

# Social congratulations and politics in Andalusia (138-897 AH / 755-1492 AD)

## Social and political congratulations in Andalusia

Afaaq Lazeem Abdlu Laeef

University of Basrah, College of Education/Qurna, Department of Arabic. Iraq.

Email: [afaak.lazim@uibasrah.edu.iq](mailto:afaak.lazim@uibasrah.edu.iq)

**Abstract.** The research studies the phenomenon of congratulations, a logical and analytical study. The research is divided into two sections. The first topic is "Congratulations in Islam" and the definition of "Congratulations" in language, terminology, etiquette, rules of congratulations, general words used in congratulations, and words synonymous with "Congratulations." With victories and social congratulations, including congratulations on the two holidays, congratulations on the newborn and circumcision, congratulations on marriage, congratulations on coming from travel, congratulations on recovery from diseases, congratulations on the new year, congratulations among the dhimmis in Andalusia, the effect of congratulations on the souls of the public, and the summary of the research

**Key words:** Legitimate occasions, Congratulations

### Introduction:

There are legal occasions and holidays on which Muslims congratulate one another, and other personal occasions and situations where people get to know each other well enough to congratulate each other with some words. Congratulation and blessing are among the etiquette and beautiful characteristics of Islam, and hadiths and reports have been mentioned regarding them in circumstances and occasions. Like the Companions congratulating each other when something good happened to them, and thus congratulating them is legitimate in the sentence; And in it is participation in blessing and supplication from a Muslim for his Muslim brother in what makes him happy and happy; Which calls for affection, mercy, and sympathy among Muslims.

There are legitimate occasions and festivals in the life of a person in which it is legislated to congratulate Muslims on each other, and other personal occasions and situations in which people get to know their congratulations with some words. A happy thing happened to them, and in this way, congratulations are permissible in general. And in it, there is the sharing of the blessings and supplications of a Muslim for his Muslim brother in what pleases him and makes him happy, which calls for kindness, compassion, and sympathy among Muslims.

### Reasons for choosing the topic:

- 1- Personal desire to raise the subject in the light of the Book and the Sunnah
- 2- Standing on the nation's heritage through the sayings and actions of the predecessors and knowing who followed their path and traced their footsteps
- 3- Contribute to adding the study to the Andalusia Library

### Research Importance:

Because it emits love and reassurance in the hearts of the public, the importance of research appears clearly in :

- 1- Knowledge of congratulations and their types in Andalusia
- 2- Clarification of what is acceptable in congratulating customs and what is not

### Research Methodology:

The research studies the phenomenon of congratulations, a logical and analytical study. The research is divided into two sections. The first topic is "Congratulations in Islam" and the definition of

"Congratulations" in language, terminology, etiquette, rules of congratulations, general words used in congratulations, and words synonymous with "Congratulations." With victories and social congratulations, including congratulations on the two holidays, congratulations on the newborn and circumcision, congratulations on marriage, congratulations on coming from travel, congratulations on recovery from diseases, congratulations on the new year, congratulations among the dhimmis in Andalusia, the effect of congratulations on the souls of the public, and the summary of the research.

### **The first topic is "Congratulations in Islam":**

Congratulations have been known since the inception of Islam. During the reign of the Holy Prophet Muhammad (may God bless him and his family and grant them peace), the narrations indicate that Ka'b bin Malik (1) is mentioned in the story of his repentance when he was left behind from the Battle of Tabuk. Peace be upon him. (Good tidings of goodness on a day that has passed since your mother gave birth to you.) (2) And here is evidence for responding to the glad tidings and congratulations to those for whom an apparent resentment has renewed, and severe distress has been pushed away from him and the like, and this is the desirability of uncles in every blessing that has happened and distress that has been revealed, whether it is from matters Religion or the world (3) This is what the companions of the Messenger of God Muhammad (may God bless him and his family and grant them peace) followed. When they meet on the day of Eid, they say to each other (May God accept from you and you) (4) It has been customary to spread congratulations on many occasions until some of our scholars made them through the door of bringing happiness as it was directed by Abu Hurairah when the Messenger of God was asked about which deeds are better, he said ((to bring happiness to your Muslim brother 00)) (5) For this reason, the Arabs followed custom, as it is best to congratulate the Prophet Muhammad (may God bless him and his family and grant him peace), so that The best of guidance is the guidance of Muhammad, then the Islamic world proceeded on these expressions, and thus the congratulation is

First: With this, congratulation is a followed law upon which the correct Sunnah and the traditions of the predecessors took place

Second: It is a gift that is endearing to souls and expresses the Muslim's happiness for his brother on noble occasions

Third: Its circulation between generations throughout the ages is evidence of its positive impact on the individual and society

Fourth: The interest of the people of hadith, jurists, and scholars in congratulations is evidence that it is worthy of attention and authorship (6)

Congratulation in language: Contrary to condolence, it is said: "He congratulated him with the command and the mandate, here, and he congratulated him." Congratulation if you say to him: Let him congratulate you, and the Arabs say: May the knight congratulate you with the gram of the hamza, and let the knight congratulate you with a consonant, and it is said: Congratulations on that, and congratulations on that, just as it is said: Congratulations to him! (7 Among the congratulations is the man's saying to others: "Blessed are you with happiness," and it is said: "Blessed are you and blessed are you." And blessed are they: It was said: It is good and the meaning is good living, and it is said that it is good for them and it is said that it is good for them, all of which are expressions that include the meaning of congratulation (9)

Congratulation in terminology: expressing something of pleasure by saying congratulations or what it means to the one who has been blessed with a blessing, or averted a curse from him, as it is said to him, God bless you or bless you, or such-and-such or the blessing or Blessed are you and other expressions that mean congratulation (10) Thus, the congratulations consist of words expressing what is hidden, and what is hidden may be in accordance with reality, and the congratulations may be accompanied by some gifts on this occasion.

### **Etiquette and rules of congratulations**

First: Hastening to congratulate the one for whom a blessing has been renewed, or a curse has been removed from him; This is one of the signs of the sincerity of affection, and in the story of Ka'b bin Malik's repentance, there is evidence for that, as the Companions hastened to him with glad tidings and congratulations. (11)

Second: Congratulation for what was mentioned in the congratulations On the authority of the Prophet, such as marriage, birth, victory, Eid, and other occasions. The Sunnah is to congratulate what was reported by the Prophet

Third: If someone congratulates him with a supplication on such holidays 0 prayer will be answered

Fourth: Choosing congratulatory words on occasions that do not contradict Sharia Especially if a Muslim congratulates another Muslim on public occasions

Fifth: It should not be similar to the greetings of the enemies, which the Sharia forbids in a specific or general text

Sixth: It should not be in opposition to the principles of Sharia

Seventh: It should be free from corruption (12)

### Common words used for congratulations:

#### *Occasion*

#### *Congratulations and speech*

1: Congratulations on marriage

He says: Well-being, boys or

God bless you and bless you and bless you\_

2: Congratulations on the victory

They mourn God in the Qur'an for the sake of clear victory, and the verses of victory are many in the Qur'an

3: Congratulations on the newborn

Burke says to you in the gifted and reached its fullest, and you were blessed with righteousness

4: Congratulations on the holidays

He says: May Allah accept from you and from you

Likewise, they used other words to congratulate, as the people of the East in the Levant and Egypt used to say, Eid Mubarak to you, or to supplicate for blessings on the holiday.

5: Congratulations on the New Year

He says: A blessed year or may God bless you in this year

6: Congratulations on returning from travel

Thank God for safety (13)

### Words that are synonymous with congratulations

#### *Define the word synonym*

1: The blessing

It is a supplication for a person to be blessed, which is growth, increase, and happiness, proving the divine goodness in something. The Almighty said: **We have opened to them blessings from the heavens and the earth (14) Al- A'raf**

2: And preaching

Linguistically, it means: to announce good when it is released; And it is - also: what is given to him who gives the glad tidings of the matter; It may also be used to foretell evil if it is restricted to it, as in the Almighty's saying: "**Then give them good tidings of a painful chastisement**" ( At- Tawbah: 34). The glad tidings: the first good news that reaches you. (15)

3: A to relax

The infinitive of raffia, it is said: Rafah tarfa' wa tarfa', and Rafah tarfa' wa tarfa', that is, he supplicated for him and said: By refa', i.e., with fullness and fullness; Because the origin of kindness is meeting and cohabitation, and from it is kindness, that is: get married, Thus, the entertainment is more specific than the

congratulations; Because entertainment is congratulation for marriage specifically, and congratulation is for marriage or something else. (16)

**The second topic: is types of congratulations:**

**1 Political congratulations: There are several types:**

The princes and caliphs in Andalusia held councils to congratulate the public and the private on occasions, and those councils played an important role in congratulating people and the caliphs. Congratulations on the country's political and social occasions, and of the most important types

***First: Congratulations on the succession:***

Congratulation on the assumption of the caliphate is considered one of the most common purposes in Andalusia, because the caliph enjoyed a social, religious, and political status, because the caliphate is an important position in the state that affects the life of society, so as soon as the caliph assumes the reins of government, he is accepted by the special ministers, governors, judges and commanders And poets and holders of important and public positions from inside the country, and from outside the court of the neighboring country to offer congratulations and blessings, highlighting his impact on attaining this great position. Neighboring Christian countries to the capital, Cordoba (18) with poets and delegations to the court of Nasser to congratulate the Caliphate countries on the rule. The same applies to the assumption of rule by Al-Mustansir (350 AH / 961 AD) (19) when the Aliyya came to the neighboring countries to congratulate him on the rule, so the Christians were dazzled by the greatness of that caliphate ( 20) Among the meanings that professionals carry is congratulations on the position and focus on the Islamic character of the princes and caliphs or clarifying the legal right in this succession and showing the qualities of the caliph that he enjoys such as firmness, opinion, determination In the year (336 AH / 947 AD) congratulations arrived from the Emperor of the Romans, Constantine bin Louis, the owner of Constantinople, where Al-Hamidi mentions, quoting Al-Nabahi, saying: (The supporter of the religion of God celebrated in sitting the entry of the greatest Messenger of the Romans, the owner of Constantinople, in a palace in Cordoba for the celebration, he witnessed People mentioned him) (21) and Al-Nasser celebrated with well-wishers on a witnessed day (22) 0

***Second: Congratulations on the mandate:***

Since ancient times, people have been interested in positions and high ranks, and they have strived hard for them, and the position caused many conflicts, until it reached fierce battles between the disputants, because of the importance of this position in Andalusian society, and the advantages of its holders, as it was customary in Andalusia to pledge allegiance to the ruler In the Emirate's palace, after the pledge of allegiance is completed by the senior palace, caliphs, and elders, and from everyone, the stage of congratulating the new governor begins, where the senior men of the state and the senior owners of Andalusian households attend, then the new ruler of the country sits on the king's bed, and his brothers, uncles, and those entering him are ready to congratulate him on the new position, so everyone declares their allegiance to the ruler Al-Mustansir in Al-Zahra year (350 AH / 961 AD) Al-Mustansir sat on the throne of the king, and people entered him from his right and left to pledge allegiance to him and congratulate him, as he offers congratulations and blessings from the public and private and poets (23) and When Al-Mustansir held the mandate for the daughter of Hisham Al-Muayyed (24), he sat in the palace hall in the presence of senior statesmen to announce the mandate, so he would assume the position and present His private and public to congratulate him on this new position (25) and when the caliph Hisham al-Mu'ayyad held the mandate of Abd al-Rahman bin Mansour ibn Abi Aamer (399 AH / 1008 AD), when the public and private arrived to congratulate him on the good position (26) the same applies to the covenant of seeking help from God (27) when he held the state The reign of Muhammad (400 AH / 1010 AD) (28) Where, after the completion of the coronation ceremony of the state, congratulations to the new governor take place in the issuance of a council authorized by the Umayyads, after which the senior leaders and dignitaries of the state and senior Andalusian households enter to congratulate the new governor and pray for him (29) 0

As for the Sultanate of Granada, in the field of presenting preparation in the state, as happened when the pledge of allegiance to Yusuf the First (30) and he gave him the pledge of allegiance and congratulations from the public and the elite according to Ibn al-Khatib's narration (31), and the same situation applies to

Muhammad V, where Ibn Khaldun says, and showed him obedience to the new ruler and became People go to his gathering and congratulate him and submit before him and kiss his hand (32) 0

**Third: Congratulations on the victories:**

Andalusia witnessed many military celebrations in which people went out to congratulate them, so those celebrations were an occasion of joy and joy, in which poets recite their poems and people congratulated each other on the celebrations, and those celebrations lasted for many days on the occasion of victory (33) and in Andalusia witnessed celebrations and congratulations on these occasions In the year (479 AH / 1086 AD), the great victory was when Al-Mu'tamid Billah (34) sent the son of Abbad, the ruler of Seville (35) when he sent his son Al-Rashid to bring him the glad tidings of victory. By the tyrant, the accursed one, so God gave victory to the Muslims and defeated the polytheists at their hands, and praise is to God, Lord of the worlds, then the books began to overflow with news of victory.” (36) And it was the day of the slippery slope, a day that had not been heard from Qadisiyah and Yarmouk. Al-Din 00) (37) This is what we can discern from Ibn Ithari’s description of the celebrations and congratulations during the era of the Almoravids in Zalaqa (so the earth shook and the horizons responded) (38) and in those celebrations Offering congratulations and blessings on the occasion of victory, which is summed up by Ibn Abi Zar’ by saying: “The joys prevailed in the countries of the Maghreb and Andalusia” (39) 0

During the era of the Almohads (40) the caliph used to lead the congratulatory councils. When Al-Mansur Almohad (41) wanted to go out to invade Andalusia in the Battle of Al-Ark (42), the caliph used to entrust councils to receive those coming to greet them and congratulate them on victory (43) as happened when the Almohads were victorious in the year (555 AH). / 1160 AD) in the city of Mahdawiya, celebrations and congratulations took place among the people in Seville, the situation continued for thirty days, with poems of congratulations on this victory (44) and the same situation applied when he received well-wishers after his victory over Bani Ghania (45) and the restoration of Bejaia (46) in the year (581 AH). / 1185 AD) (47) 0

Among what heralds congratulations and victory over the enemies is the ingenuity of the scholar Ibn al-Khatib al-Gharnati, for he said: (I composed for a sultan, may God make him happy, and I was in the city of Salé (48) when he separated, seeking Mecca in Andalusia, a poem that God made in accordance with its initiation, and I directed it to Randa (49) before the conquest, when I presented its evidence to explain it After the conquest, in fulfillment of my vows, I named it (Al-Fath Al-Gharib fi Al-Fath Al-Qarib), and in it And God has appointed you as his servants when he satisfied you with a guardianship that cannot be dismissed

Congrats on God's work when you grew up with the Hajj and the interpretation of the interpreter

Congrats on God's work when suspicions settled in you and shortened the course

May the servants be comforted, may her religion be guided by you, cleared of suspicious doubt and washed away

The country is blessed by you, above it, the veil of protection and protection is lowered

And be thankful for God's favor in you, for He increases the reward of the thankful and abundantly (50)

↪ **Social congratulations:**

It is customary for the people of Andalusia to celebrate many occasions, as joy and happiness prevail, and they spend entertaining times during those celebrations. One of the most important social celebrations in which congratulations are presented.

**First: Congratulations on the two Eids:**

Andalusia, during the various eras, knew congratulatory councils on the two feasts, and during the era of the Umayyad caliphs, they had social councils. The public and notables of the people of Andalusia congratulated them on this happy occasion, and a good example of that was when Al-Hakam Al-Mustansir sat By Allah (350-366 A.H. / 961-971 A.D.) after spending the Eid Al-Fitr prayers, he sat in the Eastern Majlis in Al-Zahraa Palace (51) where he presented the classes of people to congratulate him, just as all of them spent their days of seeing Their caliph (52) also sat down Caliph al-Mustansir and by God (363 AH / 974 CE) sat to congratulate on Eid al-Adha, as he sat in the largest sitting in the Eastern Al-Mounes Council, and people and well-wishers attended that day to celebrate this occasion for congratulations (53) and with this festival he says:

I see the festival, the leaders of Bakr Al-Muzn rejoiced and crossed

And the flow of the earth is its mouths, and the sands and greens are covered

And the wind shook its taps, so it put musk and amber

He was guided by the people who went around with it, and the ones who used it often (54)

This indicates that people were congratulating each other and giving gifts to each other, rather they competed for that. Likewise, we find the congratulatory council during the reign of Abd al-Rahman ibn Shanjul, where he sat in Al-Zahira Palace (55) and when he settled in his council, the public and private ministers and companions attended, the well-wishers entered and prayed for him. 56) And during the reign of Al-Muzaffar 393 AH / 1003 AD) when he reached an authority to congratulate in his palace in Al-Zahira in the splendor of his splendor, and he authorized the people and dignitaries of the state to congratulate (57)

As for the Almohads, it was the habit of their successors on the days of the holidays to sit in their councils to receive congratulations from the well-wishers. Abi Yaqoub Yusuf ibn Abd al-Mu'min (580 AH / 1184 CE) (58) did that on Eid al-Adha when he sat for the people receiving them in the Yemen council located in Qusra in Cordoba, and he used to sit in Splendor and majesty, and well-wishers enter it according to custom, first the faces of the monotheists and their elders, then the sons of the group who follow them from among the common people (59) 0

As for the Granadans, like other Muslims of Andalusia, they celebrated Eid al-Fitr and Eid al-Adha in mosques and palaces, and people offered great congratulations to each other, while poets directed their poems on the feast to the sultans and senior officials of the state. It can be said that the Granada society had reached a high rank in the fields of civilization, as it is a society in which a great deal of freedom was provided, and it did not forget the life of fun until the days of adversity.

### ***Second: Congratulations on the newborn and circumcision:***

One of the social celebrations witnessed by Andalusia in the city of Cordoba is the celebration of the new baby, as it was customary for the caliphs to prepare the al-Aqeeqah banquet when they had a child. Senior statesmen and the public attended this banquet to offer congratulations and blessings on the new baby (61), and the best example of that was when the ruling was given in the year (354 AH). (From his maidservant Subh Al-Baskansiyyah (62) he held a great celebration in the presence of the senior men of the state, congratulating and reciting congratulations and poetic poems (63), and this is what the eyebrow Jaafar Al-Mushafi says (64) 0

And the heir of His Excellency came to see the king in his quorum

Sayyid al-Baraya gave us glad tidings of God's grace in his book (65)

As for the common people of Andalusia, they used to hold a feast on the seventh day. Family and friends attended. On this new occasion, they offered congratulations and blessings to the newborn's family. We find among poets in their collections and poems many congratulatory pieces on the occasion of the birth of a boy.

In this, the poet Ibn Sahl says:

It is the dawning of Eid al-Aghar, so welcome, and the age of the presidency has lit up, so there is no life (66)

As Al-Rusafi (572 AH / 1166 CE) mentioned (67) congratulated one of his pieces from his collection with a new baby, saying:

And I almost killed the child of Al-Makaram Al-Nada, and the club prepared for him the procession

We are pleased with him from the horoscope of the happiest, who is proud of his proximity to time and admires (68)

Likewise, Abu Al-Salt (d. 529 AH / 1135 CE) congratulates the newborn and praises his parents by saying:

His face is looming in the cradle, grim teeth and glad tidings of dew

And the sun and the full moon, when we gather, will soon give birth to Farda (69)

As for excusing parties (circumcision) (70) in Andalusia, congratulations and blessings were spread in them. During the era of Al-Nasir for the religion of God, when he excused (circumcision) the children of his son Abu Marwan Ubaid Allah, a large party was held. /930 AD) (71) 0

The same was the case during the era of Al-Mansur bin Abi Amer when he celebrated the circumcision of his son Abd al-Rahman bin Shanjul in the city of Zahra. Al-Nun is in the excuses of Yahya's granddaughter, and when the crowds of people came early to the door of the palace, running ahead, then he permitted them to enter on their wives, 000 until he said, so the people bent on him congratulating him (0000) (74) 0

As for the public in Andalusia, in the era of the Almoravids, the Almohads, and Granada, they used to celebrate the excuses of their children on pleasant family occasions, which families greeted among themselves, and they presented numbers of feasts attended by relatives to celebrate this happy occasion, offering congratulations and blessings among them, and it was of a religious and healthy nature (75) 0

***Third: Congratulations on the marriage:***

And as usual, the people of Andalusia celebrate the weddings that take place between them. When Ibn al-Qat'a (76) married his son Abi Amer to the sister of Abd al-Malik Ibn al-Mansur Ibn Abi Aamer in the year (396 AH / 1006 AD), people from the public and private came to offer congratulations on the occasion of the marriage, and this is what Al-Hamidi referred to by saying: : (Let me celebrate a wedding in some streets in Cordoba 00 and in the past he used to honk for Abd al-Rahman al-Nasser 000) (77) 0

As for the era of the sects, the marriage of al-Mamun ibn Dhi al-Nawaan (d. 460 AH / 1068 CE) (78) was witnessed when he held a wedding ceremony, and people came to him from ministers, dignitaries, notables, and the general public to congratulate him on this happy occasion (79) 0

As for the Sultanate of Granada, the people of Andalusia used to gather on wedding occasions, which used to last for a whole week, where the banquet was held, and people came to congratulate the newlyweds and their families on this happy occasion, with the wishes of the family, relatives, and friends for a happy marriage (80) 0

***Fourth: Congratulations on coming back from travel:***

A person remains to wait for the arrival of his brother, and he is worried, and his heart is filled with longing, because in travel there are many dangers, especially in the old time, because alienation takes a long time, and communication is almost interrupted, so the sudden return of the people when he is an eye in it, and a place for resolving many outstanding issues in In the congratulation presented by Ibn Zumrak to the caliph, he says:

The arrival of Saud has come before us, and the sea has been astonished by the sea of Jude

The full moon has risen and the sun has risen therein, and that, for my life, is a strange existence.

You have conquered hearts with a journey and honored all slaves in it (81)

The poet congratulated the caliph on his coming from travel, making his coming a happy one and good for people, and making his bounty upon the subjects like the sun's bounty over the rest of the planets, as all creation was honored by him and this splendid arrival.

Congratulations on your happy arrival, for it is for victory and clear conquest renewed.

You are congratulated by her daughter who stood on the foundation of happiness, so her happiness is renewed (82)

Here, the poet congratulates the caliph on his coming after an absence, as he strengthens the determination to enhance public confidence in achieving victories, and renewed giving based on freedom and justice among the subjects.

***Fifth: Congratulations on recovering from diseases:***

Healing from diseases is a great blessing for a person, because in it the soul is restored and life is restored, and in it, a person moves from a meager life and transition to vitality and recovery, and for this reason, there are many congratulations on this happy occasion, and the best example of this is when the poet bin Hamdi's congratulated Prince Ali bin Yahya after his recovery disease by saying:

And God healed you of every ailment, from which the majesty healed after the illness.

When the people complained about your grievances, the force was stabbed, and the sword was struck.

Then they clamored when they saw you healthy and above you a smiley gap.

Sick of you before the handout of yearning, then turned away with shyness and modesty (83)

The poet congratulates the prince and his safety from diseases, and God has healed him and restored his dignity and greatness to him 0

While Ibn Sahl congratulates the recovery of one of his relatives from the general public by saying:

The purity of the donations relieved the ailment of menstruation and compared it to a paleness

If the fever is harmful to its enemy, then it is not surprising that it is harmful to a doctor.

And having it in your body is an innovation, so why is the heat in the forenoon sun strange (84)

***Sixth: Congratulations on the New Year:***

People turn to supplication and supplication to God Almighty at the beginning of each year, to make it a year of goodness and blessing, in which stability and security prevail, and to ward off evils from them, so rituals and parties are held to rejoice in his arrival, and to welcome him, so people were good tidings of the new year and exchanged congratulations among themselves at the advent of the year New says Ibn Hamdi's The Excellency of Al-A'am has sent to you to support you and support Islam.

A general came to you with the glad tidings of an eternal presidency of reverence and glorification

At the beginning of life, you have supportive determination, capable forbearance, and the justice of an imam (85)

The poet mentions here the status of the caliph in his subjects, and he sees the happiness and prosperity that the years endured that would not have been without his wisdom and zeal for the subjects, so he makes him a model of wise and just leadership for the coming years.

***Congratulations to the dhimmis in Andalusia:***

With regard to the Jews and Christians of the dhimmis, the people of the dhimmis under Islamic rule enjoyed religious tolerance, and the latter had a clear role in their satisfaction with the Islamic authority. They used to do it before, and the Arabs had a lot of tolerance, so they did not burden anyone with the affairs of religion, and the Christians did not swaddle the Arabs with this credit 000) (86) so the people of the dhimmis had their religious occasions, and it is known that the policy of tolerance pursued by the people of Andalusia made them carry out their occasions Rather, it allowed them to practice their religious rites and rituals, as their celebrations were conducted in an atmosphere of freedom and tolerance, and they celebrated on their major occasions such as Eid. Good news and the feast of Christ and Ras Sunnah and Newroz feast, when people, men, and women, used to come out to congratulate each other, which highlighted the importance of holidays and their sanctity among them (87) and the people of dhimmis used to exchange gifts and congratulations in which they used to establish those holidays to bring them closer to each other (88) 0

And on Easter (89), or the feast of light, or the feast of Maundy Thursday, as the Christians call it, the Christians offer congratulations to each other for this occasion, and they exchange food among themselves. They congratulate and congratulate each other by saying:

I disclose alone on the day of Easter for them between al-Arbati and al-Duwayhat

And they came from it to an appointment and met there for appointments

Standing before a bishop holding a lamp and forgetting (90)

Al-Maqri, quoting Judge Ayyad, indicated to us the text of congratulation on the celebrations by saying: Al-Nasser had warned the preachers and poets to attend before the caliph at the festival (91). The sympathy of the Andalusian Islamic authority and their participation with their subjects in their celebrations in all of this is a social contribution and religious tolerance.

The congratulations of the dhimmis in Andalusia continued until the era of the Sultanate of Granada, celebrating the Asr and the Feast of Pentecost until the year (768 AH / 1366 AD) the era of Muhammad V (92) men, women and children congratulated each other on the sounds of music in public parks (93) 0

These kinds of congratulations were often accompanied by gifts and donations on occasions between the ruling and public power and between the general classes with each other. It leads to people's love for the ruling authority, and these gifts are often from the ruling authority, money, female servants, or various gifts. As for the public, gifts were by exchanging simple gifts among themselves in words or deeds, and simple gifts between them, such as food and simple gifts, according to their material ability (94) 0

It can only be concluded from all of this that congratulations in Andalusia varied and multiplied in their forms, and included all elements of the Andalusian Islamic society from the top, the pyramid, the authority in Andalusia, to the lowest element of the public.

***The effect of congratulation on the hearts of the public:***

The phenomenon of congratulation is an ancient social phenomenon, known by other nations, and it was a form of social solidarity that was important at the time, and congratulations in Islam had significance, as it was mentioned in the Book of God that is similar to this meaning and matches it, and it guarantees the glad tidings of what was made available to the happy person from the good fortunes, as he said: (((The Lord

gives glad tidings to them with mercy from Him satisfaction and gardens for them, in which there is lasting bliss .)) (95) With the prosperity, growth, and civilization of society, this color of Islamic greetings deepened more and more until this phenomenon matured. *In Andalusia*, this purpose became a major purpose That expresses human emotions, emotional flows, and human feelings, and it records the emotional impressions of its companions, and their psychological experiences, and it has many social, political, and religious connotations, which appear in the various occasions of society with the diversity of the human, ethnic, political, and social races of Andalusian society. And religiously And it has a clear impact on the hearts of the Andalusian society through what the congratulation carried connotations It is deep and allows reading the Andalusian society from different points of view, political, religious, and social, and because of the delicacy, softness, softness, ease, and easiness that these greetings carry among people in expressing what is inside them on public occasions, and it also brings people closer to each other on joyful occasions, many congratulations have been associated with gifts, Because of its impact on inducing affection, and spreading the spirit of love, intimacy, cooperation and peace among people ( 96) 0

### **Research conclusions**

First: The poems that were recited in the congratulations tended to delicacy, softness, ease, and ease of expression, as they were full of photography and innovation in meanings and images.

Second: The expressions and meanings spoken in the congratulations seem to carry meanings and connotations, and are about to be the same in highlighting signs of joy and pleasure.

Third: One of the conditions that were frequently repeated in congratulations was its association with the praises of caliphs, princes, leaders, and friends.

Fourth: Circulation between generations throughout the ages is evidence of its positive impact on the individual and society

Fifth: It is a gift that is endearing to souls and expresses the Muslim's happiness for his brother on noble *occasions*

Sixth: In this way, congratulation is a divine law followed by the correct Sunnah and the traditions of the predecessors

Seventh: The diversity and variety of forms of congratulations in Andalusia, and included all the elements of the Andalusian Islamic society from the summit, the pyramid of power in Andalusia, to the lowest element of the public.

Eighth: The effect of congratulation on people's souls because of the delicacy, softness, softness, ease, and ease of expression that those congratulations carried among people.

Ninth: Many congratulations are associated with gifts, because of their impact on inducing affection and spreading the spirit of love among people.

Tenth: The interest of the people of hadith, jurists, and scholars in congratulations is evidence that it is worthy of attention and authorship

### **Margins of the research**

(1) Ka'b bin Malik bin Al-Yaqin bin Ka'b Al-Ansari witnessed Al-Aqaba and left behind from Tabuk. For more, see Ibn Hajar Al-Asqalani: Abu Al-Fadl Ahmed bin Ali Muhammad bin Ahmed bin Hajarat 852 AH, the injury distinguishes the companions, edited by Adel Ahmed Abd Al-Mawjud and Ali Muhammad Moawad, Dar Al-Kutub Al-Ilmiya, Beirut, 1415 AD C 5 / p. 610 0

(2) Al-Nawawi: Abu Zakariya Yahya bin Sharaf bin Mary, Sahih Muslim with an explanation of Al-Nawawi, Dar Revival of Arab Heritage, Beirut, 2nd Edition, 1992, 17/p. 94 0

(3) An-Nawawi: The same source, 17/p. 95 0

(4) Al-Suyuti: Jalal al-Din, Wasul al-Amani Bi'l-Usul al-Tahani, Dar al-Akhbar edition, Rabat, 1st Edition, 1424, 173 0

(5) Al-Baydhani: Sadiq Muhammad Salih, Rulings of Congratulation in Islam, a Modern Social Jurisprudential Study, Ph.D. Thesis, D-year, p. 40 0

(6) Al-Baydani: Ibid., 50 0

(7) Ibn Manzoor : Abu al-Fadl Jamal al-Din Hamad bin Karam T. 711 AH / 1311, Lisan al-Arab, Dar Sader, Beirut, 1st edition, Part 1/185 0

(8) Al-Razi: Muhammad bin Abi Bakr bin Abdul Qadir, Mukhtar Al-Sahah, Nah Mahmoud Khater, Lebanon Press, New Edition Publishers, 1995, 403

- (9) Al-Fayoumi: Ahmed bin Muhammad bin Ali Al-Maqri , 770 AH / 1368 , Al-Misbah Al-Munir fi Arib Al-Sharh Al-Kabir by Al-Rafi'i, The Scientific Library, Beirut, DS, Part 2 / P. 382 0
- (10) Ibn Dawood: Suleiman Ibn al-Ash'ath Ibn Ishaq Ibn Bashir al-Azdi, Sunan Ibn Dawood, edited by Shuaib al-Arna'ut, Dar al-Risala al-'Alamiyah, 2009 No. 4765 0
- (11) Ibn Katheer: Imad al-Din Abi al-Fada Ismael, d. 744 AH / 1372 AD, The Beginning and the End in History, Al-Sa`ada Press, Cairo, 1969, Part 12 / p. 117 0
- (12) Al-Tirmidhi : Abu Issa Muhammad bin Issa Abu Ja`fart 297 AH, Sunan Al-Tirmidhi, The Great Mosque, Center for Research and Information Technology, Dar Al-Taseel, Beirut, 1st edition, 2014 AD, No. 2738 0
- (13) Al-Baydani: Ibid., 50 0
- (14) Ibn Manzoor: Lisan Al - Arab , vol 29/366 0
- (15) Ibn Manzoor considers : same source C 4/61; Al-Fayoumi: The same source ,s 31 .
- (16) -Fayoumi: Al-Misbah Al- Munir , p 133 0
- (17) Abd al-Rahman Muhammed bin Abdullah assumed power when he reached maturity. He is called the Commander of the Faithful, and he is called the Helper of God's Religion. For more, see Ibn Hazm: Abu Muhammad Ali Ibn Ahmad bin Saeed al-Andalusi, The Arab Genealogy Community, the Committee of Scholars, Dar al-Kutub al-'Ilmiyya, Beirut, 2003, p. 100.
- (18) Cordoba, the base of Andalusia, the mother of its cities, and the stable of the Umayyad caliphate, and their effects on it are the phenomenon, the virtues of Cordoba, and the merits of its successors, in which various good deeds multiply. , 121-122; Al-Himyari: Abi Abdullah Muhammad bin Abdullah bin Abdul-Moneim, the description of the island of Andalusia, chosen from the book Al-Rawd Al-Matar in the news of the countries, Tahlaqi Provençal, Composing and Translation Committee Press, Cairo, 1937, pp. 153-154 0
- (19) He is al-Hakam ibn Abd al-Rahman al-Nasir, nicknamed al-Mustansir. He assumed power in the year (350 AH) and was nicknamed Abu As. 1983, p. 15 0
- (20) Al-Hajji: Abdel-Rahman, Islamic Civilization in Andalusia, Dar Al-Rashad, Beirut, 1st edition, 1969 AD, pg. 66 0
- (21) Al-Humaidi: Jathwa Al-Muqtabas, p. 315 0
- (22) Al-Maqri: Ahmed bin Muhammad al-Tilmisani, Nafah al-Tayyib in the moist branch of Andalusia, edited by Muhammad Muhi al-Din Abd al-Hamid, Dar al-Kitab al-Arabi, Beirut, 1949, part 1 / p. 341 0
- (23) Ibn Daraj al-Qastali: The Divan of Ibn Daraj al-Qastali: Tah Mahmoud Makki, Islamic Office Publications, Damascus, 1961, p. 45 0
- (24) Hisham bin al-Hakam bin Abd al-Rahman bin Muhammad bin Abd al-Rahman bin Hisham bin Abd al-Rahman bin Muawiyah al-Mu'ayyad Billah bin al-Mustansir, the owner of al-Andalus, Ibn al-Khatib: Aamal al-I'lam, vol. 2/p. 44 0
- (25) Ibn al-Khatib: Abu Abdullah al-Talmisani, 776 AH / 1374 CE, the works of the media regarding those who sold before the dream from the kings of Islam, edited by Levi Provençal, 2nd edition, Religious Culture, Beirut, 1956, part 2 / p. 48-57; Ibn Adhari: Abu Abdullah Muhammad al-Marrakshi, d. 712 AH / 1312 AD, al-Bayan al-Gharb fi Akhbar al-Andalus, T. S. Colan and Levi Povensal, Dar al-Thaqafa, Beirut, 1967, Part 2 / p. 249 0
- (26) Ibn Bassam: Abu Al-Hassan Ali Al-Shantarini, Al-Dhakhira fi Mahsin Ahl Al-Jazeera, edited by Ihsan Abbas, Dar Al-Thaqafa, Beirut, 1977 . Section 1/M1/Pg. 104; Ibn Adhari: Al-Bayan: Part 3/pg. 44; Ibn Al-Khatib: Amash for Al-Alam, vol. 3 / p. 91; Ibn Khaldun: Abd al-Rahman bin Muhammad 808 AH, the history of Ibn Khaldun called al-Abr and the collection of the beginner and the news in the days of the Arabs, Persians and Berbers, and their contemporaries with the greatest authority, publications of the Al-Alamy Foundation for Publications, Beirut, 1971, vol. 4 / p. 148; Al-Maqri: Nafah al-Tayyib, vol. 1/pp. 424-425 0
- (27) Al-Musta'in Allah Abu Ayyub Suleiman Al-Musta'in By Allah (354 AH / 407 AH) , the tenth ruler and the fifth caliph of the Umayyad state in Andalusia. For more, see Anan: Muhammad Abdullah Anan, The State of Islam in Andalusia, Al-Khanji Library, Cairo, 1997, Part 1 / p. 659 0
- (28) Muhammad Ibn al-Musta'in Abu Ayyub, viewed by Anan: Ibid., Part 1/pg. 665 0

- (29) For more, see: Ibn Al-Khatib: Amal Al-Ilam, vol. 2/ p. 125; Al-Khalaf: Salem bin Abdullah, Systems of the Umayyad Rule and their Drawings in Andalusia, Islamic University Press, Al-Madinah Al-Munawwarah, 2006, p. 207 and beyond 0
- (30) Yusuf al-Awwal is most likely by God Abu Abdullah Muhammad bin Yusuf bin Muhammad bin Nasr bin Qais al-Khazraji Saad bin Ubadah (629-672 AH / 1232-1273 AD), the founder of the Nasrid state in Andalusia. For more, see Ibn Khaldun: History, vol. 4 / p. 171; Al-Maqri: Nafah al-Tayyib, vol. 1/p. 446 0
- (31) Al Lamha Al Badriya, pp. 46-94 0
- (32) Introduction: p. 209 0
- (33) Najjar: Laila Ahmed, Morocco and Andalusia in the era of Al-Mansur Al-Muwahdi, an unpublished doctoral dissertation, College of Sharia in Islamic Studies, Umm Al-Qura University, Saudi Arabia, 1989, pg. 417 0
- (34) He is al-Mu'tamid ibn Abbad Abu al-Qasim Muhammad ibn Abbad, the owner of Seville. For more, see Ibn al-Abar: Abu Abdullah Muhammad ibn Abdullah ibn Abi Bakr al-Qudha'i, Al-Hillah al-Sira', edited by Hussain Mu'nis, Dar al-Ma'arif, Cairo, 1st edition, 1963, vol.2/p.43 0
- (35) Seville : an ancient city in Andalusia, and it is the abode of the King and the capital of the Romans, Goths, and Muslims throughout history. It was conquered by the leader, Musa Ibn Nusayr. It is famous for its various agricultural goods, especially cotton. For more, see Al-Bakri: Abu Ubaid ( d . Al-Hajji, 1st edition, Al Rashad Publishing House, Beirut, 1968, pp . 107-116.
- \* Al-Adfunsh: The name given by the Arabs to Alfonso VI, Ibn Fernando, born in the year 1030 AD, the owner of Toledo, the commander of the King of the Franks, who seized it after a severe siege in the year 478 AH. Edited by Yusuf Ali Tawil and Maryam Qassem Tawil, Dar al-Kutub, Beirut, 1998, Vol. 5/27, p. 0
- (36) Anonymous: Al-Halal Al-Mushiyah fi Al-Akhbar Al-Marrakishiyah, edited by: Suhail Zakkar and Abdel-Qader Zamana, Dar Al-Rashad Al-Haditha, Casablanca, 1979, pp. 41-45; Ibn Adhari: Al-Bayan, vol. 4 / p. 140 0
- (37) Anonymous: Al-Halal Al-Mushiyah, p. 47; Adhari: Al-Bayan, vol. 4 / p. 141 0
- (38) Al-Bayan: Part 4 / p. 117 0
- (39) Al-Anis al-Mutreb in Rawd al-Qirtas in the news of the kings of Morocco on the history of the city of Fez, Dar al-Mansur for printing and paper, Rabat, 1972, p. 97 0
- (40) Almohads The establishment of the Almohad state in the sixth century AH at the hands of Ibn Tumart al-Mahdi, who was able to take over the rule of the Almohad state in the year 516 AH / 1122 AD after the elimination of the Almoravids, then Abdul-Mumin bin Ali, who was able to annex Andalusia in 541 AH / 1146 AD, took power and announced the emergence of a state that would organize Andalusia and Morocco. For more see Al-Baydaq: Abi Bakr Ibn Ali, News of Al-Mahdi Ibn Tumart and the Beginning of the Almohad State, Dar Al-Mansur, Rabat, 1971, p . 117.
- (41) Al-Mansur Al-Muwahdi is Abd al-Mu'min bin Makhlof bin Ya'li bin Marwan bin Nasr bin Ali bin Amer bin Qais Ailan.
- (42) Al-Ark, which is the battle in which Al-Mansur Ya`qub ibn Yusuf ibn Abd al-Mu'min ibn Ali achieved victory over the owner of Castile during the reign of the Almohads.
- (43) Belimoud: Nasser and Karim Damdum, Social Life in Morocco and Andalusia during the Almohad era 541-667 AH / 1126-1268 AD) unpublished master's thesis, University of Akli Mohand Awal Hajj - Bouira, 2015, p. 40 0
- (44) The son of the owner of the prayer: Abd al-Malik ibn Muhammad, History of the nation's favor on the oppressed by making them imams and making them the inheritors, edited by Abd al-Hadi al-Tazi, Dar al-Hurriya for printing, Baghdad, 1978, pp. 114-115 0
- (45) Bani Ghaniya , the family of the Bani Ghaniya family, which goes back to its dean, Abu Zakaria Yahya bin Ali bin Ghaniya Al-Sahraoui, and he is from the Musoufa tribe, the second of the great Sanhaji tribes after the Lamtona tribe in eastern Algeria in Andalusia (Mallorca Island, Menorca and dry land) in the period between (520-633 AH). / 1126-1236 AD). And his family successively led the revolution against the Almohads for a century, and the Banu Ghania played a prominent political and military role in Morocco and Andalusia . Education, Volume 17, Issue 1, 2010, pp. 86-114 0
- (46) Bejaia, a great city on the sea, was built by the Sanhaja kings among the lofty mountains. It was surrounded by the sea on three sides, east, west and south. pp. 131-128-29 0

- (47) Belimoud: Social Life in Morocco and Andalusia during the Almohad era, pg. 41 0
- (48) Peace It was named by the Persians as Sallah, and it is an eternal city with traces of the first, and it is known on the bank of the valley, connected to the architecture created by the Caliph Al -Khalifa . And the Caliph Abu Yaqoub ordered the construction of a large city connected to the Kasbah that the Caliph created, and in this Kasbah there is a mosque, palaces and water tanks in front of the mosque, which is brought from about 20 miles away .
- (49) Randa is an Andalusian city located west of Malaga and north of Gibraltar. It played an important role in the history of the Kingdom of Granada. For more, see Ibn al-Khatib: Criterion of Choice in Mentioning Institutes and Homes, edited by Muhammad Kamal Shabaneh, Rabat, 1977, p. 9 0
- (50) Lisan al-Din (d. 776 AH) briefing in the news of Granada, edited by Muhammad Abdullah Anan, 2nd Edition, The Egyptian Company for Printing and Publishing, Cairo, 1973 pp. 2/90, p. 0
- (51) Al-Zahraa is a city west of Cordoba, built by Al-Nasir Abd al-Rahman bin Muhammad, distinguished by its walls and palaces, and it was great for its people .
- (52) Ibn Hayyan: Al-Qurtubi, quoted in the news of the people of Andalusia, edited by: Mahmoud Ali Makki, Islamic Supreme Council, Cairo, 2010, pp. 28-29; Al-Maqri: Nafah al-Tayyib, vol. 1/p. 161 0
- (53) Ibn Hayyan: the same source, p. 184 0
- (54) Nafah al-Tayyib: Part 1/p. 161 0
- (55) Al-Zahira is a city connected to Cordoba in the country of Andalusia. It was built by Al-Mansur bin Abi Amer when Dali seized control of the state of his successor, Al-Hashem, Banha in the year 367 AH, and he managed his policy from it. For more, see Al-Hamiry: Al-Saffah, p.
- (56) Ibn Al-Khatib: Aamal Al-Ilam, vol. 21 / p. 93 0
- (57) Ibn Adhari: Al-Bayan, vol. 3/pg. 90 0
- (58) He is Abu Yaqoub Yusuf Ibn Abd al-Mu'min Ibn Ali Thani Khalifa, the ruler of Morocco and Andalusia 558-580 AH / 1162-1183 AD He died in the Battle of Shentrien .
- (59) Ibn Bassam: Al Thakhira, vol. 7/p. 128 0
- (60) Al-Maqri: Shihab al-Din al- Talmisani (1041-1631 AD), The Flowers of Riyadh in the news of Al-Qadi Ayyad, under the authority of Mustafa Al-Sakka and others, the Press of the Authorship and Translation Committee, Cairo, 1939, Part 2 / p. 245-344 0
- (61) Ibn Ithari: Al-Bayan, vol. 3/pg. 46; Ibn Al-Khatib: Aamal Al-Aalal, vol. 2/pg. 93; Zagdaneh: A life, the councils of the caliphs in Andalusia, the era of the Umayyad caliphate, the political and social councils as a model, an unpublished master's thesis, Martyr Hama Al-Khidr University - Al- Wadi, Al-Wadi University, 2018, p. 60 0
- (62) Subh Al-Baskansiyyah, the mother of Hisham Al-Mu'ayyad bin Al-Hakam Al-Mustansir and heiress, and she is the concubine of Al-Hakam, and she is the one who helped Al-Mansur Ibn Abi Amer to enable him to gain power in Andalusia. Ibn Saeed: Ali Ibn Musa, Morocco in the Jewels of Morocco, edited by: Daif Shawqi, Dar Al-Maarif, Cairo, 1964 , Part 2 / p. 190 0
- (63) Al-Abadi: Ahmed Mukhtar: Islam in the Land of Andalusia, Kuwaiti Journal of Thought, Kuwait, p. 107 0
- (64) Abu al-Hasan Jaafar bin Othman al-Mushafi d. 372 AH, the chamberlain of the caliph al-Hakam and his son Hisham al-Mu'ayyad Billah.
- (65) Dowidar: Hussein Youssef, Andalusian Society in the Umayyad Era, Al-Hussein Islamic Press, DM, 1994, p. 311 0
- (66) Ibn Sahl: The Diwan of Ibn Sahl Al-Andalusi, edited by Yousra Abdul-Ghani Abdullah, Dar Al-Kutub Al-Alami, Beirut, 3rd Edition, 2003, p. 85 0
- (67) Muhammad ibn Ghalib al-Rifa al-Rusafi Abu Abdullah al-Balansi from the people of the city of Valencia, the minister, the writer, according to the author of the book al-Mojib, residing in Granada. For more, see Ibn al-Abar: Abu Abdullah Muhammad ibn Abdullah al-Dha'i, d . Edited by Ibrahim Al-Abiyari, Dar Al-Kitab Al-Lebanese, Beirut, 1989, pg. 75 0
- (68) Al-Maqri: Nafah al-Tayyib, vol. 2/p. 109 0
- (69) Al-Maqri: Nafah al-Tayyib, vol. 2/p. 108 0

- (70) Circumcision is for a male who is called the circumcision of excuses. Its origin is cutting off, an Arab tradition mentioned in the Qur'an on the basis that it is part of purity. In circumcision, money and clothing are separated, especially from the sons of princes and caliphs. , p. 126 0
- (71) Ibn Adhari: Al-Bayan, vol. 3/p. 31 0
- (72) Zagdana: the previous reference, p. 60 0
- (73) Ma'mun bin Dhi-al-Nun, he is Yahya bin Ismail bin Dhi-al-Nun, who assumed power after his father in Toledo. For more, see Ibn Sa'id : Morocco in the jewelry of Morocco C. 2 / p. 12 ; Ibn Al-Khatib: Amal Al-Ilam, vol. 1 / p. 176 0
- (74) Ammunition: Part 7/p. 128 0
- (75) Dandash: Ismat Abd al-Latif, Andalusia: The end of the Almoravids and the beginning of the Almohads, the second era of the sects, Dar Al-Gharb Al-Islami, Beirut, 1988, p. 332; Farhat: Youssef Shukry, Granada in the Shadow of Bani Al-Ahmar, Beirut, 1980, p. 104 0
- (76) Issa bin Said known son of the sector The minister of Al-Mansur Ibn Abi Amer, and he reached wealth during the reign of Abd al-Malik Ibn al-Mansur, so he became a son-in-law with Abd al-Malik when he married his son Abd al-Malik al-Saghir. For more, see Ibn Bassam: Al Thakhira, vol. 1/ p .
- (77) Ibn Bassam: Al Thakhira, Vol. 1/p. 124 0
- (78) Al-Humaidi: Jathwa Al-Muqtabas, pg. 126 0
- (79) Ibn Khaldun: Al Muqaddimah, p. 173 0
- (80) Ibn Al-Khatib: Al-Lamha Al-Badriya, p. 42; Farhat: Granada in the Shadow of Bani Al-Ahmar, pg. 102 0
- (81) Ibn Zumrak: Diwan Ibn Zumrak, edited by Muhammad Tawfiq Al-Nijer, Dar Al-Gharb Al-Islami, Beirut, 1997, pg. 291 0
- (82) Ibn Zumrak: The same source, p. 292 0
- (83) Ibn Hamdis: Divan Ibn Hamdis, edited by Ihsan Abbas, Dar Sader, Beirut, 1997, p. 231 0
- (84) Ibn Sahl: Divan Ibn Sahl, p. 36 0
- (85) Diwan Ibn Hamdis, p. 232 0
- (86) Dozy: Reinhart, Muslims in Andalusia, edited by Hassan Habashi, 1995, p. 38 0
- (87) Al-Nuweiri: Shihab al-Din Ahmad ibn Abd al-Wahhab, The End of the Lord in the Arts of Literature, The Egyptian Book House, Cairo, 1923, Part 1 / p. 181 0
- (88) Nawara: Sharqi, Social Life in the Islamic West during the Almohad era, 524-667 AH / 1126-1268 AD) unpublished master's thesis, College of Social Humanities, Algeria, 2007, p. 146 0
- (89) Easter is a great feast in which Christians celebrate after forty days of fasting, and it begins after the New Year's feast. For more, see Al-Qalqashandi: Abu Al-Abbas Ahmed bin Ali, d. / p. 416 0
- (90) Ibn Bassam: Al Thakhira, Vol
- (91) Nafah Al-Tayyib: Part 2 / p. 109 0
- (92) Muhammad the Fifth is al-Ghani Allah Muhammad ibn Yusuf the first, the ruler of the kingdom after his father in the year (755-760 AH / 1354-1359 AD) and he was chaste and inclined to benevolence. Briefing: Part 2/p. 15; Ibn Khaldun: History, vol. 7/p. 38 0
- (93) Ibn al-Khatib: Abu Abdullah al-Talmisani, al-Lamaha al-Badriyya fi al-Nusriyya State, Dar al-Afaq publications, Beirut, DS, p. 29; Briefing: Part 1/p. 138 0
- (94) Muhammad: Suleiman Ali, Gifts and Their Impact in the Umayyad Era (138-422 AH / 755-1031 AD) Arab Historian Magazine, Menoufah University, Issue 26, Part One, 2018, p. 94 and beyond 0
- (95) Verse repentance (21) 0
- (96) Al-Khazala: Ahmed Muhammad Khaled, Poetry of Congratulations in the Abbasid Era until the End of the Fourth Hijri Century, College of Arts and Humanities, Al-Bayt University, 2008, 3-4, p. 0

### **Modern sources and references**

- Verse repentance (21) 0
- Ibn al-Abar: Abu Abdullah Muhammad bin Abdullah bin Abi Bakr al-Qudha'i, d. 695-658 AH / 1199-1260 AD

1- Al-Hillah Al-Siraa, edited by Hussein Moanis, Dar Al-Maarif, Cairo, 1st edition, 1963 0

- 2- Al-Muqtadab from the book "Tuhfat Al-Maqed", edited by Ibrahim Al-Abyari, Dar Al-Kitab Al-Lebanese, Beirut, 1989 0
  - Ibn Bassam: Abu Al-Hassan Ali Al-Shantarini 0
- 3- Ammunition in the virtues of the people of the island, edited by Ihsan Abbas, House of Culture, Beirut, 1977 0
  - Al-Bakri: Abi Ubaid ( d. 487 AH / 1094 AD ) 0
- 4- The Geography of Andalusia and Europe from the Book of Tracts and Kingdoms, edited by Abd al-Rahman al-Hajji, 1st edition, Dar al-Rashad Printing House, Beirut, 1968 0
  - Al-Baydaq: Abu Bakr Ibn Ali 0
- 5- The news of Al-Mahdi Ibn Tumart and the beginning of the Almohad state, Dar Al-Mansur, Rabat, 1971 0
  - Al-Tirmidhi : Abu Issa Muhammad bin Issa Abu Ja`fart 297 AH,
- 6- Sunan al-Tirmidhi, The Great Mosque, Center for Research and Information Technology, Dar al-Taseel, Beirut, 1st edition, 2014 AD 0
  - Ibn Hajar Al-Asqalani: Abu Al-Fadl Ahmed bin Ali Muhammad bin Ahmed bin Hajarat 852 AH
- 7- Injury distinguishing the Companions, edited by Adel Ahmed Abd Al-Mawgoud and Ali Muhammad Moawad, Dar Al-Kutub Al-Ilmiya, Beirut, 1415 CE.
  - Ibn Hazm: Abu Muhammad Ali Ibn Ahmed Ibn Saeed Al-Andalusi
- 8- Arab genealogical community, Scholars Committee, Scientific Book House, Beirut, 2003.
  - Ibn Hamdis: Abu Muhammad Abd al-Jabbar Abu Bakr Suqali (447 - 527 AH) (1055 - 1133 )
- 9- Diwan Ibn Hamdis, edited by Ihsan Abbas, Dar Sader, Beirut, 1997 0
  - Ibn Al-Hamidi: Abu Abdullah Hamad bin Abi Nasr d. 488 AH / 1095 AD 0
- 10- The ember of the quoted in the history of the scholars of Andalusia, edited by Ibrahim Al-Abyari, 2nd edition, the Lebanese Book House, Beirut, 1983 0
  - Al-Himyari: Abu Abdullah Muhammad bin Abdullah bin Abdul-Moneim , died in 900 AH 0
- 11- The description of the island of Andalusia Selected from the book Al-Rawd Al-Matar fi Khabar Al-Aqtar, Tahlaqi Provençal, Composing and Translation Committee Press, Cairo, 1937 0
  - Ibn Hayyan: Abu Marwan al-Qurtubi 377- E 987 AD / 469 AH - 1076 AD 0
- 12- Quoted in the news of the people of Andalusia, edited by: Mahmoud Ali Makki, Islamic Supreme Council, Cairo, 2010 0
  - Ibn Al-Khatib: Abu Abdullah Al-Talmisani, 776 AH / 1374 AD 0
- 13- The works of the media regarding one who was sold before the dream from the kings of Islam, edited by Levi Provençal, 2nd edition, Religious Culture, Beirut, 1956 0
- 14- Briefing in the News of Granada, edited by Muhammad Abdullah Anan, 2nd Edition, The Egyptian Company for Printing and Publishing, Cairo, 1973 0
- 15- Criterion of choice in mentioning institutes and homes, edited by Muhammad Kamal Shabaneh, Rabat, 1977 0
- 16- Al-Lama Al-Badriyya in the Nasrid State, Dar Al-Afaq publications, Beirut, DS 0
  - Ibn Khaldun: Abdul Rahman bin Muhammad 808 AH 0
- 17- The History of Ibn Khaldun called Al-Abr and Diwan Al-Mubtada and Al-Khabar in the days of the Arabs, the Persians and the Berbers, and their contemporaries with the greatest authority, publications of the Al-Alamy Foundation for Publications, Beirut, 1971 0
  - Ibn Khalkan: Abu al-Abbas Shams al-Din Ahmad bin Muhammad bin Abi Bakr d. 681 AH / 1282 AD
- 18- Deaths of Notables and News of the Sons of Time, edited by Yusef Ali Tawil and Maryam Qassem Tawil, Dar al-Kutub, Beirut, 1998 0
  - Ibn Dawood: Suleiman Ibn Al-Ash'ath Ibn Ishaq Ibn Bashir Al-Azdi 0
- 19- Sunan Ibn Dawood, edited by Shuaib Al-Arna'ut, Dar Al-Risala International, 2009 0
  - Ibn Daraj Al-Qastly : Abu Omar Ahmed bin Muhammad bin Al-Asi 347 AH / 958 AD - 421 AH / 1030 AD
- 20- Diwan Ibn Daraj al-Qastali , edited by Mahmoud Makki, Islamic Office Publications, Damascus, 1961 0
  - Al-Razi: Muhammad bin Abi Bakr bin Abdul Qadir 0
- 21- Mukhtar Al-Sahah, Nah Mahmoud Khater, Lebanon Press Publishers, new edition, 1995 0
  - Ibn Abi Zar al- Fasi ( 726 AH / 1326 AD )

- 22- Al-Anis singer in Rawd Al-Qirtas in the news of the kings of Morocco on the history of the city of Fez, Dar Al-Mansour for printing and paper, Rabat, 1972 0
- Ibn Zumrak : Abu Abdullah Muhammad bin Yusuf bin Muhammad bin Ahmad Al-Sarihi (733 AH - 793 AH / 1333 - 1392 AD )
- 23- Diwan Ibn Zumrak, edited by Muhammad Tawfiq al-Nijer, Dar al-Gharb al-Islami, Beirut, 1997 0
- Ibn Said: Abu al-Hasan, Nur al-Din Ali Ibn Musa (685-610 A.H. / 1214 - 1286 A.D.)
- 24- Morocco in the Jewelery of Morocco, edited by: Daif Shawky, Dar Al-Maarif, Cairo, 1964 0
- Al-Suyuti: Jalal al-Din Abd al- Rahman ibn al-Kamal Abu Bakr ibn Muhammad Sabiq al-Din Khan al-Khudayri al-Asyuti
- 25- Wasoul al-Amani Bi'l-Usul al-Tahani, Dar al-Akhbar edition, Rabat, 1st edition, 1424 0
- The son of the owner of prayer: Abdul Malik bin Muhammad (594 AH \_ 1197 AD)
- 26- The history of the nation's favor on the oppressed that God made them imams and made them the inheritors, under Abdul-Hadi Al-Tazi, Dar Al-Hurriya for printing, Baghdad, 1970 0
- Al-Fayoumi: Ahmed bin Muhammad bin Ali Al-Maqri , 770 AH / 1368 0
- 27- The illuminating lamp in Areeb, the great explanation of Al-Rafi'i, the Scientific Library, Beirut, DS 0
- Al-Qalqashandi: Abu Al-Abbas Ahmed bin Ali, d. (821 AH / 1416 AD)
- 28- Sobh Al-Asha in the Anchorage Industry, Kostatsumas and Co. Press, Cairo, 1963 0
- Ibn Kathir: Imad al-Din Abi al-Fada Ismael, d. 744 AH / 1372 CE
- 29- The Beginning and the End in History, Al Saada Press, Cairo, 1969 0
- Anonymous :
- 30- Al-Mawshiyah in Al-Akhbar Al-Marrakshiyah, edited by: Suhail Zakkar and Abdel-Qader Zamaneh, Dar Al-Rashad Al-Haditha, Casablanca, 1979 0
- Anonymous
- 31- Clairvoyance in the wonders of the cities, published by Saad Zaghloul Abdel Hamid, Alexandria University Press, DM, 1958 0
- Al-Maqri: Shihab al-Din al- Talmisani (1041-1631 AD)
- 32- The Flowers of Riyadh in the news of Judge Ayyad, edited by Mustafa Al-Saqqa and others, Authorship and Translation Committee Press, Cairo, 1939 0
- 33- Nafah al-Tayyib in the Wet Branch of Andalusia, edited by Muhammad Mohi al-Din Abd al-Hamid, Dar al-Kitab al-Arabi, Beirut, 1949 0
- Ibn Manzoor: Abu al-Fadl Jamal al-Din Hamad bin Karam, d. 711 AH / 1311
- 34- Lisan Al-Arab, Dar Sader, Beirut, 1st edition, part 1/185 0
- Ibn Adhari: Abu Abdullah Muhammad al-Marrakshi, d. 712 AH / 1312 AD 0
- 35- Al-Bayan al-Gharb fi Akhbar al-Andalus, T.J.S. Colan and Levi Povensal, House of Culture, Beirut, 1967 0
- Al-Athari: Ahmed bin Omar bin Anas Al-Dulai
- 36- Texts on Andalusia, edited by Abdul Aziz Al-Ahwani, publications of the Institute of Islamic Studies, Madrid, Dr. S, 121-122;
- Al-Nuwairi: Shihab al-Din Ahmad bin Abdul-Wahhab in the year 733 AH 0
- 37- The End of the Lord in the Arts of Literature, Egyptian Book House, Cairo, 1923 0
- Al-Nawawi: Abu Zakariya Yahya bin Sharaf bin Mary
- 38- Sahih Muslim, explained by Al-Nawawi, Dar Revival of Arab Heritage, Beirut, 2nd Edition, 1992 0

#### **Modern references**

- Plymod: Nasser and Karim Damdum
- 39- Social life in Morocco and Andalusia during the era of the Almohads 541-667 AH / 1126-1268 AD) unpublished master's thesis, University of Akli Mohand Awal Hajj - Bouira, 2015 0
- Al-Baydani: Sadiq Muhammad Salih
- 40- The provisions of congratulation in Islam, a modern social jurisprudence study, PhD thesis, D-year 0
- Hajji: Abdul Rahman
- 41- Islamic Civilization in Andalusia, Dar Al-Rashad, Beirut, 1st edition, 1969 CE
- Khazalah: Ahmed Mohamed Khaled

- 42- Poetry of congratulations in the Abbasid era until the end of the fourth century AH, College of Arts and Humanities, Al-Bayt University, 2008 0
- The successor: Salem bin Abdullah
- 43- The systems of rule of the Umayyads and their fees in Andalusia, Islamic University Press, Medina, 2006 0
- Dozy: Reinhart
- 44- Muslims in Andalusia, edited by Hassan Habashi, 1995 0
- Dandash: Esmat Abdel Latif
- 45- Andalusia, the end of the Almoravids and the beginning of the Almohads, the second era of sects, Dar Al-Gharb Al-Islami, Beirut, 1988 0
- Dowidar: Hussein Youssef
- 46- Andalusian Society in the Umayyad Era, Al-Hussein Islamic Press, DM, 1994 0
- Zaghdaneh: A Life
- 47- The councils of the caliphs in Andalusia, the era of the Umayyad caliphate, the political and social councils as a model, an unpublished master's thesis, Martyr Hama Al-Khader University - Al- Wadi, Al-Wadi University, 2018 0
- Muhammed Suleiman Ali
- 48- Gifts and their impact in the Umayyad era (138-422 AH / 755-1031 AD) Arab Historian Magazine, Menoufah University, Issue 26, Part One, 2018
- Al-Abadi: Ahmed Mukhtar
- 49- Islam in the Land of Andalusia, Kuwaiti Journal of Thought, Kuwait 0
- Abdel Moneim: Majid
- 50- History of Islamic Civilization in the Islamic Ages, 2nd Edition, The Egyptian Anglo Bookshop, Cairo, 1972 0
- Annan: Muhammad Abdullah Annan
- 51- The State of Islam in Andalusia, Al-Khanji Library, Cairo, 1997 0
- Farhat: Youssef Shoukry
- 52- Granada in the shadow of Bani al-Ahmar, Beirut, 1980 0
- Carpenter: Laila Ahmed
- 53- Morocco and Andalusia during the reign of Al-Mansur Al-Muwahdi, an unpublished doctoral dissertation, College of Sharia in Islamic Studies, Umm Al-Qura University, Saudi Arabia, 1980 0
- Nawara: east
- 54- Social life in the Islamic West during the era of the Almohads, 524-667 AH / 1126-1268 AD) unpublished master's thesis, College of Social Humanities, Algeria, 2007 0
- Elias: Ali Qanbar
- 55- The Banu Ghaniya family and their political and military role in confronting the Almohad state in Morocco and Andalusia, Journal of Education and Science, University of Mosul, College of Education, Volume 17, Issue 1, 2010 0