When we refer to life in the Nasrid court, we naturally look at everyday activity inside the palatine city of the Alhambra, but it is important to remember that the sultan and his court moved around to other palaces and properties outside the Alhambra and part of his family may have lived in such places.

A large part of the sultan's and the court's activity revolved around government-related obligations but the sultan's hobbies and personality also influenced the construction of certain spaces and also the preparation of games or instruments.

The Alhambra was the seat of the Chancellery of State, which was the hub of administrative and governing activity. To this end, a constantly present element would be writing tools, like the beautiful metal or ceramic inkpots used to hold ink for writing administrative documents. The documentation appeared on paper or parchment with a reddish hue, a characteristic of the royal family of the Al-Andalûs (the red ones).

Along with their official governing tasks, the sultans and members of the court enjoyed public recreational activities in reserved sections of the city, such as war or battle games in which horses wearing ornately-decorated tack and items such as shields and jineta swords, etc, were present as an essential part of the sumptuous provisions. As an example of these items, gilded and glazed buckles have been found, as well as embossed and coloured leather shields, etc.

Another popular form of entertainment among adults was chess, which journeyed from Al-Andalûs to the rest of the Iberian Peninsula and Europe, mainly thanks to the Book of Games written by Alfonso X the Wise that laid down the rules of many different games. The Museum of the Alhambra has a game board made of different woods and bone, with inlaid decoration in the taracea technique. The other side of the board has another very popular game, called "tablas".
Both at official celebrations and during the leisure time enjoyed by the court, a tremendously rich protocol was followed. As part of this protocol, which Christian courts admired a great deal, sultans and members of the Nasrid court wore luxuriant silks in red, blue and green and sometimes with a gold or silver look that was achieved using the lampas technique. These fabrics were highly regarded and started to be used by the Christian courts as well. Along with their fine silk clothes, they used embossed leather for shoes, belts and other accessories, all of excellent craftsmanship and richly adorned.

Among the complements worn by women, some examples of golden jewellery with filigree have been preserved. They feature incrustations of precious gems and glazes in earrings, rings and necklaces. Another element worn by women that crossed the border into the Christian area were the shoes known as chapines. These pieces, which began as a simple item for use in the baths, moved beyond these spaces when they started to be enhanced with embossed leather, silk ribbons, velvet and embroidered or metallic decorations.

The Nasrid ruler was seated on a platform during public audiences, in a scissors chair with interweaving wood strips of different colours and with taracea inlays of bone and silver. Its seat and back were in cuir de cordue, or gold leather, and had the Nasrid coat of arms in the centre.

According to the description of the mawlid ceremony of 764/1362 which took place in the new Mexuar of the Palace of Comares, everything was festooned with rich tapestries and rugs, and glass and copper candelabras provided illumination. The scent of amber and rosewater wafted through the rooms and the banquet was served on large round tables with “embroidered tablecloths having extraordinary designs”.

White, blue and gold ceramic dishware decorated the rooms, in the form of cups and pitchers for beverages. Jugs and large vases further decorated the large halls.