



جامعة الموصل
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**نشاط المرأة الحرفي والوظيفي
في المشرق العربي الإسلامي
(132- 656 هـ / 749-1258 م)**

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Abstract

The guided studies to uncover the woman's economical activity are considered very important because it is difficult to give a complete description about the economical activity for any society at one historical period without talking about the scope of the woman contribution in that activity, in that the woman being the half of the community. According to this concept comes the importance of studying the subject, in that it deals with an important aspect of the woman contribution into the economical activity which I represented in studying woman's craft and handicraft activity in Arabian east including Iraq, Furatic Al-Jazeera, the Arabian peninsula, Bilad al-Sham, and Egypt.

This thesis falls into four chapters, chapter one concerns with Islamic attitude from woman's craftiness activity. This chapter includes three sections. Section one with what is stated in holy Koran's Verses Relevant to woman craftiness activity. Section two concerned prophetic traditions which encouraged woman to involve into some occupation, and prohibited her from other. Section three reviews the jurist's attitude from women's craftiness activity.

Chapter two tackles the Sharia's allowed crafts which are practiced the woman in Islamic Arabian east. This chapter is preceded by an introduction which studies the general conditions for craftsman and craftswoman and handicrafts in Islamic Arabian east [132-656 A.H/ 794-1258A.D]. In that the role of women's contribution to these handicrafts during the then period can not be fully comprehensible without paying attention to these general condition relevant to those who practices handicrafts including woman relevant as being part of that vital economical field and anything relevant to that field as a result. Information about these craft have been varied, some of them elaborated by the tradition books, while others have hardly mentioned, which do not help in giving clear cut picture about these crafts. Among those crafts is the " Spinner " craft, the most allowed by sharia that commonly practiced, in addition to the craft of " match maker " or the middle

woman who were involved in the compromisation affairs between the fiancé and fiancée', . It wasn't restricted to woman but participated with the men. Furthermore there was the craft of "washwoman" in bathhouse with varieties of female workers and the Jurists attitude from woman going to bathhouses .

In the medical field, woman practiced a sort of medicine nearer to the public medicine , and the 'nursemaid' craft accompanied with superstitions and beliefs . This research also , studies the craft of (al-khatina or al-khafidha) which practiced by woman in urban cities and deserts, then , there was the craft of "teaching " by using different aids , therefore , the woman has been seen as a teacher and jurist .

This research tackles the " wet nurse and midwife " craft 'which is related to the woman , There were also , other sharia's allowable crafts such as "cookery" , "baker" , "washwoman" and "hairdresser" practiced by the woman .

The third chapter deals with the prohibited crafts by sharia's , the foremost were "prostitution " and "pandering" which Islam took a decisive position towards them , but in spite of that , there is reference to this craft , especially during foreign domination . there were also , other illegal crafts like "win'shop" which was attributed to the people of the pact exclusively , so that the woman either had her own one , or worked as a cupbearer . Another craft mentioned in this thesis is the craft of "female singer" which witnessed development and spread during the then period . The female singer varied in classes according to their culture , their skills in this craft, in addition to the classes which dealt with . As for the craft "musician " which is in strong linking with singing, it had wildly spread amongst some of bond woman who were chosen to practice this craft based upon special basis and qualification . Related to these two craft , there was the "female dancer " common to some bond woman who realizes the needed criteria for successful dancer. As for the craft of "female weeper " , it was practiced by woman , though prohibited and spread throughout the fourth century not only in homes but also in public gatherings .

the "begging " became a craft in this period, and practiced by the woman in away similar to the men , so the well – known classes of female beggers appeared during this period . In addition to those craft , then there was the craft of "witch and fortune–teller "which spread widly as a result of political and economical crises blow violently the then society .

The fourth chapter emphasizes on studying the offices occupied be the woman during period . The most important one was the office of "house keeper "to organize the financial affairs in the Abbasid court, as well as supervising the califs residences and the due expenses . The majority of those who assumed this post were of woman bond save some cases and their status varied according to the power of the then calif. The woman , also practiced the office of " clerk " . as some of them worked as clerk with califs , ministers and court's ladies as well as with narrators . This office was exposed to critique especially by poets who regarded it out of customary. Together with the men the woman took part in the office of "spy" . They approved their abilities by assuming serious tasks and realyzing them successfully . To the ultimate value of her role , was the women's numerous mentioning in the references. The other office was the office of "inspector" which is practiced by elder woman to inspect the traveling woman by ships at ports .

Based on what has been studied , the following conclusions are reached at :

- The woman practices different kinds of permitted crafts .
- Some of the permitted crafts suffered from prohibited practices by Islam .
- Though some of the crafts are prohibited by Islam , the Arabian Islamic east witnessed practicing some of them as prostitution , pandering , femal weeper , etc .
- The woman posted some of significant offices such as 'housekeeper', spy , clerk and inspector .
- The economical stutus for the working woman was modest in general .

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The Woman's craftiness and Functional activity
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