

The lost identity of men in Islamic ages: a study of gender

Assist Prof. Dr. Warood Nori Hussein Al-Moussawi¹, Prof. YOUSIF KADHUM GOGAHILE²

University of Al- Qadisiyah , College of Education, Department of History, Iraq.

University of BABYLON, College of Education, Department of History, Iraq.

[Email: wrood.noore@qu.edu.iq](mailto:wrood.noore@qu.edu.iq) , hum.yousif.kadhumi@uobabylon.edu.iq

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ABSTRACT

Gender studies are among the important and few titles in the Arab and Islamic world, and despite its importance, there is reluctance and reluctance among researchers to delve into such titles. Perhaps one of the reasons for this reluctance is the sensitivity of these addresses on the one hand, and its difficulty on the other hand, although it may be a reason to find out the causes of many phenomena and their stages of development, and to provide scientific treatments to reduce the negative phenomena that may plague societies and throw them out of the civilization tide And it causes great damage to the social value system, and with the passage of time it turns into a norm that prevails and ravages society from the inside and strikes it at the core of its norms. To study a phenomenon of gender that recorded a presence in Islamic societies, so we wanted to shed light on it and deconstruct its symbols during its march through long history, and we do not claim that this phenomenon was widespread in the Islamic community in its medieval times, but we wanted to prove its existence through What was reported by the stories scattered in the stomachs of the sources, and what we know, it may have been spread in some way, but its sensitivity cannot be disclosed and publicly revealed, since even those who tend to it in secret may He curses and denounces her in public and rejects her in public.

The phenomenon of femininity is one of the important phenomena that we can say that it is part of the gender system, and it has had ancient historical roots that may have existed since the age of man, and it is one of the negative phenomena rejected in the Islamic society, and even in the prevailing social norm in a pre-era Islam, this phenomenon was present in the ancient Assyrian and Babylonian societies, and we have referred during the search to texts confirming our saying this, that is, it is not a new phenomenon that appeared in the Islamic ages, and the Islamic religion had an opposing stance denouncing it, through the Qur'anic verses that indicated with disapproval of these The phenomenon, as well as the position of the Messenger Muhammad, may God's prayers and peace be upon him and his family, and many companions and scholars rejected this phenomenon and fought its prevalence and spread and warned against it. Likewise was the position of the previous monotheistic religions of it. As for the social system, it is the other that categorically rejected it, and emphasized the functions and roles that are specific to each race. Of the human race, we warn against encroaching on the occupational tasks of both sexes, and to preserve what they are assigned to during the life of the individual.

We focused in the research on giving transitional examples of the existence of the phenomenon in ancient history up to pre-Islamic history, then we dealt with it in Islamic history keen to be a historical study, by tracing historical texts, analyzing them, and giving judgments about them, and we dealt with the reasons that helped the existence of the phenomenon of femininity when Some, including: biological, psychological, and social, and although Islamic societies are societies about which we can say the patriarchy of sovereignty in which men are the foundation of women, while preserving full rights of women, then it is not easy to exchange biological roles for whatever reason, otherwise, an imbalance A major solution to the social system will lead to its complete collapse, and we have also highlighted that there is a difference between the real tendency resulting from a real desire for some males to convert to the opposite sex, distinguishing between this act and what is called a convention: (denial), the second means temporary harm to the owner. Until he disguises himself in women's clothes, for example, in order to get rid of a certain situation or an imminent danger. However, effeminacy is an unbridled desire for some males to truly belong to the world of women and try to do what women do, and this This in itself is a clear confusion for the functions that biologically define each sex.

INTRODUCTION

1- The bisexual in language and idiom

1-1The bisexual in language.

Ibn Manzur said about him [1] “ : **A man is said to be feminine, meaning feminine for him, and not hardened ... and the feminine is among men: the effeminate, likened to a woman ... Feminization is not a reminder, which is femininity** ”, and Al-Zubaidi said“ : [2] **And it is said: In**

so-and-so subjugation, meaning feminization. And in the hadith: that a man from Khuza'a was told: (Hayat), in which he was placed or effeminate. So and so was a place if he was effeminate." And from the previous speech it can be said that hermaphroditism is specific to a man little courage and the weak, which is not befitting Palmzkr, said Faraaheedi [3]“ : **The Hermaphrodite: He is the one who is neither male nor female, and from him he took the effeminate. It is said: Rather, it was named to break it ... and it is said to the effeminate: O feminine and virulent. The man is said: Oh hermaphrodite, and to the woman, O feminine** ”, and the essential definition of it by saying[4]“ **The feminine: bending and breaking ... and perjury by breaking the noun: the relaxed and bending. In the proverb is feminine from Dalal.**” As for Al-Taraihi, he referred to it as“ : ((5) **Hijrah: bisexual - from the point of fatigue - if it is soft and breaks, it is contaminated with weakening, then it is said: Another one is intransigent. Among them (the effeminate) is the opening of the noun and emphasis, and he is the one who steps into his anus because of the feminine that it contains, which is shattering and bending** ”. Zubaidi [4]“ : **The feminine of men: the feminine is like a woman in his softness, the paper of his speech, and his organs are broken ... The man's speech - by weighting - if he likens him to the words of women in softness and magnanimity, then the man is bisexual by fracture ... if what is meant by him is the broken member. With women in bending, breaking and talking, it is by opening the nun and breaking it, and if I want the one who does immorality, it is only by opening**” .

-2-1 the idiom of the feminine:

The term femininity came in the idiomatic sense with many idiomatic expressions and words, including what Al-Andalusian said“ : ((7) **Feminine in his command because, and the feminine and effeminate weak among men** ”, he said in the mayor of the reader“ : ((8) **The composition of the hypocrisy indicates softness and breaks, and from it the effeminate and effeminate in his words, that is, he speaks words that resemble women in his words and deeds ... so the effeminate is the one who comes and gets punished.**” Ibn Hajar Al-Asqalani said“ : ([9] **What is meant by bisexual women who imitate women is not someone who comes, for that is the limit of stoning, and whoever must be stoned is not denied.**” He said:“ **The effeminate is the feminine of men, and if you do not know of immorality, it is taken from breaking in walking and other things.**“ : ([10]) **Hypersexuality: from effeminacy, shattering, softening and breakage in speech and gait, and the like to imitate women ...**”.

And the Hanafi mentioned ([11]) **And effeminacy, he said:“ And intersexuality is of two types: one of them means bad actions, which is a defect. The second is frivolity, soft in the voice and broken in walking”** .

The reasons that lead to effeminate can be summed up by two reasons:

The first: forced effeminacy, as is the case with the uninitiated, castrated, or the obligatory, who has a defect of creation, so he feels destitute and deficient and turns into a forced effeminate, given that the weakness or disruption of male hormones helps to compulsive hermaphroditism resulting from society's rejection of him in terms of the view of him by insufficiency of men .

The second: It is the optional effeminacy, and the subjective desire to move to the world of women and the world of softness, so they work to imitate them and they fringe the beard, which is one of the symbolic features of males, and they dye hands and feet, perfume with women's goodness, use dyes for the lips, and bend by walking and breaking. By saying“ : ((12) **And that in the boy is a defect, because he is attributed to femininity and femininity,** ” and other behaviors through which he calls men to him and desires them himself and brings them, and described Al-Isfahani ((13)) One of the bisexual, saying:“ **I bring him as if he were a woman in polished dyed clothes, while he was combed up**” .

It was sort of social functions for both sexes and when the male tried to do the tasks of female , it is considered effeminate, Ibn Taymiyah said ([14]) An“ : **the effeminate is like a prostitute**” .

-2 The position of Islamic law:

The righteous Islamic religion stood firmly rejecting this phenomenon, and that position is evident through the Holy Qur'an and the Prophet's Sunnah and the sayings of the imams and jurists denouncing this act.

-1-2 The position of the Noble Qur'an:

It came in the Almighty saying: **“ Let them instruct them, let them change the creation of God.”** ((15)) Many commentators have mentioned that changing God's creation is one of his facets that is effeminate, Al-Andalusi said: ([16]) **It was said that changing God’s creation is that all that God creates is for virtue, so he sought help from it in vice, he changed his creation. And what God Almighty has made for a person from the desire for sexual intercourse has entered into it to be a reason for procreation in particular, so he sought help in incest and homosexuality. Changing God's creation, and likewise the effeminate if he plucked his beard, and the imitation of women is convinced” .**

-2-2The position of the Messenger (PBUH):

The Islamic street warned the bisexual and imitated women against the bisexual people who wear their jewelry, Ibn Asaker said: ([17]) **Abdullah bin Umar heard saying that the Messenger of God (PBUH) cursed four kanhals, al-henhal and al-jadin, and this ornament they said: O Messenger of God, and what they said, as for the kanhal, the scavenger, and the gossip, and the gossip that is insatiable, and the woman with the effeminate ornament.**

Horn singing with Knt as if no break between them there is no difference, narrated by al ([18]) A narration that was attributed to the Prophet (PBUH) on the authority of a group that was with him that a singer came, the Prophet would allow the Prophet to sing, and they said: **“ We were with the Messenger of God, may God bless him and grant him peace, so Amr Qurrah came to him and said, O Messenger of God, you wrote to me the righteousness. It is my hand, so you give me permission to sing without immorality, so the Messenger of God, may God’s prayers and peace be upon him , said“ , I do not give you permission or honor you lied, O enemy of God.”** And upon his departure, the Prophet) PBUH (said“ : **These are disobedient ones who died without repentance, God willed him on the Day of Resurrection just as he was transgender and naked Do not hide from people ”.** ([19])

And another narration provided by Al-Haythami ([20]) A century of singing in it with effeminacy, so he said: **“ The married man will marry you, and your wives will carry these cymbals and musical instruments with them. Peace be upon God cursed the male sagas and the women's memoirs and said: Bring them out of your homes, and the man does not imitate a woman, nor the woman with the man, and you bring out women in the clothes of men and men in women's clothes, then he passes by them in the mosques and councils, then it is said who is this? Then a woman is said so and so is attributed to her husband once and to her father Once again, there is no righteousness, piety, jealousy, or modesty, what are these crowds? It is said: A man who did not have a wife, then God provided him with a wife, so he received the grace of God with what you see in denial.**

-3-2The position of Muslim jurists on transgender:

The imams considered femininity to be an ugly act, and it is not permissible for Muslims to greet the transcendent, starting with the example of Jews, Christians, and Magi, nor against players of dice and chess, and those sitting at wine tables, and the immoral who professes his debauchery, nor the worshiper of idols, nor on the poet who throws the fortunes. ((21))

And with the warning against imitating the sexes as being a negative thing, but there are hinges through which one can return by imitating and disguising, and this is what Mr. Al-Hakim stated , ([22]) then he said: **“ It is not permissible to imitate men with women with the intention of effeminacy, and women are not imitated with men with the intention of remembering and seeking menstruation, whether by dress, adornment, speech, or otherwise. There is nothing wrong with each of the two types doing what suits the other for another purpose, such as helping in some Deeds and disguises for a purpose, as well as the example of a man wearing a woman’s dress or vice versa to cover up, warm up, or something else.**

Al-Shanqeeti warned ([23]: From the imitation between the sexes, so he said: **“ O women who try to be like men in all affairs, know that you are feminine imitated men, and that you are cursed in the Book of God by His Messenger, may God’s prayers and peace be upon him. As well as transvestites who imitate women, they are also cursed in a book. God is on His tongue, may God bless him and grant him peace, and those who said about them were verified:**

It is no wonder that women fell off, but the feminization of men is a wonder” .

-3The Bisexual Types.

The jurisprudential system distinguished between the effeminate, which is allowed to mix with women, and the bisexual, which must be prohibited from mixing with women.

-1-3The effeminate who is permitted to mix with women.

So he is allowed to mix with them and stay with them, according to Sarkhasi “ : ([24]) **As for someone who is soft in his organs and has a broken tongue and does not desire women, and is not effeminate in apostasy from actions, some of our sheikhs have permitted to leave the same with women.**” The jurists and commentators mentioned those who are entitled to sit with women and stay with them and they are:) Idiot, asshole , and bisexual and neutering and Almajabub , and Elenin , which does not publish nor can women swoon and Eshethian ,(and towards them is with the a housewife. ([25])

Allowing for this kind of hermaphrodites to stay with women caused by the social and jurisprudence two systems may they saw the closest to the world of women than to the male world, it is the door of kindness and compensation to him what deprived him of the characteristics of masculinity, and as long as Joel M n than women it is OK to stay With them, and in this regard the description of Al-Ra'ini ([26]) Those whom he was allowed to stay with the women, so he said:“ **And tomorrow is a religion from which the pleasure of women is secured**” .

-2-3Bisexuality, not permitted to mix with women.

As for the type that was prevented from mixing with women, it is the type that desires and craves them, depending on what the Messenger made ρWith a sissy, he took him out and deported him away from the city after he learned that he was of the goddess ((27)) And whoever has a desire to look at women with lust , ([28]) or it is called transgression of the body. The story of this Wimp that:“ **The Heta this Wimp said Abdullah bin Abi illiteracy is the brother of Umm Salamah , her father and mother Atika O servant of God - which is when the Messenger of Allah , bless Z upon him in the house of Umm Salamah - that Avctanm Taif you girl Gillan bin Salamah Bbadih Al-Thaqafi, she accepts four and manages eight ([29]) with a gap Kalaqahoan that sat and spoke bends sung between her legs like the pot Almkov and the Messenger of Allah peace be upon him hear the Messenger of Allah , peace be upon him (I Gglet ([30]) seen , O enemy of God) and then Ajlah from the city to a fever when he opened Taif married Abdul Rahman bin Auf bore him Brehh " , ((31)) and Ibn Hajar al-Asqalani reported ([32]) novel content differs from the previous novel , he said:“ He ((33)) **The effeminate was mentioned by Al-Mawardi and he came out through Ibrahim bin Muhajir on the authority of Abu Bakr bin Hafs. He said Aisha said to a mukhanath who was in Madinah. He told him that he would not tell us a woman we would propose to Abd al-Rahman bin Abi Bakr. So the Messenger of God, may God bless him and grant him peace, heard him and said: Oh, he went out of Madinah to the red of the lion, so let your house be there and do not enter the city unless the people have a male feast whose name is Anees.**” And it may be that the Messenger (PBUH) denied them two:) Hayat and the other Anees mentioned . (Because the two narrations differ from each other in terms of the matn and the chain of narration , and Abu Bakr denied the banning of the effeminate to Fadak, and there was no Muslim in it , ((34)) and when Caliph Al-Qaher Billah (317-320 A.H / 929-932 A.D.) took over, he arrested the singers and ordered the exile of the effeminate and the banning of alcohol and alcohol, and he broke the instruments of entertainment, and he ordered the sale of singers as slave-girls, and with these measures he took but he did not hardly wake up from sugar, picks and singing Asamahn. ([35])**

In an interview with effeminate describes a woman , he said:“ **If I stayed adopted ([36]) That is, she spread her legs because of the huge knees, as if he likened it to the dome of Adam, which was built because of its fatness and the abundance of its flesh. It was said likened them if hit and Tnept brightened, as well as this if I stayed knocked off and spaced legs " . ([37])**

And Al-Sarkhasi mentioned ([38]) Speaking about who has the right to mix with women and who should stay away from them, he said:“ **The effeminate who does not desire women ([39])” and speak in a wimp that if we effeminate in death the acts he , like other men , but from the evildoers n h Z for women " .**

-4Causes of effeminate:

There must have been reasons that helped in the occurrence of the desire in some of them to move and convert to the opposite sex by imitating him and carrying out his role and performing his duties and actions with the impossibility of doing it completely due to the presence of biological

inhibitions for both sexes, it is impossible with the modest capabilities that prevailed at the time, for example, for a man to carry and produce children, and from It is impossible for a woman who imitates a man to be able to impregnate a man for lack of qualifications to complete the process, such as the penis and its secretions that are necessary in the reproduction process, and perhaps one of the most important reasons that helped to find such a type of men, according to what medieval scholars say, Greece and Muslims, are:

-1-4The causes are biological:

Ibn Sina ([40]) Relying on the Greek literature and his medical experience that the cause of intersexuality and alienation was due to the flow of semen during intercourse, he said:“ **If [semen] flowed from his right to his left, he was a male who was bisexual**” .

As for Ibn Raban al-Tabari ([41]) So refer the reason for hermaphroditism to the geographical or climatic aspect, as the air in the bodies acquires certain characteristics and characteristics, so leaving, for example, according to his opinion, as a result of the cold air in their habitat and the lack of heat that does not help dry up the moisture in their bodies. This led to their excessive fatness and softness Their bodies, which helps to imitate them in women's morals and behaviors.

-2-4Psychological reasons:

Male typhus" : ([42]) **The cause of intersexuality is linked to a disorder of female mood in childhood. If the lesion affects the animal soul only, it is effeminate, soft, feminine, affecting what women affect**” .

-3-4Other reasons:

In the books of fiqh and hadith there is a set of narrations that warn against engaging in sexual practices that may be a cause of effeminate, so Imam Al-Sadiq (PBUH) said to one of his companions:“ **Do not have intercourse while you are chubby, because if you had a son who was a fagot.**” ([43])

Tariqoushi linked the reason for sexual intercourse with the jinn to have sexual intercourse with a woman, and she gives birth to a transsexual male. He mentioned that if a man had intercourse with his wife while she was menstruating, the Devil would come before him and had intercourse with her ([44]). And the words of Al-Tarawushi can be understood that his intention is a severe prohibition against the coming of the wife when she is menstruating, because this has disadvantages and complications that will negatively affect the child who is formed as a result of this approach, and he certainly does not mean that Satan comes with his eye and approaches his wife, but because Satan He is related to all forbidden things and whispers to them, so his words are a matter of warning against committing forbidden things.

Al-Sabzwari said ([45]) The reason for effeminacy is due to the man's imagination when intercourse with another woman, so he said:“ **Do not have intercourse with your wife with the desire of a woman other than you, for if a boy is decreed between you, he will be effeminate, feminine.**” **And the narrator** warns ([46]) The neglect of the child in his early years and the softness of his nails, as perhaps this neglect makes him bisexual and inclined to debauchery.

He attributed the cause of feminization to social and psychological reasons, such as the child's attempt to imitate the character of the mother and his admiration for her because she has a weak character with a father, so she is the owner of the solution and the contract in the family, or the father may be absent for a long time for any reason, so the mother plays the role of the father, whether it is for his family or going in business Or his death, for example, and thus the boy lacks the existence of a male model in the family, so the mother becomes the reference that the boy imitates in all that is issued from her, so he is effeminate. ([47])

As well as poverty and the need for them to attend to help masculinity, it is possible that the body of a wimp turns into a tool where narrowing in front of him the means to earn a livelihood, and said Altavasche ([48]) In this regard when he spoke about the status of the effeminate in the private, as he had a fortune with women and amount and among kings, pimps, ministers and workers because the age does not raise except for those who were so, and it must be said that the method of education practiced by the family in raising its children has an important role With regard to hypersexuality, it is necessary to monitor children and their behavior, and in the event that any defect of the general sexual framework is detected, it must be addressed, as leaving it generates inclinations to the opposite sex, especially mixing with the world of women and being close to them and submitting to the desire. ((49))

-5The historical roots of intersexuality.

The phenomenon of intersexuality is one of the negative social phenomena that have existed since ancient times, as the temples of Babylon were teeming with bisexuals who worked to serve those temples, in addition to the existence of religious prostitution practiced by males and females alike, as well as the effeminate, who called one of them: (neuter)Those who were associated with some temples with their sexual practices that were included in the temples in Babylon, namely:) homosexuality, who practiced that sexual act ,(but this was not always the case ,([50](and both have mentioned: (kurgarru)He performed the worship and)sinnisanu (Or (assinnuWhich means) the female or bisexual man) who has a relationship with sodomy and his job as a priest in the temple and people similar in relationship with the female prostitute such as (kulmasitu (And the (ughatu. ([51]) (

The term (sinnisanu ,(Or (assinu ,(Which is part of (SAG.UR.SAG (and he (UR.SAL (Which means: (the female man) , or the effeminate ,([52](and the effeminate practiced actions that would bring them closer to the world of women, and bring them closer to their seekers from men, including their learning and practice of dancing that men are supposed to be far away from, as it was reported that ancient Babylon was the bisexual masters who were good at dancing, and whatever it was, the effeminate was He was despised in ancient Iraqi society and considered laughable and was not clearly depicted in Rafidian art, with the possible exception of cylinder seals in terms of gender and femininity ,([53]) since it is sometimes difficult to determine the gender of the person in the picture despite some features that appear in art, such as the way boys hairstyles in the form of a pony tail, it was noticed that this form is feminine, but the bisexual women may have appropriate female costumes.. ([54])

In the Epic of Gilgamesh it was mentioned that the priestess of love urges the legendary Enkidu to go to the people of Uruk, who described them to him by saying:“ **People celebrate every day, far away, where the bisexual and bisexual men give joy.**” . ([55])

In the country of Assyria wimps was part of the entourage of King and integral me through the following text: “ **read on the tomb of Ashurbanipal, who was not only in love with the beautiful women , but only expanded in the house of his harem to include the most beautiful of the young men and Ahalahm**” ,([56]) and there were texts in the Bible in the Old Testament condemning and denouncing femininity for men, and forbidding it clearly and clearly. ([57])

The societies of ancient Egypt were not free of effeminate, for Freshaw R. said “ : **The effeminate would crown their heads with flowers, perfumes and wore clothes ... rich in color ... and the more affluent they were, the more effeminate they became.**” . ([58])

The ancient African societies were made of men who used to play the role of women, and they were considered either sexually cold or possessed by religion ,((59)) and this saying, of course, is a clear indication of the phenomenon of intersexuality among these men.

What has been said above clearly shows that the phenomenon of femininity has existed since ancient times, and some of them practice it by dressing and hairstyling, as well as the low verb of the man who wishes to be effective rather than active, and these indications are clear indications that the phenomenon of femininity existed and had historical roots deeply rooted in ancient times. .

-1Femininity in Islamic society:

The Islamic religion forbade a definite prohibition of imitating the opposite sex, and this prohibition was found only in order to preserve the symbolism and role of each gender of males and females, even though the Islamic religion in its early days is supposed to be effective in judgments such as marriage and prohibitions, even if Muslims were in the first century AH / The fifth century AD is close to the era of the Jahiliyyah, and they were more effective in accepting Islam and its rulings, but there are historical indications of the spread of the phenomenon of femininity, especially in Mecca and Medina in the era of the first early Islam, and there is a place named: (Al-Aqiq) ,([60]) in the city of Medina seems to be a number of its residents are notorious to the point of hitting the ideals of their Brguethm and Nahumichm and Taknthm ,([61]) and among the signs of femininity for men are: softness in speech, and the darkening of hands and feet, as women have their hands and feet dyed, and they play like women’s toys ,((62)) and Al-Amin cited ([63]) A narration indicates that hypersexuality is related to singing and pigmentation, so he said:]“ **a man] asks about the effeminate mania, and a man came out with a drum dyed with henna in his neck** ” . So, it can

be said that urban hypersexuality is related to the luxury and extravagance of living, especially intersexuality that is not related to a biological formative reason.

It seems that this bisexual work has met with popularity and approval among the hobbyists of homosexuals and homosexuals, who are looking for a new form of pleasure, especially from the private, so the palaces of caliphs and senior state officials were filled with bisexuals who dressed as women and appeared soft and feminine, so that they gained favor with their masters. And they became one of the important elements in those palaces, especially the councils of caliphs, ministers, and the virtues that are hardly devoid of them. ([64])

The poet Sahl bin Harun (215 AH / 830 CE) described the effeminate and those who seek them by saying: ((65):

**Every hermaphrodite moved If the bisexual descended in a
towards him quadrant**

**And the quarter became denoted by And without them, it became the
it shelter of the crabs**

The poetic verse is clear evidence of the abundance of demand for the converts to the point that those seeking them become directors of others who have the same desire and orientation.

There are many questions that arise themselves here, which are: Was this business that they do and expose themselves to others, in exchange for obtaining money because it is one of the means of earning, or obtaining pleasure and pleasure, or obtaining them together, or they were the ones who give money in exchange for futility In them, especially those who desire and seek them? The answer to these questions is what will come from the speech, as it gives us clarifications that will be unveiled.

The presence of bisexual people was not limited to private palaces, but they had a clear presence in the streets and public places, showing their effeminate without shame and shame, mingling with the pedestrians and passers-by, offering themselves to homosexual pleasure seekers and lovers of homosexuality and its seekers, and they went to the storytelling circles and charlatans during the day, and wedding halls at night, in search of their students and followers And they used to go to many places to practice their indecency and immorality, so the houses and houses that they lead or drive to were one of the places to spend their lives, as well as public councils, baths, orchards, alleys, and the few negative roads, and among them were what they called: renters who practice immorality to earn, and they were paid some of what they carried. With them, some beard owners were bisexual or who pretended to be transgender for the purpose of deceit and fraud to steal from those who were dragged along with them and believed them, and if he refrained from giving his possessions he might be forced by those who disguised as transsexual to kill him. He desires and seeks it, and among them are whites and blacks, and some of them exchange roles with another effeminate, and some of them are rich and money from masters and people of prestige, and they spend huge sums for whom He does it and abuse him, especially if he likes and desires it because of its beauty sometimes or because of the greatness of his instrument , ((66)) they used to go out on the streets of Baghdad displaying their goods to its students through temptations, swaying and feminine fabrication, and their presence was not limited to Baghdad, but rather the streets of Cordoba in Andalusia had recorded a remarkable presence and presence for the same purpose in it, as well as in other cities of the Islamic world. ((67))

Perhaps led wimps of the servants to their masters of bisexual stallions to satisfy their wishes and desires of their masters bisexual, compared to the material reward and Appeasement them or perhaps freed from slavery to meet this type of service provided to his master that, and for example, what he has done androgynous name: the essence, Altavasche said ([68]) Thus“ : **One day his teacher said to him: O essence, if you came to me with a man who had an abundant machine, I have never seen greater than it, then you are free for the sake of God Almighty, and you know that I do not lie to you, and you know that it was not a machine unless I saw it before me and I cannot deny it** ” The aforementioned text gives us a clear picture of the exchange of benefit and negative service between these two homosexuals, and how much return he gets in return for this lowly service.

Authorities were not far from the perpetrators of the accounting of such sins, as long and brought them to implement the rule of law, and some of them used the trick and intelligence to save

himself from the position that is in it, cited noble ([69]) A narration in this regard in which he said: **“ Enter a sissy over Al-Arian Bin Al-Haytham ([70]) He is a prince ... on Kufa, and he said: O enemy of God, you are transcendent and you are an old man. He said, “I lie to me, as he lied to the prince, may God cherish him, so he sat up and said what was said about me. He said they call you Al-Arian and you are the owner of twenty jujits. He laughed and released him” .**

And it happened that a rented sissy (who does vice for vice) quarreled with those of the immoral slaves who agreed with him about the method of dealing and adhering to it, so they raised their complaint to a judge appointed by the authority for these issues, and he is called: (judge of boys) , ((71)) and who looked into their complaints and guided them to a solution. ([72])

Through the aforementioned saying regarding the judge of the young men, we did not find evidence of the existence of such a position in the sources that were viewed, except for Al-Tavashi and Ayoub Saeed, both of which are late, which weakens the story, or perhaps this position has existed during later ages, and with This is not to rule out that the judiciary has accepted a complaint like those by way of grievance and not giving it its rights.

What makes us tend to believe this story and to the existence of such a matter, is that the fourth century AH / tenth century AD witnessed a clear difference with regard to homosexuality with boys, so some of them wanted to consider it as adultery, and to make the punishment for murder and stoning ([73]. And others wanted to differentiate between the owned and the non-owned boy, and they said that the hadd punishment is not necessary for the first, unlike the second, and the majority said that this act has no limit on it, but requires a judge's discretion. ([74].

Perhaps Mkhathan agreed to exchange roles with each other and serving each and Tora with the other, and the desire to be bisexual by their Sudanese slaves effect, they say: **" The black combines three qualities do not meet in White"**. ([75])

He said Ibn Taymiyah ([76]) Explaining his position on the effeminate, he said: **“ The effeminate in it corrupts men and women, because if it imitates women, women may interact with him and learn from him, and he is a man and spoil them, and because if men are inclined to him, they may turn away from women ... and the woman if she sees a man transcend Then she might disembark and imitate a man, then get on with the two types , ([77]) and she may choose to have intercourse with women so that he chooses to have intercourse with women. As for spoiling men, it is what they can do as he does with women by watching him, directing him and loving him.**

He mentioned the Altafashi ([78]) A text that may have a relationship because of the prohibition of those who are bisexual from the so-called men of the goddess over women, and he said: **“ As for the servants and the effeminate: and those who enter the intruder from them, they disappear, and they are not considered women or men, and they are mixing the two types, and they are the leading ... Pimps ([79]) Because they have an increase calling for [the eagerness] of the marriage and the distraction by disposing of it, by saying from them and by deeding others, when they were unable to achieve the pleasure of the act themselves" .**

The two previous texts illustrate the extent of the confusion that the bisexual woman can influence the social system, the severity and type of threat.

One of the most important actions that the transgender people do for looking at them is the process of making others laugh and joking with them with abilities and talents that they were able to master and master, in addition to that, they were good at singing with soft and tender voices, and the transvestites mastered every kind of fun, indecency and immorality ([80]) And singing is a civil product despite its upbringing associated with the rise of man. Singing and dancing are two tools by which man invoked nature, invoked it and appealed to it.

And since singing is one of the work of women; Therefore, the effeminate was considered imitating women, and it was said in the people of the Hijaz that they: **“ They call men singing mukhaniah” ([81])** And they are distinguished by the instruments that they use in singing, such as: the oboe, the drum, the tambourine, and the tanpour, as it was mentioned in the Book of Songs ([82]) In this regard: **“ The first person who sang in Arabic in Medina) (83)) Twis ([84](T: 92 AH / 710 AD), the first threw out Knt ... was not hitting the harp, but it clicks duff " , which he said Safadi“ : ([85]) The proverb is set in wit by singing ... and he used to laugh with the bereaved because of the sweetness of his tongue and his circumstance, and he was effeminate, so his hypocrisy drove him away from the stallion class of**

singers.” Tuwais was associated with the singer: Izzat al-Myla ((86)) And Ibn Taghri Bardi mentioned ([87]) That the people of Baghdad used to express their joy by bringing bisexuals with their drums and flutes, and he referred to the presence of bisexual girls, singers and prostitutes in those ceremonies.

And a class of those effeminate ones appeared, they were called: (the owners of the roads), who were good at singing and they are more dangerous to society if these bisexual men and women enjoy beauty, and they break and turn with movements similar to the movements of women dancers and they put a lot of women's accessories such as the soft silk dress and the amber perfume Those who reach the noses of those who are standing and put colored pads on their heads and lined them on their foreheads , ([88]) and dancing was not different from singing in terms of a man's reprimand for performing it, and without any doubt, there is similarity between the various cultures with regard to the subject of singing and women, as the interconnectedness and interconnectedness between them leads to the topic of sedition, as women, music and dance generate pleasure and desire. Perhaps the reason why the Romans banned musicals from dancing was to prevent men from becoming effeminate ([89]) In fact, the woman's voice is counted among the awrah, and listening to singing stirs the senses and increases euphoria. Therefore, a large number of jurists prohibited singing ([90]) And not only the jurists, but the commentators are the other, interpreting the following Quranic verse:)**And among the people who buys for the hadeeth to remain on the path of God without knowledge and take it, those who have shaken them have a humiliating punishment**(([91]) That what is meant by my word: (talking fun) is singing , ([92]) and the reason for the prohibition of singing is that a person moves from the stage of the mind to the stage of lack of self-control in most cases, so the listener works to sing about what is denounced and not liked by him as a person who enjoys the mind and his emotions control him until he sometimes reaches the point of making the pocket. And crying, dancing and screaming is the extent of excitement and lack of self-control, and it was said:“ **The best of singing is what makes you cry and cry and cheer you up ... Some witty singers would have improved if she sang breaching his shirt and offensive if she sang a seat sewed by one of the adults on a singing then split his shirt ... Recently, what is the pocket of your palms protective.** ” ([93]) At a time when the man is supposed to be balanced, possessing the soul, he is transferred to a state like drunkenness and out of the mind into emotion ((94)) And it is said that a woman who is passionate about singing is very lustful , ([95]) which led to the scholars warning against allowing women to listen to singing because it is a cause for fornication. The more a man sings, the woman misses him, and al-Isfahani mentioned ((96)) Caliph Suleiman bin Abd al-Malik (196–199 AH / 811-814 CE) ordered castration , ([97]) a servant in the palace because he was singing and I heard a slave, Solomon said:“ **I think you hear this female only poured him**". ((98))

Thus, the jurisprudential system had the same objectionable position, especially when a man danced and clapped, even if that was with the feasts of the dhikr such as Sufi circles, and the promise of dancing and clapping is among the actions of women, even though it is not appropriate for a woman to do it, so how and when a man does that. ([99])

The duties and tasks of each of the human races, whether male or female, have been defined. The duties of men are linked to the sword and the pen, and the duties and tasks of the female are interrelated and linked to housework, manual talents and technical skills, and the tools that both sexes work on are related to the structural and functional formation of each male gender And females, for example: the tambourine, the drum, and the tanboor are circular in shape, as well as the opening of the vulva, and this is unlike the striking of the penis, flute, or oboe, which is unique to men because it is a phallic symbol, which makes the circular a female characteristic, and the long erection is a male characteristic, and what confirms what we went to is that the tambourine, the sieve and others Of the tools and utensils such as pots and circular plates that women often use, he corresponds to the man who uses the oud and the flute, the flute, the sword, the spear, the stick, the pen, and other instruments, which are similar to the penis of men, as they are masculine, so the transgressor outside this system deals with the machines that women deal with and work with, so it is considered Outside of the world of men, inclined towards the world of women, imitating them with desire, determination, and clear spontaneity, denouncing the world of masculinity, not denying everything that makes it with the opposite sex He deals with everything he holds and brings him closer to the world of women. ([100])

Rather, even female adornments were used by bisexual and imitated women without embarrassment and embarrassment until they became aware of their doing so. It was said: “**Adorning themselves and wearing clothes are the business of females, feminine women and stallions do not adorn themselves**”. ([101])

It must be said that the transcendent, by doing that, is to adorn the adornment of women and imitate it is intended to lure stealthy men with coquetry and seduction, to dye with henna, to wear earrings and bracelets, and to wear adulteration, and whoever does that is ready to practice the vice of sodomy and demand that he be subjected to it. ([102])

A man who imitates women acquires from their morals according to his likeness, until the matter leads to pure effeminate and empowerment of himself as if he were a woman, ([103]) the matter differed on the social system in terms of discrimination between the sexes in such cases and the balance differed as the effeminate in the day work with men and women, but at night it is difficult for them to go out, but they have to stay with the women and do the women’s housework because they are more liked to them in consideration. Hypersexuality and the inability to come out results from their lack of manhood and their likeness to women, ((104)) and if the effeminate performs the role of the woman who should sleep and fall under the man, then his action is considered an offense to society and its prevailing norms, and al-Wazzan mentioned ((105)) A text in which he explains how there are effeminate people for whom he has a friend to spend on him and associate with him, and there is a group that they call the (Al-Haywi) group from the residents of Fez ([106]) (Then he said about them: “They are men in the manner of women's clothes and wear their jewelery, and they shave their beards and imitate women even in the way they speak, and what can I say in the way they speak? They also convince and each one of these rascals has a friend who is pleased with him and associates with him as a woman associates with her husband ”.

This text explains the reversal of roles. After the jurisprudential and social system, but rather the functional system that God Almighty created by God Almighty, ruled that women were inferior, the role was reversed for the transvestites until they became the ones who sleep and eliminate sexual need with them, while they were supposed to be actors, they became their effect on The way to imitate them with women, and this is what Ibn Qudama alluded to ([107]) He said: “**The male is not a place for sexual intercourse ... because the woman is the place for intercourse.**” Here, the role has been reversed, so the man turns into an intercourse that is indecent to enjoy it, and thus the subject of assignment is different for the sissy who, as mentioned previously, turns from a prostitute to a vagina, and more From that, a historical narration indicated that the effeminate was sometimes transformed into a shak not from a male stallion but from a woman, and he mentioned that Al-Jahiz “, ([108]) **It narrates how a woman had a marriage with a heterosexual queer .** ([109]) ” Responded when asked about it I did it justified this by saying: “**What in the world darker than you men Tnikonna the whole age when Nkenakm once Guetltamona**”.

Transfer of Altafashi, ([110]) a strange story of its kind about a person performing an autopsy, and he said: “**He saw some males a womb**” .

Through historical narratives, it has become clear that imitating women and turning to the negative situation, i.e. from the strong to the weak, from the low to the lower one, from the subject to the object and from the complete to the deficient, all these actions are reprehensible and astonishing the jurisprudential and social system, because doing this work generates weakness in the system Rather, its spread generates a certain confusion, and a reversal of the costs incurred by each gender, male and female, for the continuation of life, and the substitution of roles means that the wheel of social growth stops.

The Islamic cultural heritage transmitted the names of many of those who were afflicted with this serious social disease, and we mention them by way of brevity, not prolongation, what we can mention here, relying on the possibility of not mentioning texts that depart from the academic framework except for necessity without which the text loses its historical and explanatory content And among them: Abu Jahl, who was said to have been afflicted with the affliction of perjury because he hated the Prophet (PBUH), ([111]) and it seems that this effeminacy that afflicted him led him to the point that he hit the proverb, and it was said about him: “**As for the yellowish one: he is Abu Jahl, it is said that he used to deter his eyes with saffron ... and they say: that Aba Jahl was if he attacked by Daah rode a camel, naked. I promise him to rub Este Psonamh. The stones take Charybdis garrison Faihk where Este, says: Aguenaa this Fu Lat not Allak never man**

" , ([112]) and through the contradiction found in the previous speech regarding the circumcision of Aba ignorant, the contradiction is clear between saying that he used to deter himself with saffron as a goodness, and his saying that he was satisfied with this faux Al-Lat, never a man. Maybe it was.

He was one of the princes known in the Umayyad period , said that he was effeminate because he craves the men, cited Turaihi ([113]) A text in this regard, and he said: **“ He was effeminate, and he used to take the beetle and put it on his seat to bite that place and settle some of his bugs. ([114]”** A list of the names of some of the effeminate, including: “Al-Hakam bin Abi Al-Aas, Musa’ a bin Shaybah, from Bani Abd Al-Dar Ibn Qusay, Abu Jahl bin Hisham, Habbar bin Al-Aswad, Hisham bin Al-Walid bin Al-Mughayrah, Jaafar bin Rab'a Al-Aidi, from Bani Makhzoum, Al-Gharid bin Wael Al-Sahmi Khalid bin bin Ais acid and Nadr bin Harith bin Cald of Bani Abd house, and was Nadr this hits the harp, "said Safadi ,((115)) Al-Gharayed Al-Mughni was effeminate, and among the anecdotes is that Aisha bint Saad bin Abi Waqqas was in her house in Medina, a sire of her effeminate, Ibn Manzur said“ : ([116]) **He sent him to quote a fire for her, so he went to Egypt, and stayed there for a year, then he came to it with fire, and he was running, and he found and scattered the embers, so he said: The wheel went wrong ”** . This text clearly indicates the idiocy and stupidity of some bisexual people.

Altafashi said ([117]) A number of **effeminate people** gave them the proverb, and said:“ **They said: (Feminine is from Heet) and (Feminine is from Touais) and (Feminine is from Dalal , ([118])((and (a feminine yellowish esthete”** .

And a number of effeminate used to use remorse and humor in the private, where the worshipers of the masculine (by opening the eye and tightening the Baa) (T: 250 AH / 864 AD), was a remorse for the Caliph al-Mutawakkil and had anecdotes and mudhayk thus described , ([119]) and the worshipers of al-Mikhna had a story on the council of the Caliph al-Mutawakkil, which was reported by Ibn al-Atheer ([120]) And among his stances that indicate his intelligence and management is what Ibn Asaker mentioned ([121]) In that, he said:“ **He entered the worship of the effeminate on the trustworthy. Some beat and some were killed in the creation of the Qur’an said, and some were imprisoned.”** So he said, “Worship, by God, if the Commander of the Faithful tests me to kill me, but I start it. In the Qur’an he said: “Woe to you, die.” He said, “Yes, every creature is dead. If the Qur’an dies in Sha’ban, whoever prays with people in Ramadan, then he said, 'Bring him out, let him out.

RESULTS

From what has been proven by the research folds, the following can be concluded:

- 1- Many negative aspects appeared in Islamic societies, and among these phenomena were the masculine and the effeminate, and it must be said that these two phenomena were not the offspring of the Islamic society, but rather had ancient historical roots dating back to ancient civilizations.
- 2- The two jurisprudential and social systems had a deterrent and solid position against these two phenomena, as they are religious and societal diseases, so the Qur’an verses and the blessed hadiths of the Prophet declared that it is not permissible to do this, not to mention the position of the society that is looking at that effective outlook, except that what is permissible to do, such as the permissible imitation Clothed, which we have referred to in the search pages, and it is likeness may be done to achieve a lofty goal.
- 3- The specialists in monitoring these manifestations had the specific position of the reasons for their occurrence, the hadiths of the Prophet indicated the reasons for the occurrence of such a phenomenon, and the doctors also dealt with the reasons for its occurrence with certain people and not others, as well as some of them who went to the social causes that supported the occurrence of such negative manifestations, and from Then, identifying the disease makes it easier to describe the drug.
- 4- By following up and investigating the historical, jurisprudential and literary sources, a group of media names who had been afflicted with this serious social disease were identified, and such names were monitored and mentioned for nothing except to prove the existence of these manifestations and their implementation in support of the research, and the purpose of mentioning them is not to belittle them, as many of them were positive And effective in other areas of life.

-5Finally, we must say that dealing with such a topic does not mean that these phenomena were prevalent in Islamic societies. Rather, we wanted, from behind researching this topic, to prove the existence of this phenomenon, and the reasons that led to its presence and rise, explaining the treatments that were addressed. And in order to reduce this phenomenon that exists today and in abundance in our current society, and history is a lesson to the first.

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