

A Comparison of Women in the Time of Prophet Muhammad and Andalusian Period in Terms of Participation in Social and Political Life

Hz. Muhammed Dönemi ile Endülüs Dönemi Kadınlarının Sosyal ve Siyasal Hayata Katılım Açısından Bir Karşılaştırması

Fatma Merve Çınar

Arş. Gör, Ankara Üniversitesi İlahiyat Fakültesi, İslam Tarihi Ana Bilim Dalı
R. A., Ankara University Faculty of Theology, Department of Islamic History

Ankara / Turkey

fmcinar@ankara.edu.tr

<https://orcid.org/0000-0001-8806-2692>

Makale Bilgisi / Article Information

Makale Türü: Araştırma Makalesi / **Article Type:** Research Article

Geliş Tarihi: 30 Ekim 2022 / **Date Received:** 30 October 2022

Kabul Tarihi: 15 Aralık 2022 / **Date Accepted:** 15 December 2022

Yayın Tarihi: 1 Ocak 2023 / **Date Published:** 1 January 2023

Yayın Sezonu: Ocak 2023 / **Pub Date Season:** January 2023

Atıf: Çınar, Fatma Merve. "A Comparison of Women in the Time of Prophet Muhammad and Andalusian Period in Terms of Participation in Social and Political Life". *Akademik Siyer Dergisi* 7 (Ocak 2023), 51-62.

Citation: Çınar, Fatma Merve. "Hz. Muhammed Dönemi ile Endülüs Dönemi Kadınlarının Sosyal ve Siyasal Hayata Katılım Açısından Bir Karşılaştırması". *Journal of Academic Sirah* 7 (January 2023), 51-62.

<https://doi.org/10.47169/samer.1196155>

İntihal: Bu makale, iTenticate yazılımınca taranmıştır. İntihal tespit edilmemiştir.

Plagiarism: This article has been scanned by iTenticate. No plagiarism detected.

web: <http://dergipark.gov.tr/samer> **e-mail:** akademiksiyerdergisi@ksu.edu.tr

Yayıncı: KSÜ Siyer-i Nebi Araştırmaları Uygulama ve Araştırma Merkezi

Published by: KSU Sirah Researches Application and Research Center

Etik Beyan: Bu çalışmanın hazırlanma sürecinde bilimsel ve etik ilkelere uyulduğu ve yararlanılan tüm çalışmaların Kaynakça'da belirtildiği beyan olunur (Fatma Merve Çınar).

Ethical Statement: It is declared that during the preparation process of this study, scientific and ethical principles were followed and all the studies benefited from are stated in the bibliography (Fatma Merve Çınar).

Bu makale Creative Commons Atıf-Gayriticari Türetilemez 4.0 (CC BY-NC 4.0) Uluslararası Lisansı altında lisanslanmıştır.

This article is an open access article distributed under the terms and conditions of the Creative Commons Attribution-NonCommercial 4.0 International License (CC BY-Nc 4.0).

Abstract

The political presence of Muslims in al-Andalus had remained from Tariq bin Ziyad's conquest of Visigothic Hispania in 711, until the fall of Ghirnata in 1492. Despite all the political struggles, rebellions, occupations and wars, the history of al-Andalus means more than political history. Because at this period of Muslims' presence in medieval Iberia, al-Andalus became the center of "convivencia", that means "the art of living together of all differences". This convivencia refers to people with different colors, religions, sects, languages and ethnicities. Among these differences, Andalusian women also played an active role in social life, science and politics. Although it is not very far in the temporal plane, al-Andalus, which has fallen to the west of the lands where Islam was born, has been a region shaped by its unique dynamics within Islamic civilization. In this context, a comparison based on the social and political aspects of women between the lands where Islam was born and the furthest point it has reached will be instrumental in our better understanding of the Andalusian woman. Hereby, our aim is to compare the role of women in the social and political life of the Islamic society, which was shaped by the message of Prophet Muhammad, with the activities of Andalusian women and their visibility in social life.

Anahtar Kelimeler: Sirah, History of Islam, al-Andalus, Woman, Social Life.

Öz

Müslümanların Endülüs'teki siyasi varlığı, 711'de Tarık bin Ziyad'ın Vizigot egemenliğindeki İber Yarımadası'nı fethinden başlayarak 1492'de Müslümanların İber Yarımadası'ndaki son siyasi varlığı olan Gırnata Benî Ahmer Devleti'nin yıkılışına dek sürmüştür. Bu süreç içerisinde yaşanan tüm siyasi mücadelelere, isyanlara, işgallere ve savaşlara rağmen Endülüs'ün tarihi, yalnızca siyasi bir geçmişten daha fazlasını ifade etmektedir. Müslümanların bölgedeki uzun varlıkları esnasında Endülüs, farklı renk, din, mezhep, dil ve etnik kökene sahip insanların bir arada yaşamını ifade eden "convivencia"nın merkezi haline gelmiştir. Bu farklılıklar içerisinde Endülüslü kadınlar da sosyal hayatta, bilimde, siyasette etkin rol oynamışlardır. Her ne kadar zamansal düzlemde çok uzak olmasa da, coğrafi açıdan İslam'ın doğduğu toprakların en batısına düşen Endülüs, İslam medeniyeti içinde kendine has dinamikleri ile şekillenen bir bölge olmuştur. Bu bağlamda İslam'ın doğduğu topraklar ile ulaştığı en ileri nokta arasında kadınların sosyal ve siyasi yönlerine dayalı bir karşılaştırma, Endülüs kadınına daha iyi anlamamıza vesile olacaktır. Çalışmamızda, Hz. Muhammed'in mesajıyla şekillenen, İslam'ın doğduğu topraklarda kadının sosyal ve siyasal sahadaki rolü ile Endülüslü kadınların faaliyetleri ve toplumsal hayattaki görünürlüklerine dair bir karşılaştırma yapılacaktır.

Keywords: Siyer, İslam Tarihi, Endülüs, Kadın, Sosyal Hayat.

INTRODUCTION

The beginning political presence of Muslims in the Iberian Peninsula started with the entry of the army of conquest under the commands of Musa b. Nusayr and Tariq b. Ziyad in 711. It lasted until the collapse of the Nasrid Sultanate in 1492; but the Muslim population continued to live in this geography until the *Great Exile* in 1609. Even after this date, it is possible to talk about the existence of Muslims (Moriscos) who were detached from their culture and traditions by changing or hiding their religion in this region.

This very long period of more than eight centuries, in which Muslims had political dominance in al-Andalus, also shows the permanence of Andalusian culture and civilization. Despite the political disorders and destructions, loosing lands, rebellions, occupation and turmoil that the region was frequently exposed to, the civilization of al-Andalus, which developed and diversified thanks to the differences it contained, stands as a treasure that needs to be examined. The mentioned differences are related to the diversity of social classes as well as race, religion, sect and language.

Within this rich social structure of al-Andalus, Andalusian women draw attention especially with their participation in social and political life and their visibility in daily life. The religious, ethnic, sectarian and geographical characteristics of the Andalusian society are important at this point. Because these lands, which were conquered not long after the birth of Islam, also constitute the westernmost part of the geographical area where Islam spread. In our opinion, when examining Andalusian women, it is necessary to compare the position of women in social life in the lands where Islam was born and at that time, and the participation of Andalusian women in social life in order to position them.

A comparison to be made between the Prophet Muhammad and the women of the Andalusian period aims to reveal how the activities of Muslim women in social life differ due to variables such as time, place, ethnicity, and social strata. In this way, it seems possible to determine the common aspects and differences of women in both periods.

At this point, before giving information about women from both periods, it was deemed necessary to mention who the Andalusian women were.

1. IDENTITY of ANDALUSIAN WOMEN

Before determining the position of women in social life in al-Andalus, we need to understand who the Andalusian women were and the essence of the Andalusian identity that develops based on different readings.

One of the important issues that makes the Andalusian civilization privileged is the visibility of women in the scientific, political and social fields. Regarding women's participation in social life of Andalusian society, if an evaluation is made according to their own period, it can be said that they were at an advanced level compared to the situation of women in the medieval European world. Because it is understood from the sources that they had more freedom in matters such as marriage and divorce, scientific and cultural life, owning and disposing of property, than their counterparts in the Christian Western geography of the time. However, it would not be correct to restrict this

situation with Andalusian civilization and interpret it as an area of freedom specific to the history of al-Andalus. Indeed, IX-XIII centuries, the socio-cultural and scientific level of the Islamic civilization in the east and the west had similarities with each other, in terms of the position of women in regions under Islamic rule.

Nevertheless, it should not be forgotten that there were cultural, sectarian and geographical differences as well as similarities, about the role of women in different parts of medieval Islamic world. But it is clear that, as we will see through examples, al-Andalus has expanded the boundaries of women, especially in social and scientific life, thanks to the differences it contains and the cultural richness it has acquired.

When the subject is the history and civilization of al-Andalus, it seems inevitable to encounter a resource shortage. At the same time, the male-dominated historiography of Islamic civilization shaped by the codes of the traditional patriarchal society has led to fewer words to be said about the woman of al-Andalus. But it should be remembered that patriarchal historiography is not unique to Islamic tradition, but also for the rest of the medieval world of the same period. In the male-dominated medieval history, women played a number of roles in the background or in the historical sources, mostly information about the lives of extraordinary women is given. At the other hand, since historical sources are mostly works in which political developments are recorded and these developments are mostly male-centered, it should be considered natural that women are rarely mentioned in the sources in question.

Especially between 10th and 13th centuries, al-Andalus had a very heterogeneous social structure since it was a geography where people from many nationalities, religions and classes lived together. Different typologies of women can be mentioned that cannot be standardized as "Andalusian women" within the experience of living together (*convivencia*) of people belonging to these different religions (Muslim, Christianity, Judaism) and different races (Arab, Latin -Iberian, Barbar, Saqlabi, Black ...). Even though religious unity is accepted as unifying as an identity, the presence of people of different nationalities among Andalusian Muslims appears as a differentiating factor in Muslims in a cultural sense. An example of this group is the originally Spanish convert women, who were Christians before, converted after the political domination of the Muslims and are known as "muwalladun". Again, among Muslims, Arabs and Barbarians are also groups with different cultural codes.

It is clear that in the Andalusian experience, where there is differentiation based on time, place, race and religion, a higher "Andalusian" identity is at its peak. Perhaps the most defining feature of free or slave, Arab or Barbarian women who meet in this "Andalusian" upper identity is their visibility in social life, their behind-the-scenes effects in politics and their contribution to the world of science and culture.

From the beginning of 19th century, various researches have been written about the position of women in Andalusian society especially by Spanish orientalists. The common point of these works, which can be described as pioneering, is that Andalusian women were more free and advanced than Muslim women who lived in different geographies of the period, especially the eastern ones. In this

view, advocated by Francisco Javier Simonet, Julian Ribera and Luis Gonzalvo¹, the high level of Andalusian civilization is due to Christian women marrying Muslim men.²

According to another opinion, the "hispanization" process experienced in the Arab population since the beginning of the political domination of the Muslims in the Iberian Peninsula enabled the position of women to become freer in all social strata. These orientalist interpretations are undoubtedly related to the attitude that tends to glorify Christian origins.³ Because in Andalusian society, women were neither liberated only by Christian roots and traditions, nor were they condemned to a limited life due to Islamic life. In al-Andalus, women have existed in different layers of society, with different characteristics and areas of freedom. In this context, it is not possible to talk about a single woman typology in the history of al-Andalus.

However, as of time (711-1492), the existence of the patriarchal social structure, which was not limited to Islamic civilization or Arab culture, caused women to not take the leading role as a producer and consumer. Even so, among these male-dominated medieval civilizations, women in the Andalusian civilization received education, got a job, worked, and became scholars, both in terms of the flexibility offered by the religion of Islam and the possibility of movement arising from differences.⁴

2. THE SOCIAL POSITION OF WOMEN IN THE TIME OF THE PROPHET MUHAMMAD

In order to understand the social life of women who lived in the time of Prophet Muhammad and who accepted Islam in that period, it is necessary to go back earlier and understand the Arab society of Jahiliyya period. Because the bond of a society with tradition and culture plays a prominent role in male-female relations, but also does not have a character that can change in a short time.

It is not possible to find information that is too detailed and identifying each individual for a society from the distant past. However, there is extensive information about this period in the sources of Islamic history and culture. At the same time, merchants, poets, soothsayers, muaddibs and singers also practiced their professions in this Arab society. It is possible to learn from the Qur'an that there was a negative and even cruel attitude towards women and girls in the period of Jahiliyya⁵. In addition, the Arab society's fondness for poetry and literature and the fact that it has a verbal tradition has increased the importance of oral transmission. Thus, literacy is not a common condition in every stratum of society. Nevertheless, it is possible to come across women whom we

¹ Luis Gonzalvo, "La mujer musulmana en España", *Conferencia-Archivo Histórico Nacional* (Madrid: s.n., 1904), 5.

² Federico Javier Simonet, "Ensayo crítico histórico acerca de la mujer arábigo-española", *IX Congreso Internacional de Orientalistas* (Granada: s.n., 1891), 7.

³ Julian Ribera, "La ensañanza entre los musulmanes españoles", *Disertaciones y Opúsculos I* (Madrid: s.n., 1928), 344.

⁴ Maria Jesus Viguera Molins, "A Borrowed Space: Andalusian and Moorish Women in Chronicles", *Writing the Feminine: Women in Arab Sources*, ed. Manuela Marín and Randi Deguilhem (New York: IB Tauris, 2002), 166.

⁵ Al Sura al-Takwir 81/8-9; Nahl 16/58-59.

know by name to be literate from sources; like Waraka ibn Nawfal's sister or one of the first migrants to Madina, Shifa bint Abd Allah.⁶

It is possible to talk about the existence of different social strata and ethnic groups in the period of the Prophet Muhammad, just as in al-Andalus. As a natural consequence of this, the participation of women belonging to these social classes in social life has been different. However, the fact that the Qur'an describes all human beings as equal servants is the most basic element that enables the differences to live together in peace and harmony in the Muslim society, exemplified by the Prophet Muhammad.

Muslim women's participation in social life during the Prophet's time was partly due to the occupations they had or the jobs they worked. For example, Zaynab bint Cahsh, the wife of the Prophet Muhammad, was a woman who did the leather tanning⁷. Moreover, it is possible to come across the names of more than one woman doing this job in the sources. Similarly, it is understood from the information extracted from different narrations and contexts that women were also engaged in weaving, spinning and sewing.⁸

In the same period, we can talk about women who have professions that require not only manual dexterity and craftsmanship, but also an education. For instance, Asma bint Umays, who migrated to Abyssinia, is mentioned as a specialist in the field of pharmacy and medicine, thanks to the education she received there. Confidence in Asma's professional knowledge is evident from the fact that she took part in the determination and announcement of the death of the Prophet Muhammad.⁹ It is necessary to include midwifery among women's medical services and professions. Also it is narrated by Ibn Sa'd that Abd al-Rahman's mother al-Shifa bint Avf had the birth of the Prophet Muhammad himself.¹⁰ Nursing should also be mentioned as another profession specific to women. In addition, the women of the Prophet Muhammad period did not only interfere with social life, but also carried out many businesses from their homes. Cleaning, cooking, were some of these jobs.

Among the women who leave their homes and participate in social life, who are in contact with people due to their jobs, those who deal with trade are the first to come to mind. In this group, of course, the example of Khadija should be given first. In another example, Ibn Sa'd narrates in detail the meeting of the Prophet Muhammad with a woman named Qayla al-Anmariyya, who was actively engaged in trade. Also Asma bint al-Muharebah, as a woman who brings fragrances from Yemen and sells them in Medina, shows us that women could be a pillar of international trade in this period. This story is very important in terms of showing the participation of a woman who is an expert in this business in the social and commercial life of the period. Undoubtedly, these two names are not unusual examples for women engaged in trade in the Muslim Arab society of that time.¹¹

3. THE VISIBILITY OF WOMEN IN ANDALUSIAN SOCIETY

⁶ Ibn Sa'd, *Ṭabaqāt al-Kubrā*, ed. İhsan Abbas (Beirut: s.n., 1968), 1/96.

⁷ Ibn Sa'd, *Ṭabaqāt al-Kubrā*, 8/108.

⁸ Ibn Sa'd, *Ṭabaqāt al-Kubrā*, 1/277, 351, 453-4.

⁹ Ibn Sa'd, *Ṭabaqāt al-Kubrā*, 2/236, 272.

¹⁰ Ibn Sa'd, *Ṭabaqāt al-Kubrā*, 3/124.

¹¹ Rıza Savaş, *Hız. Muhammed Devrinde Kadın* (İstanbul: s.n., 2004), 198-9.

While talking about the visibility of women in social life of al-Andalus, it should be known that due to the privacy of private life, it is difficult to find information about women's home and family life and their own world in written sources. As a result of this situation, they have gained a place only with their unorthodox and social activities, as can be seen in the sources. *ir tabaqāt -tarājim* books.¹²

Regarding visibility in social life, if we take the class differences among women as the basis, at first glance, it may come to mind that women from the middle and upper classes will have a higher participation in social life than slave women, but the real situation is the opposite. Because in Andalusian society, women's potential to act freely is higher among women from the common people and from the lower class. With the rise of their status, the boundaries drawn for women's contact with the outside world have also increased.

In Andalusian society, women from the common people, unlike women belonging to families from the gentry, could freely wander around the bazaar, meet in the baths on the days and times reserved for them, go to the masjids, visit the cemetery, and wash clothes by the river. This distinction between the upper class and the people can be explained, of course, not by religious, but by traditional and cultural reasons.

At this point, we need to emphasize that the women who actively participate in social life in al-Andalus and about whom we have more detailed information are composed of slaves rather than free women (*hurra*). It should not be forgotten that the identity of Andalusian women and their position in social life are determined by their ethnic origins as well as slavery. It is very common to come across examples such as an Arab woman living in al-Andalus never being a slave or a black slave woman always being treated lower than a Rumi slave woman.

There is a lot of information about ethnicity-based classification in the society, especially in *fiqh* (Islamic law) texts. Although these *wathaiq*¹³ books are mostly normative, the information of these books provides clues about the classification and pricing of slaves according to their ethnic origins, their responsibilities and rights shaped by their roles in society. For example, Cordoban scholar Ibn al-Aṭṭār (d. 399/1009), refers to the ethnic origins of domestic female servants (*khadimat*) as an evidence of their suitability for this job.¹⁴

Free or slave, the main activities of Andalusian women were carried out through the home. Although slave women were more visible in the bazaar to work, earn their living and fulfill the

¹² The main ones of the *tabaqāt -tarājim* works in which the biographies of Andalusian women are found are as follows: al-Hushani, *Ahbâru'l-fukahâ ve'l-muhaddisîn*, pub. M. L. Ávila - L. Molina (Madrid: s.n., 1992); Ibn al-Faradi, *Târihu ulemâ'î'l-Endelüs*, nşr. Ibrahim al-Abyari, Cairo, 1410/1989; al-Humaydi, *Jazva al-muqtabas*, ed. Salah al-din al-Havvari, Beirut, 2004; Fath ibn Khaqan, *Qalâ'id al-'Iqyân, fi mahasin al-ruasa wa al-quḍât wa al-kuttâb wa al-â'yân*, ed. Husain Yusuf Haryush, Jordan, 1989; İbn Bashkuwal, *Kitâb al-sila*, ed. Izzat al-Attar al-Husayni, Cairo, 1955, 2 vols.; Ibn al-Abbâr, *Kitâb al-taqmila li-kitâb al-sila*, ed. Bassar Avvâd Ma'ruf, Tunisia, 2011, 4 vols.; Ibn al-Abbâr, *al-Hulla al-siyarâ*, ed. Abdalah Anis al-Tabbâ, Beirut, 1962; Ibn Abd al-malik, *al-Zayl wa al-taqmila*, ed. Muhammad ibn Sharifa, Rabat, 1984; al-Dabbi, *Bughya al-multamis fi tarikh al-rijal al-Andalus*, ed. İbrahim al-Abyârî, Cairo-Beirut, 1410/1989-90, 2 vols.

¹³ The common name of the science and the works written in this field, which is the subject of document editing principles. The other name that it was used in the east, was *shurut*.

¹⁴ Ibn al-Attar, *Formulario notarial hispano-árabe*, 115-6.

duties assigned to them, free women limited their participation in social life as they carried the obligation to act within the limits of privacy drawn by Islam.

As mentioned before, women's participation in working life generally consisted of the work they produced or performed at home. Such as tailoring, weaving, spinning, wet nursery. However, there were also jobs entering the service sector. In Andalusian society, if the man of the house could afford it, he was required to hire a maid to do the housework if his wife requested it. The hired maid would sign a contract for her work, hours and wages.¹⁵

In Andalusian society, there were some occupations performed only by women. At the beginning of these are wet nursery, midwifery, mourning and laundry. In addition to the professions performed only by women, there are also professions preferred by women. Calligraphy and teaching are among the professions that women have shown interest in in the history of al-Andalus. In the sources, it is mentioned that there were one hundred and seventy women who copied the Qur'an with kufic calligraphy only in the settlements on the eastern side of Qurtuba¹⁶. It is obvious that this number is very high considering the whole of the city. One of the reasons why such a job is preferred among women is that although it requires patience and higher education, calligraphy (*khatt*) is a job that can be performed at home. This example is also valuable in terms of showing us the quality of education received by Andalusian women. Among these calligrapher women, there are some who rose to the rank of clerk (*katiba*).

Only three of the eleven women found to be *katiba* in the sources were *hurra*.¹⁷ Being a *katiba* was a profession that required a high level of scientific knowledge and attention, as it was a duty performed in the palace. In this context, the fact that most of the women working in this high-level job are in the status of concubine (*jariya*) shows that they have high education levels and that they can serve in the same place with free people in their working life, even if the place is a palace.

Lubna, who was the *katiba* of Umayyad caliph al-Hakam II¹⁸, was a poet, linguist and a good *khattat* as well as his civil service. Being a *katiba* has been a frequently practiced profession among women in al-Andalus. Undoubtedly, calligraphy accompanied the clerkship.

As it can be understood from the examples mentioned, Andalusian free women actively took part in many professions besides housework. It is possible to come across exemplary female names in professions that require advanced expertise such as *katiba* (secretary), *waiza* (preacher), doctor... These examples show that women in Andalusian society work not only for the purpose of providing for the house but also for the purpose of performing their profession, and that there is no distinction between free and slave at the stage of employment and execution in working life.

4. THE VISIBILITY OF WOMEN THROUGH SCIENTIFIC ACTIVITIES

¹⁵ For a sample contract see. Ibn Mugis, *al- Muqni fi ilm al-shurut: Formulario notary*, ed. Francisco Javier Aguirre Sádaba (Madrid: s.n., 1994), 406.

¹⁶ Manuela Marin, *Las Mujeres de al-Andalus* (Madrid: s.n., 2000) 278.

¹⁷ María Luisa Ávila, "Las Mujeres ' sabías ' en al- Ándalus", *La mujer en al- Andalus: Reflejos Históricos de su Actividad y Categorías Sociales*, ed. Maria Jesus Viguera (Madrid- Sevilla: s.n., 1989), 143.

¹⁸ Ibn Bashkuwal, *Kitâbu's -Sila*, 413: ed-Dabbi, *Bugye*, 2/732.

It would be an understatement to say that women gain visibility in the Andalusian society only through working life. Because, another dimension of participation in social life for Andalusian women is scientific activities. In the Andalusian society, it is necessary to deal with the issue of education in two ways: the one who gives education and the one who receives it. Some of them gave lessons to their relatives and families, and some to women outside their families. However, it is known that there are also male participants in the lessons given behind the scenes. Abu al-Mutarrif Abdurrahman b. Galbûn al-Qurtubî's freedwoman and student Ishraq al-Suwayda al-Arudiyya can be given as an example to this situation. This woman was trained by her teacher in the fields of lexicology and grammar in Qurtuba. So much so that she surpassed her teacher in terms of science and continued to give her lessons when her teacher died. She was known as al-Arudiyya, with the style she developed after the lessons she took on rhythm.¹⁹

Another extraordinary example for Andalusian women who have been teachers was the Aleppo-origin female poet Sara al-Halabiyya. Sara was a philosopher, writer and poet who set out from Aleppo in the 13th century when the Mongol invasion was effective and came to al-Andalus via Egypt and North Africa. She was a woman who has taught many male poets who have made her name known in al-Andalus and has many poems. With her knowledge of poetry, she wrote eulogies in honor of Andalusian leaders. She also had male students, too.²⁰

Most of the scholars and intellectual women received their education in their family. Religious sciences were also given great importance in Andalusian society. In this context, there are women who are engaged in ulum al-hadith, tafsir and qiraat. For example, Khadija bint Hasan, Umm al-Izz and Fatima bint Abd al Rahman were Andalusian qiraât (Qur'an Readings) scholars. As a matter of fact, it should not be forgotten that in the basic education given in the family, religious education continued without skipping any generation.

Didn't these ladies, who benefited from the scientific and cultural development of al-Andalus, were appointed to state duties, taught in lecture circles, and attended poetry assemblies, never write a book? It will be really difficult to give an answer to this question with the limited information. Because, we do not have any texts other than poems belonging to women poets. In our opinion, the absence of this work can be considered as a result of male-dominated and political-centered historiography rather than the silence of Andalusian women in their literary life.

As Makkarî points out, the superior quality of literature (and poetry) in al-Andalus is evident in the fact that women and even children have this ability.²¹ When we look at the sources, the names of about forty poetesses have been mentioned in the history of al-Andalus. Although most of them were *hurra*, some of the Andalusian poetesses were concubines. Unfortunately, sources do not give us detailed information about the lives of women poets. Even a verse of some of them is not mentioned.

¹⁹ Ibn al-Abbar, *Kitâb al-Taqmila li-kitâb al-sila*, 4/232; Maqqari, *Nafti*, 4/171.

²⁰ Ibn al-Khatib, *Ihata fi ahbar Ghirnata*, ed. Muhammed Abdullah Inan (Cairo: s.n., 1977) 3/402-3.

²¹ Maqqari, *Nafti*, 4/166.

Wallada bint al-Mustakfi (d .484/1091), one of the greatest poetess of her time. She lived in the complex political environment of the 11th century, and left her mark on the history of al-Andalus with both her science and art and her private life. Wallada can also be seen as a poetess, litterateur, musician, grammar and language expert, and an intellectual who transcended his time.²²

Of course, it is possible to multiply these examples we gave about women from scientific and literary life of al-Andalus. The point we want to emphasize through examples is to show that the participation of Andalusian women in social life also exists in the field of science and literature. It is possible to observe that free Andalusian women are also in the field, especially in scientific life, while the participation for the purpose of working and doing daily work was mostly through slaves.

CONCLUSION

Although there is much to be said about women in al-Andalus, the limited information available stands in the way of us in reaching reality and seeing the past clearly. In addition, the portraits of Andalusian women diversified with different social, ethnic and religious identities, which find their place in the sources about their life stories and activities, are extraordinary examples, although they are few in number.

Based on these examples and information about social life, it is possible to say that in Andalusian society, women have an undeniable position in the world of daily life, art, politics, science and culture in the history of Andalusia, although family and home life are prioritized.

Apart from the negativities such as the absence of information about women in the historical sources of both periods and the fact that the conclusions drawn from the narrations in our hands cannot always contain a generalization, it still seems possible to make a few comparative evaluations about the Muslim women of both the Prophet Muhammad period and the Andalusian period. Accordingly, in both periods, it is obvious that there was a pre-Islamic cultural structure that marked the position of Muslim women. However, the areas of legal, social and scientific freedom granted to women by the religion of Islam allowed them to act more easily, have a profession and actively participate in social life. However, it should not be forgotten that class differences in both societies are decisive for the visibility of women in social life.

²² Dabbi, *Bughya al-multamis*, 2/733, Maqqari, *Nafh*, 4/205-210.

BIBLIOGRAPHY

- Albayrak, H. Şule (ed.). *Kadın Olmak: İslâm, Gelenek, Modernlik ve Ötesi*, İstanbul: İz Yayıncılık, 2020.
- al-Humaydi. *Jazva al-muqtabas*. ed. Salah al-din al-Havvari. Beirut: s.n., 2004.
- al-Hushani. *Ahbâru'l-fukahâ ve'l-muhaddisîn*. pub. M. L. Ávila - L. Molina. Madrid: s.n., 1992.
- Ávila, María Luisa. "Las Mujeres 'sabías' en al-Ándalus" *La Mujer en al-Andalus: Reflejos Históricos de su Actividad y Categorías Sociales*. 139-184. ed. María Jesús Viguera. Madrid-Sevilla: Editoriales Andaluzas Unidas, 1989.
- Boloix Gallardo, Bárbara. *Las Sultanas de la Alhambra: Las Grandes Desconocidas del Reino Nazarí de Granada (siglos XIII-XV)*. Granada: Editorial Comares, 2013.
- Dabbi, Ebu Ja'far Ahmed ibn Yahya al-Andalusi. *Bughya al-multamis fi tarikh al-rijal al-Andalus*. ed. İbrahim al-Abyâri. 2 vols. Cairo-Beirut: s.n., 1410/1989-90.
- Duby, Georges - Perrot, Michelle (ed.). *Kadınların Tarihi: Rönesans ve Aydınlanma Çağı Paradoksları*. trans. Ahmet Fethi. İstanbul: s.n., 2005.
- Fath ibn Khaqan. *Qalâ'id al-'Iqyân, fi mahasin al-ruasa wa al-qudât wa al-kuttâb wa al-â'yân*. ed. Husain Yusuf Haryush. Jordan: s.n., 1989.
- Gonzalvo, Luis. "La mujer musulmana en España", *Conferencia-Archivo Histórico Nacional*. Madrid: s.n., 1904.
- Ibn Abd al-malik. *al-Zayl wa al-taqmila*. ed. Muhammad ibn Sharifa. Rabat: s.n., 1984.
- Ibn al-Abbar, Abu Abd Allah Muhammad bin Abdullah. *Kitab al taqmila li-kitab al-sila*. ed. Bashir Avvad Ma'ruf. 4 vols. Tunusia: s.n., 2011.
- Ibn al-Abbar, Abu Abd Allah Muhammad bin Abdullah. *al-Hulla al-siyara*. pub. Abdullah Anis al-Tabba. Beirut: s.n., 1962.
- Ibn al-Faradi, Abu al-Valid Abd Allah ibn Yusuf. *Târikh al-ulama al-Andalus*. pub. Ibrahim al-Abyari. Cairo: s.n., 1989.
- Ibn Bashkuwal, Abu al-Qasim Halef ibn Abd al-Malik. *Kitab al-Sila*. ed. Izzat al-Attar al-Husayni. 2 vols. Cairo: s.n., 1955.
- Ibn Hazm. *Güvercin Gerdanlığı*. trans. Mahmut Kanık. İstanbul: İnsan Pub., 2015.
- Ibn Sa'd. *al-Tabaqat al-qubra*. ed. İhsan Abbas. 8 vols. Beirut: s.n., 1968.
- Lévi-Provençal, E. "España Musulmana hasta la Caída del Califato de Córdoba (711-1031 de J.C.)", *Historia de España*. dir. Ramón Menéndez Pidal. 5/331-788. Madrid: s.n., 1950.
- Marín, Manuela. *Las Mujeres en al-Ándalus*. Madrid: s.n., 2000.
- Molins, María Jesús Viguera (ed.). *La Mujer en al-Andalus: Reflejos Históricos de su Actividad y Categorías Sociales*. Madrid: s.n., 1989.

Molins, María Jesús Viguera. "A Borrowed Space: Andalusí and Maghribi Women in Chronicles", *Writing the Feminine: Women in Arab Sources*. ed. M. Marín - R. Deguilhem. 163-180. New York: I. B. Tauris, 2002.

Savaş, Rıza. *Hız Muhammed Devrinde Kadın*. İstanbul: s.n., 2004.

Simonet, Federico Javier. "Ensayo crítico histórico acerca de la mujer árabe-española", *IX Congreso Internacional de Orientalistas*. 13-32. Granada: s.n., 1891.