

## Women Endowments in Islamic Thinking: The Educational Establishments as a Sample

By

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### Abstract

This study aims to highlight the women's Endowments establishments and other properties via Islamic thinking and discover the aims, and functions of women's Endowments on the educational associations, and the effect/role of these women's Endowments on the establishment's prosperity, in addition to accomplishing that aims, this study depend on the Descriptive analytical method and reached this study to the followings

The women's endowments in the educational establishments consider one of the faces of Islamic life that played an important role in religious life, support educational affairs, and varied the targeted, benefited categories from the establishments, in addition to sponsoring the educated people, Jurists and those who study religious jurisprudence, as well, Preserving books and manuscripts, inheritance, that was the biggest educations funding source across the history. The women's endowments exerted powers to achieve a group of targets that reflect on the social sponsorship side. In addition, apply many functions on the economic, social, and educational levels that affected to improve the cultural, and educational levels for many society categories to increase their income, at the same time these efforts participated to decrease the state burden in many responsibilities to manage the society's affair in a satisfying way.

**Keywords:** The women's endowments, the endowments educational establishments, the endowments targets, the endowments functions.

### Introduction

The endowment in the language original means is "Harbous" or waqf not used for trade or other activities! Alternatively, waqf by including or adding at the end of the word meant in the Hadith: this is an endowment for the sake of Allah. On the other hand, means an endowment on the conquers that ride in Jihad, Al-Habis is active in the sense of the object, and everything that is Waqf in one way or another is confinement. Al-Leith: The confined horse and he makes confinement for the sake of God to attack him (Ibn Manzoor, p. 45). Waqf, prohibition, and everything endowed by its owners, such as palm trees, vineyards, or others, withholds its root, its crops are harvested, and its yield is harvested. And he endowed his land for his son (Al-Zamakhshari, 1419, JA, p. 350), and upon him, the endowment is confinement and made it in the door of righteousness and benevolence, and the endowment comes with the meaning: keeping the eye on the property of the endower and giving alms for the benefit) (Al-Maidani, d. C. 2, p. 180), and the waqf is to make a property, even if it is paid for it or its yield, to a person entitled to a period of what the WAQF owner deems appropriate (Al-Dardir, 1420 AH, p. 124) and it is the confinement of money, which can be

used with the preservation of its origin, by severing the disposal of the principal of the money On an existent BANK (Al-Khatib Al-Sherbiny, 1415 AH, Part 3, p. 522) He also withheld the property owned from being owned by one of the servants, and the charity of its benefit from the beginning and the end only, so the charity from the beginning and the end is if the eye was endowed from the beginning from the side of righteousness It does not stop or does not stop, and like the poor, mosques, schools, hospitals, forts, khans, cemeteries, and water cooler , as it is called waqf. Be seen.

In addition, if there is a side that tolerates interruption, then he made it after them to the side of righteousness or goodness so that it does not cease, such as a charitable endowment or charity for himself or his descendants, and after them for the poor, it is called a family endowment (Ashub, 1420 AH, p. 9). Among the examples of endowments of righteousness and charity (Fatima bent Khawlan bin Ashaer Al-Sahrawi Al-Mazi), she is the owner of a charitable endowment for her son Abdul Khaleq, then for his children, then for his children's children, then for his descendants and their descendants. And whoever dies from the descendants of the owner of the charitable endowment will be included in the same charitable endowment according to the degree of kinship of the people of the charitable endowment in terms of the nearest and nearer, and the task of looking at itself and then the oldest or oldest is among the descendants of the owner of the charitable endowment, and in the event that the line of the owner of the charitable endowment becomes extinct So the review and judgment will be for the ruler of Damascus (Subki, 1412 AH, part 1, pg. 501).

Accordingly, we find a consensus among definition scholars of the charitable endowment that it is one of the doors of social solidarity. The money of righteousness and charity is directed to groups of society, to the family, or to some members of the nation, and the study (Al-Rawi, 1440 AH) confirmed that the charitable endowment is the phenomenon of a person volunteering on his own without order or coercion with the aim of serving humanity. The endowment is one of the charitable, financial, and civilized institutions in Islamic societies throughout history, and the endowments have contributed in many areas, including the establishment of educational institutions and the charitable endowment on them, and Muslim women, since the advent of Islam until our time, had the forefront in actively participating in endowments in general and related endowments In education institutions, in particular, the Muslim woman is a partner with the man in building the renaissance of her nation and civilization, and the role of women in Islamic societies was not hidden from anyone, as she contributed to her motherhood and the good education of scholars. In addition, preparing them to contribute to the renaissance of the nation, and it is the one that expressed its issues and the virtues of its nation through literature, poetry, and prose.

And the castes have a large number of women who have contributed to charitable projects, among them scholars, hadith scholars, and female writers, who have spent their money with the aim of running the course of civilization, and this is because women in Islam have their own entity, their financial independence, and they have the right to dispose of their money as long as they are sane and distinguished. She is like a man in that, and her husband, father, or brother does not have the right to prevent her from disposing of what she owns, whether that disposal is related to selling, buying, gifting, donating, mortgaging, or renting, just as her guardian has no right to dispose of her money without her permission or permission. Access to her agency.

And one of the most prominent areas of disbursement in the endowments, if the woman practiced in it the endowment, testimony, agency, and guardianship, as was the

guardianship of minors or young children and orphans, then the woman occupied a prominent position and was spending the dear and precious for the sake of the common good and the various affairs of society (Ben Balghith, 1426 AH, p. 46) And the rule says: Whoever possesses the right has the gift (Al-Najjar, 1415 AH, p. 248). In addition, the women's endowment is important in many aspects, including It came in response to the command of God Almighty, and this is an order in which there is no distinction between men and women, as it was commanded to give and give alms, and take care of orphans, widows, and the elderly, seeking reward from God. Come, first, and this is confirmed by the study (Al-Qadat, 1431 AH), then participation and contribution to the building and construction of the land second.

The endowments are like a tree with deep and extended roots, its cultivation grew by divine command, it was implemented by a prophetic application, and it spread with the solution of good for humanity. The first to be endowed with women, and it was the endowment of the Mother of the Believers, Aisha, may God be pleased with her, where she bought a house and wrote in her purchase: "I bought a house and made it for what I bought it for him, so from it is the residence of so-and-so, his predecessor, and whoever remains after her, and then that is returned to the family of Abu Bakr May God be pleased with her) Likewise, the endowment of the Mother of the Believers, Umm Salamah, may God be pleased with her, on the authority of Musa bin Yaqoub, on the authority of his aunt, on the authority of her father. Umm Habiba, may God be pleased with her, on the authority of Abdullah bin Bishr who said: I read the alms of Umm Habiba, his son Abi Sufyan, the wife of the Messenger, may God bless him and grant him peace, who was in the forest, where she said: She gave alms to her servants and their children and to their children's children as a charitable endowment that cannot be sold or given to anyone. Nor It was inherited or there was a dispute between the heirs, (Al-Khasaff, 1420, p. 14), and in this is evidence that the condition of the owner of the charitable endowment is to prove it in writing, and the endowment of Fatima Al-Zahra, as mentioned (Al-Shafi'i, 1410 AH), that Fatima is the daughter of the Messenger of God, may God bless him and grant him peace Salam gave her money in alms to Banu Hashim and Banu al-Muttalib (vol. 4, p. 58), and the mother of the believers, Safiyya bint Hays, may God be pleased with her, was endowed, as mentioned (Al-Khasaf, 1420 AH, p. 13). With his chain of transmission, on the authority of Umm Abdullah Harmala, on the authority of Munbit Al-Muzani.

He said: The charity of Mrs. / (Safia bint Huyay) in her house for the children of Abdullah witnessed as a charitable endowment, which is not sold, donated, or bequeathed to anyone until God Almighty inherits the earth and whoever is on it. A group of the companions of the Messenger of God, May God blesses him and grants him peace be upon him, and the money that she gave in charity was not disclosed. As for the endowment of the lady: (Asmaa bint Abi Bakr Al-Siddiq, may God be pleased with her), she gave in charity in her house as an endowment that cannot be sold, donated, or bequeathed to anyone, meaning that she made the authority or agency the charitable endowment for her son. As for the endowment of the lady (Ramla bint Abdullah bin Abdul-Malik bin Marwan), she bought a house in Makkah and gave it to charity for the pilgrims and Umrah performers to live in, and in the hallway of this house there was a drink containing citrus and juices that she used to water the people at the festival (Al-Azraqi, d. 249 AH) And also the charitable endowment of the lady: (Amrah bint Abd al-Rahman) as mentioned (al-Khasaff, 1420 AH) with its chain of transmission, on the authority of Abi al-Rajal on the authority of his father, that the lady / Amra bint Abd al-Rahman gave alms and witnessed it and took it out of her hand and it was for her son after that ( Pg. 18) As for the charitable endowment of Mrs. (Zubaydah Um Jaafar

Bint Jaafar), where she wished and sought to achieve her desire to be superior to Al-Rashid, she wanted to be ahead of Al-Rashid in everything, whether serious or joking. As for serious matters, there were beautiful monuments that are not in wires like them: where they dug a spring or a well called Al-Mashash) and its length was twelve miles to Mecca, and it spent about (one million seven hundred thousand dinars), then it took factories, and watering cans for water, And places of ablution around the Sacred Mosque, and she built a house for the wayfarers or the poor, and she also built a place in the Mina area, and in the area of watering cans, and she also dug wells in the Mina area on the way to Mecca. In addition, she built houses that cost thirty thousand dinars a year, she also built frontiers or castles for the sake of God, and she built hospitals and made charitable endowments such as homes for the poor and the needy, which cost one hundred thousand dinars (Al-Yaqoubi, 1440 AH, p. 26) and so on. I prepared a charitable endowment called (Dar Al-Khilafah), which is attributed in its inception to Mrs. (Banqsha bint Abdullah Al-Roumiyyah), as mentioned (Ibn Al-Atheer, 1417 AH, p. 13.)

Zumurud Khatoun established the impact of Ibn al-Hiti, and it determined a charitable endowment of 500 dinars per month, to meet the needs of the poor who live in the house, and who live in the neighborhood or live near Mashhad Ibn al-Hiti (Al-Ayyubi, p. 175). In addition, women have contributed to the management of endowments since the advent of Islam. Omar Ibn Al-Khattab, may God be pleased with him, entrusted or asked his daughter Hafsa, the mother of the believers, may God be pleased with them all, the task of supervising his endowments after his death, as mentioned (Al-Zubairi, 1420 AH, p. 352) that Omar Ibn Al-Khattab May God be pleased with him, the mother of the believers will bequeath his daughter Hafsa, may God be pleased with her, and the mother of the believers, Hafsa, willed to Abdullah bin Omar the same as what Omar, may God be pleased with her, bequeathed to her, and with alms that she gave in charity, money that she endowed in the forest. As for charitable endowments in general, and women's endowments in particular, one of the most important features of Islamic civilization, and although the phenomenon of endowment was known in the early days of Islam, it continued to grow and expand by investors, so endowments developed and diversified in their fields, so endowments became one of the most important financial resources for institutions Educational and religious due to the interest of Muslims in science after monotheism, says (Al-Andalusi, D, T) in his journey, and among the rich women who build a mosque, or a house or a school, and spend extensive money in it, and appoint endowments from her money.

The study of (Al-Zubaidi, 1431 AH), the study of (Saif Al-Din, 1436 AH), and the study of (Al-Wanda, 1442 AH) confirmed the role of women's endowments in spending on education and establishing and supervising schools. The burdens of education, and because of the endowments, the scientific movement has been active all over the world. The endowment is (a development-oriented idea) and that the needs and fulfillment of them can only be achieved through a sustainable growth of the endowment's assets and resources. Research problem: The charitable endowment is considered a manifestation of the social and economic life in Islamic societies, and the endowment through Islamic thought was not restricted to men. Answer the following questions:

- 1- What is the contribution of women through Islamic thought in endowments for educational institutions?
- 2- What are the goals of these women's endowments for educational institutions?
- 3- What are the functions of these women's endowments for educational institutions?
- 4- What is the impact of women's endowments on the prosperity of educational

### ***Institutions through Islamic thought***

The importance of the research is manifested in revealing the women's educational endowment institutions in Islamic thought, and showing the impact of those endowments in the events of the educational renaissance, and through their keenness to teach science and spending on scholars and jurists, students and workers, and providing educational institutions with works and multiple publications. It also reveals the lofty goal of the Islamic endowment in the development of society in all its categories.

The researcher followed the descriptive analytical approach to extract what was written on the subject from the folds of historical sources, books of biographies and classes, and then analyze the content of the extracted texts, reconstruct the lines around them, and devise the impact of women's endowments on the growth and prosperity of educational institutions through Islamic thought. The study to an introduction included the subject of the research, the research questions, the research objectives, the importance of the research, the research methodology, and four topics. Through Islamic thought, and the third about the functions of educational institutions through Islamic thought, and the fourth about the impact of women's endowments on the prosperity of educational institutions through Islamic thought, and a conclusion that included the most important findings of the research, recommendations, and then a list of sources and references.

## **The first topic**

### ***Endowment educational institutions through Islamic thought***

Women's endowments played a prominent role in financing educational institutions, as the survival of mosques and schools, and the continuation of their work was linked to the yields of endowments and its revenues from the proceeds of land, orchards, buildings, shops, caravanserais, and other properties. The first requirement is the mosques and facilities for them and for the Mushafs: The mosque is the first educational institution in the history of education, as it is the mother institution for teaching and learning, and mosques have received great attention throughout the different ages, and women were partners with men and contributed with them in all aspects of life, and for the sake of these contributions, the endowment for mosques was which had a pioneering role in the educational renaissance throughout history, starting from the Quba Mosque, the Prophet's Mosque, and the Grand Mosque, all the way to mosques scattered all over the world. That is why Muslims, men, and women, in all Arab countries, were the first to establish and take care of it in order to accommodate renaissance and civilization from it. Therefore, the charitable endowment in Islamic cities or countries was associated with the construction and reconstruction of mosques, considering it the first charitable endowment in Islam, as it is next to its religious role as a place for lesson circles, and a beacon for knowledge and learning that students from different countries come to, and a place for memorizing the Qur'an (Hakim, 1429 AH), so mosques have become institutions working on The charitable endowment funds were invested in order to develop and strengthen them through the events of the time, and it did not only work to consume this revenue or profit in the interests of the mosque and its workers (Bo Dawood, d, t, p. 5). Among the examples of women's endowments for mosques are the following: -

- Al-Qarawiyyin Mosque in the Moroccan city of Fez. It was established by Umm Al-Banin (Fatima bent Muhammad Al-Fihriyyah Al-Qayrawani) and dug a well in the land on which the mosque was built. It is one of the oldest women's endowments in the Islamic West, and the owner of the charitable endowment was keen from the

beginning to ensure that this mosque is only spent on clean resources (Al-Tazi, 1420 AH, p. 47), historians said about it that it is the oldest university, as it is the only institute that continued to perform Its sacred message remained unchanged, as the Al-Qarawiyyin Mosque remained far from the frivolous currents that changed the features of the capitals of the East, such as: Baghdad, Cairo, and Damascus. The same design that was planned for more than eleven centuries ago, and Al-Qarawiyyin knew an accurate system in its study days and holidays, and unique traditions in the study circles (Al-Tazi, 1420 AH, p. 12).

- The Qarafa Mosque or the Mosque of the Awliya', which was built by the mother of (the dear God Nizar Walad al-Mu'izz li Din Allah, the mother of an Arab boy called Taghreed and named Dar Zan (al-Maqrizi, 1418 AH, part 2, p. 318), and he took over the supervision of the architecture of the Qarafa Mosque (Al-Muhtaseb or the accountant: Al-Hassan bin Abdul-Aziz Al-Farsi), which indicates that the supervision of mosques was one of the jobs of the Muhtasib or the accountant in that era (Othman, 1426 AH, p. 423) and historians mentioned that Taghid spent a lot of money in building this mosque.
- The lady (Zamoud Khatoun, wife of the Abbasid Caliph Al-Mustadi') in Baghdad (Al-Nuaimi, 1410 AH, Part 1, p. 423) established Al-Khafafin Mosque in Baghdad.
- The Great Mosque in Sana'a and its creation (Zumrud Khatun, Safwat al-Muluk, daughter of Prince Jawli al-Dimashqiyyah), the sister of King al-Daqqaq on his mother's side, and the wife of the Crown of Kings, as mentioned (Al-Naimi, 1410 AH, vol. 1, p. 114).
- Khairi Khatun Arghun al-Hafiziyyah, who is the Princess Esmat al-Din, and the world is ancient, al-Malik al-Adil, as mentioned (Al-Safadi, 1420 AH, Part 14, pg. 97), the daughter of Sultan Muizz al-Din Qaisar Shah, (Hanbali, 1416 AH, pg. 396) was named al-Hafiziyyah for her service and upbringing.
- Hafiz Arslan, the owner of the castle of Ja'bar, and she was a woman with great and great money, and Al-Salih Ismail confiscated her, so he took four hundred chests of money from her, and this is an indication of the enormity of her wealth, and she was given her house known as Dar Al-Ibrahim in Damascus to her servants, as well as agricultural land And a mosque built by Ali, in the weeping garden of Yaqut, the servant of Taj al-Din al-Kindi, after buying it from her, and she endowed many charitable endowments on it, including a garden called Basaru, as mentioned (Ibn Katheer, 1405 AH, vol. 13, p. 180).
- A charitable endowment belonging to the lady: Joza, the wife of the doctor, Asaad bin Al-Mutran, Ghazir, of good morals, the daughter of his six wife, Joza, next to his soil is a mosque, and he was known as the house of Mrs. / Joza, as mentioned (Al-Naimi, 1410 AH, vol. 2, p. 428).

***Women's endowments on mosques have also been linked throughout history with endowments on the Qur'an, who contributed to the endowment of the Qur'an***

- An-Nadhar, concubine or servant of the caliph al-Hakam al-Mustansir Billah bin Abd al-Rahman (Al-Dhabi, 1410 AH, c. 1, p. 42) and al-Bahaa, the daughter of Prince Abd al-Rahman bin al-Hakam, who was one of the best women among the Umayyads. And her endowment on mosques, and a mosque in Rusafa was attributed to her, known by her name, she spent a period of her life in the service of the Book of God with a copy in good handwriting, taking into account the line of drawing the letters of the Noble Qur'an (Al-Qahtani, 1438 AH, p. 2781).
- Aisha bent Ahmed Al-Qurtubia, who endowed the money on the Qur'ans (Abu Hayyan said: There were no ladies and silks of Andalusia in our time who equaled her

in knowledge, understanding, literature, poetry and eloquence. Her time and the oddities of her time, and her Uncle Abu Abdullah al-Tayyib was her uncle, and it was said that she was more proficient in poetry than him (Al-Suyuti, 1406 AH, p. 61).

Among those who endowed the funds for the Mushafs (Mrs. Muzna, one of the writers of the Caliph Abd al-Rahman al-Nasir Li Din Allah, and one of the most famous scribes of the Holy Qur'an and Arabic calligraphy in the palaces of the Umayyad caliphs, and also Lubna bint Abd al-Mawli, the writer of the caliph al-Mustansir Billah, and she was known for her wide knowledge and The nobleness of her morals, she excelled in copying the Qur'an and the art of calligraphy, (Ibn Bushwalk, 1410 AH, Part 2) And there were many women who participated in endowing and copying the Qur'an, and it is mentioned (Al-Marrakshi, 1426 AH, p. 266), that there were about one hundred and seventy women in the eastern suburbs of Cordoba who copied or wrote the Noble Qur'an in the Kufic script, and this Only in one of the districts of Cordoba, how about the rest of the districts, and the rest of the Islamic countries .

### ***The second requirement is for schools and endowments for them***

The endowment for schools comes in second place after mosques, which had a positive impact in spreading knowledge and education , and the expansion of the rise of Islam and the demand for knowledge played an important and prominent role in the establishment of schools, and the efforts made by women who had charitable endowments and special support Schools have a prominent role in advancing the educational movement in Islamic countries, thanks to the material support provided by the charitable endowment in establishing schools and providing means of living and studying in terms of salaries, housing and libraries, and the endowment system has helped to improve the economic, scientific and cultural levels of a large number From members of society, and through or through endowments, the path of knowledge and learning and ways to upgrade it were facilitated. Women's endowments played a significant and remarkable role in the recovery and continuation of the education movement throughout history. Through endowments for schools, teachers' wages are paid, and covering the expenses of learners, and thus women's endowments contributed to the sustainability of education.

Some of the websites of educational institutions that study in educational institutions that create publications in the charitable endowment system (Al-Qudsi, 1414 AH, p. 43) and another researcher believes that without the charitable endowment, it would not have been possible to establish a list of schools in some countries and ancient times (Amin, 1400 AH 240) Among the examples of women's endowments for schools are the following:

- Banakshah School, known as the Beach School, is located in the Bab al-Maratib locality, at the bottom of the country on the Tigris shore. It is owned by Mrs. Banakshah bint Abdullah al-Roumiyya, who was freed and released by the Caliph al-Mustadha'i, as mentioned (Ayn al-Jawzi, 1405 AH, Part 1, p. 286).
- Al-Khatuniyah Al-Jawaniyya School from the endowments of Al-Khatun / Ismat Al-Din Bint Moin Al-Din Anar, daughter of Muin Al-Din, the deputy of the Levant, and the commander of its military. As mentioned (Abu Shaka Al-Maqdisi, 1422 AH, c. 3, p. 157). She also had many endowments that were paid to her relatives and acquaintances, as mentioned (Ibn Katheer, 1405 AH, vol. 12, p. 157).
- The Madrasa Al-Adhrawiyyah and the owner of the waqf is / Azraa bint Shahinshah bin Ayyub bin Shadi Al-Khatun the venerable, as mentioned (Abu Shamah, 1394 AH,

- p. 15), and she is the cousin of Salah Al-Din Al-Ayyubi. For the people of the Shafi'i and Hanafi schools, as mentioned (Ibn Shaddad, 1402 AH, part 2, p. 260).
- The Qasaa school of the owner of the endowment / the khatun Fatima, daughter of Prince Kokja, and the owner of the charitable endowment stipulated that in the event that the teacher could not attend the school, he would study in the Umayyad mosque in the northern The Hasami school and the owner of the charitable endowment / Sitt al-Sham Zumrud bint Ayyub, the sister of the kings, as mentioned (al-Dhahabi 1424 AH, vol. And Saif al-Islam, as mentioned (Abu Shamah al-Maqdisi, 1394 AH, p. 180), was named al-Husamiyya after her son Hussam al-Din Lajeen, one of the greatest scholars of his uncle Salah al-Din, and she was a charitable lady, loving the poor, the needy and the needy, and one of the most charitable women Every year in her house, thousands of gold types of drinks, medicines, drugs, and others were distributed to people, and she is also the owner of the charitable endowment called the Shamiya Al-Barani School, as mentioned (Ibn Katheer, 1405 AH, vol. 13), and she is the owner of An endowment called the Jawan School, which is located in the Al-Bimaristan Al-Nuri area inside Damascus, as mentioned (Badran, 1405 AH), and among the most famous of those who studied there was the great scholar of hadith / Ibn Al-Salah, as mentioned (Al-Yafa'i, 1417 AH, vol. 2, p. 180). allery, and she also stipulated that the schools should be knowledgeable in Hanafi (Al-Naimi, 1410 AH, p. 565), and one of the most prominent Who took over her sheikhdom / Muhammad bin Abi Al-Fath Al-Baghli Al-Dimashqi (Badran, 1405 AH, p. 285).
  - The Maradani school of the owner of the charitable endowment, Mrs. / Khatun Aziza al-Din Afjah Khatun, daughter of the owner Qutb al-Din, the owner of Mardin, and the wife of Sultan al-Malik al-Muazzam Isa, as mentioned (Ibn Shaddad, 1402 AH, part 2, p. 227) and made it a charitable endowment for the benefit of the Hanafis. The school is on the edge of the Noura River, next to the White Bridge in Al-Salihiya (Ibn Kinan, p. 42), and a garden next to the school, and three shops in the White Bridge and its vicinity. p. 592)
  - The Farakhshahi school of the owner of the endowment / Haz Al-Khair Khatoun of his son Ibrahim bin Abdullah (Al-Shihabi, 1415 AH, p. 93) and also as mentioned (Badran, 1405 AH) that he visited it and read on the door of the madrasa soil that this blessed and poor soil was established by God, the Khatun of his father, King al-Mansur Muizz al-Din And the world is Farrukhshah bin Shahanshah bin Ayyub al-Maliky al-Nasiri.
  - The Mitourian School of the owner of the charitable endowment, the lady / Fatima Khatoun al-Salariyyah, and she assigned it to the benefit of the Hanafis. It is located in Damascus, to the east of the generation of al-Salihiya, in the neighborhood of the Kurds (Al-Naimi, 1410 AH, part one, pg. 604). The walled area is a land of the owner of the endowment, and there is a door between them, and in the east of the walled area is a minaret with a golden-headed pearl, and the walled area has three northern gates, the middle of which is large, and in front of it is a large wide area with a void or an empty area, and in its east is the passage leading to the door of the alley, and in it is the school Al-Baraniah (Al-Salihi, 1401 AH, Part 1, p. 141).
  - The Cairo school located in the Salihiya area and the owner of the charitable endowment, Mrs. / Ain Al-Shams, the wife of Sultan Al-Malik Al-Muazzam, and it was a charitable endowment for her and her daughter / Rabia bent Al-Malik Al-Muazzam. C. 1, pg. 71) this charitable endowment was determined by the Hanafis, who visited it (Badran, 1405 AH) and found the soil of Mrs. / Ain Al-Shams and her daughter Rabia.



- Al demaghyia school and the owner of the charitable endowment have Mrs. / Aisha Al-Shakhiyya, the grandmother of Faris Al-Din bin Al-Masakh, and the wife of Shuja' Al-Din bin Al-Masakh, and his house was inside the door of the Franks, so his wife made it a school for the Shafi'is and Hanafis, and next to it is the Amadiya school, as mentioned (Ibn Shaddad, 1402 Hijri, Part 2, p. 262).
- The Atabak school of the owner of the charitable endowment, Mrs. / Al-Khatun, daughter of Sultan Izz al-Din ibn Mas`ud, wife of King Al-Ashraf Muzaffar al-Din Musa, and as mentioned (Al-Naimi, 1410 AH, part 1, p. 129), and (Badran, 1405 AH) mentioned that she made the charitable endowment in the region Salihya Damascus at the foot of Mount Qasioun, according to the Shafi'i school of thought.
- Al-Salihya School for the owner of the charitable endowment, the lady: Rabia Khatun bint Najm al-Din al-Ayyubi, the sister of Salah al-Din, as mentioned (Yaqout al-Hamwi, 1413 AH, part 2, p. Al-Salihya School at the foot of Mount Qasioun, so she built it and made it a charitable endowment for the advisor and the Hanbalis, as mentioned (Al-Safadi, 1420 AH, vol. 14, pg. 97).

Among the charitable endowments that were mentioned (Al-Salihi, 1401 AH):

The village of Jubbet Assal and Al-Bashistan that is under the school and the mill, and Hakoura Ghalib of that area or neighborhood and its vicinity. The day is for the teacher, and a dirham for the teaching assistant, and half a dirham for the student, and the students of knowledge are twenty dirhams, as mentioned (Al-Omari, 1420 AH, pg. 384).

- The International School of the owner of the charitable endowment is owned by the scholar / Umm al-Latif bint al-Nasih al-Halabi, as it is located in the east of Rabat al-Nasseri, west of the foothills of Mount Qasioun, under the al-Afram Mosque. C 2, p. 112).
- The small high school of the owner of the charitable endowment (Baba Khatoun, and she is the daughter of Sultan Asadullah Shirkuh), who bought a house, a bath, the village of Kamed and others, as mentioned (Al-Nuaimi, 1408 AH, part 1, p. 368), and during her life she made it a public endowment Then on her cousin, Zahra Khatun, the daughter of Al-Malik Al-Adil, and she stipulated that the house should be according to the Shafi'i school of thought. Then she wrote a book for the charitable endowment, so she made from it what is in favor of the school and its expenses, and some of it is what is owed to its relatives and freedmen, as mentioned (Badran, 1405 AH), and Zahra Khatoun, the daughter of the just king, the just ruler, Saif al-Din ibn Ayyub, was endowed by defining the house, the groves, and the allotments of the villages on it, and a farm in Hauran was also endowed, as appears in the argument or the testament document for the charitable endowment, as mentioned (Ibn Shaddad, 1402 AH, part 2, p. 242), and students, teachers, and freed slaves benefited from this endowment, as mentioned (Al-Naimi, 1410, part 1, p. 368).
- The Murshidia school of the owner of the charitable endowment, Mrs. / Khadija Khatoun, who is the daughter of the great King, Sharaf al-Din Isa, son of al-Malik al-Adil, as reported on (Ibn Shaddad, 1402 AH, part 2, p. As it was reported on the authority of (Badran, 1405 AH), and the minaret of this school is considered the oldest minaret in Damascus, as it was reported on the authority of (Al-Shihabi, 1419 AH, part 2, p. 157).
- Al-Shumaniyya or Al-Tayyiba School belongs to the owner of the charitable endowment, Mrs. (Khatun bint Yahir al-Din Shaman), one of the Mamluks of Banu Akiya, and I made it a charitable endowment for the Shafi'is, as it was reported on

(Badran, 1405 AH, p. 115), and the first teacher to manage it was Sheikh / Taj al-Din Abd al-Rahman, and after him his brother Sharaf al-Din, as reported on the authority of (Ibn Shaddad, 1402 AH, part 2, p. 242)

- Al-Bashiriya School for the owner of the charitable endowment, the lady (Bab Ateeqa, the Caliph Al-Musta'sim Billah) and the mother of his son, Prince Nasr Muhammad, and she endowed it on the four schools of thought. Hijri, p. 575), and many endowments were set aside for this school, as it made it a charitable endowment for it before it was completed, as was mentioned (al-Ketbi, vol. 2, p. 113).
- Tab al-Zaman Abyssinian School (Atiqah al-Khalifa al-Mustadha' bi Amr Allah al-Abbasid, and it was attributed to her, and it is located on the western side of Makkah, in the location of Darat Rubaidah, and I made it a secret endowment for ten of the Shafi'i jurists residing in Makkah, and it was reported on (Al-Sabbagh, 1424 AH) 1, p. 630).
- Al-Tawfiqi School was built by Princess (Atef, the wife of Sultan Zakaria Al-Hafsi) and the mother of Al-Mustansir Billah Al-Hafsi, as reported on (Bana'la, 1428 AH, part 1, p. 68), and it is the first independent scientific institute established in Tunisia, and she built it from the Its money, and its interests were arranged in order to seek the pleasure of God, and in anticipation of His honorable face, and the boundaries of the school were made a mosque, known as Jami' al-Tawfiq, as it was reported on (Sahrawi, 1429 AH, p. 5)

### ***The third research requirement, homes and charitable endowments***

It is mentioned (Al-Maqrizi, 1418 AH, Part 4) that Al-Arbat is a role or houses called Ribat, and that it was what the houses of the people of the Suffa were in at the time of the Messenger (may God bless him and grant him peace) and there were the elderly, widows and worshipers And it had places for water cooler , and the ribat or houses were developed as a military facility at the beginning, and it took its name from the stationed for the sake of God, and it was a headquarters for the mujahideen and stationed on the borders of the state, it appeared since the first century AH, and it spread in the century The fourth Hijri, and his job at the beginning was to train the mujahideen militarily to protect the borders of Islam, and to qualify them religiously, and after the stop of the movement of Islamic conquests, the role of the houses shrunk and their function changed, as it transformed from a military character to a civil one, although most of them were religious, and even became social facilities It cares about the groups of society who have lost the breadwinner or the elderly, the widows, the divorced women, and others who need shelter, education, attention and care, so many bands or houses appeared that achieve social care for women, as they were established for this purpose And charitable endowments endowed them, such as:

- The house of the writer (Bint Al-Abri, the owner of the house, Shuhra Bint Al-Abri) as reported by (Ibn Khalkan, vol. 2, p. 477) and the house is located in the area or spacious a rea of the Al-Qasr Mosque, and supervisors and managers of the charitable endowment were appointed to it, and the charitable endowment included the orchards And others, as reported on (Jawad, 1426 AH, p. 148).
- The House of Al-Mamounia belongs to the owner of the charitable endowment (Zumrud Khatoun, the mother of the caliph, an-Nasir for the religion of God, and she was well known, as was reported on the authority of (Ibn al-Athir, 1417 AH, vol. 10, p. 182). Important works such as Kitab al-Funun Ibn Aqbal al-Baghdadi, in which he read (Sibt al-Jawzi, 1434 AH) about seventy volumes of it, located in al-Ma'muniyah district on the eastern side of Baghdad.

- Atif House in Makkah for the owner of the charitable endowment (Zumrud Khatoun) and the mother of the caliph al-Nasir Li Din Allah (Al-Hasani 1428 AH, Part 7, p. 238). It was named after the Emir of Mecca at the time. Awqaf does not meet the needs of the poor for whom houses were built in order to seek reward and reward from God Almighty, as stated on the authority of (Al-Rahim, 1407 AH, p. 145).
- The house of (Seljuqi Khan), and this house enjoyed the presence of safes of famous books, and they contained compilations and prominent travels, as reported on (Abu Al-Nasr, 1422 AH, p. The interest is for the largest possible number, he says (Yaqout al-Hamwi, 1415 Hijriyya, vol. 2, p. 441), I saw in the Seljuk Charitable Endowment in Baghdad thirty books or volumes of the Book of Countries in History, the treasure of books attached to this house and its importance is highlighted through the one who supervised it. The accountant or the filer supervised it with proof in selecting books for all of them, as mentioned on (Al-Qafti, 142 AH, p. 269).
- A house in Thaniyat Damascus, and it was a charitable endowment for Mrs. Amna Bint Muhammad Al-Hassan Bin Taher Al-Rann, and her son, Judge Muhammad Al-Din Abu Al-Maali Bin Al-Zaki, and it was narrated from her, and him and Shihab Al-Din Al-Qusi and more than one person (Al-Dhahabi, 1424 AH, Part 12, p. 180).
- The house of Al-Baghdadiya for the owner of the charitable endowment (Bai Khatun, daughter of Sultan Zahir Baybars) and dedicated it to women. It has a sheikha who preaches to women and teaches them about religion, in addition to being a shelter for women, divorced women and widows, as reported by (Al-Maqrizi, 1418 AH, vol. 4, p. 303). Accordingly, the homes are not a place only for the elderly and the unemployed, but rather a place for education. In addition, they did not leave the Bedouins and the nomads without knowledge, as Al-Faruq sent Umar bin Al-Khattab who teaches them, and Umar bin Al-Aziz also sent someone who teaches the hand and teaches them about religion, as it was reported on (Al-Diwa Ji, 1402 AH, p. 12).

***The fourth research requirement: the bookcases and the charitable endowment on them and on the scholars***

Among the women through Islamic thought who cared about books and their acquisition in the form of bookcases, motivated by the love of knowledge and increasing knowledge, and the benefit of others, so they took the initiative to make these books a charitable endowment and their safes to secure the public interest. Which were designated for storing books, literature and manuscripts in them for safekeeping and care, as was reported on (Al-Diwaji, 1402 AH, p. 71), and among the women who cared about these cabinets are the following:

- The house of (Seljuqa Khatun), which she built and did not complete after her death, and her husband, the Caliph Al-Nasir completed it after her, and it was located on the western side of the Karkh region (Ibn Al-Sa'i, 1431 AH, p. 258) and the house in its location is adjacent to the area attributed to Mrs. As it was reported on the authority of (Ibn Al-Sa'i), and a treasury or treasury of precious books was specified to be loaned to whoever asks for it by mortgage (p. 117), as it was intended by scholars and knowledge, and when the area of Seljuqa Khatun was adjacent to her house, the book treasury became shared between them in what it contained. Books and in meeting the needs of those who go to it, as reported on (Jawad, 1426 AH, p. 225), and supervising it and managing its charitable endowments, including Ibn Muhammad al-Maqrizi (Yaqout al-Hamwi, 1413 AH, Part 4, p. 264), and it contained It is a valuable and important site, and it was even a target for those seeking knowledge and learning, as it fulfilled its distinctive cultural goals.

- The house of Zumurud Khatoun and it is located at the burial place of Sheikh Marouf al-Karkhi. It was endowed by the endowments (Abu Shama al-Maqdisi, 1394, p. 33), and the tribe of al-Jawzi (1434 AH) was mentioned. Al-Sharabi or the library had five hundred volumes. Al-Sharabi or the library (vol. 22, p. 128), and this is an indication of the multiplicity of sources of the endowment of books and their diversity in the house of Zumurud Khatoun, as it was provided with books by the owner of the house and her son, the Caliph Al-Nasser.
- The house of the daughter of the clan was endowed by Sheikha / Dahn al-Lawz, to her sister, and she is the sheikha of the scholars in Damascus, and she was called Dahn al-Lawz bint Nurangan, and her money was made according to this house (Ibn Katheer, 1405 AH, vol. 13, p. 86) and it was mentioned (Al-Dhahabi, 1424 AH, Part 12, p. 186) that she was of great favor and prestige, and was the grandmother of Zain al-Din, the judge of Aleppo.
- The charitable endowment of the scholar / Umm al-Latif bint al-Nasih al-Halabi, she was a virtuous woman with many volumes and books (Ibn Katheer, 1405 AH, vol. In addition, the righteousness of parents.
- The charitable endowment of Mrs. Fatimah Khatun bint Hussam al-Din Abi Saeed Kuki, endowed it upon the jurists and the mutakfiqis from among the companions of the imam / Abu Hanifa al-Numan, who reside in the school inside Bab al-Jabiyah, Ajlat al-Qasa'in, so a quarter of the proceeds was for the teacher, and the half for the faqihs and taqfuqis from the Hanafi school, and after The establishment of a Hanafi imam and muezzin to serve it, and to be the supervisor in it and in its maintenance and repair and to carry out its service and to hire someone who handles the endowments' expenditures (Amin, 1400 AH).
- A charitable endowment followed by Rabia bint Ismael, the wife of Ahmad ibn Abi al-Hawari, one of the great women of the Levant, she was well off, and she spent all her possessions on Ahmad ibn Hanbal and his companions (Al-Salami, 1418 AH, vol. 1, p. 400).
- - A charitable endowment / Nimar bint Abi Al-Hussein Ahmed bin Abdul Rahman Al-Kayyal, who is a chaste and righteous woman, who made her money an endowment for the righteous and scholars (Al-Suraifini, 1414 AH, p. 615).

***The fifth research requirement: the charitable endowment for bimaristans and hospitals***

Bimaristan or hospitals with the opening of and sukoon al-seen is a Persian word compounded from two words: (bimar), which means sick, sick, or injured, and the other (stan) means a place or a home, so if it is the home of the sick, then it was abbreviated in usage and became marstan, As Al-Jawhari mentioned it (Issa Bey, 1401 AH, p. 4). The prosperity of education throughout the ages has been linked to endowments, and it was the result of taking care of it and endowing funds on mosques, schools, Qurans, libraries, teaching houses, and bimaristans, and this was reflected in societies, through charitable endowments that were established for causes of righteousness and works of piety The needs of the members of society were met through endowments, so there was interest in caring for and helping the sick, the poor, orphans, widows and divorced women.

She built a place called (Muniyat Ajab) near the upper reaches of the river, and made it a charitable endowment for the sick, caring for them and those who have no breadwinners. She also worked (Al-Shifa, the house cleaner of Prince Abdul Rahman bin Al-Hakam) to serve the sick and the weak, and she had many endowments for the sake of God, and she was loving to goodness. (Ibn Hayyan Al-Andalusi, 1426 AH, pg. 304) and Bimaristan, Mrs. / Um Al-Muqtadir Abu Saeed Thabit bin Sinan, (Issa Bey, 1401 AH). Moreover, he sat in it, and arranged the doctors and servants, and before the patients, the monthly alimony for the

bimaristan was estimated (six hundred dinars). 1426 AH) and there were two bimaristans in Caesarea or Dar al-Shifa attributed to (Kohi Nasiba Khatun, daughter of Kilij Arslan the Seljuk). Likewise, Bimaristan Qutlugh Turkan Khatun, which sat on the seat of the Sultanate after the Sultan: Qutbuddin in Iran, and it has many endowments, including Dar al-Shifa, Madrasa, and Ribat, and it endowed them all for the love of good, and Bimaristan Diurki, established by Turan Khatun, wife of Sultan Oljaito, and It still exists today, and Bimaristan Diorki and its creation / Turan Khatun, wife of Ahmed Shah Al-Ranshmandi, and it still exists until now, as well as Bimaristan Amasya, which was established / duzman Khatun, wife of Sultan Oljaytu, and it still exists until now ( Isa Bey, 1401 AH, pg. 270-275) and bimaristans in many areas were called Dar al-Shifa.

## **The second topic :**

### ***The goals of women's endowments for educational institutions through Islamic thought***

Women's endowments for educational institutions have several objectives that can be summarized as follows:

- Religious objective: It is embodied in the interest of Muslims in building mosques, endowing lands, orchards, and real estate for its benefit. Religious is the origin of the endowment.
- The social objective: It is embodied in the endowment of many facilities for the benefit of the largest possible number of people, and it is branched into teaching the Holy Qur'an and its sciences, intonation and its rulings, hadith, its terminology and its graduation.
- The health objective. This goal is embodied by taking care of the health affairs of individuals within the communities. Women have taken the lead in these humanitarian fields, through medicine, the manufacture of medicine, the creation of bimaristans, and the endowment of huge funds to achieve this.
- The humanitarian objective, which is embodied in the interest in helping the poor, the needy and providing support at the material and in-kind levels.

### ***The functions of women's endowments on educational institutions through Islamic thought***

The function of the endowment at the beginning of Islam was directed to the poor, the needy, and loyalists, and then it witnessed a remarkable transformation at the end of the Rashidun state, after the expansion of the state and the diversity of its sources of income. And the high standard of living among its members, thus expanding the function of the endowment to include the provision of water for the pilgrims and its use, whether in the roads leading to the Hajj, or the places of pilgrimage and taking care of the places of worship, foremost of which is the Sacred Mosque and the Prophet (Al-Dahas, 1426 AH, Part 1, p. 42), Women's endowments for educational institutions have a number of functions, as follows:

- The educational function: the endowment system has been concerned throughout history with educational institutions of all kinds, and women's endowments in particular had a role in the continuity of scientific edifices, through building mosques, schools, bookcases, and bimaristans, and endowing endowments for them.
- The social function: Women's endowments have been concerned throughout history with community service and the benefit of the needy. We find women who own charitable endowments, donating lands and real estate for the public benefit, which

led to the emergence of an intertwined fabric of relationships. The interest was in the poor, orphans, widows, and divorced women. Seekers of knowledge, jurists and teachers.

- The economic function: By placing charitable endowments for the benefit of people and overcoming many obstacles, one of the purposes of Sharia law is achieved, namely the purpose of preserving money, and the endowment of money that must be preserved to play its role in creating social solidarity, and it is possible to develop endowment resources from By investing money or investing assets and or investing its profits or part of its profits for the development of the asset.

## **Fourth topic**

The impact of women's endowments on the prosperity of educational institutions through Islamic thought: The researcher and study of our Islamic civilization sees the impact of the Islamic endowment and its role in many fields, including the educational renaissance, and the associated educational institutions, scholars, students, books and libraries, as many Muslim women contributed to this educational renaissance through what they endowed for God Almighty for the sake of knowledge and education, which was the reason for the prosperity of educational institutions, and the endowment was not limited to establishment only, as it extended to public services such as food and drink, clothing and treatment, payment of salaries, care for the public and Jurists, imams, muezzins, and others. The endowments endowed by women throughout the history of Islamic thought were the main resource for educational institutions. The owners of charitable endowments stipulated conditions, and they are the same for those working in them. One of the results of the spread of women's educational endowment institutions was the following: -

- The activity of the scientific movement and the emergence of the names of scholars who excelled in the field of teaching, authoring, classification, rooting, theorizing, investigation, and graduation.
- Graduating scholars and preachers to spread the Islamic call. Promoting cognitive progress and teaching different sciences. Spending on education, supervising it, and managing the burdens of education.
- Facilitating the request for legal knowledge imposed on Muslims, and which straighten their lives.
- Encouraging scholars and learners to pursue knowledge, which led to the development and prosperity of the scientific movement throughout history. - Improving the cultural and educational level of many groups.
- The flourishing of educational institutions manifested the manifestations of the flourishing of the educational and scientific movement.
- The collection of the noble hadith was the emergence of the four schools of thought, and linguists worked with the language and worked to collect it from the Holy Qur'an.
- The effects of endowment educational institutions were manifested in preserving knowledge from loss.

## **Conclusion**

*First: the results of the study:*

- Endowment educational institutions played a prominent role in religious life through the establishment of mosques, schools, libraries, bookstores, the role for the benefit of

scholars, to consolidate the Islamic religion in the hearts of children and the dissemination of Islamic principles, values and morals among members of society.

- Endowment educational institutions have contributed throughout the history of Islamic thought in supporting the education process, which was available to all segments of society without discrimination.
- The target groups and beneficiaries of the women's endowment educational institutions varied throughout the history of Islamic thought.
- By reviewing the women's endowment educational institutions throughout the history of Islamic thought, the clear role and impact of women's endowments in the educational and urban renaissance becomes evident. In addition, manuscripts through the endowment of libraries, so everything we got from them was thanks to the charitable endowment, and the spread of the phenomenon of the charitable endowment of books.

***Women's endowments were the largest source of financing education through Islamic thought at different stages***

- Women's endowments for educational institutions seek to achieve sublime goals in the religious, educational, health, humanitarian, economic and social aspects, and all of these goals are in the aspect of social solidarity, as our Islamic religion urges to do so.
- Women's endowments for educational institutions seek to carry out many different functions, such as educational, social and economic functions.
- The contribution of women throughout the history of Islamic educational thought in endowments, giving and giving, the remarkable competition between women in doing charitable work.

***The participation of all segments of society of women in the endowments***

- The charitable endowment was not limited to the ladies of the palaces, but there was also the participation of female scholars, maidservants and slaves.
- Women's endowments for educational institutions have improved the cultural and educational levels of many groups of society, and in many areas: legal, health and linguistic, which led to improving the financial level of those groups.
- Women's endowments on educational institutions have participated with public endowments throughout history in reducing the burden on the state in many responsibilities and in providing people, which had an impact on the course of affairs in societies in a satisfactory manner for all.

***Secondly, the recommendations***

Work to include the biography of women who own Islamic charitable endowments in the academic curricula, with the aim of consolidating it in the minds of learners, and highlighting the role of Muslim women towards their society.

- Expansion in the field of endowments to include education, community service, health service, and Islamic heritage service. - Seeking to alert Muslims of the extent of the greatness and status of Islamic endowments and its benefits, and contribute to the increase of endowment projects thanks to what will be spent and made for the sake of God and goodness, seeking the satisfaction of God Almighty.
- Directing the charitable endowment towards interest in projects that can be used to provide job and educational opportunities for young people of both sexes.

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