

## Women's Scientific and Educational Contribution to Islamic Sufism: an Analytical Study

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### ABSTRACT

This research aims to study the scientific and educational contribution of women in Islamic Sufism, by analyzing selected examples of Sufi women and their spheres of influence in the Sufi community. The research focuses on two prominent figures: Rabaa al-Adawiya, who contributed to the establishment of the dimension of divine love in Sufi thought, and Aisha al-Baouniyya, who highlighted the role of women in scientific production and Sufi authorship. The research also briefly refers to the model of Hafsa bint Sirin, which combined science and asceticism, to show the inclusiveness of the female presence. The research adopts a historical-analytical approach, where female models have been studied within their historical context, and their roles in education and counseling, knowledge transfer, and spiritual and social impact have been analyzed. The study reveals that women were not limited to the theoretical or spiritual aspect, but their contributions extended to Sufi and educational education, and the transmission of spiritual values to society, which confirms their active and diverse presence in the Sufi experience. The results indicate that women's contribution to Islamic Sufism was integrated between thought, authorship, and educational practice, and that women played a key role in the formulation and dissemination of Sufi discourse, emphasizing that their presence was not limited in time or place, but appeared in multiple regions of the Islamic world. The study concludes that re-reading the Sufi tradition while highlighting the role of women contributes to correcting stereotypes and strengthening our understanding of the history of Islamic Sufism and women's contributions to it.

**Keywords:** *Contribution - Scientific - Educational - Women – Sufism.*

### INTRODUCTION

Islamic Sufism is one of the most important intellectual and spiritual movements in Islamic history, as it contributed to building moral and spiritual awareness among Muslims. In this context, women have played an influential role both intellectually and educationally, an aspect that has often been overlooked in traditional studies. The introduction study deals with the following:

First: The importance of the title: The importance of this research comes from the fact that it seeks to highlight the role of women in the development and dissemination of Sufi thought and to teach society its spiritual principles, which fills a knowledge gap in the Islamic tradition about the presence of Sufi women.

Second: Reasons for choosing the study: This topic was chosen for several reasons:

The scarcity of specialized studies that deal with women's contribution to Islamic mysticism analytically.

The desire to shine a light on influential female models, such as Rabaa al-Adawiya and Aisha al-Baouniyya.

The importance of research is providing solid scientific material that helps researchers and those interested in Sufi heritage to understand the diversity of women's roles between thought and practice.

Third: The Problem of the Study: The study starts with the main question:

What is the nature of women's scientific and educational contribution to Islamic Sufism? Was this contribution just a limited participation, or did it contribute to building and guiding the Sufi experience on multiple levels?

It is divided into several sub-questions:

How did the selected female models influence Sufi thought? What are the most important areas in which women have contributed to the spread and education of Sufism? Was women's contribution limited or inclusive between thought and practice?

Fourth: Hypotheses of the Study: Based on the previous problem, the study assumes the following:

Women have been remarkably active in the development and dissemination of Sufi thought.

Her contribution extended to education, counseling, spiritual and social influence.

The presence of women was diverse between intellectual foundation, scientific authorship, and educational practice.

Fifth: The methodology used: The research relied on the historical-analytical method, where:

It follows prominent female role models in Islamic mysticism, with a focus on the most prominent selected figures.

Analyse its contribution in the fields of education, counselling, and social impact. Combine historical description and critical analysis to reach accurate scientific conclusions.

Sixth: Study Plan.

The study consists of two main topics: the first topic: selected models of Sufi women and consists of two demands: the first: Rabaa al-Adawiya (divine love as an intellectual contribution), and the second is Aisha al-Ba'ouniyya. (Scientific Production and Authorship), The second topic is areas of contribution, which has two requirements: the first: education and guidance in the transfer of knowledge. The second requirement is spiritual and social impact. The study concluded with a conclusion in which the most important results of the research were explained, and then at the end of the research, the most important sources on which the study relied were held. Finally, I ask God to accept this work from us.

May Allah's peace and blessings be upon our master Muhammad and his family and companions.

## 2. SELECTED MODELS OF SUFI WOMEN

*The First Demand: Rabaa Al-Adawiyah (Divine Love as an Intellectual Contribution)*

This requirement is characterized by the following elements.

First: Her name, lineage, and death: Her name was not disputed by the people of the translations in providing their translation of it, and they agreed that her name was: "Raba'a, the daughter of Ismail al-Adawiya al-Basri, the famous righteous mawla of al-Atik, from the people of Basra, and she was born there. She was one of the notables of her time, and her virtue is famous." (Ibn Khallikān, n.d., Vol. 2, p. 285; Al-Dhahabī, 1985, Vol. 8, p. 241; Al-Zarkalī, 2002, Vol. 3, pp. 10–11)

As for her death, the translations differed in confirming the year of the death of Lady Raba'a al-Adawiyah (may Allah have mercy on her) - some say that the year of her death was in the year (135 AH) (Ibn al-Jawzī, 2000, Vol. 4, p. 27; Ibn Khallikān, n.d., Vol. 2, p. 285; Ibn al-Mulqin, n.d., p. 408; Al-Zarkalī, 2002, Vol. 3, p. 10) and some say that her death was in the year 185 AH. (Ibn al-'Imād, 1986, Vol. 2, pp. 156–157) (Ibn al-Jawzī, 2000, Vol. 4, p. 27; Al-Makkī, 2005, Vol. 2, p. 94; Al-Qushayrī, n.d., Vol. 2, p. 413; Al-Ghazālī, 1964, Vol. 3, p. 103; Ibn Khallikān, n.d., Vol. 2, p. 285; Ibn al-Mulqin, n.d., p. 408; Al-Zarkalī, 2002, Vol. 3, p. 10)

Second: Divine love: the essence of Sufism and the axis of the experience of closeness to God.

As it is known that Lady Rabaa Al-Adawiya (may Allah have mercy on her) was the first to contribute to this spiritual experience, because she lived divine love personally and spiritually, and thus we find that her experience was the place of her closeness to God Almighty - she lies in two basic elements that she employed sincerely, namely (passion and desire), and her articles were distinguished in this aspect by the words she used emanating from her conscience, expressing the truth of the warm love passion in her complaint to God Almighty in her desire to communicate Imam al-Ghazali (may Allah have mercy on him) was mentioned as one of those who were mentioned in their circumstances when he looked at the conditions of the mujtahid women, he was quoted from Raba'a al-Adawiya describing her condition in her supplications, and he said that when night came, she was: "O my God, the stars have gone down, the eyes have slept, and the kings have closed their doors, and every lover has left his beloved, and this is my place in Your hands, then you will accept her prayers, and when the dawn comes, she will say, 'My God, this night has been planned, and this day has come to fruition.' If only I had received my hair from me for the night, and whether I had recited it to me, I would have been honored and honored by you, and I have always been proud of you, and if you had rebuked me at your door, I would not have been able to see your generosity and generosity." (Al-Ghazālī, 1964, Vol. 4, p. 414; Abū Mālik Muḥammad, n.d., p. 246)

Reflecting on this text, it is clear that Lady Rabaa al-Adawiya expresses two things: **the** first: the solo, which is longing, i.e., her deep longing to meet God, and this is what happens in the moment of her solitude with Al-Bari, the Almighty.

The second is her sense of closeness to God, which is evidenced by her call in the dead of night, which stems from her sense of love, humility, humility and brokenness. ((Muṣṭafā, n.d., p. 76))

This love results in adherence to the worship of God, which shows her desire to continue to worship and obey. She trusts in God's presence and generosity: even if she repents, she remains attached to God's generosity. With reverence, humility, and humility, and this is the highest degree of the relationship between the servant and the Lord, the true love relationship that does not require an exchange has become both stillness, and death, because if the exchange takes place, the meaning of love is corrupted, and she wants to affirm this meaning with all her strength to indicate two meanings: The first is absolute integrity in the relationship of love, so that it is not intended to be a reward, or even a mere exchange in it. The second is that true love is that which excludes all exchange." (Badawī, 1975, pp. 27–28; Šāliḥ, 2025, p. 187)

Contemporary studies have concluded that Rabaa Al-Adawiyah, through her articles, showed that she was the first to establish the rules of Sufism related to the aspect of divine love, as she worked as an integrated fabric between love and sorrow, and in this way, she showed the form of love in every maqam of Sufism, and showed that the continuity of this obedience and closeness can only last by employing divine love in all conceivable maqams: "She turned asceticism into love, awe into desire, and complexity into simplicity, so she turned life into a heavenly song that shouts the love of God, and made obedience It is an act of spirit, feeling, emotion and conscience, and it made satisfaction an image of joy, laughing, bright with certainty, and an abundance of hope,

and from her love of God emerged her love for the universe in all that it contains. This is the highest and highest peak in the taste of life, and from her sense of divine beauty, and the absolute perfection of God, she loved everything beautiful, everything in existence is beautiful, because it was the beautiful work of God, and she adored perfection and sought it, so she vowed her life." (Khaḍr, 2010, pp. 28–29; Ṣāliḥ, 2025, p. 187)

In summary, if we look at the articles of Lady Rabaa Al-Adawiya (may Allah have mercy on her), it can be concluded that she was the first to establish the rules of divine love, as she showed an important issue that divine love is one of the highest and highest places, as she showed that her Sufi experience in divine love depends on the continuity of this obedience and closeness to God Almighty through obedience, which only lasts by employing divine love and employing it in every place.

The second demand: Aisha al-Ba'uniyya. (Scientific Production and Authorship)

First: Her name, lineage, and death. Her name, which is unanimous in the translations, is: "Aisha bint Yusuf ibn Ahmad ibn Nasir al-Din, al-Shaykh al-'Araiba, scholar, worker um Abd al-Wahhab (Al-Zarkalī, 2002, Vol. 3, p. 241; Kālū, 2020, p. 6) Sufi, al-Dimashqiyah bint al-Ba'uni (Kird 'Alī, 1983, Vol. 6, p. 154). One of the people of the age, and the anecdotes of time, virtue, science, literature, poetry, religion, and maintenance." (Al-Ghazzī, 1997, Vol. 1, p. 288; Al-Zarkalī, 2002, Vol. 3, p. 241; Al-Kaḥḥālāh, n.d., Vol. 5, pp. 57–58)

As for her death, she was buried in the soil of Al-Rawdah at the foot of Qasioun in Damascus, and thus all historians agree that the death of Aisha al-Ba'uniyya was born in Damascus in 922 AH (Al-Ghazzī, 1997, Vol. 1, p. 288; Al-Zarkalī, 2002, Vol. 3, p. 241; Al-Kaḥḥālāh, n.d., Vol. 5, pp. 57–58).

Second: The Impact of Her Poetic Writings on Islamic Sufism.

Aisha al-Ba'uniyya had a great impact on the formulation of an integrated Sufi discourse that addressed the issues of divine love, guardianship, and knowledge, in a language that combines taste proof and conceptual analysis. Hence, this research seeks to analyze her Sufi experience from two complementary angles: an intellectual that reveals the features of her theoretical conception, and a historical one that highlights its position within the context of Islamic mysticism in the Mamluk era (Al-Bā'ūniyyah, 1981, p. 12ff).

The poetic interest in the praise of the Prophet Muhammad (peace and blessings of Allaah be upon him) expresses in her poetry the longing and nostalgia for his pure place. The poetic interest in praising the Prophet Muhammad (peace and blessings of Allaah be upon him) in her poetry, and the poetic interest in the spiritual pursuit of the soul and the nostalgia for each of his disciplined paths, and the poetic interest in the immutable nature such as the orchards in which the Bahá'í God is manifested in the His ability, which he considers as one of the signs of His existence, and his description of the Shari'ah as being associated with Sufism, shows that the Shari'ah is represented in two parts: the first: the purification of the souls, which is the purification of the subtle, which Sufism has taken care of (Al-'Āmilī, n.d., p. 239; Kālū, 2020, p. 10). The second part: worship and related to it, which is the practical part that Islamic jurisprudence has taken care of, and thus we find that the scholars of the specialists, after analyzing the poetry of Aisha al-Ba'uniyya, pointed out that she embodied in her poetry "delicate and luxurious words of the subtleties of speech, especially in poetic purposes that require the wearing of luxurious clothes and wearing the garments of the brave like the praise of the Prophet (peace and blessings of Allaah be upon him)." (Kālū, 2020, p. 10; Al-'Āmilī, n.d., p. 239). It is from this color of poetic material in which she depicts the divine love with what she sees of creativity and buried creation, and she weaves in his imagination this great description to describe it in her poetry and expresses her love for God Almighty and His devotion to Him. (Al-Dhahabī & Al-Khaymī, n.d.; Kālū, 2020, p. 11)

My love, you are close to my heart.... And your beauty does not disappear from my secret

I took off the good in the removal of the transfiguration... So, I saw beauty, and there was no censor

I supported the union, so there is no resistance..... No illusion or anything suspicious

There is no fear, and You are the safety of my heart..... And you are my doctor

And no sadness while you are my secret pleasure.... No question, and you are mine, my beloved.

In her description of some of the virtues of the body of the Prophet (peace and blessings of Allaah be upon him), she singled out his face and forehead, and deduced them from what came from the Prophet's text as his description, and she paid attention to this poetic image that put a mystical tinge on the touches of her hair, and she said about him as she described him by saying: A collection of verses of poetry summarised as follows:

O my companions, pause with me before the dwelling of the Beloved, and witness a beauty that time cannot erase and distance cannot hide. My Beloved is like a full moon that never fades; no darkness touches it, and even the sun seems humbled in its presence. Around Him are many lesser lights that shine for a moment, but they are only illusions, drawing in those who do not yet understand.

On His cheeks flows a pure and radiant beauty, like a garden in bloom, as if divine roses have opened there. Each time the soul turns toward Him, it returns again in wonder, for nearness to Him still feels distant, and even in clarity there remains a veil. How can words truly describe Him? Whatever I say falls short. I try to reveal, yet I remain veiled by His beauty. He is as I have spoken and far beyond anything I could ever express. This passage, which came with rhetorical words and the eloquence that characterized Lady Aisha Al-Ba'uniyyah (may God have mercy on her), who overflowed with her poetry the love of God Almighty and His Great Messenger (may God

bless him and grant him peace), and here researchers find the analysis of Lady Aisha (may God have mercy on her) and the Siyya Raba'a Al-Adawiya, may God have mercy on them, as they adopted the same method in expressing their love for God and His Messenger (may God bless him and grant him peace), expressing this love and adoration in their poems, which took on a mystical character in choosing words that express true ecstasy and knowledge spiritual, so that it comes up with words and terms in its poetry that it employs to convey the idea and explain what is meant in an easy way that affects the psyche of the listener ('Abbās, 2009).

Through reading, we find that there is a common factor between the two Ladys Aisha Al-Baawiyah and Rabaa Al-Adawiyah, may God have mercy on them – each of them had their own contributions to Islamic Sufism and emerged in the Sufi poetic tinge on them, but the difference is that Lady Raba'a Al-Adawiya wanted to retire and considered him closer and more sincere in worship, while Aisha Al-Ba'awiyah was rumored to have contact with people and did not retire, but she practiced her details that are practiced by the average person, and in this way she differs from Rabaa Al-Adawiya, for example, and women's hair In Sufi mysticism, an artistic reality may be formulated that is different from men's poetry in this context, as it is closer to emotion, sensation, and conscience in the spiritual aspect and sincerity of feelings. ((Al-Wāfi, 2017))

It can be said from reading the biography of Lady Aisha Al-Ba'ouniyya, she was a Sufi poet and made great contributions to Sufi poetry that expresses the love of God and His Messenger. Her Sufi experience reflects how Islamic Sufism has given women a positive and sacred role. As a Sufi poet, Aisha Al-Ba'awniyyah represents a model of women who found in Sufism a way to express their spirituality and relationship with the Creator. This confirms that Sufism has contributed to highlighting the role of women as a symbol of spirituality and holiness. Reintegrating her experience into the history of Islamic Sufism is not merely a historical fairness, but a scientific necessity to understand the development of Sufi discourse in its multiple dimensions. ((Kālū, 2020, pp. 10–11; Muḥammad, n.d., pp. 1–2)).

Through these models, it is clear that the presence of women in Islamic Sufism was not one-way, but rather varied between emotional foundation, as in Rabia al-Adawiya, and scientific production, as in the experience of Aisha al-Ba'ouniyya, as manifested in some models that combined science and behavior, including Hafsa bint Sirin, which reflects the comprehensiveness of women's contribution to the construction of the Sufi experience. ((Al-'Ajlī, 1985, Vol. 2, p. 450, Hadith No. 2328; Al-Kalābādhī, 1987, Vol. 2, p. 771))

### 3. AREAS OF CONTRIBUTION

Sufi women have made great contributions in all fields that serve society, and the most important areas of contribution can be limited to the following:

*The first requirement: education and counseling.*

The nature of learning and guidance has taken on a general character among the people of Sufism, and it has played a fundamental role in teaching and guidance, and its meaning can be explained and its leading role in them can be explained:

First: The meaning of education and guidance.

Learning Language: It is from the source: "(Knowledge) is the one who has the right and the only one, and it is the one and the same, and it is the one and the same... (Ibn Fāris, n.d., Vol. 4, p. 110; Al-Zabīdī, n.d., Vol. 33, pp. 127–130) And you will know something, if you take knowledge of it." Learning in the sense of knowledge is not used except in the matter of the matter.

As for learning, as a term, learning is "a power of the soul and unity of understanding by which it perceives theoretical matters." (Ibn Miskawayh, n.d., p. 28)

Learning is not adding something new, but learning is the process of revealing and revealing the innate knowledge that is already in the soul, not bringing something new from the outside. It's like water appearing from the ground or the reflection of images in a mirror – knowledge exists naturally, and learning only reveals it. ((Al-Ghazālī, n.d., p. 336))

As for the meaning of guidance, it is a language: it is from the source of guidance, and guidance is different from nullity, and it is guided by the fraction, and it guides the guidance of a language. May Allah guide him. Guides: Destinations of the roads. The Guiding Way: Towards the Destination." (Al-Jawharī, n.d., Vol. 2, p. 474)

The essence of the meaning of maturity means being on the right path, which is the opposite of nullity and error. It includes reaching the goal and destination in a correct and upright way. ((Ibn Fāris, n.d., Vol. 2, p. 298; Al-Zabīdī, n.d., Vol. 8, p. 95)).

As for the term "guidance," most scholars agree that it refers to guidance in the Sufi sense, which is a spiritual and professional relationship between two parties: the mentor (disciple) and the guide (sheikh or educator). The mentor, who is scientifically and spiritually qualified, helps the disciple to understand himself. The main goal of guidance is to help the disciple achieve happiness and satisfaction through recommendations and spiritual elevation, leading to a sense of satisfaction and happiness in the individual. (Al-Ghazālī, 1964, p. 407; Zahrān, n.d., p. 374; Al-Shināwī, n.d., p. 399; Aḥmad & Dāwūd, n.d., pp. 537–549)).

Conclusion From the two definitions, it can be said that education and guidance go hand in hand. They are two of the words used in Sufi terminology, which includes teaching and guidance; they are closely related, as the teacher (or guide) teaches and guides at the same time. There is a mutual relationship between the two processes, each of which influences the other and contributes to spiritual growth and the solution of problems such as poor spiritual awareness, distance from divine closeness, psychological conflicts, ignorance of the spiritual path, and the need for spiritual purification and purification. Education and guidance are among the most important functions of Sufi scholars, men and women, as it is like a doctor in diagnosis, as he "investigates a sick cure and shows the treatment according to what the disease requires, not what the patient tells. (Al-Ghazālī, 1964, p. 407; Abū al-Baqā', n.d., p. 501; Zahrān, n.d., p. 503)

Second: Women's Contributions to Education and Counseling.

By scrutinising the biography of Sufi women, we find that their role in the field of Sufism has turned to two important roles, which are as follows:

The first directive: education and guidance in the purification of the soul: This guidance has taken an important character in the life of Sufi women, and it is clear that as we mentioned above, education and guidance are associated in the performance of the sublime function, and this guidance has focused on the importance of the subtle refinement and psychological recommendation, as it is the first basis or the prerequisites for acceptance, and this guidance has been referred to by many Sufi women throughout the ages, and the proof of this is that Lady Rabaa Al-Adawiya (may God have mercy on her) had a great role in guiding her visitors from Scholars, merchants, public and private who used to benefit from its educational and guidance bites and urge them to do two important things to purify the soul:

The first is divine knowledge, which you count as the fruit of the reception to God Almighty. The proof of this is what Shayban al-Abli said, "I heard Raba'a say that everything is the fruit of knowledge and the fruit of the knowledge is the reception." (Al-Azdī, n.d., p. 388)

The second is the abandonment of love for this world and acceptance for the Hereafter, and the proof of it when Sufyan al-Thawri (may Allah have mercy on him) asked her: "How close is the slave to Allah Almighty? (Al-Azdī, n.d., p. 388) Lady Raba'a (may Allah have mercy on her) used in this teaching and guidance two important things to purify the soul, namely the divine knowledge that leads the servant to observe to be saved in intention and action, and to be deprived of the love of this world and the greed for the Hereafter in what He has prepared for him, but because he is a Lord who deserves to be worshipped. These two things can only be completed by the purification of the human soul, which was the first purpose of teaching Lady Raba'a al-Adawiya and teaching her to the guides. ((Ibn al-Jawzī, 2000, Vol. 4, p. 27; Abū Mālik, n.d., p. 246))

The second directive: education and guidance in the dissemination of Islamic Sufism.

This home of education and guidance can be summarized through the historical reading that developed in their contributions to Sufism during the advanced, late and contemporary eras, as Sufi women in all those eras contributed to the spread of Sufism, and it can be explained through the following phases:

The first phase: In this phase, she became famous for spreading Sufism under the name of the Polite.

This stage took the character of psychological purification and deprivation of all worldly belongings, and this stage was distinguished on the path of history by Lady Rabaa Al-Adawiya (may God have mercy on her) and the rest of the preachers, and this name was passed down on the tongues of the people in naming her, and one of the most important things that the Sufis were famous for in this phase (the polite teacher), as evidenced by what the word (politeness) was famous for in the mouth of the people of knowledge, including what was stipulated by the owner of the Sufi classes, that Lady Rabaa used to call him a "polite teacher" among the people of knowledge, which is He states this name and quotes us as saying: "Ja'far ibn Suleiman told us that he took Sufyan al-Thawri by the hand and said he passed me to the polite woman who could not find me to rest if I left her, and when we entered upon her, Sufyan raised his hand and said, "O Allah, I ask you for safety." (Al-Azdī, n.d., p. 388)

This phase represents a methodologically important picture for us, as it proves that spiritual guidance was not limited to men in early Islamic consciousness. Educational status was achieved by science, status and honesty, not only by gender.

The second phase: Sufi women were famous for spreading Sufism under the name of (the preacher).

This stage was famous among female Sufis, as they were not only interested in the moral aspect but also in educational preaching, which is one of the importance of Sufi culture, and this name was stipulated in the dissemination of Sufism with Sufi classes, and he describes one of the Sufis who has contributions to Sufi preaching. The evidence for this name is that he describes one of the Sufis as being one of the preachers, as he says in talking about her: "Shawana used to bring down the fools, and she was a wonderful, good-voiced, good-toned, preaching to the people, reading to them, and attending to her by ascetics, worshippers, close-knits, masters of hearts, and mujahideen, and she was one of the frightened, weeping and weeping mujtahids." (Al-Azdī, n.d., pp. 393–394; Ibn al-Jawzī, 2000, p. 579)

The third phase: its contributions to the spread of Sufism through Rabat and the educational angles in the institutional field.

This phase played an effective role in the dissemination of Sufism through places known as Zawiyas or Rabat, which took on the character of guidance within social networks. These Zawiyas and Rabat not only have an important role in the dissemination of religious and moral preaching, but also have a great social role in paying attention to the social aspect and the interdependence between feminist individuals in particular, who are subject to the presence of Sufi feminists: presence in visits, seasons, receptions, and sometimes the exercise of leadership roles within women's groups associated with Zawiya, which is one of the places designated for Rabat. This is why they considered that the people of the Zawiyas in this stage are the people of knowledge, for the councils of the people of knowledge of God Almighty and the people of monotheism and knowledge are the councils of remembrance, which are the ones in which the effects came (Al-Makkī, 2005, Vol. 1, p. 261; Al-Ghazālī, 1964, Vol. 4, p. 319; Al-Maqdisī, 1978, p. 345).

Phase Four: Its Contributions to the Modern Era.

The advanced stages in which women have played an effective role in spreading Sufism in educating generations over the course of the ages, and they have taken stages in the dissemination of Sufism that helped Sufism to have importance in foreign circles, schools and universities, as it is considered an integrated systemic group under the dome of the educational institution, in addition to the trend in spreading Sufism to its dissemination through the electronic field. This phase is one of the most important phases, as it quickly spreads the factions through digital platforms. This phase is based on the collective participation of all countries, and it serves as awareness circles that employ the dissemination of the Islamic Sufi material, and the transmission of its correct image that is compatible with the basis of its source from the Qur'an, the Sunnah and the sayings of Sufis in the field of education and guidance. ((Jiddī, 2016, p. 3ff.; Awuḡīr, 2017, pp. 120–145)).

In summary, through reading and follow-up, the dissemination of Sufism began with important stages, and scholars and researchers have shown that the evidence of Sufi women being called by scientific names indicates its dissemination through education and guidance, so there were scientific words that indicate its dissemination and teaching, as we mentioned in the previous phases and places of education, such as the words politeness, educator, and preacher, as well as places of knowledge such as Zawiya, Rabat, and Circles, in addition to their contemporary electronic development, all of which indicate the spread of Sufism and the work to spread the behavior of spiritual recommendation and the dissemination of Ethics and virtues that are among the pillars of the Sufi method that women have contributed to and not limited to men, and this is what has been indicated in the historical context of the people of translations, classes and Sufi eras, the contribution of women in the spread of Sufism through education and guidance is fixed in terms of the legal origin (the right to learn, advice, acclamation), and historically achieved by guiding models (such as Rabaa al-Adawiya and Fatima al-Qurtubi) and functions (preaching, education, and teaching by example). This contribution is renewed contemporaneously through the transformations of the institution and the mediator inside and outside the corners. The most important methodological result: the dissemination of Sufism is not measured only by the number of books, but also by the ability of the actor to create an educational effect that changes behavior and revives meaning (Jiddī, 2016, pp. 5–15; Awuḡīr, 2017, p. 130ff).

#### 4. SPIRITUAL AND SOCIAL IMPACT

Al-Zawiya is an important center in the Islamic religious trick, as it represents a place of worship and meditation that supports closeness to God Almighty - it works to strengthen the spiritual relationship between Al-Bari Almighty, the Creator of the universe, and the slave, as Al-Zawiya is not a traditional place that individuals are accustomed to, but rather it is a spiritual institution that works to purify the human soul and spiritual guidance to individuals, it in itself is a place for teaching the disciples how to connect with God Almighty - through the permanence of remembrance and supplication with supplication, meditation and contemplation to reach the knowledge of God Almighty Through the right behavior and helping individuals to get rid of heart impurities for the purification of the human soul (Bahbahāwī, 2025, p. 162).

There are maqams for building the human soul, which are considered a spiritual foundation that aims to develop and walk the human personality, and these models and directions are characterized by a mystical character, which involves deep aspects of spirituality and meditation, and aims at inner peace and spiritual balance of the individual, and accordingly, these maqams reflect the aspects of Sufi wisdom represented by basic issues such as thanksgiving, rectitude, silence, conviction, and others. ((Ṣabāḥ & Al-Jubūrī, 2025, p. 64))

The Zawiyah is an important guiding center, as it is represented by the leadership of the sheikhs through education, spiritual guidance, and educational directives that can help man get rid of daily challenges and develop in the heart of man the depth of faith, relying on these directives by introducing them to how to deal with the worldly life through the Islamic perspective, and their purpose in these directives is to strike a balance in worldly needs, requirements, and the needs of the human soul, and the focus in these directives is on the satisfaction of God Almighty. All their actions and deeds contribute to activating a belief environment that encourages the permanence of worship and closeness to God Almighty, which helps in spiritual elevation and striving for the

permanence of worship and spiritual happiness (Mas'ūd, n.d.). Through this requirement, we will explain the following:

First: The concept of angels and the beginning of their emergence.

As for the Zawiyas, in their concept and their first beginning, it was known to the public as the place where the guardian secluded himself and lived with his disciples and followers. After a while, the Zawiyas were known as a place of worship and a place for sheltering and feeding travelers (Bahbahāwī, 2025, p. 162)

The researchers showed the development of this concept, saying that the Zawiyas are the fortresses of faith and faith, and they are also considered the corners of construction, they were called the chapel or small mosque in the Arab East. However, in the Islamic Maghreb, the term zawiya has been more comprehensive than that when it is used to refer to a building or buildings of a religious nature that are similar to a school in their planning or parts and educational function." (Al-Zawāyā al-Sūfiyyah wa-al-'Uzzāb wa-al-Iḥtilāl al-Firansī fī al-Jazā'ir, n.d., pp. 1–2; Al-Zawāyā fī al-Jazā'ir wa-Dawruhā fī al-Ḥifāz 'alā al-Huwiyyah, n.d., p. 520ff.)

As for the beginning of its emergence: through reading, the beginning of the Zawiyas, according to studies, began around the second century and developed later, and the researchers mention the extension of its beginning and spread in the Levant and the Maghreb, where they stated that: "The first Sufi Zawiya Rabat was established in the Orient in Abadan, established by Abdul Wahid ibn Zaid (Al-Dhahabī, 1985, Vol. 4, p. 139; Al-Safadī, 2000, Vol. 19, p. 170) in about the year 150 AH, while in Morocco and North Africa in general, the first Rabat was in about 180 AH in Monastir. This was followed by Rabat Sousse in Tunis in 206 AH, and then the connection spread during the second, third, fourth and fifth centuries." (Al-Qaṭṭān, n.d.)

Second: Sufi women: Institutions of the Zawiyas and the Spiritual Guidance Councils.

Sufi women played a great role in establishing the Zawiyas, even if they were not called at that time, because there was no fixed place where they could gather, but it was to visit the disciples and others to benefit from the spiritual educational guidance to purify the soul in the same houses of the Sufis, and they gathered around them the disciples and the disciples, and one of the oldest examples documented by Sufi scholars in their works such as Sayyida Rabaa Al-Adawiya, Fatima Al-Qurtubiyyah and other Sufis who were famous for teaching and guiding visitors, and the most famous of these houses is the House of Sayyida Raba'a, which is the house of Sayyida Raba'a, which Her home in Basra has been transformed into a permanent spiritual council for ascetics and worshippers. This Majlis played a pivotal role in spreading her vision of divine love and asceticism, and her teachings were transmitted through her disciples and those who attended her Majlis, making her experience an early nucleus for the idea of an influential Sufi Women's Majlis (Al-'Aṭṭār, n.d., Vol. 1, pp. 58–67; Al-Khalf, n.d., Vol. 1, p. 56ff). In the later centuries, as the Sufi establishment took shape, women emerged who were known to run male zawiyas or majlis, especially in urban centres. The sources of the classes mention women to whom guardianship and education were ascribed, and they were the subject of a regular meeting of the disciples, in which they were taught the Awrad and the etiquette was explained. These councils formed an independent channel for the transmission of Sufism within the women's community, and in this role, its dissemination to the surrounding circles moved from a narrow circle to a wider circle represented by the Zawiyas, scientific circles and the councils of men (Al-Khalf, n.d., Vol. 1, p. 56).

In summary, by following up and reviewing the sayings of the scholars who specialize in the side of Sufism, the Sufi women's Zawiyya and councils had a fundamental educational function, as they yielded the following:

Teaching the disciples the principles of Sufi behavior (etiquette of companionship, remembrance, observation, asceticism, patience)

The education was oral and applied based on daily experience. Achieve actions and actions through the applied material employed by the corners.

The Zawiyas contributed to the formation of women imbued with Sufi values that they passed on to their families and surroundings.

The Zawiyas played an effective role in addition to education, which is to activate the social role in sheltering the poor, caring for widows, and providing food to the needy, and this role has strengthened the social acceptance of Sufism, especially among women (Al-Qushayrī, n.d., pp. 73–80; Al-Khalf, n.d., Vol. 1, pp. 56, 155ff).

## 5. THE ROLE OF SUFI CORNERS OF THE INDIVIDUAL AND SOCIETY

The Sufi Zawiyas have played an important role for both men and women, as their roles and its purposes are the same, and their role can be employed in the following points:

First: Its role in the association of spiritual purification and legal knowledge: The Zawiyas were not limited to spiritual guidance, but also worked to spread Islamic knowledge, as they were a beacon for scholars and students of science in all legal specializations that have their importance and their association with the spiritual aspect, as the Zawiyas worked to integrate the spiritual motivation through psychological acclamation and legal science, and this helps and develops the Muslim personality through the balance between the sincerity of the spiritual subconscious and the purification of the outward work, and this pairing between the spiritual desire and the

practical legal knowledge, which leads to the result Integrated, normal human behavior in the societal life of human beings inherent in terms of family, individual, and society. ((Bahbahāwī, 2025, p. 162))

Thus, the observer of these Sufi angles finds that it is an institution whose sheikhs are interested in Qur'anic education in terms of Qur'anic vocabulary and its understanding on the correct interpretation, in addition to the study of the Sunnah of the Prophet, the sciences of grammar, jurisprudence and other scientific subjects that promote the permanence of the Muslim personality in practical life, and it even encourages continuous education that allows individuals to develop religious and spiritual skills continuously and gradually, in addition to continuing to purify the psychological recommendations of individuals through the permanence of daily remembrance and the work of the mind on contemplation Contemplation and contemplation, which are among the most important aspects of the education of these Zawiyas (Bahbahāwī, 2025, p. 163). Contemporary researchers add to the importance of the Zawiyas and the purposes of their establishment, stating their role: "The Zawiyas were not only places of worship and Sufism, but also educational and social institutions that played an important role in the dissemination of science and religion, as some Zawiyas adopted spiritual and educational education, as they were established to teach jurisprudence and legal sciences, in addition to providing spiritual guidance to the disciples, and they arranged lessons in jurisprudence and science. In addition to scientific discussions, it brought together scholars who were not bound by a particular science, and it also had libraries rich in manuscripts and books, making it an important scientific centre." (Mas'ūdah, 2010; Al-Qāḍī, 2002, p. 160)

Second: The Zawiyas and their Educational Role: The Zawiyas have played an active role, especially in the educational aspect, as they were not limited to the spiritual and educational aspects of the Sharia sciences, but also had an effective role in the educational guidance of individual ethics and behaviors. (Mas'ūdah, 2010; Al-Qāḍī, 2002, p. 160)

Third: The role of the Zawiyas in confronting extremism: The Zawiyas have been of great importance in confronting the ideology of extremism and intellectual deviation, as the Zawiyas have contributed to the dissemination and purification of spiritual education, and educate individuals on the system of ethics represented by kindness, benevolence, human dealing, honesty and justice, in addition to adopting the teaching of other sciences such as jurisprudence and the prohibition of assaulting Muslims, their money and their symptoms, all of which are important concepts that Muslims must be aware of in order not to be vulnerable to extremism and terrorism, and this role was one of the priorities of the Zawiyas walking on Thus, we find that the Zawiyas present a moderate Islamic intellectual model that rejects violence and extremism, and this helps to spread the Muhammadan Islamic culture, which calls for the origin of its behavior and its title is tolerance between societies (Bahbahāwī, 2025, p. 165).

## CONCLUSION

If we look at these angles, it can be said that they are considered the cornerstones of the building of the Islamic personality, as they were not the places of worship, contemplation and reflection, but rather became incubating schools for students of Islamic science that contribute to activating ethics and virtuous values, and directing their behavior towards dedication to worship, piety, and closeness to God Almighty through the teaching of the Holy Qur'an, the purified Sunnah and the rest of the Sharia sciences, and the angles of both sexes contribute to building the Muslim society Cohesion through the presentation of an educational model based on compassion, compassion, humanity, and commitment to the highest values of Islam, in light of the contemporary challenges it faces, remains a vital institution that needs continuous permanence and development to keep pace with the requirements of the times while maintaining the strength of its message of spiritual pursuit and educational message (Bahbahāwī, 2025, p. 167; Al-Qāḍī, 2002, p. 160).

The study showed that women were active in Islamic mysticism, as they contributed to the construction and dissemination of Sufi thought at multiple levels.

This contribution manifested itself in two main dimensions: the intellectual as in Rabaa al-Adawiya, and the authorial and educational as in the case of Aisha al-Ba'ouniyya, with reference to Hafsa bint Sirin as an example of the combination of science and asceticism.

Women's influence extended to education and guidance, knowledge transfer, and spiritual and social influence, reflecting the comprehensiveness of their role in the Sufi experience.

The study showed that women's contribution was not limited in time or place, but varied between thought, authorship, and educational practice, emphasising the presence of women as an essential part of the Islamic Sufism movement.

Recommendations: The most important of which are the following

The need to re-read the Sufi heritage with a focus on women's roles, to correct the stereotype about the limited participation of women.

Encouraging scientific research and academic studies that highlight women's contribution to Islamic Sufism at the intellectual and educational levels.

Inclusion of Sufi women models in educational and academic curricula to enhance understanding of the role of women in Islamic civilisation.

Benefiting from women's experiences in Sufism to develop methods of spiritual and moral education in contemporary societies.

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