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Minia Journal of Tourism and Hospitality Research

Journal homepage: <https://mjthr.journals.ekb.eg/>



Women's Role in the Egyptian Society through Ages Overview at the Inscriptions of Private Architecture.

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Keywords

Women
Society
Queen
Saiyada
Inscriptions
Architecture
Elset

Abstract

The contributions of Muslim women have covered many areas in our Islamic society. Women have participated with men in many fields. They are on the battlefields, bandaging and treating the wounded and urging jihad against those who want to desecrate the soil of the homeland. They are scholars and educated in the field of science, especially Sharia sciences and what is related to them. She participated in the reconstruction or construction of religious, educational, and service institutions, and this denies the nature of Islam's oppression of women, which is promoted by those who are biased against Islam and its people. Women had an influential role in the political aspect as well. Women had a distinct role in the Ayyubid era. The Ayyubid princesses were ahead of others in various fields, including the field of science and the preparation of scholars, preachers, students, and mujahedeen who fed the battlefields with men eager to defend Muslim countries, in addition to their construction of many religious, educational, and service institutions. These women participated in building mosques, schools, and other institutions. From their own money, these institutions had a pioneering and distinguished role in the religious and scientific preparation of students in various Levantine and Egyptian cities. This research came to contribute to shedding light on the role of

these women in the cultural field and building religious, educational and service institutions. The research will focus on women's culture. And its role in scientific life in the Ayyubid, Mamluk, and Ottoman eras, and the religious, service, and educational institutions built by the princesses of the Ayyubid House, the sisters of the Sultans, their wives, and their daughters, as well as ladies from other than the Ayyubid House, as well as in the Mamluk and Ottoman era., and the most important results referring to the most titles of women, and its role in the society.

Research objectives:

- 1- To highlight the architectural, archaeological, and tourist importance of the women's architecture in Cairo in general as a major purpose and essential resource for tourism in Islamic Egypt.
- 2- To highlight the importance of archaeological writings in general and founding texts in particular in the field of tourist guidance for the easy presentation of the archaeological indicative material contained in these texts and to highlight its importance in the field of tourism guidance.
- 3- Increasing the archaeological and tourist awareness of citizens and tour guides with a view to maximizing the role and importance of these effects, as highlighting such vital areas filled with effects maximizes their respect, interest and utilization.

The importance of the topic and the motives for choosing it:

- 1- The desire to collect all the writings of the architecture for women in Cairo in a volume or study. Following of these writings in the various references and studies dealing with these writings is difficult and burdensome, especially for the non-specialist in the field of writing, which facilitates the presence and easy handling of the study.

- 2- The tourist library in the field of tourism guidance lacks any previous studies dealing with archaeological literature on architecture as a useful guidance material for the tour guide .
- 3- Wishing to highlight the importance of these texts in shedding light on the era they represent in general. These texts are considered material documents that cannot be questioned or questioned.

Comparison between the roles of the women through different ages:

The mother, sister and wife are the breadwinners of generations and the successor of every great man is a great woman who carries us in the palms of the winds of happiness or unhappiness to the surroundings of Egypt East and West control of certain areas of Libya in some periods.

One of the most famous women, Merritt Nate, is the first female monarch in the history of the world. She is one of the first Egyptian families. Archaeologists consider her key to the rule of Egypt in the era of families. Some manuscripts indicate that she may have ruled the country alone over a period of time; Khan Kaus was the ancient property of Egypt during the Fourth Family and played an important role in the succession of the Fourth and Fifth Families as it was the legitimate inheritance of the throne. Nate Acret was the king of ancient Egypt during the Sixth Family and was the son of King Bibi I and inherited the throne by ending her rule . Sebek Nefro was the property of Egypt in the Middle State era under the twelfth family, his son King Manmahat III, whose rule lasted no more than three years, four months and 20 days, as stated in his municipality Turin Hatshepsut.

Introduction

When Islam came, women were liberated from the oppression they suffered from, and since the time of the Prophet peace be upon him, women participated in wars and played a role that aligned with and followed them in healing the wounds of the mujahedeen, encouraging them to jihad, preparing food, and other tasks, in addition to their essential duties, which include raising children and household chores. The role of Muslim women is not only limited to migration, but they also had an important role in various situations and stages throughout our entire Islamic history¹.

Muslim women were present in the second pledge of Al-Aqaba, which paved the way for the Prophet's migration, and they also migrated as the men did, and they participated in making history according to their abilities. They were worthy of being entrusted with the secret of the Prophet's migration. Women in the era of the righteous caliphs mingled with the public and listened to the sermons of the caliphs².

The importance of the role of women and their contribution in the Fatimid era:-

During the Fatimid era, Egypt enjoyed a flourishing social life. After the Fatimid's moved from Morocco to Egypt and established the Fatimid Caliphate, they focused on the well-being of the Egyptian people. This was evident in their attention to various social aspects, such as celebrating religious holidays, both Islamic and Christian. They also organized

¹ نريمان عبد الكريم أحمد , المرأة في العصر الفاطمي (القاهرة : الهيئة المصرية العامة للكتاب , 1993) ص 59 .
² صلاح السيد عبده رمضان , تطور المدارس في العالم الإسلامي منذ نشأتها حتى الفتح العثماني , رسالة ماجستير غير منشورة , جامعة الزقازيق , 1990 ص 113

banquets, distributed clothing to the state workers, and their efforts were supported by Egypt's abundant wealth³.

Luxurious displays were particularly prominent among the caliphs, with gatherings held in the Fatimid palace for receptions and official celebrations. The processions were characterized by extravagance, where the caliph, his officials, army, and men of the state would parade in the streets in front of the Egyptian people on various occasions. These occasions included the beginning of the year, the first day of Ramadan, the three days of Eid al-Fitr, the day of Eid al-Adha, the celebration of the scale, and the celebration of the Gulf's conquest. The processions were accompanied by various displays and festivities⁴.

Desire of the state to demonstrate its power, especially militarily. In addition to that, as mentioned by sources about the various treasures of the Fatimid's, which indicate that the period in which the Fatimid caliphate lived, which lasted more than two centuries, was characterized by extravagance and luxury, except for some times when the country suffered from economic crises represented by famines and epidemics. Also, the construction of luxurious palaces and numerous landscapes throughout the country, especially the Fatimid Palace built by Jawhar to receive Caliph Al-Mu'izz in 360 AH/970 AD, which was called the Grand Eastern Palace. It was located in the area where the Al-Hussein Mosque and Al-Khalili Khan are now situated⁵.

It contained several palaces, including the Small Western Palace, the Ngami Palace, the Gold Palace, the Tree Palace, the Harem Palace, the

³ المقریزی , الخطط المقریزية (بیروت : دار صادر , د.ت) ج 2 , ص 318 – 320 .

⁴ الشیخ محمد مهدی شمس الدین , مسائل حرجة فی فقه المرأة (بیروت : المؤسسة الدولية للدراسات والنشر , 1994) , ص 122 .
⁵ جلال الدین عبد الرحمن السیوطی , حسن المحاضرة فی تاریخ مصر والقاهرة , تحقیق : محمد أبو الفضل إبراهیم (القاهرة : دار إحياء الكتب العربية , 1968) ص 98 – محمد محمد أمين , الأوقاف والحياة الاجتماعية فی مصر (القاهرة : دار النهضة العربية , 1980) صص 66 – 68

Thorns Palace, the Breeze Palace, and the Sea Palace. All these palaces had halls and landscapes known as the shining palaces or the inhabited palace. Perhaps this name is due to the large numbers of people inside the palace, as this palace was designated for the residence of the caliph, his harem, and his women. It is necessary to shed light on their conditions, and it seems that the conditions of women in Islamic palaces are almost similar because this group is distinguished from other women in society by enjoying a luxurious⁶ .

The importance of women's role and contribution in the age of the Ayyubid period:-

The contributions of Muslim women covered the areas of its number in our Islamic society. The women participated in many fields. They participated in battlefields and in urging jihad against those who want to desecrate dirt. They also participated in the reconstruction or building of religious, educational and service institutions⁷. This denies the class of persecution of Islam for women who are tendentious against Islam these institutions played a pioneering role in various Shamia and Egyptian cities. This contributes to shedding light on the role of these women in the cultural sphere and in the building of religious, educational and service institutions.

The Levant and Egypt in the Ayyubid era have witnessed a large expansion of the age and architectural activity. The urban begging has been the emergence of new neighborhood's and areas in their cities. Mosques, markets and Bimarstan have been spread and schools and

⁶ على مبارك , الخطط الجديدة التوفيقية لمصر القاهرة (القاهرة : المطبعة الأميرية , ط 1304 , 1 هـ) ج 4 , ص 32 .
⁷ أيمن فؤاد السيد , التطور العمراني لمدينة القاهرة منذ نشأتها حتى الآن (القاهرة : الدار المصرية اللبنانية , 1997) ص 51- 53 .

religious cultural establishments are spread The Jughan Watoa with a new idea is the school⁸.

We did not seek any influence in the Islamic sources on the construction of the mirror of a mosque or mosque or the like. But women actively participated in the construction of gorges, associations, education, schools and bathrooms. We should mention it to the city of Damascus in the front of other cities in the urban field of the urban area The uplifting princesses of the Iowabi House and their contribution to the cultural and urban sphere have attained great importance in the Ayyubid era⁹.

The importance of women's role and contribution in the era of the Mamluk period:-

The contributions of civilized women in various aspects of life have revealed their high status and distinct role in the enrichment of Islamic Arab thought and proved their leading role in the advancement and service of their society. Under the Mamluk maritime era, women continued to enjoy an abundant share of freedom and respect for this freedom guaranteed to them by Islamic law since Muslims set foot in Egypt's territory¹⁰. participation in political life, as well as its participation in public life in its various aspects, Her grandfather pays attention to scientific, cultural and artistic aspects, as well as to aspects of her social life, This is what we are touching in the various architectures left behind, which unquestionably demonstrated the maturity of the intellectual and cognitive consciousness of the women of that age.

Paying tribute to buildings and urban establishments is not only to women who were of owned origin but also to other women of Egyptian

⁸ محمد حمزة إسماعيل الحداد , السلطان المنصور قلاوون (القاهرة : مكتبة مدبولي , 1998) ص 46 .

⁹ عمر رضا كحالة , أعلام النساء (بيروت : مؤسسة الرسالة , ط 1991 , 10) ج 1 , ص 387 .

¹⁰ على السيد محمود , الجوارى فى مجتمع القاهرة المملوكية (القاهرة : دار الكتب المصرية , 1988) ص 7 – ص 38 .

society who had ample money. The religious architecture, which varied between mosques and schools and its suffocation, linked women's interest to the first place and followed by other urban establishments, was arranged such as palaces and built according to the architectural style that prevailed in the Mamluks era¹¹.

which is characterized by the variety of decorations and the use of well-carved stones, the white and black colors overcome most buildings. They also worked to provide them with the most efficient elders and teachers, as well as books needed by students of science, and set up next to these facilities to teach orphans, basins for the purpose of pay and reward. They also built linkages to accommodate women who do not live in them¹².

This is in addition to other urban installations that have been set up with a purely economic objective, and are keen to ensure that these installations continue to perform their purposes for which they were established and stop them many endowments. By assuming the rule of Egypt, Dar Tree began a new phase in the history of the Egyptian country, which is the history of the Mamluk State. 846-464 AH/0521-0865 A.D. (which was the golden age of Egypt's history in Islamic times, to deteriorate the conditions of the country in all its political, economic, administrative and intellectual aspects, in which the Egyptian country became the focus of the attention of scholars from various parts of the Islamic parent¹³.

Under the Mamluk maritime era, the Egyptian country was replete with a large architectural heritage of a kind, which counted the extension and continuation of the architectural heritage inherited from previous States, the first being the Fatimid State, after which the Ayyubid State, whose

¹¹ محمد عفيفي , الأوقاف والحياة الاقتصادية في مصر في العصر العثماني (القاهرة : الهيئة العامة للكتاب , 1991) ص 124 - 125 , أيمن فؤاد السيد , مرجع سابق , ص 74 - 76 .

¹² ليلي عبد اللطيف أحمد , المجتمع المصري في العصر العثماني (القاهرة : دار الكتاب الجامعي , 1987) ص 154 - 156 .

¹³ سوسن سليمان يحيى , عمائر المرأة في مصر في العصر العثماني , رسالة دكتوراة غير منشورة , كلية الآثار , جامعة القاهرة , 1988 , ص 471 - 474

architectural art was mixed with the Mamluk architectural art, created a new kind of architecture with its own character¹⁴, and its functionality. Researchers in various cultures and affiliations have studied and researched the construction of the Mamluk, provided them with books and volumes and mentioned the most accurate details thereof¹⁵.

They praised the restoration and renovation processes that were given to these facilities, and the contributions of urban women received part of this attention and study. Studies on the contributions of urban women were piecemeal and individualized and only highlighted the contributions of the most famous women of that era, without a comprehensive and comprehensive study of the achievements of all women of the Mamluk era¹⁶. Hence, the importance of this study, which was not without considerable difficulties, was to omit the majority of historians from mentioning women and their work in their literature only narrowly, for reasons relating to the traditions of that time, on the one hand, and, on the other hand, to the lack of literature specifically specializing in women, as well as to the dispersion of information about women and their various achievements, including physical among the lines of books and literature. Women's contribution to the construction of urban installations has added to their artistic and aesthetic features and reflected their enjoyment of their rights, which have been increasing over time¹⁷.

¹⁴ سعاد ماهر محمد ، مساجد مصر وأولياؤها الصالحون ، ج 1 ، ص 117 .

¹⁵ ابن تغري بردي، النجوم، ج 6 ، ص 337 .

¹⁶ ابن تغري بردي، النجوم، ج 11 ، ص 180

¹⁷ سعيد عبد الفتاح ، المجتمع المصري ، ص 155

Egypt's political situation in the Bahri Mamluk era:-

The State of the Mamluk has begun to take over the throne of Egypt. During the 80 days that the Dar Tree regime lasted¹⁸, it proved highly capable of managing the various affairs of the country at a time when the Egyptian country was experiencing its most difficult circumstances after being attacked by crusaders in the seventh crusade, under pressure and criticism, as well as the preference of the interests of the parent, the Dar Tree decided to cede its rule to her dearest husband Ebek, who managed to overcome the revolutions and internal unrest of the Sultanate Sultanate 8 The Mamluks, led by Muzaffar Kutz, tackled him and were able to defeat the Mughals at the Battle of Ain Jalut and trace their defeated Mongol to the Euphrates¹⁹.

Women's social status in the era of the Bahri Mamluk kingdoms:-

The Islamic Shari 'a granted women their full rights and erased the injustice suffered in the times before Islam; First of all, and the owners of the minds enlightened by Muslim thinkers, took it upon themselves to give women their rights in line with the Islamic sharia. women "²⁰, thus giving Muslim women a different social status than other women in other societies, She was free to perform all acts provided that they were not incompatible with the principles of Islamic sharia s rights ", starting with the enjoyment of their social rights, their right to manage their own affairs and those of their families and families, and their full enjoyment of their political, administrative, economic and intellectual rights²¹.

She had the active political role in running the country, leading it in the darkest conditions, It saved the country until it overcame the crisis, as

¹⁸ عاصم محمد رزق، اطلس العمارة الاسلامية، ج 2، ق 1، ص 716 .

¹⁹ عاصم محمد رزق، اطلس العمارة الاسلامية، ج 2، ق 1، ص 716 .

²⁰ علي مبارك، الخطط التوقيفية، ج 3، ص 91

²¹ عاصم محمد رزق، اطلس، ج 2، ق 1، ص 716 .

well as its contribution to the expression of opinion, advice and advice to those who often did not fail to act on its advice, shajarat al-Dar, which concealed the death of the good King Najmuddin Ayuuib at the time that the Egyptian country was under attack and occupied by the Crusaders Damietta²², and administered the country until the arrival of the son of the good King Turan Shah from Sans Sham, After his murder, the Mamluks chose her to become the first queen to rule the Egyptian country, and by ceding her rule to you, she gave the finest examples of successful management and work to spare the country from political crises and wars. King Khond Baraka's mother also stood by her son against his princes opponents, and with her advice and advice she was able to reach a solution that satisfied all sides²³.

Women's intellectual and cultural contributions to the Mamluk society have made a serious contribution, along with men, to the singing of Salami Arab thought and women have excelled in the sciences of modern science, jurisprudence, poetry and literature. Women have many achievements at the social level, such as doing acts of righteousness, charity and construction of urban facilities for purely humanitarian purposes. as well as religious workers, and for the purpose of ensuring that these facilities continue to perform their functions for which they were established, the many endowments have been suspended²⁴.

Women of the Mamluks were at the forefront of these workers' claims, As Khund Taghai, wife of Sultan of Nazir Mohammed bin Qalawan, mother of his son Enok, who protested and spent a sum of 58 dinars, six hundred and eighty thousand dirhams spent on the faces of righteousness,

²² ابن تغري بردي، المنهل الصافي، ج 3، ص 355
²³ الزركلي خير الدين (م 1396)، الأعلام قاموس تراجم لأشهر الرجال والنساء من العرب والمستعربين والمستشرقين، بيروت، دار العلم للملايين، ط الثامنة، 1989م.
²⁴ رزق، عاصم. أطلس العمارة الإسلامية والقبطية بالقاهرة (القاهرة: مكتبة مدبولي، 2003)، 4: 2037 - 44. السخاوي، أبو الحسن نور الدين. تحفة الأحباب وبغية الطلاب في الخطط والمزارات والتراجم والباقع المباركات، تحقيق محمود ربيع وحسن قاسم (القاهرة: مطبعة العلوم والآداب، 1937)، 114-15.

and Khonda Baraka umm al-Sultan al-Ashraf Shaban) ²⁵That was spent on her argument of money has not been everyone's talk for many years.

The importance of women's role and contribution in the era of the Ottoman Empire:-

Women have exercised their full social rights, and recent studies by academic historians have proven (such as Princess Sanbel, Abd al-Rahman, Nelly Hanna and Mohamed Afifi)²⁶ that in the Ottoman era, women enjoyed a greater degree of freedom than in the modern era, but came up with the meaningful fact that there was no previous "one" case in the nineteenth century, in which the judge refused to give the woman the right to separate from her husband either by divorce or by deposition²⁷.

Women managed endowments like men and engaged in all forms of commercial and judicial transactions, in addition to being elected to head the communities of certain crafts such as combing and inscription, and to serve as a reference for other women's education²⁸. In addition, women were well aware of the systems of the age in which they lived, choosing which of the judges of the four doctrines guaranteed their full rights, but women and educated women had a separate role to open for girls' education, which could have contributed effectively to the advancement of many families of their girls to a good share of education²⁹.

²⁵ جمال الدين أبي المحاسن يوسف تغري بردي الأتابكي : النجوم الزاهرة في ملوك مصر والقاهرة ، قدم له وعلق عليه : محمد حسين شمس الدين ، دار الكتب العلمية ، بيروت لبنان ، الجزء الرابع ، ص 53
²⁶ محمد أبو العمام ، آثار القاهرة الإسلامية في العصر العثماني ، مركز الأبحاث للتاريخ والفنون والثقافة الإسلامية ، استانبول ، 2003م ، ص 55.
²⁷ محمد أحمد دهمان، معجم الألفاظ التاريخية في العصر المملوكي ، دار الفكر ، دمشق ، 1990م .

²⁸ محمد افندي عارف : خلاصة الأفكار في فن المعمار ؛ طبعة المطبعة الكبرى الأميرية ؛ الطبعة الأولى سنة 1315 هـ ؛ جزءان ، ص 122.

²⁹ محمد حسام الدين إسماعيل ، مدينة القاهرة من ولاية محمد على إلى إسماعيل (1805- 1879) ، الطبعة الأولى ، دار الأفاق العربية للنشر والتوزيع والطباعة ، القاهرة ، 1997، ص 55.

The political role of the women in the Ottoman era:-

The conflict ignited and the intervention of foreign figures and parties to the Palace of the Sultan and to the Ottoman Court and the shops of these figures intervened in the administration of the affairs of governance, which in turn weakened the authority and weakened the rule of the Sultans, indicating the strong influence of female figures in the Ottoman Royal Palace on the practice of the Sultanate It includes his mother, wives, neighborhood's and single women members of his family, as well as servants and staff of both sexes concerned to take care of the ward and its members³⁰.

The Ottoman Empire reached the height of its glory and strength during the sixteenth and seventeenth centuries. s three continents, Europe, Asia and Africa, It underwent the entire Asia Minor and large parts of South-East Europe. and West Asia, North Africa, with approximately 36 Ottoman states and the State had nominal sovereignty over a number of neighboring countries and emirates in Europe, Some have become an actual part of the state over time, while others have acquired a kind of subjectivity³¹.

The Ottoman Empire, under the Sultan "Legal", which ruled from 1520M until 1566M, made clear a great power in political and military terms. Its capital, Constantinople, played the role of the link between the European Christian and Eastern Islamic worlds, and after the end of the Sultan's reign "Solomon Legal", which is the era of the Ottoman Golden Empire, was weakened, dissolved and lost its property little by little, although for

³⁰ محمد حسن زكي، أطلس الفنون والزخرفة والتصاوير الإسلامية، مطابع جامعة القاهرة، القاهرة، 1956م، ص 123.

³¹ محمد حمزة إسماعيل الحداد، العلاقة بين النص التأسيسي والتخطيط المعماري لمدارس القاهرة في العصر المملوكي، بحث في كتاب تاريخ المدارس في مصر الإسلامية، الهيئة العامة للكتاب، القاهرة، 1992، ص 155.

some time it knew periods of recovery and reform, it was not enough to restore it to its former status³².

Starting with the charitable work of Ottoman sultan women and mothers, the first examples we can begin to talk about are Hafsa Sultan, the wife of Sultan Salim I, and the mother of Sultan Suleiman Al-Shari 'i, who died in 1534. It has set up a complex near Mansiya with a mosque, a primary school and a restaurant for the poor. After her death, Sultan Suleiman Al-Shari added a bathroom and hospital in her name. The Sultan's wife, Sultan Salim II, and the Sultan's mother, Murad III, created a complete complex in 1583, and a library of the complex, the first established by a woman in Istanbul³³.

The society contained a university, a Hadith school, a primary school, an illiterate school, an elderly home, a hospital and a restaurant for the poor as well as a travellers' hostel, and Norbano Sultan had donated many books to the University Library. We also recall from the many charitable sultans "Khurim Sultan" the wife of Sultan Suleiman Al-Shari, known as "Roxlana", who died in 1558. She spent a lot of money in the works of good, representing part of them in many endowments in Istanbul as a collector and lumber in Aksrai, and next to a charity restaurant, a school and hospital, and a boys' school³⁴. In Ederna, I created a large number of avenues, a caravan mansion at the "River Marijj" bridge, water delivery channels to the city, a university and a charity restaurant. Khorram Sultan has also established two charities in Makkah, Medina to serve the poor Muslims and students of science, and a link to the residence of students of

³² محمد حمزة إسماعيل الحداد, بحوث ودراسات في العمارة الإسلامية " الكتاب الأول , دار نهضة الشرق , القاهرة , 1991م
ص44.

³³ عمر رضا كحالة , أعلام النساء (بيروت : مؤسسة الرسالة , ط 1991 , 10 ج , 1 ص 387 .

³⁴ نريمان عبد الكريم أحمد , المرأة في العصر الفاطمي (القاهرة : الهيئة المصرية العامة للكتاب , 1993) ص 59.

science, as well as a mosque and school, and has stopped many stops to spend on them³⁵.

In addition to the above, we mention the contribution of Bazam Alam Sultan, wife of Sultan Mahmoud II and mother of Sultan Abdul Majid I. Many charitable institutions, including a hospital in 1843 and a university next to the hospital in 1845, and another library collector, in addition to a school now known as Istanbul High School for Girls, were established in 1850 and donated to four hundred thirty-one books. To this we add the collector "Dolma Bahha" in 1853, and the bridge "Galata" in 1845³⁶.

Women's Rights in the Ottoman period:-

In the Ottoman era, women participated in public life, She had many rights, contrary to common opinions, to acquire and purchase property as she deemed appropriate to her without interference from her husband or male relatives. The right to administer and sell such property and the revenue it receives are exclusive to it, No one whatsoever may sell or use such property without the woman's consent. s property ", in the event of a violation of any property of their own³⁷.

According to Istanbul records from 1546, 36% of the city's established waqfs were founded by women. Moreover, women owned gardens, orchards, agricultural tools, shops, animal wealth, and textile industries, and the more they earned money in investments, they also formally provided many loans. The woman also obtained the right to remove her husband on the basis of her wishes because of ill-treatment by her husband, abandonment or beatings³⁸.

³⁵ على مبارك , الخطط الجديدة التوفيقية لمصر القاهرة (القاهرة : المطبعة الأميرية , ط 1304 , 1 هـ) ج 4 , ص 32 .

³⁶ أيمن فؤاد السيد , التطور العمراني لمدينة القاهرة منذ نشأتها حتى الآن (القاهرة : الدار المصرية اللبنانية , 1997) ص 51- 53 .

³⁷ ليلي عبد اللطيف أحمد , المجتمع المصري في العصر العثماني (القاهرة : دار الكتاب الجامعي , 1987) ص 154 – ص 156 .

³⁸ أيمن فؤاد السيد , مرجع سابق , ص 74 – ص 76 .

Women who were subjected to injustice by their husbands were approaching the court to request separation from the husband; She had waived her right to friendship, and the Court had ruled on her separation. When comparing women's rights in the Ottoman era with European women, women in the Ottoman Empire predated European women by centuries in obtaining divorce and dislocation rights, and property rights that were officially acquired by European women only in the 19th century³⁹.

Ottoman women in the 19th century: -

By the mid-nineteenth century, women's rights in the Ottoman Empire had undergone considerable development, especially at the end of the century. The basis of the development and modernization process was the era of "organizations" in Ottoman history [1839-1876).

Slavery was abolished and women were taken into consideration. During the reign of Sultan "Abdelmadjid I" in 1858, the first girls' high school was opened in Istanbul, the aim of which was to increase the skills of women in their homes. With the advent of 1901, the number of such schools had risen to eleven in Istanbul only. The lessons were given daily except Friday for 10 months a year and consisted of alphabetical lessons⁴⁰. rhetoric, the Holy Quran, intonation, religious science, reading, writing, literature and towards Ottoman, Arabic, Persian, calligraphy, sociology, home management, ethics, health, engineering, numeracy, geography, history and manual skills.

The "Women Teachers" School was opened in 1863 under Sultan "AbelAziz I" in Istanbul, followed by the opening of an elementary

³⁹ محمد عفيفي , الأوقاف والحياة الاقتصادية في مصر في العصر العثماني (القاهرة : الهيئة العامة للكتاب , 1991) ص 124 .
⁴⁰ سوسن سليمان يحيى , عمائر المرأة في مصر في العصر العثماني , رسالة دكتوراة غير منشورة , كلية الآثار , جامعة القاهرة , 1988 , ص 471 – ص 474

school for girls' education. Young girls in those schools learned calligraphy and numeracy, geography, history as well as basic Islamic information, such as Arabic letters and recitation of the Qur'an, preservation, values and timing prayers⁴¹. As the Ottoman Empire entered World War I, this helped women take jobs in new fields such as post offices, banks, hospitals, manufacturing soldiers' clothing inside factories, and as translators. Women played an important role in World War I. Many women's newspapers have appeared calling on Ottoman women to break free from societal restrictions imposed on them⁴². They called for the education of themselves and the active contribution to society in a major way, The question of women's rights has emerged more and more clearly in the recent years of the fall of the Ottoman Empire and before the formation of the Turkish Republic, a question that still exists seeks a decisive answer in the Arab and Islamic world⁴³.

The Titles and jobs of the women from the inscriptions of its Architecture

Al-Marhoum (The Late):

It is a title referring to the dead person, and this is a custom among Muslims to use it when mentioning the dead person either in talk or in writing out of respect for the dead and a warning to the listener and the reader that the person subject of the talk is not alive. Besides this, it reflects a desire and hope that God will have mercy on the person referred to⁴⁴.

Al-Makhdomy:

One of the titles related to correspondence, which means the person who is in a high rank to be served, and the "yaa" at the end of the title is for exaggeration⁴⁵.

Al-Masounah: It is a title for women and is taken from "sawn" (keeping something) away from people's sight and hands. It appeared in correspondence and historical literature⁴⁶.

⁴¹ ابن تغري بردي، النجوم، ج 6، ص 337 .

⁴² عاصم محمد رزق، اطللس، ج 2، ق 1، ص 716 .

⁴³ ابن تغري بردي، المنهل الصافي، ج 3، ص 355 .

⁴⁴ - حسين محمد أحمد : المرجع السابق , 308 .

⁴⁵ - القلقشندي : صبغ الأعشي , ج 6 , ص 27 .

Al-Mozafar (Victorious):

Al-Mozafar (Victorious) taken from victory. It is one of the royal titles to address Sultans and swordsmen⁴⁷. It includes alongside its military meaning a religious connotation and indicates the piet of its holder. It was widely-used in the era of the Mamlukes. It was used to describe King Seif Eddeen Qutuz⁴⁸.

Al-Moazam:

It is one of the titles of kings and sultans and was also one of the titles of the kings of Morocco. It was used in some correspondences to the kings of non-Muslims⁴⁹.

Al-Maqam:

It is a title for kings and the origin of the maqam in the language is a name for the place of "Qiyam" (standing)⁵⁰. The oldest known example to this title was in the Fatimid era. It was also used in the era of Salahuddin Al-Ayyubi, The title remained in high status until the late Mamluks⁵¹.

Al-Maqar:

Liguistically, it refers to "mawde' listiqrar"⁵² (position of stability). It refers to great princes and notables ministers. It was used in the ninth century to describe men who hold religious jobs and Sheikhs of Sofism. It became an origin title in the era of the Mamlukes⁵³ for the leading princes, notable ministers and writers⁵⁴.

Al-Maqdomy:

It is an honorary title given to the princes who are lieutenant colonels of thousands in the Mamluk era⁵⁵.

Al-Multaj'ila Zel Arshillah:

It was used to refer to Sultan Al-Ashraf Qayetbay in a foundation text of his agency on Bab el-Nasr Street.

Conclusions:-

1. Despite the scarcity of information received about women's activity in general in the Egyptian country, the information available to us reveals the political, intellectual and social role that women have played throughout different eras.

46 - حسن الباشا : الألقاب الإسلامية , ص 472.

47 - القلقشندي : المصدر السابق ، ج 6 ، ص 28 .

48 - حسن الباشا : المرجع السابق ، ص 473 – 474 .

49 - نفس المرجع ، ص 477 .

50 - القلقشندي: نفس المصدر: ج-5 ، ص 493.

51 - حسن الباشا : الألقاب الإسلامية , ص 482 – 483 .

52 - نفس المرجع ، ص 489 .

53 - نفس المرجع ، ص 489 .

54 - القلقشندي : صبيغ الأعشى ، ج 5 ، ص 494 .

55 - حسن الباشا : المرجع السابق ، ص 487 .

2. Many women have also appeared who left their clear imprints on the intellectual side in various eras. Sciences, especially religious sciences.
3. Women in the era of the Bahri Mamluks also had their share in establishing urban facilities in light of the massive urban revolution that prevailed in that era.
4. The styles of architecture that women contributed to creating took two basic styles: religious and civil, and religious architecture constituted the bulk of women's urban interests .
5. Civil architecture did not have the same importance as religious architecture among women's urban works. We see it as very few compared to the civil urban facilities that were erected in that era.
6. Women were keen to secure their urban facilities to ensure the continuation of their work even after the death of their creator, so they granted endowments to them. Which is sufficient to meet its various expenses, and it appointed employees responsible for following up and monitoring these endowments.

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