

**The Social Customs in the Islamic Egypt Starting from the  
Fatimid Period ending to the Mamluk Period**

**Samah Abdel Rahman Mahmoud, Raghda Hagag Mohammed,  
Mohammed Abdel Rahman Fahmey**

Tourist Guidance Department, Faculty of Tourism and Hotels, Minia  
University

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**Abstract**

*The social studies did not receive a lot of research by historians of that era, where they focused on the study of the conditions of the ruling class as well as the political and economic aspects received a large share of their interest and did not directly and clearly exposed the details of social life of the public in the Fatimid era has been excavated between the lines of these events and The general perception of the social life and social habits is complete. It was necessary to investigate the living reality of that life by studying the conditions of the Egyptian family and highlighting the status and role of women on the social level .That society by studying the customs and traditions and accompanying phenomena and celebrations and festivals and their ways in the fun and music and entertainment and the distinctive character of their clothes and their food and drink and their home and it will certainly give us a perception of the social life of the public and customs and traditions of that era ,and the social pattern of any society is the interaction of the elements of the environment and social conditions With historical dimensions and political events that affect the lives of individuals so that they adapt through their suffering with those around them and the surrounding changes reflecting their behavior and their view of life and their relationships and their association, which constitutes in End of the social pattern that characterizes the lives of living during that period under study, it is recognized that social life are slowly change it is always characterized by stability and stability on the exact opposite of the political and economic life characterized by rapidly change variables that occur on society ,may punish the history of Egyptian society Many variables and the mixing of this society with others in the movement of tides and influence and influence, and the succession of many religions, cultures and political tendencies ,which influenced the behavior of individuals and their view of life and what they called the relations and linkages distinguish them from others From the societies of other*

*countries ,Egypt, as the capital of the Fatimid caliphate , was able to attract many elements of different nationalities who influenced the customs and traditions of Egyptian society to a large extent that made it different in form and subject from other societies in the Middle Ages. It was also characterized by a kind of stability and stability in many cases.*

**Key words:** Marriage, Match maker,Dowry,Shawar (bride equipping),weeding..

### **Introduction**

Engagement or engagement first stages of marriage is the request of men to marry a certain woman is not forbidden to marry her If you like this desire acceptance of women or those who take charge of it has been this engagement is a mutual date of marriage in the future ,<sup>1</sup> If the Muslim intends to marry and his intention to betrothal a certain woman authorized him to be seen, and the scholars differed in the amount that is permissible to consider if the Prophet peace be upon him did not specify the period of time that allows him to see him from the fiancée and see some of them but it is permissible to look at the face and hands only, but the face and hands may be vision without the lust of engagement in non - engagement and as long as a matter of engagement is excluded permissible for him to see them more than they may be in other normal circumstance , and a woman has the right to look at her fiancé , but is the initial of it in that because it is yum But it is a paradox of not satisfied with the other, and may consider the agency may want to Physicians know what is not permissible to consider it from a woman who wants to propose to her and make sure members of the integrity of the hidden flaws have been doing that a woman claiming rhetoric and is characterized by this understanding and circumstance, intelligence and fluency, improve and hit the parables of Deuteronomy<sup>2</sup>.

### **The Role of the Matchmaker in choosing the bride and the engagement ceremony**

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<sup>1</sup> عبد الرحمن عتر ، خطبة النكاح ,مكتبة المنار ، الزرقاء ١٩٨٥ ص ٥٣ .

<sup>2</sup> فائزة محمود أحمد الزعبي ، مراسيم الزواج في مصر وبلاد الشام من العصر الفاطمي حتى نهاية عصر دولة المماليك ، رسالة ماجستير جامعة اليرموك ، ٢٠٠٣ م ، ص ٩ :

The matchmaker was playing a big role in the completion of the engagement task, where she was demonstrating selling perfume, incense and other supplies of women and thus it is permissible to enter houses and see the secrets of the harem, so she can come to the groom with a bride that agrees with his wishes and tendencies,<sup>3</sup> and not matched her task to search for the wife of a man, but she was claiming to search for a husband of a girl as depressed or fear depressed if found a man or a stranger looking for a wife took him and impressed by the creations of the descriptions of the girl or woman and the charm of saying to payand the sermon directly the<sup>4</sup> fiancé himself or one of his relatives or companions has been engaged women from herself directly or from her guardian, citing, for example, the historical times following the sermon, where it is customary in most cases to address the fiancée to the guardian of the girl, prophet Peace be upon him sermons Aisha from her father Abu Bakr and his wife her father<sup>5</sup>The speeches of the woman herself Valassol peace be upon him sermons Juwayriyah bint al-Harith<sup>6</sup>, directly without the mediation of Sabaya built Almstlq has occurred

<sup>3</sup> سعيد عبد الفتاح عاشور ، بحوث في تاريخ الإسلام وحضارته ، عالم الكتب ، القاهرة ، ١٩٨٧ ، ص ٢٢٣ .

<sup>٤</sup> شمس الدين بن دانيال (ابن دانيال) ، خيال الظل وتمثيلات ابن دانيال ، تحقيق إبراهيم حمادة المؤسسة المصرية العامة ، ١٩٦٠ ، ١٩٦٣ ، ص ١٦٠ - ١٦١ .

<sup>٥</sup> أبي عبد الله محمد بن سلامة بن جعفر بن علي القضاعي ، عيون المعارف وفنون أخبار الخلائف ، تحقيق عبد الرحيم محمد بن عبد الحميد ، دار الينابيع ، عمان ، ١٩٩٧ ص ١١٠ .

<sup>٦</sup> جويرية بنت الحارث يقال أن اسمها برة بنت الحارث من سبايا بن المصطلق ، وكان أبوها سيد قومه في الجاهلية اشتراها الرسول (ص) واعتقها وتزوجها وقيل جاء أبوها بفدائها ، فأسلم وأسلمت وتزوجها عليه الصلاة والسلام سنة ٥٠ هـ وتوفيت سنة ٥٦ هـ ، انظر القضاعي ، عيون المعارف ، ص ١١٢ ، انظر ابن الأثير ، عز الدين أبي الحسن علي الشيباني المعروف بابن الأثير الجزري، الكامل في التاريخ ، ت ( ٦٣٠ هـ / ١٢٣٢ م ) ، بيروت ، ١٩٦٦ ، ص ٢ ، ١٩٢

in the shares of Thabit bin Qais,<sup>7</sup> so he sent the Messenger peace be upon him to buy herself and liberate and emancipated said peace be upon him is you what is good, she said what is O Messenger of Allah said I do you write and marry you said: had done and women may betroth men directly, Faddija Bint Khuwaylid, one of the women of Quraish sent to Muhammad peace be upon him to betroth her uncle Amr ibn Asad Vkhatabalh uncle Abu Talib and marry him<sup>8</sup>, and may address the man to his daughter Islamic history shows that the father of the girl was engaged to his daughter Ferwa that Omar ibn al-Khattab went to Othman bin Affan offers him his daughter Hafsa But Osman silent and did not welcome the offer Omar went to the<sup>9</sup> Messenger of Allah peace be upon him complain in this meeting got a new offer to Osman has said the Prophet peace be upon him for Omar may Allah be pleased with him marry your daughter who is better than Osman and marry Osman It is better for him than your daughter and thus the sermons of the Prophet peace be upon him Hafsa to himself and Othman sermons to his daughter<sup>10</sup> The authorization of women sermons to her as did Ms. Khadija may Allah be pleased by where she sent one of the women and invites Nafisa to the Prophet (s) sermon Khadija was one of the most wealthy women and the greatest honor and proportions and many of her people were keen to marry her if they could<sup>11</sup>.

<sup>7</sup> ثابت بن قيس بن شماس الخزرجي الأنصاري ، كان خطيب رسول (ص) شهد غزو أحد وما بعدها من المشاهد استشهد في خلافة أبي بكر سنة (١٢ / ٥ ٦٢٢ م) .

<sup>8</sup> ابن الأثير ، عز الدين أبي الحسن علي الشيباني المعروف بابن الأثير الجزري ، ت ( ٦٣٠ / ٥ ١٢٣٢ م ) ، الكامل في التاريخ ، بيروت ، ١٩٦٦ ، مج ٢ ، ص ٤٠ .

<sup>9</sup> السيدة حفصة زوجة الرسول صلي الله عليه وسلم زوجة إياها أبوها في شعبان سنة ثلاث من الهجرة ، وأصدقها الرسول (ص) أربعمئة درهم وماتت في خلافة عمر سنة (٢٧ / ٥ ٦٤٧ م ) انظر القضاء ، عيون المعارف ، ص ١١٢

<sup>10</sup> أحمد بن محمد بن عبد ربه ، العقد الفريد ، دار الكتب العلمية ، بيروت لبنان ١٤٠٤ هـ -

١٩٨٣ م ، ص ٨٩ .

<sup>11</sup> ابن الأثير ، الكامل في التاريخ ، مج ٢ ، ص ٤٠ .

### Engagement in the Fatimid Era:

One of the introductions to the marriage did not mention the historical sources of information on the initial stages of marriage, namely, the engagement stage is likely that the girl was married at an early age, almost any at the age of puberty. The caliph Add another Fatimid caliph married in a eleven-year-old,<sup>12</sup> and the selection of the bride was made by parents who assign several girls to the man to choose one of them<sup>13</sup> the matchmaker has found in this society as an intermediary between the bride and groom and a means to choose, if it was one of the general characteristics that relate to this aspect in the medieval Islamic<sup>14</sup>, because it was not easy to see the girls freely before marriage and the man did not see his wife only on the night of the wedding because of the traditions of society of the veil and separation between men and women and not allow men to see the bride only after the wedding, and the matchmaker plays a major role in the completion of engagement. She was often exaggerated in the information provided by both parties and often inflicted on men, I mentioned to Izz al-Din Abu al-Asaker uncle Osama bin Savior woman and sent an old insight and re-describe the beauty and mind when introduced to see what was described to them, it found mute what Only to give her her dowry and return it to her family<sup>15</sup>, and most likely that the girl did not have a view in the choice of her partner, but remained the first and last opinion of her father and perhaps participated in that mother<sup>16</sup>, but also note the

١٢ ابن الأثير ، الكامل في التاريخ ، مج ١١ ، ص ٢٣٥ .

١٣ عمارة اليمني ، النكت العصرية في أخبار الوزارة المصرية ، شالون ١٨٧٩ ، ص ١٤٧ .

١٤ سعيد عبد الفتاح عاشور ، سعد زغلول عبد الحميد ، أحمد مختار العبادي ، دراسات في تاريخ الحضارة الإسلامية العربية ، دار المعرفة الجامعية ، القاهرة ، ١٩٩٦ ، ص ٢٧٣ .

١٥ ابن منقذ ، أسامة بن منقذ الكناني ، من كتاب الاعتبار - تحقيق ، عبد الكريم الأستر ، منشورات وزارة الثقافة والإرشاد ، دمشق ، ١٩٨٠ ، ص ١٢٥ .

١٦ سعيد عبد الفتاح عاشور ، دراسات في تاريخ الحضارة الإسلامية العربية ، ص ٢٧٣ .

consultation of the groom also was both the guardian of the wife and the husband's agent the selection process for the newlyweds<sup>17</sup>

Generally, the man was keen to choose a free girl at marriage and perhaps was the dominant characteristic of that period, namely that there must be a free and majestic woman in each house<sup>18</sup>, and this was what it was in different population groups or in the sense of the general public almost as for the ruling group, princes and elders was the father of the husband sent one of his close to Mayafarqin (is the city of Diyarbakir, which is the strongest fortifications and thought to be building Roman), it was sent Prince Abu Ali al-Kurdi to Aleppo, Hassan bin Marwan, and six people addressed him the daughter of Prince Saad al-Dawla Sharif bin Saif al-Dawla bin Hamdan,<sup>19</sup> and usually sermons women from her guardian, her father or her brother or one of her relatives It is said that the Fatimid caliph commanding God had worn adore Arab women and became his eyes in the Bawadi told him that the ongoing in Upper Egypt, the most beautiful and enveloped poet, Vzia Bazi started by Arabs Touring the neighborhoods until he ended up in her neighborhood and remained there in distress and forwarded until he saw her there, what his patience and returned to the headquarters of his king and sent to her family to wood and married her,<sup>20</sup> and when the Caliph ordered the provisions of God to marry his best son was called the reins of the palace and is said to him the crown of the state and negotiated in it<sup>21</sup>)

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<sup>17</sup> نريمان عبد الكريم أحمد ، المرأة في مصر في العصر الفاطمي ، الهيئة المصرية العامة للكتاب ١٩٩٣ ص ١٢٢ .

<sup>18</sup> عمارة اليمني ، النكت العصرية في أخبار الوزارة المصرية ، ص ١٤٧ .

<sup>19</sup> ابن القلانسي ( أبي يعلي حمزة بن أسد التميمي ، ذيل تاريخ دمشق ، ٥٥٥٥ / ١١٦٠ م ، نشر امدرود ، ط ١٩٠٨ م ، ص ٦٥ .

<sup>20</sup> ابن الطوير : ابو محمد المرتضي عبدالسلام بن الحسن القيسراني ، ت (٦١٧ هـ / ١٢٢٠ م ) نزهة المقلتين في اخبار الدولتين ، تحقيق د . ايمن فؤاد سيد ، بيروت ، ١٩٩٢ م ، ص ٦٠٤ .

<sup>21</sup> القلقشندي ، أبو العباس أحمد بن علي ، ت ( ٥٨٢١ / ١٤١٨ م ) صبح الأعشي في صناعة الإنشا ، دار الكتب المصرية ، بالقاهرة ، ١٤ جزء ، ١٣٤٠ - ١٩٢٢ م ، ج ٤ ، ص ٢٢ .

and then sent to the best to address his daughter<sup>22</sup> It was really difficult for a man to choose his partner because of the horrific traditions of that period. There was a complete separation between male and female councils on all occasions, whether in mosques when praying or when listening to da'wah classes or attending religious preaching sessions. As well as in weddings, funerals, festivals and celebrations, men and women had a place, except in a period of idleness, but on the general level, society was a society surrounded by a strong fence of strict traditions.

Therefore, it must have been the emergence of the role of the "matchmaker" had a great response in the marriages of that era because they were entering homes for sale and trade Vtarefin of the daughters of families who are fit for marriage and go to the matchmaker and described to the groom, who in turn is quick to provide a gift to the matchmaker if he liked the specifications,<sup>23</sup> as the matchmaker also go to the public baths and watching the girls during the shower to describe the candidate's groom, who has already put her descriptions that he wants in his bride and in other times the choice of the bride is made by women of the family and all this part of social customs and traditions<sup>24</sup> Where the girl was married at a very young age almost at the age of puberty, and that the choice of the bride as was done by parents who assign several girls to the man to choose one of them, if it was a general feature that related to this aspect in Medieval times it was not easy to see girls freely before marriage, and generally the man was always keen to choose a free girl at marriage and perhaps the dominant characteristic of that period<sup>25</sup>.

### **Dowry and Marriage Contracts**

#### **First: dowry:**

Which enjoined shara of money or utility that money really for women to men in the right marriage contract , it is right to offer her husband to return for the right to live with her and herself on it, a provision of marriage wherever the impact of their effects and is not

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<sup>22</sup> ابن الطوير ، نزهة المقلتين ، ص ٦٠٥ .

<sup>23</sup> نجوى كيرة - حياة العامة في مصر في العصر الفاطمي (٣٥٨ - ٥٥٦٧ / ٩٦٩ -

١١٧١ م ) الناشر مكتبة زهراء الشرق، القاهرة، الطبعة الأولى، ٢٠٠٤، ص ٢٦١ .

<sup>24</sup> عمارة اليميني ، النكت العصرية في أخبار الوزارة المصرية ، ص ١٤٧ .

<sup>25</sup> نريمان عبد الكريم أحمد، المرأة في مصر في العصر الفاطمي، ، ص ١٢١ - ١٢٢ .

a condition in the health of being held Marriage is not mentioned dowry, but marriage is required and marriage is canceled and the dowry is canceled even if the couple agreed that no dowry,<sup>26</sup> Islam has reduced the dowry and make it symbolically Roy Anas Ibn Malik that the Prophet peace be upon him saw Abdul Rahman bin Auf said to him that he married a woman on the weight of a gold nucleus said the Prophet peace be upon him God bless you or not even Bashand<sup>27</sup> it is true to accelerate the entire dowry and become postponed to a near or far or postpone some and accelerate the other or postponed to the nearest two divorce or death<sup>28</sup>, (It is customary in our time to be accelerated dowry symbolic amount of money or a piece of gold and to postpone the entire dowry. The wife must legally just the right contract on her, whether the husband or guardian dowry was called at the contract or did not name or denied at all, if the name of the dowry was entitled to a dowry like her and may not marry her without dowry and the marriage contract provides for the value of the<sup>29</sup>) dowry, which was commensurate with the social status of the husband and the least of the value of the dowry in the papyrus contracts that reached them, which dates back to the third, fourth and fifth century is one dinar and most of them eighty dinars or mostly contracts belonging to the public class and middle People and the husband gets a receipt from his wife worth the payment of friendship signed by a number of Witnesses,<sup>30</sup> as the wife in turn get a bond worth what is delayed by the dowry<sup>31</sup> As for the value of skilled, caliphs, princes and senior statesmen in the Fatimid era was huge compared to the above, when Aziz held his marriage to his cousin in

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- <sup>26</sup> أحمد عثمان . آثار عقد الزواج في الشريعة الإسلامية ، الرياض ١٩٨١ ، ص ١٢٢ .
- <sup>27</sup> فايزة محمود أحمد الزعبي ، مراسيم الزواج في مصر وبلاد الشام ، ص ٢١ .
- <sup>28</sup> ابن الجوزي ، الحافظ عبد الرحمن بن علي الجوزي الفقيه الحنبلي ( ، أحكام النساء ، ت (٥٩٧ هـ ١٢٠٠ م ) تحقيق علي بن محمد بن يوسف المحمدي ١٩٩٣ ، ص ٤٣٥ .
- <sup>29</sup> أحمد محمود الشافعي ، الزواج في الشريعة الإسلامية ، مؤسسة الثقافة الجامعية ، القاهرة ، ١٩٨٠ ، ص ٩٠ .
- <sup>30</sup> أدولف جروهمان، أوراق البردي العربية ، ترجم الأربعة أجزاء الأولي حسن إبراهيم حسن ، والجزء الخامس من ترجمة عبد الحميد والجزء السادس ترجمة عبد العزيز الدالي ، دار الكتب المصرية ، ١٩٩٤م ، ج ١ ، ص ٧٦ .
- <sup>31</sup> أدولف جروهمان ، نفس المرجع السابق ، ج ١ ، ص ١١٢ .



369 e / 979 m skilled two hundred thousand dinars in gold, as the command when married Ms. " Alamriya science "in 526 AH / 1131 AD wrote her friendship and made submitted by him fourteen thousand dinars .The marriage of my daughter, the leader of the pimp Hussein bin Jawhar in 403 AH / 1012 AD held the marriage in the palace and took off the ruler of the couple and lifted the dowry of one thousand dinars ,<sup>32</sup> as the dowry varies according to the social status of the husband, where the processing of the bride was subject to her family financial situation, and it seems that the husband was responsible for the payment of the dowry and the preparation of the marital home and the wife's family to prepare the necessary device for the house<sup>33</sup> In the year 501 AH / 1107 m married one person and agreed to pay five dinars as a provider of dinars as a friendship and thirty for friendship and also gave five dinars for the network or gift marriage was the agreement to marry two years later and that the couple live in the family home to take care of the bride's family Due to their age and another agreement between the groom and the bride's agent to pay forty dinars as a friendship provider and one hundred dinars recently and that the wedding is done after a year and the network is three rings, two of which are plated Shirazi gold and the third silver Shirazi and the groom dressed to the father of the bride to save them until the wedding day Meaning that it was not the right of the groom t Seeing his bride or dressing his wife network only on the wedding day and after writing the contract<sup>34</sup>.

### **Second: Marriage Contract:**

If the role of engagement and agreement on smugglers ends, the role of the marriage contract comes because the marriage is in accordance with the written contract between the parties and the marriage contracts in the Fatimid era, what is striking is that the contract contains an introduction known as the marriage sermon, which was still part of the marriage ceremonies where he delivered

<sup>32</sup> المقريري ، تقي الدين أحمد بن علي بن عبد القادر بن محمد ، ( ت ٨٤٥ - ١٤٤ م ) ، اتعاض الحنفاء بأخبار الأئمة الفاطمية الخلفا ، ٣ أجزاء ، الجزء الأول ، تحقيق د. جمال الدين الشيبان ، الطبعة الثانية ، ١٩٩٦ م ، والجزء الثاني والثالث ، تحقيق د. محمد حلمي أحمد ، ١٩٩٦ م ، ج ٢ ، ص ٩٨ .

<sup>33</sup> عبد المنعم سلطان ، المجتمع المصري في العصر الفاطمي ، دار المعارف ١٩٨٥ ص ١٩٤ .

<sup>34</sup> نجوى كيرة . حياة العامة في مصر في العصر الفاطمي . ص ٢٦٢ .

Those who write the contract and contain basmala, praise, tashahhud and some Quranic verses and hadiths that urge marriage and show its importance were different in length and palace according to the status of the contract owner, it goes on for kings, caliphs, princes and elders and shortens those without them ,<sup>35</sup>. and the marriage is valid only in the presence of two free witnesses and narrated from the Prophet (PBUH) said: "There is only marriage witnesses justice and guardian guide, and the conditions to be met in the witness are Islam, freedom, justice, and puberty .<sup>36</sup> The marriage was in accordance with a written contract signed by a number of witnesses, sometimes more than ten.<sup>37</sup>The marriage of a clergy or witnesses and justice shall be carried out by the public and shall not be entitled to practice this work except by order of the judge or his deputies in the regions<sup>38</sup>.As for the caliphs, senior statesmen and the courtiers, the magistrate himself was in charge of the marriage contract Sometimes the Fatimid<sup>39</sup>. caliph himself contracted marriage to one of his sons<sup>40</sup> ,The marriage contract often provides for things stipulated by the wife to her husband during their joint life, and from these conditions in the documents we find the wife obliges the husband in the case of his association with one or more other wife to have the upper hand in the affairs of the house and have the command And measure<sup>41</sup> (As required by one of the wives of her husband in the case of taking a current or sermon be ordered in her hand "if she wants to be freed and if she wants sold, Vtqha and sold it is permissible and is not necessary".

There were also other conditions in favor of the wife, such as requiring her husband not to prevent her from visiting her family and not to prevent her family from visiting and to fear God and improve

<sup>35</sup> عمارة اليمني ، النكت العصرية في أخبار الوزارة المصرية ، ص ١٤٧ .

<sup>36</sup> فايزة محمد الزغبى ، مراسيم الزواج في مصر وبلاد الشام من العصر الفاطمي حتى نهاية عصر دولة المماليك ، ص ١٦ .

<sup>37</sup> أدولف جروهمان ، أوراق البردي العربية ، ج ١ ، ص ٨٠ ، ٨١ .

<sup>38</sup> أدولف جروهمان ، نفس المرجع السابق ، ج ١ ، ص ١٠١ .

<sup>39</sup> المقريري ، اتعاظ الحنفا بأخبار الأئمة الفاطميين الخلفا ، ج ١ ، ص ٢٥٢ .

<sup>40</sup> المقريري ، نفس المرجع السابق ، ج ٣ ، ص ٨٥ .

<sup>41</sup> أدولف جروهمان ، أوراق البردي العربية ، ج ١ ، ص ٧٤ .

her tenancy and treat her favour,<sup>42</sup> and the text of the Fatimid contract often contains prayers to the Caliph and his pure fathers and social traditions in this era not to mix with other supervisors through intermarriage in order to preserve the purity of the blood Sharif<sup>43</sup>

Examples of marriage contracts are located in the Museum of Islamic Art in Cairo, where three marriage contracts registered on the fabric of cotton, including contract No. (4224) The contract consists of thirty-two lines Thirteen lines of the sermon and the rest of the contract

**The Text of the Marriage Montract:**

1- Bismillahi r-Rahmani r-Rahim Alhamdulillah and salam to His slaves who are Mustafa

2. This book of friendship, contract, agreement and blessing grow on the owners and happiness transcends her speech and the grace of God has been written by the headquarters of the Prince.

3. Esteemed term Alamuddin Ali bin Sirajuddin Omar bin Jamal bin Hamed son of Murjan bin Ammar bin Hamed bin Ammar ignorant for his fiancée Princess Jalila safeguarded and Dorra hidden hidden adult called.

4. Umm al - Khair, daughter of the late Prince Ruknuddin bin Al - Hussein bin Amir term the great respected Shujauddin Janab high Mawlawi Amiri for the chosen philanthropist selected the state Nasser armies.

5. Fakhruddin Malik bin Prince term Mujahid strict state and treasure Abu Abdullah Mohammed bin Amir term Mujahid Saif al-Dawla and its mayor Abu al - Fath Nasr ibn al-Amir term supreme succession.

6. Ibn Tha'labah Zayn al - Dawla ibn Hanifa ibn al - Aqsa ibn Da'mi ibn braid ibn Rabia ibn Rabia ibn Nizar ibn Maad ibn Adnan read him married to the blessing of God Almighty.

7- And good reconciliation of gold eye Egyptian Almskil good minted five hundred dinars case of that one hundred dinars and the rest of it is not repeated.

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<sup>42</sup> أدولف جروهمان ، نفس المرجع السابق ، ج ١ ، ص ٨٩ .

<sup>43</sup> القلقشندي ، صبح الأعشى في صناعة الإنشا ، ج ١٠ ، ص ٤٠٠ .

8- Four hundred dinars in the mentioned capacity by the said husband of the said wife installment hidden for him to spend ten arguments from its date, which is to twenty Ramadan.

9. The year thirty-four and seven hundred and so positively Shihab al-Din Ahmed bin Maher Captain Bab al-Shara Ptghar Aswan Mahrousi brother and brother of her brother Jamal bin Mohammed and the testimony of the mention of drawing another testimony and the husband mentioned that the fear of God Almighty and improve her companionship and good manners and familiar custom as Almighty ordered Exalted look at the marriage contract in the past and the present find similarities between them no doubt.<sup>44</sup>

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<sup>44</sup> سمية حسن محمد إبراهيم ، العادات المصرية القديمة في العصر الإسلامي ، ص ٤٩ .

### Shawar or Bride equipping of the Matrimonial House in the Fatimid Era:

The device or Shuwar is all that the bride needs , and the woman buys from her dowry, which is owned by everything she needs. After the sermon and contract of the Koran begins the stage of preparation of the device and transfer to the marital home and the device is commensurate with the status of the owners of the bride and the extent of their wealth, in the joys of the caliphs ,princes and sultans Description, shows to what extent was this extravagance and is not evidenced by the famous soprano in Qatar TulunidIt seems <sup>45</sup> that the husband was responsible for paying the value of the dowry and the preparation of the marital home and the family of the bride, the preparation of the necessary ready for the house of furniture, brushes and household appliances etc .... In the Fatimid era was a special category overestimate the preparation of her daughters as a kind of flaunt and show influence.

For example, in 381 AH / 991 AD, the sister of the writer<sup>46</sup> to her husband Beltkin Turkish<sup>47</sup> carried a device worth one hundred thousand dinars, only boxes carried on thirty mules carrying clothes and antiques precious<sup>48</sup>, (The Minister Jacob bin Kulis Minister of Caliph Aziz, his daughter was about two hundred thousand dinars<sup>49</sup>).

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<sup>٤٥</sup> المسعودي (أبو الحسن علي بن الحسين المسعودي ) ، ت ( ٣٤٦ هـ / ٩٥٧ م ) ، مروج الذهب ومعادن الجواهر ، تحقيق محي الدين عبد الحميد ، القاهرة ، ١٩٦٧ ، ج ٥ ، ص ١٣٨ .

<sup>٤٦</sup> السيدة العزيزية يقصد بها زوجة الخليفة العزيز ، وكانت العادة أن تنسب زوجات الخلفاء إليهم انظر المقرئزي تقي الدين أحمد بن علي بن عبد القادر بن محمد ، ( ت ٨٤٥ – ١٤٤ م ) ، المواعظ والاعتبار بذكر الخطط والآثار المعروف بالخطط المقرئزية ، دار صادر ، بيروت ، ج ٢ ، ص ٣١٨ .

<sup>٤٧</sup> بلنكين التركي أو منجوتكين ، أهدي إلي الوزير الفاطمي ابن كلس ، وولي أمره دمشق سنة ٣٧٠ هـ ، ٩٨٠ م وقتل في القاهرة سنة ٣٦٨ هـ / ٩٧٨ م انظر ابن ميسر ، تاج الدين محمد بن علي بن يوسف بن حلب راغب ، ت ( ٦٧٧ هـ / ١٢٧٨ م ) ، المنتقى من أخبار مصر ، تحقيق. أيمن فؤاد سيد ، القاهرة ، ١٩٨١ م ، ص ١٧٠ .

<sup>٤٨</sup> ابن ميسر ، المنتقى من أخبار مصر ، ص ١٧٠ .

<sup>٤٩</sup> المقرئزي ، الخطط ، ج ٢ ، ص ٣٨٢ .

Upon the marriage of the Caliph al-Adhid to the sister of the just minister Rizik, he carried with her a luxury apparel befitting the caliph in addition to a number of boxes with gold arches<sup>50</sup>, The magnitude of these amounts probably due to the keenness of this class of caliphs, ministers and princes to buy a lot of precious gems and artifacts in ready bride as well as studs to bite pieces of furniture and jewelery,<sup>51</sup> and included the bridesmaid apparatus on multiple things: jewelry, clothing, bedding and accessories, furniture, copper and other household items, and jewelry and jewelery include gold and silver rings as well as bracelets, earrings and anklets, and then clothes of various kinds and clothes were placed in a box and the bride choose her clothes during The period of preparation of the apparatus or even the preparation of the apparatus was done before the girl's sermon, in addition to the clothes the bride was preparing some kind of underwear for the house made of delicate fabrics,<sup>52</sup> and through the contents of the cabinets brushes and fun palaces Fatimid it seems that the bride was preparing bed supplies and bedding of pillows and blankets, Fatimid women have used luxury fabrics such as silk, brocade, drinking, Alsatlaton and Iqlamon these fabrics were very high<sup>53</sup> The wealth left by the Fatimid princesses may have been part of their apparatus, such as Ms. Abda and Mrs. Rashida, Al Moi'zz's daughter<sup>54</sup> or of wood inlaid with ivory or ebony or of painted wood and this species varies in price according to the quality of its raw materials and the accuracy of its manufacture<sup>55</sup>.

It must be in the bride's bench decorated brass device in addition to the seven - time copper yellow inlaid with different silver sizes, some smaller than some seven different dishes sizes and other platforms and saddle Ohakan potash (potash is the urban areas

<sup>50</sup> عمارة اليميني، النكت العصرية في أخبار الوزارة المصرية، ص ٥٤ .

<sup>51</sup> نريمان عبد الكريم أحمد، المرأة في مصر في العصر الفاطمي، ص ١٣٠ .

<sup>52</sup> نريمان عبد الكريم أحمد، نفس المرجع السابق، ص ١٣١ .

<sup>53</sup> ابن الطوير، نزهة المقلتين، ص ١٢٩ - ١٣٠، المقريزي، الخطط، ج ٢، ص ١٦٦

— ١٦٨ .

<sup>54</sup> النحاس المكفت أو المطعم أي المنقوش بخيوط الذهب أو الفضة وقد يطعم الخشب

بالأبنوس أو العاج انظر المقريزي، الخطط ج ٢، ص ١٠٥ .

<sup>55</sup> المقريزي، الخطط، ج ٢، ص ١٠٦ .

is a substance used to wash hands on the impact of food and wash Love her clothes, a soap and extract the material from the plant lichen, which grows in the valley of Sham<sup>56</sup>.

In addition to wood ,jug and fumigated, the value of this device is estimated at more than two hundred dinars in gold, and this seems was within the bride machine of the middle and general category.<sup>57</sup>

But if the bride is a special category of building ministers and princes and notables of writers or wealthy merchants, its device consists of seven dakkak in different forms brass dakk and dakk of painted wood and dakk of Chinese and dakk of crystal and dakka called Kdahi which is carrying from China ,ie ,it is equipped Worth seven times that of the daughters of the general public and among the people<sup>58</sup>.

The bride's apparatus also included various food utensils from bowls that were <sup>59</sup>placed in copper, which were barely free of several pieces of this type, also contains the bride's utensils perfume utensils, kohl and mirrors, which are necessary for the decoration of women and types of perfume peer camphor water rose and musk and others, as the device includes a candlestick or lighthouse and called candlestick Araisi Perhaps was prevalent at the time was At the door of the newlyweds this candlestick was relatively large and it is distinctive that it is used on this occasion<sup>60</sup>

The bride was also sometimes preparing herself bed linen, while the rich brides were buying a bed cover for about ten dinars and also a pillow of rum, as there was another linen cover raised on columns surrounded by the bed, and sometimes the éa&brides decorate pillows and linens with decorations and handicrafts. The bride also includes other covers

<sup>56</sup> ابن البيطار ، ضياء الدين أبي عبد الله بن أحمد الأندلسي، الجامع لمفردات الأدوية والأغذية، بولاق، ١٢٩١ هـ ج ١، ص ٥١ .

<sup>57</sup> المقرئزي ، الخطط، ج ٢، ص ١٠٥.

<sup>58</sup> المقرئزي ، الخطط، ج ٢، ص ١٠٥ .

<sup>59</sup> ناصر خسرو علوى ، رحلته بين سنة (٤٣٧-٤٤٤ هـ ، ١٠٤٥ - ١٠٥٢ هـ) سفر نامه ، ترجمة د. يحيى الخشاب ، القاهرة ١٩٤٣ ، ص ٦١ ، المقرئزي ، الخطط، ج ٢ ، ص ٦٠٦ .

<sup>60</sup> نريمان عبد الكريم أحمد ، أحوال المرأة في العصر الفاطمي ، ص ١٣٣ .

such as linen, wool or brocade quilts for summer or winter use<sup>61</sup>.and the device by the people of the bride requires a great time to prepare it and perhaps exceeded that for several months, as for the transfer of the device to the marital home is carried by convoys of animals, camels and porters, but if the owners of joy of the general public, it celebrates and transmits the device in A ceremony involving relatives and acquaintances<sup>62</sup>.

### Wedding Celebration:

The celebration of joy before and after the wedding of the bride. The documents indicate that the banquets were held for men and women in two different rooms or in one room separated by a curtain for the families of the groom and the bride and the groom was borne the expenses of joy and sometimes the bride's family , and the familiar traditions in the weddings that still exist even in Nowadays, especially in the countryside, the night of henna attended by the relatives of the bride, the Chinese where the money is put together with the exchange of congratulations and gifts to both parties<sup>63</sup> ,and weddings were feasting and cruising in the village between the manifestations of joy and pleasure and Zagarid women and shouting of peasants have been extravagant villagers in the establishment of feasting of the customs inherent in them to this dayand the<sup>64</sup>) wedding ceremonies begin the night of henna and the bride goes in a grand majestic ceremony with her friends and relatives who have already married two advance and wearing the bride finest clothes and wraps her whole body from her head and to the feet of a silk shawl and put on her head cover cardboard to put them shawl even Touring without looking at her face and precious clothes<sup>65</sup> ,and walk the bride under the umbrella of silk is characterized by bright colors and carries that umbrella four men each holding a list of four lists have been attached to each of them embroidered napkin and the procession progress band music and dancers and two men carrying utensils and

<sup>61</sup> نجوى كيرة ، حياة العامة في مصر في العصر الفاطمي ، ص ٢٦٤ – ٢٦٥ .

<sup>62</sup> سعيد عبد الفتاح عاشور ، دراسات في تاريخ الحضارة العربية ، ص ٢٧٣ .

<sup>63</sup> نريمان عبد الكريم أحمد , المرأة في مصر في العصر الفاطمي ، ص ١٣٧ – ١٣٨ .

<sup>64</sup> نجوى كيرة . حياة العامة في مصر في العصر الفاطمي . ص ٢٦٦ .

<sup>65</sup> سعاد محمد حسن حسنين ، الحمامات في مصر الإسلامية ، رسالة دكتوراه كلية الآثار،

جامعة القاهرة، ١٩٨٣، ص١٧.



clothes to be used by the bride in the bathroom , are those pots placed on ceramic roundtables covering these trays Bharir embroidered and holds another man censer of silver , which burn the finest incense, oud and perfumes, all amid cheers and joy and moving weddings very slowly at the end of weddings comes a band of musicians playing the most beautiful melodies are provided Almh Pat and then the bride then return to her father 's house<sup>66</sup>

The bridegroom follows the same steps as the bride, goes to the bathroom and confirms the erythema the day before to prepare and perfume the bath.The groom goes in the company of his friends and a group of musicians to commemorate that night, and the barber shaves the groom's hair, trimming his beard and decorates it in preparation for the wedding day<sup>67</sup>.and on the night of Henna Albulana take care of the bride's body and prepare them fully for that night and smoothed her body well and remove excess of hair using Alnora or glue commonly used and usually prefer to use Alnora for ease and consists of one weight of arsenic sulfur on every ten weights of lime the White<sup>68</sup>,and the calculator stresses the obesity taking into account the accuracy in these weights so as not to spoil the light<sup>69</sup>and after the end of the Balanh work begins the role of the comb in decorating the face and head of the bride and hairdressing and hairdressing and facial beauty, the bride appears in the best image<sup>70</sup> , and it was necessary to make the bride and invites their hands and legs henna plant .Before and during the wedding, they sing the song of Hanna, which dates back to the Tulunid era, when the pitch of the dew of Bint Khamarawiyeh to the Abbasid Caliph in Baghdad and the song was known until after the Mamluk era and until this day, even one of the Orientalists recorded his note to sing during the era of Muhammad Ali<sup>71</sup>.

<sup>66</sup> سعاد محمد حسن حسنين ، الحمامات في مصر الإسلامية ، ص ١٧ - ١٨ .

<sup>67</sup> سعاد محمد حسن حسنين ، نفس المرجع السابق ، ص ١٨ .

<sup>68</sup> سعاد محمد حسن حسنين ، نفس المرجع السابق ، ص ٢٨ .

<sup>69</sup> أحمد عبد الرازق ، المرأة في مصر المملوكية ، القاهرة ، ١٩٧٤ ، ص ١٤٤ .

<sup>70</sup> سعاد محمد حسن حسنين ، الحمامات في مصر الإسلامية ، ص ٢٨ .

<sup>71</sup> أحمد أمين ، قاموس العادات والتقاليد والتعابير المصرية ، القاهرة ، ط ١ ، ١٩٥٣ م ، ص

When the bride is ready on the wedding day, we find that the bride was dyeing her hair saffron, perhaps it has an oxidized iron color or turmeric color and put in her hands and feet henna , while the wedding dress was for the artistic layers is a dress of luxury fabrics and thought that this dress was made of drinking cloth , And the bride put on her head crown jeweled, and perhaps the preparation of the bride in this way was in the public baths or even in private homes weddings ,perhaps part of which was devoted to this purpose, which is called part evident .**Hodge bride** as the bride was bridal in Hodge and pater her in the streets and markets of the city, and was invited relatives of the bride, as well as the participation of Christians in the presence of Muslim joys and supported the extent of interdependence between them not only attend those weddings but their participation in those celebrations during the wedding walk in front of the bride and sing. In Coptic terms and sing in these weddings<sup>72</sup>.

In the Fatimid era when he pitched" , Ms. Azizia" to her husband " ,Turkish Beltkin" dye a major feast in which twenty thousand head slaughtered between a ram and a sheep and a serious addition to the different types of birds, chickens and broiler chicken.<sup>73</sup> In addition to these celebrations, the distribution of gifts, gifts and dislocation on the occasion of marriage, the marriage of Judge Abdul Aziz bin Numan was property in the palace in the presence of the ruling caliph by the order of God and took off two heavy dresses and sixteen pieces of clothes.

#### **The Hall that was devoted to the wedding parties:**

After the marriage, marriage is celebrated in a public ceremony in which the public is similar to the private class and to some extent and according to the possibilities available to them and their living conditions, but celebration of marriage was essential for all families and the manifestations of the ceremony vary from one family to another depending on the level of income and social level , and Egypt knew in that era Wedding halls that are rented for weddings, and was required to rent them to follow certain assets and traditions to preserve the privacy of the owners of the ceremony and not to stand on the roofs of those houses to look at the women present at the ceremony and was organized by all the supervisor and pledged the owner of the house not to be exposed to a tenant T him or

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<sup>72</sup> نريمان عبد الكريم أحمد ، المرأة في مصر في العصر الفاطمي ، ص ١٣٧-١٣٨ .

<sup>73</sup> ابن ميسر ، أخبار مصر، ص ١٧٠ .

embarrass him in any image and knowledge of the state of Ihram from renting his house for this purpose again, and that was the role is divided into two parts where it was not common for men and women meeting in one room were there <sup>74</sup>for women hall and other men.

### **Conclusion**

Marriage is the continuation of the human life of the individual is the basis of the life of the individual and society. Allah Almighty has made him a blessing for His slaves to reproduce and achieve the survival of the human race. If both spouses took care of the law of God and its provisions in this divine system, they lived a happy life of love, kindness and affection. There is no doubt that customs and traditions have a clear impact on the culture of society, most of them inherited from the ancient civilization of Egypt after Islam gave it its teachings and Its virtues, in the end, reflect the experiences of a long-standing nation that brought together its various religions and races in which it melted, melted, homogenized, mingled and formed the fabric of a society that ultimately contained its entity and retained its values and morals. Strong especially their age appeared very clearly in the ways of celebrating events, which in general show a great deal of joy and pleasure to the general public The marriage of Hurra was desirable for the establishment of the Egyptian family at the time ,where the system of tasriqa was a common social phenomenon in Islamic times.Tesri and the possession of the hidden in the Fatimid era in Egypt was not limited to the caliphs and senior statesmen who were economically able but included Have the price of the nation from the common peopleIn the Islamic era , thanks to early marriage was the first to mention in this regard that Mrs. Aisha , may Allah be married to the Prophet , peace be upon him , a girl of seven years and built by the city and is a girl of nine or ten years and believe her four hundred dirhams , seen in Egypt on the present day that early marriage is familiar in the countryside in particular and for more than one reason first desire for offspring happy father and the desire of the father of the girl to marry her, especially if the old age, but that the girl who does not marry at an early age She is a spinster..

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<sup>٧٤</sup> نجوى كيرة ، حياة العامة في مصر في العصر الفاطمي, ص ٢٦٩ .

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