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**THE ROLE OF THE JERUSALEMITE WOMAN IN INTELLECTUAL  
LIFE AT THE SEVENTH CENTURY AH**

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**Introduction:**

The religious status of Bayt Al-Maqdis was linked to the doctrine of Islam after the incident of Al-Isra and Al-Mi'raj, on the mission of the Prophet (PBUH), considering the Al-Aqsa Mosque as the first Muslim destination since the year (3 AH / 624 AD). At the depth of that tolerant creed, which the matter was established, civilizations were defined by a set of laws. It guaranteed individual and collective rights and duties, represented the summit of what the Islamic faith had reached. Felt presence and dignity equal to that of a man, according to the Almighty saying: (O people, we created you from a male and a female, and made you peoples and tribes so that they may know you)(Surah Al-Hujurat, Verse 14).

Accordingly, the Arab and Jerusalemite women, the subject of our discussion, have registered in the pages of history, contribution to enriching the Arab Islamic civilization, a distinguished scientific effort. Despite the issuance of many distinguished historical researches in the study of the Jerusalemite community, which was the subject of many studies that were issued, did not find an accurate scientific material that sheds light on the role of the Jerusalemite woman in a broad and detailed manner, some historians have neglected its role. Accordingly, we decided to study the aspects of scientific knowledge in the seventh century AH. One of the research requirements is to rely on a number of sources, related to the subject of the study, including the Hanbali book, Mujir al-Din al-Ilami (927 AH / 1520 CE), great affection in the history of Jerusalem and Hebron, specialized in studying different aspects, comes Karen Armstrong's book (Jerusalem,

One City, Three Beliefs), dealt with the religious and political importance of Jerusalem. Accordingly, the research section is divided into three main topics:

**The first topic:** a historical view of scientific life.

**The second topic:** devoted to studying the role of women in scientific life.

**The third topic:** presenting the most prominent figures in Jerusalemite women.

The Levant witnessed under the Mamluk era (700-850 AH / 1300-1446 AD), scientific development in various fields of sciences, represented by building schools and various educational institutions, accordingly, women obtained a privileged position in the Mamluk community. It had a prominent role in many aspects of the country, exemplified by allowing them to work in the scientific centers, which will come to talk about it as Sheikh Zainab bint Abi Al Barakat Al-Baghdadiya did, the righteous was the finest religious preaching that has benefited many women, it made it a link in Cairo known as Al-Baghdadiya Street, the woman held a prominent position, and she has the right to own endowments, disposing of it towards what was stated in Muhammad bin Muhammad Al-Nasiri Al-Dajali, the text: (It was necessary to serve Khawand Zainab private in its endowments and destinations) (Al-Maqrizi, 845 AH / 1441 CE; Atta, 1997; Al-Sakhawi, 972 AH / 1497 CE; Shaker, 2018).

It occupied a prominent social position, it was the position of Umm Salem al-Dokari Turkoman, and its entry into the lands of Egypt after its migration from the Levant. Also, their role in the scientific life through exercising their freedom with ease. Society accepts women as an important part of men's participation in most areas of life, as well as granting her distinguished academic titles equal to her male counterpart. Among them were: lady jurists, lady Arabs, lady people, lady judges, and the predicate as the word Khatun, lady of all, lady ministers, the honorable one, lady of the family, and lady merchants

An indication of the scholarly position reached by women, with the scientific and social progress it has achieved. Women were granted freedom of choice with great respect, whether from the sultans to their women and who gave them money and wealth, and it had contributions and a prominent role in many aspects, whether in its position in the state or other matters.

In addition to the contribution of princes to knowledge, including Sultan Al-Ashraf Barsbay (d. 825-841 AH / 1422-1438 CE) (Ibn Salah, 643 AH / 1246 AD; Nour al-Din Ater, 1966).

As the Holy Qur'an was placed in the Al-Aqsa Mosque, facing the mihrab, and Sheikh Shams al-Din (798-881 AH / 1396-1477 CE) was assigned to recite it (Al-Bactamari, 1999). Sultan Al-Zahir Jaqmaq (d. 857 AH / 1453, 000 AD) followed the path of his predecessor, he placed a Qur'an in the Al-Aqsa Mosque near the Izz Al-Din Bin Al-Khattab Mosque, and he arranged for him a reciter of great endowments (Saifuddin, 1956).

From what was previously mentioned, there are factors that helped the prosperity and encouragement of women, on the quest for further scientific development, we list it as follows:

1. The city of Jerusalem was the first nucleus for those seeking knowledge and its destination, then he reported the Prophet (PBUH) to encourage his companions to visit Jerusalem and stay there, what made it years a destination for students of knowledge who came to seek hadith.
2. Many scholars turn to it, and throwing them part of their education in it, the likes of the historian of the Levant, Shams al-Din al-Dhahabi (d. 748 AH / 1347 CE), the great modernist and author, heard of Damascus, Egypt and Palestine, Shehab al-Din Ibn Haji Faqih al-Sham (816 AH / 1413 CE). Also, Al-Badr Al-Ayni stayed in Jerusalem (788 AH / 1386

AD) as a lieutenant of the Sheikh of Scholars Ala Al-Din Ali bin Ahmed bin Muhammad Al-Sirami, an inmate of Jerusalem (Maalouf, 2018). Al-Maqrizi (d.845 AH - 1441 CE) also confirms, in his hadith on the authority of Ibn al-Hayim al-Masri (d.815 AH / 1412 CE), he studied in Jerusalem after moving from Cairo and excelled in arithmetic and statutes (Al-Aini, 1966).

From what was previously mentioned, we note the most important factors contributing to the spread of religious and secular sciences among those seeking knowledge and those seeking it.

### **The first topic: Bayt Al-Maqdis a civilized vision.**

Bayt Al-Maqdis was located in the heart of Palestine, along the longitude of 35.13 °, a latitude of 31.47, it was 52 kilometers from the Mediterranean Sea, 22 kilometers from the Dead Sea, which made its location distinct from the geographical point of view (Ghosha, 2001).

Many Qur'an verses and hadiths of the Prophet were mentioned that show the virtues of its features. Thus, became distinct from all parts of the world, as God made it the home of the hearts and angels and the prayer hall of the prophets (Al-Dwekat, 2009).

It came in the report on the authority of Safwan bin Assal al-Rawi who said: (I met the Prophet (PBUH) sitting in the mosque and said to him, O Messenger of God, I came to seek knowledge. He said: (Welcome to the seeker of knowledge, that the seeker of knowledge is surrounded by angels with their wings.) (Al-Tobrani, 360 AH/ 971 CE). It was necessary for Jerusalem to cognitively simulate the evolution of its peers from Islamic countries (Baydhoon, 2002).

Accordingly, the Islamic Arab state proceeded in the shadow of the ages in accordance with the divine laws. That highlighted the temporal dimension, since it has a great impact on enriching intellectual life in all its fields, to define the generations, the history of the ancient heritage of Jerusalem, in addition to the cognitive aspect, explaining the role of women in the Levant and Jerusalem in particular in the Ayyubid eras (569 AH-1174AD / 649 AH-1252AD) and the Mamluk (700-850 AH / 1300-1446 AD), with a scientific boom, the city witnessed an increase in the number of institutes of knowledge, angles, mosques, ligaments and khans, for its religious standing and various other public buildings, which was a reflection of leaving his architectural fingerprints, an eyewitness in the blessed city (Ashour). And in harmony with the desire of the Sultans of Bani Ayyub to encourage the intellectual side, we do not like the large number of schools they founded, studied religious sciences and general sciences, and they became centers for an active scientific life in their era (Al-Hanbali).

In the Mamluk era, Bayt al-Maqdis gained wide interest in following the Ayyubid approach in supporting the intellectual movement, it was clearly admired by the scholars. Many scholars deported to it, and the great modernist and historian Hajar Al-Asqalani visited it (d. 852 AH / 1449 AD), and he received education in Jerusalem by many. The likes of Shams al-Din al-Qalqashandi, Badr al-Din bin Makki, and others. He heard from her interlocutors and chanted:

I have come to Jerusalem, hoping

the Gardens of Mole, down from Generous

In his love we cut off a punishment

that comes after punishment except for bliss

The traveler (OliaChalabi) visited it and described it: (Jerusalem is a great country, its air is fresh, its water is sweet, its inhabitants are fresh-faced, has 240 mosques, 7 houses for hadith and 10 houses for teaching the Qur'an, and others) (Al-Dabagh, 1971).

And described by the French historian Gustave Le Bon (Ahmed, 1999), saying: "Whoever desires to reveal the greatness of Jerusalem, and let her majesty go up on the Mount of Olives in particular, then to look back ... to see Jerusalem which is full of domes and minarets, Fences and towers with balconies and houses with patios).

### **The second topic: the role of women in the scientific life.**

Jerusalemite women occupied a prominent scientific position, with the intellectual heritage you have produced, and religious study in private, so women turned to education very much (Ben Tolon, 1980).

Religious sciences, in all their branches, occupied a distinguished place among scholars of the sacred, and give her a high status, for its direct connection with the true Islamic religion, Mawardi states ( ):

(If knowledge of all the sciences is not a way, then attention must be devoted to knowledge and care for its children, the best of which is the science of religion, because people are guided by knowledge of it and ignorance of it will go astray).

And by browsing the history books and translations, we classify them according to the religious sciences as follows: -

### **First: Jerusalemites who left to seek knowledge.**

Knowledge in the eyes of Islam is a concrete duty of every Muslim who strives to achieve it (Ben Tolon, 1980), calling for knowledge and more from it. Since the first word was revealed to the Messenger (may God's prayers and peace be upon him and his family) (Read in the name of your Lord who created) (Al-Baghdadi, 1986). And he (may God bless him and grant him peace), his companions undertake the sermon, which was one of the pillars of education, we ask God Almighty to inspire them with knowledge, to come, they devoted their efforts to science and the pursuit of it.

Among the living evidence is what Ibn Al-Arabi reported, what he described as the civilized sophistication that the city has reached (And I saw the weirdness of the ages, and the lack of their curiosity). (When death came, the seeker of knowledge, and at once he died while he was a martyr) (Al-Quraishi, 2005; Al-Khafaji, 2007). And accordingly, the heavenly system required its legislation, urging women to learn more from it, consider it a precious jewel that must be respected and preserved, and as Jerusalem was a cultural center of radiation, it was founded by scholars and thinkers, as a result of which women scientists have been produced in all fields.

The journey in seeking knowledge was one of the features of the intellectual life of Jerusalemite women. Jerusalemite women were able to employ their creative energy in acquiring knowledge, and the journey is on his way for him. So from the above, the journey is considered an advanced civilized behavior, human sought him to obtain scientific knowledge in all its fields. We mention some of the following women, for example, but not limited to:

\*Umm Abd al-Rahman bint Zain al-Din Ibn Imam Jamal al-Din Abu Bakr bin Ibrahim bin Abd al-Rahman bin Ismail bin Mansour al-Maqdisi. Attended by: Sheikh Taqi al-Din Abd al-Rahman Ibn Abi al-Fahm al-Baladani and Khatib Marda, and heard from: Ibrahim bin Khalil and the tribe of the Salafist permitted her, and in Baghdad: Ibrahim bin Abi Bakr Al-Raabi, Fadl Allah bin Abdul Razzaq, and others. It was permitted in the year (828 AH / 1424 AD)

So he wrote about it, then Abdullah bin Ahmed bin al-Muhibb al-Maqdisi, then wrote it. She died, may God Almighty have mercy on her, in (833 AH / 1429 CE) and was buried in the cemetery of Sheikh Muwaffaq al-Din Ibn Qudamah (Al-Safadi, 1962).

\* Umm Muhammad Khadija, daughter of Imam Abu Abdullah Muhammad bin AbdAl-Qawi bin Badran al-Mardawi al-Salihyah, died in 764 AH / 1362 CE (Al-Salami, 1995).

\* Amnabint Ismail Al-Qarqashandi (d. 809 AH / 1406 AD), the hadith hadith was given in Jerusalem and she left (Al-Sakhawi).

\* Khadija bint Ahmad bin Atallah Al-Mardawi (Kahala, 1959).

\* Zainabbint Ahmad bin Abdul Rahim, known as Bint al-Kamal al-Quddisiyah, died in the year 736 AH / 1335 CE (Al-Salami, 1995).

\* Zainabbint Muhammad bin Abdullah bin Abi Omar al-Maqdisiyah, she died in (746 AH / 1345 CE) (Al-Salami, 1995).

\* Fatimah bint Abdullah bin Muhammad bin Ahmed bin Abi Omar al-MaqdisiyahAl-Salihyah, she died in 732 AH / 1331 CE (Dhan, 1972).

### **Second: Teaching centers and approved methods.**

Jerusalemite women contributed to the scientific prosperity, in establishing multiple scientific institutions, leaving a large space impacting today, making her a star that lit up the dark sides (Dewan, 2002).

As Jerusalem was the birthplace of the heavenly messages and the meeting place for different religions, glory be to the one who imprisoned his servant at night from the Al-Haram Mosque to the far mosque around which He blessed us (Surah Al-Israa, Verse, 1).

### **Third: the places of teaching and the methods used.**

The most important scientific centers can be classified as follows: -

#### **1. Mosques:**

Women were able to actively participate in multiple Muslim councils, and it brings them together to perform sacred things and religious holidays, as her attendance ritual prayers on Fridays, in compliance with the saying of the Messenger (PBUH):(Do not block women their lines from the mosques) (Al-Bukhari, 866CE).

Its contribution was evident between building mosques or teaching in them.Exemplified by the saying of the traveler Ibn Battuta (Ibrahim, 1377 CE), saying:(As for the corner, they are many in the Levant, princes and women

They compete to build them and each corner is dedicated to a specific category. They were people of literature and knowledge of the method of Sufism, every corner is a sheikh and a guard, and their affairs are wondrous).It also occurred in the Mosque of the Women's Mosque (Al-Hanbali).

It must be clarified that the traveler Ibn Battuta heard and referred for months to what happened in the modern mosques Zainabbint Al-Kamal Al-Qudsiyya in the BaniUmayya Mosque in Damascus (Al-Salami, 1995).

## 2. Ribat:

Education for Arabs and Muslims was not limited to the mosque in the early ages of education. Rather, I found support institutions to obtain education from them, along with other jobs that were established for them. Connections, gorges and angles have emerged as one of the charitable religious institutions, in which students receive forensic science, during the Ayyubid and Mamluk periods, then a number of them were established.

The name linkage took a socio-civil turn, a difference in the jobs offered by a shelter for the poor, the elderly and widows, it may be a place to provide free food to travelers, and a center for Sufis if they can devote themselves to worship and seek knowledge.

Al-Maqrizi mentioned (Homilies and exhortations): (The bonds were intended for widowed and divorced women), Jerusalemite women have contributed to support the scientific movement, through charitable endowments, and in line with the time period for scientific research, we list them as follows:

### Ribat Al-Mardini:

It was located in Bab Hatta, opposite Al Kamiliya. Next to the monotheistic soil, there was an endowment attributed to two women from the As-Salih king, the owner of Mardin, year (763 AH / 1361 AD) (Al-Alimi, 2011).

### Women's Ribat:

It is located in Tankaziyya, a sheikh who leads women (Al-Asali, 1981), it contains the library and the most famous link in Jerusalem. It goes back to the modern Ayyubid and Mamluk (Al-Maqrizi, Homilies and exhortations).

## 3. Al-Zawiya:

Many schools in Jerusalem were called Zawiya and vice versa, so the Amine and Christian corners in Jerusalem were called Madrasas and the Zawiya such as Ribat and the lecturer. It was the smallest area in most Arab cities. The contribution of modern Jerusalemite women, like others, was effective in teaching and teaching hadith. Praising the Daoudi corner in Damascus The contribution of the modernist Sheikha Aisha bint Abdul Hadi al-Maqdisiyah (d.723-816 AH / 1323-1413 CE). That I heard Sahih Al-Bukhari, so it became a support frequented by those seeking knowledge, and also the imams, including Al-Hafiz IbnHajar, who read many books on it, like Sahih Al-Bukhari. It should be noted that there were dwellings for women in this corner (Al-Dimashki, 1949). Al-Zawiya Muhammadiyah (751 AH / 1350 AD) (Ali, 2019).

## 4. Al-Khawaniq:

Al-Khawaniq played an important role in scientific intellectual and cultural life, private homes were established that were established for women, and this came according to IbnShaddad (Ibn-Adeem, 660 AH/ 1261 CE; Al-Dahan, 1964, Al-Sayal, 1991): There were seven gorges for women in Aleppo in the seventh century AH.

**Honorary khanaqah:** It was located within the walls of the sanctuary on the southwestern side of it, Al-Qadhi Fakhreddin arrested her (Fadhul Allah).

Fadlallah Al-Omari referred to it: (At the honorary corner, it was located next to the Al-Mughrabi Mosque and the Mosque of Women, then it became a school, and then it turned into its khanaqah, known as the Fakhriyakhanqah. It must be pointed out that I did not find in the folds of the historical sources to the Khanaqah.

## 5. Private homes:

Education before the era of the organization was a free religious education. It starts at home by a coach or elder, teaches recitation and recitation of the Holy Quran, in addition to other sciences. The existence of private homes for teaching is linked to the donation of the philanthropists who built them and calculated Al-Kafiah endowments for them (Al-Abiadh). Which educational center do their activities extensively and take science from them, and while browsing the history books for the period of time, some of them searched as follows:

**Bayrambint Ahmed Al-Derouteya:** The scholar entered Jerusalem and read about the elders and preached to the women (Al-Hanbali).

## Fourth: The methods used in the teaching of religious sciences:

Throughout the historical ages, schools in the Ayyubid and Mamluk eras had a private building. Endowments were allocated for it to spend on it and pay salaries to its workers (Shaat, 1988). Accordingly, we explain below the scientific methods used in teaching as follows:

1. **The listening method:** the sheikh who teaches and the recipient reads by listening, as for the method followed by the updated Jerusalemites. The method of hearing, and the best evidence for that was the fact that many scholars heard about them. This was because it is not permissible for women to appear in front of men.
2. **The way of reading:** The Sheikh presents the narrations, either by hearing by one of the elders who received lessons or heard. He says: I read on "so-and-so" or "I heard".
3. **The authorization:** The sheikh authorizes the speaker to narrate his writings or narrations, whether verbally or in writing. My leave for so-and-so, or so-and-so is a leave, and examples of that are: As for the textbooks approved for teaching, there is a number in the folds of the biographies books and the books of al-Fat Bayt al-Maqdis, for example: "Introduction by Ibn Al-Salah in the Sciences of Hadith" and Al-Nahhat Al-Qudsi to Al-Alaei, (Al-Asali).

## Fifth: Schools (Adam Menz; Al-Maqrezi):

Schools were educational institutions, the date of its founding in Jerusalem goes back to the Nuri era in the Levant, down to the Ayyubid period (569 AH / 649 AH / 1174-122 CE) (Abdul-Majeed, 1999). It flourished during the Mamluk period in the Al-Aqsa Mosque in particular, what adds to its beauty is the description of the Jerusalem schools, according to Mr. Hartman (Raek, 1983): (Schools were the most beautiful buildings, because they are the monuments of history). This was represented by: (So what do you see with an eloquent tongue, a narrator of the true book and a speaker on an issue, looking for a problem, a source for a prophetic hadith, a memory of doctrinal rule, by means of a phoneme, and the meaning of a grammarian or a loaner

with a loan or an authorization to expose, or overheard, Arabization and tweeting, as well as mentioning the schools related to the research period, including:

(Al-Subibiya School in Year (809 AH / 1406 AD), Al-Kamiliya School in Year (816 AH / 1413 AD), Al-Basatiya School in Year (834 AH / 1430 AD), Al-Jawhariya School in Year (844 AH / 1440 AD), Al-Mizharia School in (885 AH / 1480 AD) .

Through the above presentation, the movement to establish scientific schools and the participation of Jerusalemite women in establishing schools is illustrated as follows:

**1. The Baroudian School:** It was established in (768 AH / 1366 AD), located at Bab Al-Nazer, it was stopped by the six Al-Hajjah Safri Khatoun, bint Abi Bakr Sharaf Al-Din Bin Mahmoud, known as Al-Baroudi. The school has taken up a home where women gather to hear preaching (Al-Hanbali). However, after the year 1940, it turned into a residence, like the Arab and Islamic metropolises.

**2. The Khatounia School:** Founded by Mrs. Aghl Khatoun bint Shams al-Din Muhammad bin Yusuf al-Din, known as al-Qazaniyya al-Baghdadiyya in the year 755 AH / 1354 CE. It was not completed for reasons, but the sources did not disclose the reason. The building of the building was completed by Princess Isfahan Shah, daughter of Prince Kazan Shah in the year (782 AH / 1389 AD) (Kurd, 1951), located at Bab al-Hadid (Al-Alimi). Among the eternal historical relics is the presence of the Holy Quran in the Islamic Museum in Jerusalem. Mahdi from Ujul Khatun in the year (760 AH / 1358 AD) in the Khatuni Zawiyah that he built in Jerusalem. Teaching continued in the school until the end of the tenth century AH / AD. Then education became intermittent, but it finally stopped fulfilling its mission with the beginning of the British occupation of Palestine. It became a residence for the Khatib family.

Among those who studied in it, Sheikh Zain Al-Din Mahmoud bin Sheikh Shehab Al-Din Ahmed Al-Dairi (Al-Kharbudli). An architectural description of the school must be given in terms of shape, it consists of an entrance that leads to a vaulted room, then to an open, heavenly square surrounded by rooms on the south, west and north sides, and there are two iwans facing each other at the eastern end of the square, and there is a tomb room with an adjacent front room, and the school building has undergone several modifications (Appendix No 3).

**3. The Ghadiriya School:** It was located inside the mosque between Bab Hatta from the west, the eastern minaret from the east, and Bab al-Asbat in the northern gallery inside the Al-Aqsa Mosque, also called (Al-Qadiriyyah). It was established by (Egypt Khatun) during the reign of King Al-Ashraf Barsbay in the year (836 AH / 1432 AD), as shown by the writing on its front (Atlas, P 101).

Prince Nasir al-Din Muhammad bin Delghadr stood it after I built it. The school continued to play its role in the intellectual life of Al-Quds Al-Sharif. Today it forms part of the northern wall of the mosque. Its effects still remain until now, it was distinguished by its façade located inside the blessed Al-Aqsa Mosque, and its entrance is decorated with white and red stones (Abo Al-Qassim, 1944), and from the following holy sites, they held the position of a school sheikh, Fatima bint Abdul Qadir bin Muhammad bin Othman, who was in charge of the chieftdom (Kahala, P74).

Al-Adliya School and Zajjaia together, and Sheikha Al-Maqdisiyah, Umm Muhammad Aisha bint Muhammad ibn Abd al-Hadi, and also Sheikha Umm Abdullah Zainabbint Al-Kamal (Al-



Kenani, 1982). The teaching was not restricted to women, but the most senior scholars of the Holy Scriptures took over, which indicates its great role in the scientific movement in Jerusalem, including: Sheikh Shams al-Din Muhammad bin Muhammad al-Maqdisi, Sheikh Abu Al-Asbat Yaqoub bin Yusuf Al-Rumi.

Sheikh Muhammad bin Khalifa al-Maghribi al-Maliki d. (801 AH / 1398 CE) he studied there after the death of his father (Al-Kharbotli, 2011).

### **Sixth: The scientific families that contribute to supporting the intellectual movement.**

The city of Jerusalem was great, full of scientific life, was distinguished by literature and knowledge and took care of the sciences of hadith, and many scientific families emerged from it and contributed effectively, and through searching in the books of translations and history. It overflowed with many families who updated Jerusalemites, which we explain as follows:

A. The family of Banu Qudama al-Maqdisi (Al-Askalani, 1959).

B. The Ibn Abi Omar family: A number of scholars emerged from this family. Among the innovations of this family:

C. The Ibn Al-Kamal family.

D. Al-Mardawi family: One of the innovators of this family, which witnessed a scientific renaissance, and contributed to the councils of science, and hadith, therefore, an active cultural women's movement emerged (Al-Kharbotli, 2011).

### **The third topic: Media of Jerusalemite women.**

Women occupied a distinguished position in the science of hadith and its narration, and helped spread and teach it. Knowledgeable in both religious matters and social life. Among the most famous hadiths, he listed them as follows:

\*Umm al-Khair Fatima bint Abd al-Qadir Muhammad ibn Tarif al-Qahirah, then Al-Ramliya, she was born in 660 AH / 1261 AD. Heard from: Al-Tanukhi, Al-Iraqi and Al-Haythami, and he authorized a group of her, and considered one of the hadiths whom Al-Sakhawi (d. 972 AH / 1497 CE) heard of them, who died after the year 860 AH / 1455 CE (Al-Sakhawi, P24).

\* Umm Zainab, Fatima bint Abd al-Rahman bin Isa bin al-Muslim bin Kathir al-Dhahabi. And I heard on: Ibrahim bin Khalil, a copy of Abi Mashar

Part of Ibn Abi Al-Furat, and part of Abak Al-Jamali, part of Zakaria Al-Balkhi, I also heard from Hasan ibn al-Hafiz, al-Ezz Ibrahim, Sheikh Shams al-Din Ibn Abi Amr, and others. She died in the year 740 AH / 1339 CE. Al-Hassan Bin Al-Hussein Ibn Al-Muhair and Ibn Abdul-Hadi permitted her, studied on: Ahmed bin Abdul-Daem, and on her maternal grandfather, she met Al-Wasti, and heard from: Ibrahim bin Khalil, a copy of the book of Abi Mushar and Juz 'Ibn Abi Al-Furat, and on Aibak al-Jamali, part of Zakaria al-Balkhi, Ibn Al-Muhair and Ibn Abd al-Hadi permitted her (Al-Asqalani, P148).

\*Umm Muhammad, Asmabint Muhammad bin Salim bin al-Hafiz Abi al-Mawhib bin Sarri. Assigned perennials. Heard from: Makki bin Allan, five volumes. And it is unique, and Hajj times and charity. She died in Damascus at the age of ninety-five (Al-Dhahabi, 1961).

\* Umm Muhammad, Zainabbint Ahmed bin Omar bin AbiBakr bin Shukr al-Maqdisiyah (645-822 AH / 1247-1422 CE). Musnad the Levant. It took place in Damascus, Egypt, Jerusalem and Medina, and the students deported there. Al-Hafiz Al-Dhahabi (Abntaghri, 1906) mentioned her, saying: "I did not know from the women who she accused and did not abandon" (Al-Dhahabi, P 953). She died in Jerusalem at the age of ninety-four.

\*KhusailahbintWathlah bin Al-Asqa 'was a resident of Jerusalem, was narrated on the authority of her father, Wathlah bin Al-Asqa. Narrated on her by: Al-Battal Al-Khathami, Salamah bin Bishr Al-Dimashqi, Sadaka Bin Yazid, and Abad Bin Katheer Al-Filistini. There was a saying, "I heard my father say, I heard the Messenger of God (may God's prayers and peace be upon him and his family) saying: One of the major sins is that you say to the man Ali what I did not say" (IbnAsaker, 1965).

About her also said that my father called me one day, and he said, O attribute, below me, so I got close to him, and he said, Your right hand is below me. He bent my pinky finger and told me, "Be patient". Then he folded the next and then said you have to be patient, then he folded the next and then said you have to be patient, until he folded the fifth and then said, Get your other hand below me, so he did the same, then he gathered my hands all together and said, O Khasila, I did to you as he did and the Prophet said (may God bless him and his family and grant them peace) (Al-Asqalani, P586).

\*Rab'abint Ahmad bin Muhammad bin Qudamah al-Maqdisi, died in the year 620 AH / 122 CE (Kahala, P74).

\* Ghazal Atiqa Sheikh Taqi Al-Din Ismail Al-Qarqashandi.

The leave was granted to Sheikh Al-Qarqashandi. She died in Jerusalem in the year 809 AH / 1406 CE and was buried in the Gate of Mercy. These examples indicate that many hadiths have been undertaken (Al-Hanbali, P166).

## Conclusion:

Through the research, the study reached some conclusions, the most important of which are:

1. The city of Jerusalem is distinguished from all religious and historical domains, as it is the meeting point of the three monotheistic religions, and all followers of religions revere it linked to the essence of their religions.
2. The perception of Arab women developed under Islam, that was why we find it occupying a prominent position in cultural life during the glorious Islamic era, after Islam came with a special philosophy, very different from what was prevalent in ancient societies.
3. The equality established by the divine law is between a man and a woman. It has made them two complementary members of life. It made it possible for them to work in scientific institutions.

4. Women's predecessors have a distinguished scholarly position, during its pursuit of knowledge and building educational institutions of all kinds.
5. Jerusalem has witnessed a great development throughout the historical ages, in religious and educational institutions and architectural buildings, in both the Ayyubid and Mamluk periods it was. It was still a distinguished intellectual center that attracts scholars and seekers of knowledge.
6. The role of women was not limited to teaching. Rather, the matter transcended their journey in seeking knowledge and communicating with people and speaking about it.

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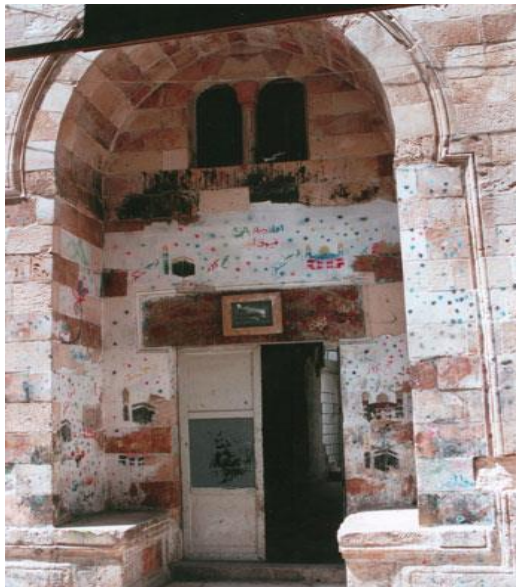
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## Appendixes



**Appendix (1) Al-Baronia.**



**Appendix (2) Al-Khatunia School.**



**Appendix (3) Al-Ghadria School.**