

AFFILIATION TITLES FOR PROFESSIONS AND TRADES FOR WOMEN AND THEIR IMPLICATIONS

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Summary

Objectives: The study aims to know the most important affiliation titles for trades and professions for the women of the Arab Islamic country since its inception to the end of the Abbasid caliphate and its implications which dealt with women's surnames, as studies focus on men's surnames, as they received abundant information, unlike women, who found scattered information about them in the pages of books.

Methodology: In our studies, we relied on Arab historical sources and some contemporary references, in addition to the diversity of sources from historical and jurisprudential literature, but our focus on general history books, classes, and translations benefited the research a lot, despite the fact that the material was scattered, which took a lot of time and effort.

Abstract: The women of the Arab Muslim country had a prominent impact on society in supporting the various economic and intellectual styles since the era of the message and until the end of the Abbasid state in the year (656 AH), and it was found that many women excelled in different types of crafts and trades that women practiced.

Key words: titles, women, craft, profession..

Introduction: The studies directed to study the titles of professions and trades of the women of the Arab-Islamic country for the purpose of revealing the female contribution in various fields, because they are half of society and to prove their role is not limited to taking care of children and housework, as many women worked in trade, the most prominent of them is Mrs. Khadija Bint Khuwaylid (May God be pleased with her), as many Arab Muslim women were skilled artisans, so they were weavers, perfumers, bakers, midwives.

The “profession” is a language: among the Arabs, skill in service and work, and its **profession:** use it for the profession (Al-Zubaidi, vol.23 p.133).

Profession idiomatically: It is the work and its humiliation if you humiliate it, and then it is said to the servant what it is and the plural is a profession and humiliation. (Authors Group, 1991, p. 523).

As for the craft language: Most of the linguistic dictionaries agreed that the craft is derived from one triple verb, which is (harf). p. 133).

And the meaning of craft idiomatically: does not go beyond the scope of its linguistic meaning, as it is a means of earning a living (Al-Zubaidi, vol. 23, p. 133). As it was narrated on the authority of Omar Ibn Al-Khattab, may God be pleased with him, that he said: I see a man and he likes me, so I say: Does he have a profession? If they say: No It fell out of my eyes.

The Arabs knew many trades, crafts and occupations, and they excelled in some of them. The Messenger (may God bless him and grant him peace) urged Muslims to work and be professional

by saying: “No one ever ate food that was better than eating from the work of his hands, and that the Prophet of God, David, used to eat from the work of his hands” (Al-Bukhari, 2001, vol 3, p. 57; Al-Zubaidi, Dr. T, vol 6, p. 218).

And the Messenger (may God bless him and grant him peace) strictly forbade Muslims from begging and being a burden on people by saying (may God bless him and grant him peace): ((By the One in Whose hand is my soul, for one of you to take his rope and put firewood on his back is better for him than for him to go to a man and ask him whether he gives it or withholds it)) (Al-Bukhari 2001, vol. 2, p. 123).

The Muslim woman had an ample share in the field of crafts and crafts, with the warning that Islam has considered that the holiest work that a woman does is the work of her home, the attention and care of her husband, and the upbringing of her children. And peace be upon him): ((The woman is a shepherd in her husband’s house and she is responsible for her subjects)) (Bukhari, 2001, vol. 2, p. 5; Al-Sanjari, 2002, p. 74, 268.). The most important titles of professions and crafts.

Perfumery: It was said that perfume combines different types of perfume, and the plural is perfume, and its seller is a perfumer, and his seller is a perfume, and it was said that a perfumer is a man who loves perfume, and a woman perfumes perfume with perfume (Ibn Sayeda, 1996, vol. 3, p. 268). (Ibn Saad, 1990, vol 5, p. 443; Ibn Khalifa, 1982, p. 549) Among the well-known perfumes in the Prophet’s society is a perfume known as al-Hawla bint Tuwayt (Ibn Saad 1990, vol. 8, p. 244; Ibn Abd al-Barr, 1992, vol. 4, p. 1815; Ibn al-Atheer, 1994, vol. 7, p. 76; al-Asqalani, 1994, vol. 8, pp. 93-95. She used to frequent the wives of the Prophet, may God bless him and grant him peace, to sell them perfume (Ibn Abd al-Barr, 1992, vol. 4, p. 1837; al-Sanjari, 2002, p. 78).

Also mentioned in the history books is another female perfumer called Malika Al Thaqafiyah Umm Al-Sa’ib bin Al-Aqra’ (may God be pleased with them both), and she used to sell her perfume among the women of Medina herself, including, of course, the women of the Prophet (may God’s prayers and peace be upon him). (Ibn Al-Atheer, 1994, vol. 6, p. 2002, p. 77).

It is worth noting that one of the most famous perfumes in the Umayyad era was a perfume known as Al-Ghaliya (Al-Askari, 1987, p. 238; Al-Raghib Al-Isfahani, 1999, vol 2, p. 385; Al-Zamakhshari, 1991, vol. 2, p. 399), it is said: The first person who smelled it was Malik bin Asma bin Kharija Al-Fazazi, and his sister Hind was the first to make it, so he asked her about it, and she said: I took it from your hair.

The best perfume is good or not... so I will rub you with powdered amber

I mixed it with lily and frankincense... It is one of the two on the hands of Shareq (Ibn Hamdoun, 1996, vol. 8, p. 354).

History books have referred to the mention of the apothecary without disclosing its name. It had come to Andalusia when it was conquered during the time of Caliph Al-Walid bin Abd al-Malik, which had bought 500 head of slaves (Ibn Qutayba, 1997, vol. 2, p. 241).

But during the Abbasid era, the embers of apothecaries were used by Abu Jaafar al-Mansur and his family (Al-Tabari, 1986, vol. 4, p. 541).

The matchmaker: some women acted as matchmakers, and this word is derived from sermons. It is said that the woman betrothed to the people. If he asked to marry them, he is engaged and addressed. It is worth mentioning that it was mentioned in the Holy Qur’an in its saying: “And there is no blame on you in what you proposed to address women” (Surah Al-Baqara, verse (235).

Among the suitors was Nafisa Bint Muniya (Ibn Saad, 193, 8/1990; Ibn Al-Atheer, 1994, Vol. And Khadija bint Khuwaylid until the Messenger of God married her, so the Messenger of God, may God's prayers and peace be upon him, knew that to her, and among the suitors also Khawla bint Hakim (Ibn Saad, 1990, vol 8, p. 158; Ibn al-Athir, 1994, p.7. She came to the Prophet, may God's prayers and peace be upon him, after the death of Khadija, may God be pleased with her, and told him not to marry. Zam'ah said, "Remind them of Ali." I sought to do so, and the Messenger, may God's prayers and peace be upon him, married (Ibn Saad, 1990, Vol.5 p.435

As for those who played the role of matchmaker and had her fame in the Umayyad era, she was the singer Azza al-Maila (Al-Isfahani, d.t., vol. 17, p. 164). He wanted her (Al-Isfahani D.T., vol. 1, p. 182). Another suitor was mentioned, called Dibajah al-Madina, and she was also famous for her accurate description of the women he wanted to betrothed to (Al-Sanjari, 2002, p. 129).

Nursing: Our female companions were the first to undertake this profession, during the era of the Messenger, may God's prayers and peace be upon him, and the Rightly Guided Caliphs, as Muslim women had a great role in the field of nursing. The female companion Rufaida bint Ka'b al-Aslamia (Ibn Saad, 1990, vol. 8, p. 291.) May God be pleased with her was the first female nurse in the era of Islam, and Rufaida, may God be please⁵ p.435 with her, had a tent for treating the wounded, and also Layla al-Ghafariyya, who used to treat the wounded in the mosque, and several names appeared. Among them are the Mother of the Believers, Aisha, daughter of Abu Bakr Al-Siddiq, and Al-Rabi', daughter of Mu'awdh (Ibn Saad, 1990, vol 8, p. 1994, vol 7, p. 335; Al-Asqalani, 1994, vol 8, p. 411).

The midwife: It is the craft of the woman who assists the pregnant woman in childbirth, and she is the midwife, i.e. extracting the human newborn from the womb of a female slave of kindness in removing her from her womb and preparing the reasons for that, and it is specific to women in most cases, and it is called the midwife, as if the postpartum woman gives her the fetus as if it were kissing her (Ibn Khaldun, 1988, p. 518).

Salma was the wife of Abu Rafi, the freed slave of the Messenger of God and the mother of his children, and she was the one who accepted the lady Khadija bint Khuwaylid bin Asad in her birth if she gave birth to the Messenger of God, may God's prayers and peace be upon him. Saad, 1990, vol. 8, p. 181; Ibn al-Atheer, 1994, vol. 7, p. 148.). Among those who were famous in this profession during the Umayyad era were a black woman who was born in Makkah (Al-Isfahani, Dr. T, Vol. 1, p. 372), and a midwife in Medina called Salama Al-Qess (Al-Baladhuri, 1996, Vol. 8, p. 257; Al-Isfahani, Dr. T, Vol. 8, p. 347-361 Fawaz Al-Amili, 1913, p. Sanjari, 2002, p. 104).

The wet nurse: It is the drinking of milk from the udder, and it is said that a nursing woman, since she had a child to breastfeed, i.e. a breast-fed infant (Al-Jawhari, 1987, vol. 3, p. 1220; Ibn Manzoor, d.t., vol. 3, p. 1661). The Holy Qur'an: "On the Day when you shall see her, every suckling woman will be distracted from what she nursed." (Surah Al-Hajj, Verse 2).

Among the wet nurses was Halima bint Abi Dhu'ib Abdullah bin Al-Harith Al-Sa'diyya (may God be pleased with her), who used to come with other women from her people, Bani Saad, from her desert to Makkah Al-Mukarramah, seeking to breastfeed their children (Al-Sanjari, 2002, p. Until the people of urban areas used to send their children to the nurseries of the desert, so that the child would grow up in the desert among the Bedouins, so that he would be more eloquent in the tongue and more eloquent in the body (Al-Sihaly, 2000, vol 2, p. 101).

And the nursing mothers were not only Bedouins. Among the women of Madinah itself were nursing women, perhaps the most prominent of them was Umm Saif (may God be pleased with

her), the wife of Abu Saif who works as a Qena in Madinah, and she had breastfed Ibrahim Ibn the Prophet (may God bless him and grant him peace) (Al-Sanjari, 2012, p. 78; Al-Omari, 2000, p. 267) and it is said that the one who breastfed him was Umm Burdah, daughter of Al-Mundhir Al-Ansariyyah (may God be pleased with her), the wife of Al-Bara' bin Aws, then he turned into Umm Saif (Ibn Hajar Al-Asqalani, 1994, vol. 8, pp. 363-414).

In the Rashidun era, women were known to work as wet nurses, and the caliph Umar ibn al-Khattab (may God be pleased with him) paid some of them foundlings and gave them the price for breast-feeding from the Muslim treasury (Al-Baladhuri, 1988, p. 441; Al-Sanjari, 2012, p. 104).

The incubator: Some women worked as incubators, such as Umm Ayman (Ibn Saad, 1990, Vol.2. He was greeted, then Halimah Al-Sa'diya took over, assisted by her daughter Al-Shifa' bint Al-Harith Al-Sa'diya (Ibn Abd al-Barr, 4/1809, 1992; Ibn al-Athir, 1994, vol. 7, p. 65; Ibn Hajar al-Asqalani, 1994, vol. 8, p. 84). In his childhood, she used to dance with him when he was little,

and she said:

O our Lord, keep Muhammad for us... until I see him young and rebellious

Then I see him as a blackened master... and I suppress both his enemies and envy

And give him honor that will last forever (Ibn Hajar Al-Asqalani, 8/206, 1994; Bashir Yamut 1934, p. 170; Al-Shahoud, 2007, p. 197)

Banana was the custodian of some of the Banu Marwan, or a supporter of them (Ibn Abd al-Hakam, 1996, p. 127). History books mentioned another custodian, a woman of the most beautiful and wise women, called: Raya, the custodian of Yazid ibn Muawiyah. P. 636; Ibn Katheer, 1997, Vol. 11, p. 581.) She was a poet who lived until the state of the Abbasids came to an end. She said that her mother realized the Prophet (may God bless him and grant him peace) and heard from Umar ibn al-Khattab (may God be pleased with him) (Ibn Asaker, 1995, Vol. 69, p. 158).), and there was a woman named Hamida who had custody of the son of Umar bin Abdul Aziz (Ibn Asaker, 1995, vol. 69, p. 101), and she said about Umar bin Abdul Aziz, "I died, so do not put wheat on my palm".

(Ibn Asaker, 1995, vol. 70, p. 288).

Al-Khafidah: it is circumcised, and cutting a slave girl lowers her lower, which is like circumcision for a boy (Ibn Manzoor, d.t., vol.2, p. 1211 Al-Zubaidi, D.T., vol. 18, p. 319.), and it is one of the crafts that women were singled out for and was present in the pre-Islamic era, and history books mention the most prominent women who worked in this craft is Umm Attia Al-Ansariyya Al-Khafidah (Al-Dhahabi, 1985, vol. 2, p. 318; Ibn Hajar Al-Asqalani 1994, part 8, p. 437-438).

Cupping (Ibn Manzoor, Dr. T, vol 2, p. 790; Ashour, 2008 CE, p. 60): One of the professions in which women worked is cupping, and we can infer from the hadith of Marjanah al-Makna Umm Alqamah (Ibn Saad, 1990, vol. 4, p. 104; Abu Hatim al-Basti, 1973, vol. 5, p. 466; Ibn Bashkwal, 1986, part 2, p. 586) that some women may have worked as cuppers for:

saying:

((We used to have cupping with Aisha while we were fasting, so do not stop it)) (Al-Bukhari, d.t., vol. 2, p. 180; Ibn Hajar al-Asqalani, 1994, vol. 12, p. 474). Cuppers know the conditions and news in the state because they are more able to enter the homes, and the caliphs made these cuppers monthly salaries paid to them from the state (Ashour, 2008, pp. 60-61).

Ruqyah: (Majd al-Daban Ibn al-Atheer, 1979, vol 2, p. 254). There is nothing wrong with incantation as long as there is no polytheism in it)) (Imam Muslim, d.t., 4/1727).

And the Messenger, may God's prayers and peace be upon him, permitted taking the fee for a ruqyah, which was confirmed by the Prophet's saying, may God's prayers and peace be upon him: ((Take it and strike for me with an arrow)) (Ibn Battal, 2014, p. 132; Lashin, 2002, vol. 2, p. 65). And it was found among women. One of the famous types of ruqyah was Al-Shifa bint Abdullah Al-Qurayshi (may God be pleased with her) (Ibn Al-Atheer, 1994, vol. 7, p. 162; Ibn Hajar Al-Asqalani, 1994, vol. 8, pp. 201-202).), and the Messenger (may God bless him and grant him peace) approved of it and asked her to teach it to his wife, Hafsa bint Umar ibn al-Khattab, by saying (may God bless him and grant him peace): ((Teach Hafsa the spell of the ant just as you taught her to write)) (Al-Hakim, 1990, vol. 4, p. 63; Ibn Hajar Al-Asqalani, 1994, 8c, p. 201.(Al-Qaynah (Al-Azhari, 2008, Vol. So she does a hair extension and beautification because of her experience in it, and the comb is mostly made of wood, and it may be made of gold, silver, or another metal, and it may be made of "ivory." The woman washes her head with clay, lichen, hibiscus, etc. Her hair is good and the leaves of myrtle, (Ali, 2002, vol. 8, p. 213; al-Omari, 2000, p. 262.), and among the combers is Amna bint Affan, the sister of Uthman bin Affan (may God be pleased with him), who converted to Islam on the day of the conquest. P. 4; Ibn Hajar Al-Asqalani, 1994, Part 2, P. 95). So he said to her: O Umm Ra'la: "Perish them and adorn them when they are dark" (Ibn Hajar al-Asqalani, 1994, vol. 8, p. 390). And the tattooed woman)) and the hyphen is the one who connects the hair with jealousy, and the one who asks to do that for her, and the tattooist who does tattooing, which is to stick a needle through the skin until blood comes out and fills the place with kohl or something else, so they color the place and the tattooed woman who asks to do that for her (Al-Bukhari, 1987, vol.7, p. 165; Muslim, D.T., C. 7, p. 1676). Many women in the Umayyad era were famous for the craft of decorating, and Umm Manzur excelled among them (Ibn Saad, 1990, Vol.2. Their women and maidservants (Al-Isfahani, Dr. T, vol. 8, p-119/120; Al-Sanjari, 2012, p. 128; Al-Omari, 2000, 278), and also a woman called Hasina excelled in adorning and beautifying women, and then she became the groomer of Abd al-Malik bin Marwan (Ibn Asaker, 1995, vol. 69, p. 96).

The singer: Singing was one of the crafts that women practiced, and it has a great role in this field. And these villages are the gatherings of Arab markets" (Ibn Abd Rabbo, 1999, vol. 7, p. 29).

Some social occasions, such as weddings, for example, constituted an arena in which women practiced their activities. A man entered Abdullah bin Masoud and Qarza bin Kaab (may God be pleased with them) at a maidservant wedding, singing, so the man wondered how they could hear the singing of those maidservants while they were the companions of the Messenger of God (may God bless him and grant him peace). Ibn Masoud (may God be pleased with him) explained to him that he permitted entertainment at weddings (Al-Nisa'i, 1999, vol. 6, p. 445; Al-Sanjari, 2012, p. 107-108).

Al-Isfahani mentioned that Abdullah bin Amer bought female slave girls (Al-Mutrizi, 1979 CE, vol. 1, p. 483; Ibn Manzoor, vol. 1, p. 221) and brought them to Medina. They had a day on Friday in which they played and he heard the people, so he took from them (Al-Isfahani, vol. 1, p. 221). 8, p. 333; Al-Omari, 2000, p. 285).

Singing appeared clearly in the Umayyad era because of the influx of money and slave girls from Persian and Roman women who were brought up in the homes of kings and princes, so they found singing and music, and it was beautiful (Al-Isfahani, Dr. T, Part 8, p. 195) the mawla of Bani

Sulaym and a singer The city and that it was (the most knowledgeable of God's creation) and there are narrations confirming the recognition of Ma'bad (Al-Isfahani, D.T., Vol. Al-Mila, the singer, is one of the famous singers, such as the fame of Jamila, the singer in the Hijaz, and she used to teach singers and play the strings (Al-Isfahani, D.T., Vol. 7, p. 164-165; Al-Nuweiri, 2004, Vol. 5, p. 52).

Al-Mubarrad mentioned that the singer's wife used to hold singing councils in her house, and many people attended her, including Ma'bad. Ma'bad teaches her singing, and she became famous later on as the best singer (Al-Isfahani, Dr.T, Part 1, pg. 57), and also one of our famous singing and those who learned at the hands of the beautiful singer, Salama Al-Qess and Hababa (Al-Isfahani, Dr.T, Part 15, pp. 119-124; Al-Nuwairi, 2004, part 5, p. 59.)

The female mourner: One of the professions that some women have mastered is wailing over the dead, and they are mentioned a lot in the poems.

Our women mourn Noah after Hadiya al-Nawaih (Al-Khansa, d.t., 79; p. Al-Sinjari, 2012, p. 47).

In spite of Islam's prohibition of this profession and the words of the Messenger (may God bless him and grant him peace) ((He who strikes the cheeks and rips the pockets is not one of us)) (Al-Albani, Dr. T, vol. 5, p. 4-8), we note, after the martyrdom of the Companion Saad bin Muadh (may God be pleased with him). On his authority (Ibn Saad, 1990, Vol.), His mother cried and mourned for him, so they mentioned that the Messenger of God, may God's prayers and peace be upon him, said: "Everyone who mourns lies except the one who mourns Saad." Saad's coffin while she was crying: Woe to Saad's mother, strict and serious (Ibn Al-Atheer, 1994, vol. 7, p. 241)

In the Umayyad era, some of the female mourners of this era used to go to the poets, asking them to recite poetry in which they mourned the dead (Al-Sanjari, 2012, p. 123; Al-Omari, 2000, p. 285). Among the most prominent female mourners in the Umayyad era were Hawra and Begum, two mourning maids who were among the people of Ibn Amer in Makkah And "there was neither before nor after them the like of them" (Al-Isfahani, Dr. T, Part 2, pg. 355).

-Laundry for the dead: It is specialized in washing the dead and shrouding them, like Umm Attia Al-Ansariyyah (may God be pleased with her), and who washed Zainab, the daughter of the Messenger of God (may God bless her and grant her peace) along with other women of the Ansar (may God be pleased with them), and it is worth mentioning that the Messenger of God Peace be upon him, he mentioned several things to them in this field and about how to do ghusl. 1985, vol. 2, p. 318).

Asma bint Amis (may God be pleased with her) was among the women who had washed Umm Kulthum, the daughter of the Prophet (may God bless her and grant him peace), (Nuwayri, 2004, vol. 18, p. 142; Ibn Katheer, 1997, vol. 7, p. 230).

There is an important issue that must be addressed while talking about women's work in washing and shrouding the dead, which is the historians' attribution to Asma Bint Amis (may God be pleased with her) that she was the first to suggest the idea of a coffin on which the dead are carried and she made it, and that she took that method of making it from Abyssinia when she was emigrating to it With her husband, Jaafar bin Abi Talib (may God be pleased with her), as she had seen the Ethiopians there carrying their dead over him (Ibn Saad, 1990, vol. His wife, Asma bint Umays, and he decided to marry her due to her experience in this field (Ibn Saad, 1990, vol. 3, p. 151; Ibn Hajar al-Asqalani, 1994, vol. 8, p. 16.)

Writer: It is one of the professions that Muslim women excelled in, and they were known to take care of calligraphy, reading and writing. She is Al-Shifa', the daughter of Abdullah bin Shams Al-Adawiya, who is considered a bright image of the educated woman (Al-Otaibi, Issue 41, p. 484), and among the most famous of them in the Umayyad era, Umm Al-Darda' Al-Sughra, worked on teaching students to read and write in Damascus and was called the teacher (Ibn Asaker, 1995, vol. 70, p. 147). 151), and many of those who worked and were called the writer, as history books refer to many women, the most prominent of whom is Bint Al-Aqra', the writer (Ibn Al-Jawzi, 1992, vol. 9, p. 40; Yaqut Al-Hamwi, 1993, vol 5, p. Al-Safadi, 2000, Vol. Al-Imad Al-Hanbali, 1986, vol. 6, p. 410), The Girl of Yaqteen the Writer (Al-Safadi, 2000, vol 14, p. 86), The Baghdadi Writer (Al-Safadi, 2000, vol. 16, p. 190). Many caliphs admired their handwriting. The caliph al-Ma'mun was impressed by the handwriting of one of the slave girls when he saw her handwriting well (Ibn Abd Rabbah, 1999, vol. 4, p. 280), just as the poet's virtue was among the best of God's handwriting (Sibt Ibn al-Jawzi, 2013, vol. 15, p. 391; Al-Ketbi, 1974, vol. 3, p. 185).

From the foregoing, we know that the Arab Muslim woman has a great influence in society through her various tasks and contributions, and she has more than one craft that she has mastered, such as the great companion Asma bint Amis, may God be pleased with her, who was a professional in tanning, decorating, washing the dead, and others

Conclusion

The research concluded at the end of the following results:

- Women played an important role in life in various fields, despite the lack of information on women's activities in general, but the available information reveals the important role that women played in the Islamic era in the political, religious, intellectual and social fields.

This study came to shed light on the role of women in addition to the responsibilities of the house and the care of her husband and children, working in different professions and crafts such as decorating, tanning and sewing.

The Muslim woman took the titles of affiliation to the profession or craft specific to women, such as the midwife, the maid of honor, and the custodian.

- The arrival of some women to the councils of caliphs and ministers because of the abilities they possess, such as poetry, singing, and playing the lute.

The study proved that Muslim women have more than one profession and a different profession, and this indicates their intellectual and physical capabilities.

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