually decreasing until it ends with its skyliness at a point at the top, and the height of the conical dome reaches 13 meters, it was covered from the inside and outside with a layer of plaster, and the eight walls were decorated with brick decorations in the form of fillings that fill large squares. This symmetry and repetition in an artistic style blends nature with the artist's imagination.

She was buried in the soil of Mrs. Zumurud Khatun, whom Mrs. Benfshah, the second wife of the Caliph Al-Musta'a Allah in a year 598 AH / 1201 AD, after Mrs. Zumrud equipped her to her last, the best equipment, and buried her in her rank under the dome, then Mrs. Zumrud was buried months later, and twelve years after her death, her grandson, Abu Al-Hasan Ali, son of the Caliph Al-Nasir Li-Din Allah, died And he was buried in the soil of Mrs. Zumurud Khatun a year 612 AH / 1215 AD, and she was also buried in the Zumurud Khatun, the wife of Hassan Pasha, the governor of Baghdad, Aisha Khanum. The shrine of Lady Zumurud Khatun is considered one of the wonderful civilized engineering achievements, and it is one of the most famous conical domes in the Islamic world, which is still standing to this day.

3- The soil of Sheikh Ali bin Al-Hiti

Lady Zumurd Khatun, the mother of the Caliph Al-Nasir Li-Din Allah, ordered the construction of a turf for Sheikh Ali bin Al-Hiti in one year. 580 AH / 1184 AD, so I made for him a strange dome and an amazing structure, and made for him what he needed of furniture and lamps, including two lamps, one of gold and the other of silver. The teak, and I paid a lot of money for it, as I wrote her name on all sides of the box and wrote the phrase "This is what I stopped Bahr Durrat, Commander of the Faithful".

4- The soil of Mrs. Seljuk Khatun

Mrs. Seljuka Khatun, the wife of the Caliph Al-Nasir Li-Din Allah, followed in the footsteps of the women of the caliphs who preceded her, as she ordered the construction of her own cemetery next to the ribat of the Khatya, and this is evidence of her righteousness, worship and piety. Sheikh Abd al-Wahhab ibn al-Sheikh Abd al-Qadir al-Jaili, known as al-Jilani al-Hanbali, supervised its construction. But she died before the completion of his building, and after that her husband, the Caliph Al-Nasir, completed it, and her rank was opened by his hand for a year. 586 AH / 1190 AD, and its soil contained a great bookcase.

The third topic

Their role in caring for the pilgrimage route and the holy sites

The interest in the construction of the pilgrimage route from Baghdad to Mecca and the construction of the holy places in both Mecca and Medina was one of the most important concerns of the women of the Abbasid Caliphs from the Turks. Because of the importance of water, as God Almighty says (And We made from water every living thing).

So that the pilgrims of the Sacred House of God would benefit from it, and all of that was seeking reward and reward from God Almighty, and as a result of the frequent incidents of thirst that were facing pilgrims, and the establishment of many factories and repair of ponds and other facilities on the road leading from Baghdad to Mecca and Medina.

The women of the Abbasid Caliphs continued to do a lot of work and took care of the pilgrimage routes and the holy places in the Hijaz. 110 AH / 922 AD, one of her slaves called Lulua. That he cover all the first cylinder, which is located in front of the door of the Kaaba with gold.

The lady recommended the governing body, wife of Caliph Qadir Billah year 381-422 AH / 991-1030 AD, and the mother of the Caliph al-Qa'im, by the command of God, to endow part of her money for Hajj and alms.

The Lady Zumrud Khatun, the wife of the Caliph Al-Musta'a, also repaired ponds and factories. On the pilgrimage route, and the largest of this factory was called Al-Zubaydia's factories. It was built by Mrs. Zubaydah to supply pilgrims during their journey from Baghdad to Makkah Al-Mukarramah.

One of the drinking water projects in Makkah, which was established by Mrs. Shaghab, the wife of Caliph Al-Mutadhid, was the ponds that were built for a year. 315 AH / 927 AD around the Mount of Mercy in Arafat, which numbered five pools.

Among the wells that Mrs. Shaqab ordered to dig are the Al-Asayelah wells, which were dug outside Makkah from the top, and the benefits of which are still in progress to this day.

Mrs. Zumurud Khatun dug a well inside Mecca in Rabat Al-Utifi in the year 579 AH / 1183 AD.

Drinking water projects for the wives of the Abbasid Caliphs did not stop at digging wells, springs, and building ponds. The sabil was built in the Abbasid Caliphate to serve the pilgrims in the path of God, and it was a two-storey building, the first contains a large basin in which water is kept known as the cistern.

The lady ordered a riot in the succession of her son, the Caliph al-Muqtadir, in building the fountains, which is known as the way of al-Jawkhi in the Sunnah. 315 AH / 927 AD.

Sabil Al-Joukhi is the first of the Sabil buildings that were established during the Abbasid Caliphate era, and Makkah Al-Mukarramah was unique at that time. Later, it became one of the most prominent water facilities in the Islamic cities, and it was also concerned with repairing the basins and ponds on the road leading from Baghdad to the Islamic sites. And the Turkish lady Zumurd Khatun set up a stop for many camels to carry near water in the pilgrims' caravans, and she stopped eighty camels, to secure water and transport it to the pilgrims.

II. CONCLUSION

After we reached the end of our research, several results emerged from our previous study, the most prominent of which are:

The wives of the Turkish Caliphs had a great interest and a religious role in the Abbasid Caliphate.

- 1- The mosque has become a cultural and scientific center in addition to its religious center. It is important in the lives of Muslims because it is a place where they perform their worship, receive the teachings of their religion, meet and consult in their affairs.

- 2- Endowments gained the attention of the women of the Turkish Abbasid Caliphs because it is one of the important foundations for the comprehensive renaissance of the Islamic world in its various political, social, economic and scientific aspects.
- 3- The most prominent water installations carried out by the wives of the Caliphs, including drinking water projects, such as digging wells, springs, building ponds on the pilgrimage route and holy sites, are of importance to which pilgrims benefit from when they go to the Sacred House of God for reward.

REFERENCES

- [1] Khasaifan, Ghadeer bint Saeed, The role of women in public life in Iraq during the Seljuk period 447-585 AH, unpublished master's thesis, Umm Al-Qura University, College of Sharia and Islamic Studies. 2019, pp. 36-37.
- [2] Ibn Majah, Abu Abdullah bin Yazid (d.:275 AH/888 AD), Sunan Ibn Majah, ed.: Fouad Abd al-Wahed, d. T., House of Revival of Books, d. T., vol. 1, p. 243.
- [3] Shalaby, Ahmed, Islamic Education, ed1, The Egyptian Renaissance Library, Cairo, 1978, p. 333.
- [4] Al-Maqdisi, Shams Abu Abdullah Muhammad bin Ahmed (d.:378 AH / 988 AD), The best divisions in the knowledge of the regions, London, 1906, p. 188; Al-Ani, Rasha Issa Faris, The Intellectual and Social Role of the Woman in Iraq in the Last Abbasid Era 575AH/656AH-1179AD/1258AD, Unpublished Master's Thesis, University of Baghdad, College of Education - Ibn Rushd, 2000, p.115; Al-Samarrai, Iman Jassim Latif, The Mosques of Baghdad in the Abbasid Era and Their Intellectual Role (132-656 AH / 749-1258 AD), MA thesis (unpublished), Tikrit University, College of Education, 2009, p. 286.
- [5] Metz, Adam, Islamic Civilization in the Fourth Hijri Century, Translated into Arabic by Muhammad Abd al-Hadi Abu Zaid, i.4, Dar al-Kitab al-Arabi, Beirut, 1967, vol. 1, p. 171; Al-Janabi, Ayser Zakir Ali, The current riot and its political and civilizational impact in the Abbasid era (295-321 AH / 907-933 AD), Master's thesis (unpublished), Anbar University, College of Education for Human Sciences, 2021, p. 126.
- [6] Al-Tanoukhi, Al-Qadi or Ali Al-Muhsin bin Ali (d384 AH / 994 AD), Al-Faraj after hardship, edited by: Aboud Al-Shaji, d., Dar Sader, Beirut, 1978, vol. 4, p. 362.
- [7] Al-Safadi, Salah al-Din Khalil ibn Ibeq (d764 A.H. / 1362 A.D.), Al-Wafi in Deaths, Tah Ahmed Al-Arnaout and Turki Mustafa, Edition 1, House of Reviving the Arab Heritage, Beirut, 2002, Vol. 14, p. 143; Youssef, Sharif, History of Iraqi Architecture, Dr. T, Dar Al-Rasheed Publishing, D.B., 1982, pp. 392-393; Al-Qadhat, Muhammad Abdullah Ahmad, Social Life in Baghdad in the Last Abbasid Era, Dar Al-Bashir, Amman, 2005, p. 261.
- [8] Ghaleb, Abdel Rahim, Encyclopedia of Architecture, ed1, Gros Press, Lebanon, 1988, pp. 397-398; Yusef, History of Iraqi Architecture, pp. 392-393; Hassan, Zaki Muhammad, In Islamic Arts, Dar Al-Raed Al-Arabi, Beirut, 1981, vol. 7, p. 50.
- [9] Ghalib, Encyclopedia of Architecture, p275.
- [10] Amin, Hussein, Baghdad from its founding to the present, the Iraqi Scientific Academy, Baghdad, 2009, p. 116; Yusef, History of Iraqi Architecture, p. 393.
- [11] Al-Dhahabi, Shams Al-Din Abu Abdullah Muhammad Bin Othman (d. 748 AH / 1348 AD), the history of Islam and the deaths of celebrities and the media, T. Omar Abdel Salam Al-Tadmari, Edition 1, Dar Al-Gharb Al-Islami, Beirut, 2003, vol. 13, pg. 323.
- [12] Al-Basri, Owaisyan Al-Tamimi with a group of authors, Encyclopedia of General Islamic Concepts, Supreme Council for Islamic Affairs, d.b., d.t., c.1, p. 63.
- [13] Abu Shama, Shihab al-Din Abu Muhammad Abd al-Rahman bin Ismail al-Maqdisi al-Dimashqi (665 AH / 1266 AD), the sixth and seventh centuries, known as the tail on the two kindergartens, 1, Dar al-Jabal, Beirut, 1947, p. 33; Al-Safadi, Salah al-Din Khalil bin Ibeq (d. 764 AH / 1362 AD), Al-Wafi in Deaths, Tah Ahmad Al-Arnaout and Turki Mustafa, Edition 1, House of Reviving the Arab Heritage, Beirut, 2000, Vol. 14, p. 143; Jawad, Mustafa, Ladies of the Abbasid Court, Dr. T, The American University Library, Cairo, 1950, p. 174.
- [14] The Hanbali School: They are a group following the school of Imam Abu Abdullah Ahmed bin Muhammad bin Hanbal Al Shaibani. He was born and raised in Baghdad and listened to its sheikhs, then traveled to Kufa, Basra, Mecca, Medina, Yemen, the Levant, and the island. 241 AH/855 AD. Ibn al-Jawzi, Abu al-Faraj Abd al-Rahman Ibn Ali Ibn Muhammad (d. 597 AH / 1201 AD), the regular in the history of kings and nations, Tahih Muhammad Abd al-Qadir Atta and Mustafa Abd al-Qadir Atta, d., Dar al-Kutub al-Ilmiyya, Beirut, 1992, vol. 11, p. 288.
- [15] Ibn Shahanshah 612 AH / 1220 AD), the field of facts and the secret of creation, Dr. T, World of Books, Cairo, 1982, pp. 178-179.
- [16] Al-Hafiz bin Rajab, Al-Imam Al-Hafiz Abdul Rahman bin Ahmed bin Rajab (T.: 795AH/1392AD), The Tail on the Tabaqat of the Hanbalites, Edition 1, Al-Obaikan Library, Riyadh, 2005, Vol. 3, pp. 393-394.
- [17] Al-Hafiz Ibn Rajab, The Tail on the Layers of the Hanbalis, c3, p. 393.
- [18] Al-Zubaidi, Muhammad Mortada Al-Husseini (d.1205 AH / 1791 AD), The Crown of the Bride in the Jewels of the Dictionary, Dar Al-Hayat for Printing and Publishing, Beirut, D.T., Vol. 4, p. 124; Al-Sirjani, Ragheb,

- Masterpieces of Endowments in Islamic Civilization, 1st Edition, Nahdet Misr Printing Company, Giza, 2010, pp. 32-33.
- [19] Al-Sirjani, Masterpieces of Endowments in Islamic Civilization, pg9.
- [20] Al-Mandhari, Zaki Al-Din Abu Muhammad Abdul-Azim bin Abdul-Qawi (d656 AH / 1258 AD), the supplement, 3rd floor, al-Risala Foundation, Beirut, 1984, vol. 1, p. 451; Al-Qadhat, Social Life in Baghdad, p. 282; Jawad, Mustafa, Ladies of the Abbasid Court, Dr. T, The American University Library, Cairo, 1950, p. 175; Al-Kurdi, Amal Mohi Al-Din, The Role of Women in the Abbasid Caliphate, d., Dar Al-Yazuri, Amman, 2014, p. 118.
- [21] Ibn al-Sa'i, Taj al-Din Ali ibn al-Muhib, known as Ibn al-Sa'i al-Khazin al-Baghdadi (d674 AH / 1275 AD), Women of the Caliphs, named "Women of the Caliph's imams from among the free women and the female slaves", T. Mustafa Jawad, 2nd floor, Dar Al Maaref, Cairo, 1993, p. 118.
- [22] Waziri, Yahya, Encyclopedia of Elements of Islamic Architecture, Madbouly Library House, Cairo, 1999, part 2, p. 39.
- [23] Ghalib, Encyclopedia of Architecture, p256.
- [24] Mustafa, Saleh Lamai, Domes in Islamic Architecture, d., Dar Al-Nahda Al-Arabiya, Beirut, d.T., p.23.
- [25] Metz, Islamic Civilization in the Fourth Hijri Century, c4, p. 232.
- [26] Yaqout Al-Hamawi, Shihab Al-Din Abu Abdullah Yaqout bin Abdullah (d626 AH / 1228 AD), Mujam al-Buldan, d., Dar Sader, Beirut, 1977, vol. 2, p. 251; Jawad, Mustafa and Ahmed Soussa, Detailed Baghdad Map Guide, Iraqi Scientific Society, d.b., 1958, pp. 157-158.
- [27] Ibn al-Jawzi, al-Muntazim, c17, p. 219; Jawad, Ladies of the Abbasid Court, pp. 148-149; Kurdish, The Role of Women in the Abbasid Caliphate, p. 145.
- [28] Ibn Taghri Bardi, Jamal al-Din Abu al-Mahasin Yusuf (d874 AH / 1470 AD), The Shining Stars in the Kings of Egypt and Cairo, Tah Muhammad Husayn Shams al-Din, I 1, Dar al-Kutub al-Ilmiyya, Beirut, 1992, vol. 6, p. 163; Jawad, Ladies of the Abbasid Court, p. 179; Yusef, History of Iraqi Architecture, p. 413.
- [29] Al-Khatib Al-Baghdadi, Abu Bakr Ahmed bin Ali (d. 463 AH/1071 AD), History of Baghdad, corrected by Ahmed Hamid al-Qummi, Dar al-Kitab al-Arabi, Beirut, 1931, vol. 6, pp. 619-620; Ibn al-Jawzi, al-Muntazim, vol. 10, p. 276.
- [30] Yusuf, History of Iraqi Architecture, p415.
- [31] Ibn al-Atheer, Izz al-Din Abu al-Hasan Ali ibn Abi al-Karim Muhammad ibn Muhammad al-Khazari (d. 630 AH / 1232 AD), al-Kamil fi al-Tarikh, Tah Abi al-Fida Abdullah al-Qadi, Edition 1, Dar al-Kutub al-Ilmiyya, Beirut, 1987, vol. 12, p. 210; Al-Safadi, The Protector of Deaths, Volume 10, pp. 184-185; Kahala, Omar Reda, Women's Media in the Arab and Islamic Worlds, d., Al-Resala Foundation, Beirut, d.T., vol. 1, p. 150.
- [32] Jawad, Ladies of the Abbasid Court, p. 179; Yusef, History of Iraqi Architecture, p. 417.
- [33] Jawad, Ladies of the Abbasid Court, pp. 171-180.
- [34] Yusuf, History of Iraqi Architecture, p417.
- [35] Ibn al-Mustafi al-Arbli, al-Mubarak bin Ahmed bin al-Mubarak bin Mohoub al-Lakhmi (died:637 AH / 1239 AD), History of Erbil, edited by: Sami al-Saqar, Dar al-Rashid, Iraq, 1980, vol. 1, pp. 53-54.
- [36] Ibn Shahanshah, The Field of Facts, p179.
- [37] Ibn al-Imad, al-Hanbali, Imam Shihab al-Din Abu al-Falah, Abd al-Hayy ibn Ahmad ibn Muhammad al-Akry (d. 1089 AH / 1878 AD), nuggets of gold in Akhbar Min Dahab, 3rd edition, Dar Ibn al-Atheer, Damascus, 1986, vol. 4, p. 314; Abu Shama, Shihab al-Din Abu Muhammad Abd al-Rahman bin Ismail al-Maqdisi al-Dimashqi (d. 665 AH / 1266 AD), translations of the men of the sixth and seventh centuries known as the tail on the two kindergartens, i 1, Dar al-Jil, Beirut, 1947, vol. 5, p. 16-17.
- [38] Ibn al-Sa'i, Women of the Caliphs, p117-118; Jawad, Ladies of the Abbasid Court, p. 188; Al-Qadhat, Social Life in Baghdad, pg 300; Abu Al-Nasr, Muhammad Abdul-Azim Yusuf, Endowments in Baghdad in the second Abbasid Era, 1st edition, Ain for Studies and Humanitarian Research, d.b., 2002, pp. 42-52.
- [39] Al-Khatib Al-Baghdadi, History of Baghdad, c16, pp. 619-620; Kahala, Women's Flags, Volume 2, p. 27; Al-Omari, Yassin bin Khair Allah bin Mahmoud bin Musa Al-Khatib, Al-Rawdah Al-Fayhaa fi A'alam Al-Nisa', 2nd Edition, Arab House of Encyclopedias, Beirut, 2000, p. 265.
- [40] Al-Safadi, The Companion to the Deaths, c3, p. 481.
- [41] Al-Khalidi, Khaled Azzam Hamad, Hajj Organizations and Its Effects on the Arabian Peninsula during the Abbasid Era, ed1, Saudi Historical Society, Riyadh, 2006, p. 359.
- [42] Ibn al-Jawzi, al-Muntazam, vol. 16, p. 253; Al-Suyuti, Al-Imam Al-Hafiz Jalal Al-Din Abdul Rahman bin Abi Bakr (d. 911 AH / 1505 AD), History of the Caliphs, T. Muhammad Hay Al-Din Abdul Hamid, 2nd Edition, Al-Saada Press, Cairo, 1959, p. 417; Ibn al-Atheer, al-Kamil fi al-Tarikh, vol. 8, p. 262.
- [43] Al-Suyuti, History of the Caliphs, p. 411-412.
- [44] Ibn al-Jawzi, al-Muntazim, c16, p. 253; Al-Najjar, Esraa Mustafa Abdel-Qader, The Role of the Woman in Developing Intellectual Life in Baghdad during the Fifth and Sixth Hijri Centuries, Presented by Radwan Al-Sayed, 5th Edition, Arab House of Encyclopedias, Beirut, 2008,, p. 134.

-
- [45] Abu Shama, Biographies of Men of the Sixth and Seventh Centuries Known as Al-Tayl `Ali Al-Rawdatain, p33.
- [46] Ibn al-Majawar, Jamal al-Din Abu al-Fath Yusef bin Yaqoub bin Muhammad, known as Ibn al-Majawar al-Shaybani al-Dimashqi (d.690 AH/291 AD) Tarikh al-Mustasir, d., Religious Culture Library, Cairo, 1996, p. 14; Yaqoot al-Hamawi, Dictionary of Countries, Volume 3, p. 132.
- [47] Ibn al-Mujawar, History of the Enlightened, c1, p. 14.
- [48] Al-Fassi, Al-Hafiz Abu Al-Tayyib Taqi Al-Din Muhammad (d832 AH / 1428 AD), Healing the Love with the News of the Sacred Country, Tahih Ali Omar, d., Religious Culture Library, Cairo, 2008, vol. 1, p. 541.
- [49] El Fassi, Healing Love, c1, p. 551.
- [50] Ibn Fahd, Najm Omar Ibn Fahd Muhammad Ibn Muhammad Ibn Muhammad (d.:885/1480 A.D.), Ithaf Al-Wari with the news of Umm Al-Qura, edited by: Fahim Muhammad Shaltout, I 1, Al-Khanji Library for Printing, Publishing and Distribution, Cairo, 1984, Vol. 2, p. 552.
- [51] Ibn Manzur, Abu al-Fadl Jamal al-Din Muhammad Ibn Makram Ibn Manzur al-Afriqi al-Misri (d. 711 AH / 1311 AD), Lisan al-Arab, edition 1, Dar Sader, Beirut, d.T., vol. 3, pp. 1930-1931.
- [52] Qaqour, Fida Muhammad Ahmad, Water fountains in Islamic architecture, a case study in the city of Nablus, a master's thesis (unpublished), An-Najah National University in Nablus, College of Graduate Studies,2010, pp. 25-34.
- [53] Al-Fassi, The Precious Decade in the History of the Faithful Country, Tah Muhammad Abdul-Qadir Atta, Edition 1, Dar Al-Kutub Al-Ilmiyya, Beirut, 1998, vol. 1, pp. 286-287; Al-Fassi, Shifa Al-Gharam, Volume 1, p. 541.
- [54] Yogesh Hole et al 2019 J. Phys.: Conf. Ser. 1362 012121.