

**T.C.**  
**KARABUK UNIVERSITY**  
**INSTITUTE OF SOCIAL SCIENCES**  
**DEPARTMENT OF HISTORY**

**EVERYDAY LIFE IN CAIRO IN THE FATIMID ERA**

**DOCTORAL THESIS**

**Prepared By**  
**Khamis ABDULGADER**

**Thesis Supervisor**  
**Prof. Dr. Murat AĞARI**

**Karabuk**  
**JUNE/2019**

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## THESIS APPROVAL PAGE

### To Karabuk University Directorate of Institute of Social Sciences

This thesis entitled "Everyday Life in Cairo in the Fatimid Era" submitted by KHAMÍS N. ABDULMWLI ABDULGADER was examined and accepted/rejected by the Thesis Board unanimously/by majority as a Ph.D. thesis.

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Thesis Exam Date: ..24...6.6...2019

Karabuk University Social Sciences Institute Board of Directors approves the degree of **Doctorate** with this thesis.

Assoc. Prof. Dr. Sinan YILMAZ

Acting Director of Institute of Social Sciences



## DECLARATION

I hereby declare that this thesis is the result of my own work and all information included has been obtained and expounded in accordance with the academic rules and ethical policy specified by the institute. Besides, I declare that all the statements, results, materials, not original to this thesis have been cited and referenced literally.

Without being bound by a particular time, I accept all moral and legal consequences of any detection contrary to the aforementioned statement.

**Name and Surname: Khamis ABDULGADER**

**Signature :**

A handwritten signature in blue ink, consisting of a large, stylized loop followed by a horizontal line and a vertical stroke ending in a small hook.



## **FOREWORD**

This historical study aims at shedding light on the details of daily life in the medieval city of Cairo during the reign of the Fatimid state. This study reveals the life of the Egyptian society at that time and reveals the class differences between the ruling class and the general public.

I am pleased to extend my thanks and gratitude to the Professor who supervised this dissertation, Prof. Dr. Murat AĞARI, to the members of the respected discussion committee and to my teachers: Prof. Dr. Barış SARIKÖSE, Prof. Dr. Nurgün KOÇ, Prof. Dr. Zeki TEKİN, Prof. Dr. Seyfullah KARA, and to all faculty in the history department KARABUK UNIVERSITY.

I would like to dedicate this effort to my late father: Naji Abdul Mawla Abu Bisise, who once wanted to be his son a professor and to my mother Aisha Mohammed Dakhil, who was sincere in my education and to my wife EDA Salim ELAFI, with a good heart, and to my children: Naje, Salim, Aisha, and Rbeha I give them all this effort.

**Khamis ABDULGADER**

## ABSTRACT

The concept of daily life in English in the seventeenth century, according to The Cambridge Institute of Sociology, refers to life styles such as daily routines and the behavior of individuals, as well as the connection of everyday life to cultural elements such as clothing and decoration. The concept of daily life also usually addresses people in the holy days, days of mourning, joy and feasts, according to their social strata.

The history of everyday life is one of the topics of increasing interest by scholars. It contributes to the discovery of a wide range of political, social, economic and cultural phenomena in the Islamic society, especially if this is the city of Cairo, the capital of the Fatimid Caliphate. New to the East in particular and to the Mediterranean world in general. After the Fatimid state was taken from the city of Mahdia in Tunisia as its capital, it shifted its attention to a number of reasons to Egypt about half a century after the establishment of their state in the Islamic Maghreb. This historic transformation in the life of the Fatimid state, the political life in the Near East and the Arabian Peninsula, has produced a series of results that undoubtedly had a great impact on Egyptian society, which had clear indications of the lives of people in Egypt, especially in the capital Cairo.

**Keywords:** Everyday life; Cairo; the Fatimid era

## ÖZ (ABSTRACT IN TURKISH)

Cambridge Sosyoloji Sözlüğü'ne göre 17. yüzyılda İngilizcedeki günlük yaşam kavramı; günlük işlerin rutinleri, bireylerin davranışları gibi yaşam biçimlerini ve gündelik yaşamın giyim ve dekorasyon gibi kültürel unsurlarla bağlantısını ifade eder. Aynı şekilde bu kavram; toplumsal sınıflarına göre insanların kutsal günlerindeki gelenek görenekleri, yas günlerinde, sevinçlerinde ve bayramlarında tezahür eden adetlerini de ele alır.

Günlük hayat kavramının tarihi, bilim adamları tarafından, önemi artan konular arasında farz edilmektedir. Nitekim bu kavram İslam toplumundaki bir dizi siyasi, içtimai, iktisadi ve kültürel olguları açığa çıkarmada katkıda bulunmakta, özellikle de doğuya yeni bir tarih getiren hatta genel anlamda Ortadoğu'ya yeni bir tarih getiren Fatımilerin hilafet başkenti olan Kahire'den bahsediyorsak, günlük yaşam tarihi bahsedilen bu olguları gün yüzüne çıkarmada katkı sağlamaktadır. Fatimi Devleti Tunus'un el-Mehdiyye kentini kendine başkent olarak benimsedikten sonra, devletin batı İslam coğrafyasında kurulmasını müteakiben yaklaşık yarım asır sonra devletin ilgisi çeşitli nedenlerle Mısır'a yönelmiştir. Fatimi Devleti'nin yaşamındaki bu tarihi dönüşüm ve Yakındoğu ve Arap yarımadasındaki politik yaşam, şüphesiz Mısır toplumu üzerinde büyük bir etkisi olan bir dizi sonuç doğurmuştur. Mısır'da özellikle de başkent Kahire'de bu duruma ilişkin olarak belirgin göstergeler var olmuştur.

**Anahtar Kelimeler:** Günlük yaşam; Kahire; Fatimi dönemi

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## ARŞİV KAYIT BİLGİLERİ (in Turkish)

<b>Tezin Adı</b>	<b>Fatımiler Dönemi Boyunca Kahire'de Günlük Yaşam</b>
<b>Tezin Yazarı</b>	<b>Khamis ABDULGADER</b>
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<b>Tezin Sayfa Sayısı</b>	<b>176</b>
<b>Anahtar Kelimeler</b>	<b>Günlük yaşam; Kahire; Fatimi dönemi</b>

## ABBREVIATIONS

**Abbreviations 1:** AH : Islamic Calendar

**Abbreviations 2:** AD : After Death

**Abbreviations 3:** (PBUH) : Prophet Muhammad Peace be Upon Him



## **SUBJECT OF THE RESEARCH**

In fact, the concept of everyday life the concept of complex and difficult connection actively people which of course many overlapping activities, habits, traditions and rituals, and tastes and morality, but also includes entertainment and entertainment, and interest in the arts, and all of these terms may apply to layer exclusively, hence the subject of this study is based on a search of class differences in Egyptian society in the Fatimid era, by highlighting aspects and details of daily life in the city of Cairo, capital of the Fatimids. Also, highlight the daily habits alien to society and the associated political and doctrinal change that Tri Egypt with the advent of the Fatimids to Mashreq Islamic.

## **PURPOSE AND IMPORTANCE OF THE RESEARCH**

The importance of this study lies in a comparison between the Egyptian society, which began to take shape since the beginning of the first century of Islam, the Sunni sect under local authority loyal to the State of the Umayyad in Damascus, and then the Abbasid Caliphate in Baghdad, and other community began to take shape in the city of Cairo with the advent of the Fatimids Islamic East at the beginning of the second half of the fourth century of Islam. Since that time, Cairo has become the capital and the center of Shiism in the Islamic world. There is no doubt that this dangerous juncture in history, which resulted in a range of political, social, cultural and civilizational results, has had a significant impact on the daily lives of people in the city of Fatimid Cairo, the headquarters and the center of political and other decision-making.

## **METHOD OF THE RESEARCH**

This study will depend on the historical narrative approach to the analysis of texts and criticism. This approach imposed by the nature of the issues raised in this study plan, this is as well that the modern historical studies have come to rely on a number of methods and theories of human sciences such as sociology and cultural anthropology.

## **HYPOTHESIS OF THE RESEARCH / RESEARCH PROBLEM**

The hypothesis of this study is based on the concept of urbanization in Muslim communities, which goes some of the Orientalist studies to be described nomadic communities that did not add anything significant to the balance of human civilization, and most of these studies that claim dating back to the foundations of the Islamic faith, on the grounds that this doctrine did not often bother it recognized the individual and his or her liberty and personal, on the contrary, helped him to devote simple and naive ideas in the minds of Muslims, and as a result of this trend found laws “Jurisprudence” Islamic, which forbids musical, singing and fun, drawing, and the prohibition of certain foods... etc. Which reflected no doubt the life of a Muslim daily? Thus, the hypothesis of this study is mainly to examine and critique such allegations Orientalist, and try to show multiple ideas and patterns of community, religious and secular together, like all other human societies.

## **SCOPE AND LIMITATIONS / DIFFICULTIES**

The Scope of this study is limited to the city of Cairo in the Fatimid era. As for the time limits it begins precisely one year 358 AH / 969 AD, with the founding of this city at the hands of the Fatimids, and expire at the end of this strain by the Ayyubid the year 567 AH / 1172 AD.



## **1. CHAPTER ONE:**

### **ESTABLISHMENT OF THE FATIMID STATE AND THE CITY OF CAIRO**

- 1.1. First Topic: Preface**
  - 1.1.1. Opening of Egypt**
  - 1.1.2. Islamic Cities in Egypt Before the Establishment of Cairo City**
  - 1.1.3. al- Fustat City**
  - 1.1.4. al- Askar City**
  - 1.1.5. al- Qataiah City**
- 1.2. The Second Topic: The Establishment of the Fatimid State**
  - 1.2.1. Fatimids Origin and Proportions**
  - 1.2.2. Phases of the Fatimid State**
  - 1.2.3. Advocacy Stage**
  - 1.2.4. Military Phase**
  - 1.2.5. The Establishment of the Fatimid Caliphate**
  - 1.2.6. Mahdia (304 AH / 916 AD)**
  - 1.2.7. Transfer of the Fatimid State from Mahdia to Egypt and the Establishment of Cairo (358 AH / 968 AD)**
- 1.3. The Third Topic: Establishing the City of Cairo**
  - 1.3.1. General Plan of Population and Neighborhoods in Cairo**
  - 1.3.2. Public Services and Utilities**

## 1.1. First Topic: Preface

### 1.1.1. The Arab Invasion of Egypt

The presence of the Arab elements in Egypt before the Islamic invasion had some reference from the ancient geographers and travelers. The Arab presence in Egypt may be due to various factors, such as the economic trade of the Red Sea and the Mediterranean Sea, and voluntary migration due to the fluctuation of natural conditions in the Arabian Peninsula. The Persian Empire and its Byzantine imperial rivalry were fighting over a large part of the land inhabited by Arab tribes that would exploit the Arabs in the regional conflict. This rivalry caused an early schism in the history of the conflict between the Arab tribes themselves between supporters of one side or the other.

The movement of recruiting and opening the trade routes between the Arabian Gulf and the ports of the Levant, which was the share of these tribes, was employed by the Byzantine Empire for a strong impact in the sharing of roles and win-win between the state and local power. Stood in the face of the armies of the Arab-Islamic invasion, as the unity of interest and faith, the Byzantines gathered with the Arab Christians, but they had to face the first wave of Islamic conquests.<sup>1</sup> And does not rule out the penetration of the Arab element to the Egyptian territory of this section and others in the early history of the middle Ages.

As for the knowledge of the Egyptians before the conquest of Islam, it seems to be a field of research not disclosed in a mature way, but must be reminded of the message of Muhammad (PBUH) to the Coptic<sup>2</sup> al-Muqawqis in 8 AH / 628 AD, invited him to Islam in a formal way. According to the various sources, and some recent studies hint at the political and ideological factors stood in the way of blocking

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<sup>1</sup> Timothy E. Gregory: *A History of Byzantium*, (USA: Blackwell Publishing, 2005), 169. Ibn al-Athir mentions a series of events that confirmed the welcome of some Arab tribes in the Levant and their cooperation with the conquering Arabs. He also points out that some of them favored the Arabs with the Romans such as Arabs Ghassan and Tannoukh and Iyad see; Izz al-Din Ibn al- Athir, *al- Kamil fi al- Tarikh*, from 1 year to 29 years of migration, (Beirut: Dar al- Kuttab al- Alami, 1987), 2: 341, 342, 344,377.

<sup>2</sup> al-Muqawqis, known in the eighth century of migration in some Islamic sources as the name of Greg Ben Mina the Coptic of Alexandria, and his sermons Mohammed (PBUH) in the famous letter: “ from Muhammad Abdullah and his Messenger, to the Muqawqis great Coptic.” ; More seen: Abu al- Fidaa Isma'il ibn al- Katheer, *al- Bidāyah wa al- Nihāyah*, Biography of the Prophet from 2 to 9 AH, achieved by: Mahmoud Abdulqadir Arnaout, (Beirut : Dar Ibn Katheer, Second Edition, 2010); 4: 516; The name of this character is revealed as the Egyptian Girgis Ben Mena Berkopos Coptic; A.Petcher, *The History of the Coptic Nation*, (Egypt : Egypt Press Paljalah, 1906), 2: 123.

this call, that some make the initiative was first by al-Muqawqis who wanted to get rid of Byzantine dependence and looking for alternative forces. Where the initiator and apart from the motives behind the establishment of the early relationship of the Islamic religion, al-Muqawqis best treatment of the Ambassador of Muhammad (PBUH) and give him some gifts, a sign of the relationship of friendliness and love between the two sides.<sup>3</sup>

In the reign of Abu Bakr al-Siddiq (11-13 AH / 631-633 AD), the relationship between the Islamic state and al-Muqawqis continued. Where he sent Abu Bakr al-Siddiq Ka'b Ibn 'Uday Ibn Amr Ibn Tha'labah al- Heiri and was a modern Muslim.<sup>4</sup> The sources do not disclose the thrust and purpose of this correspondence.

In the period of Omar Ibn al-Khattab (13-23 AH / 633-643 AD), in 15 AH / 635 AD, he re-sent al- Heiri again to al-Muqawqis. But who is this hell? What is the content of these correspondences? Is the purpose of the lawsuit or politically?

Ka'b Ibn 'Uday Ibn' Amr Ibn al- Tha'labah al- Harei from Iraq's bewilderment, the son of the bishop of al-Hira, an ally and a former trade partner who had gathered with Caliph Omar Ibn al-Khattab before Islam. He was the safest of Abu Bakr al-Siddiq's succession. He was well versed in Alexandria, including Syriac, Arabic, and possibly Greek or even Coptic. As for the content of these correspondences in the time of Abu Bakr and Omar, it differs from the corresponding of Muhammad (PBUH) to al-Muqawqis with Dahya ibn Khalifa al-Kalbi during the time of Da'wah. And the message of Omar ibn al-Khattab to al-Muqawqis, was in sync with the battle of Yarmouk between the armies of Hercules and his allies in the Levant and the army of Muslims, this matter can not be ignored easily and in this context does not exclude that the correspondence was carrying the political content that ensures in principle al-Muqawqis stand on neutrality. The Byzantine forces in the Battle of Yarmouk included the Romans, the Russians, the Slavs, the Franks, the Greeks, the Georgians, the Armenians, the Arab Ghassanite Christians and some Persians. And then the battle of

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<sup>3</sup> For further details on the subject of the message sent by Muhammad (PBUH) to al-Muqawqis it is recommended that reference be made to the following reference: Muhammad Hameed Allah, *Political Documents from the Prophet's Covenant and the Grand Caliphate*, (Beirut: Dar al-Nafas, 6th Edition, 1987), 136-139.

<sup>4</sup> Abdul Rahman ibn Ahmed ibn Yunus, *The History of ibn Yunis al-Sadafi*, (the first section History of the Egyptians, the investigation), Abdul Fattah Fathi Abdel-Fattah, (Beirut: Dar al- Kuttab al-Sallami, 2000), 1: 410.

Yarmouk did not miss the dialogue that collected the heel of al-Muqawqis where he mentioned al-Muqawqis addressing Ka'b who was not aware of the outcome of the Battle of Yarmouk. He said "... I learned that the Romans killed the Arabs and defeated them?". God promised Nabih (PBUH) to show him on the whole religion, and not the successor of the promise". The Arabs killed the Roman - and God - killed returned and your prophet sincerity."<sup>5</sup> There is no doubt that the balance of power in the region began to favor the Islamic forces and the size of the political al-Muqawqis was well aware of this new reality. He policy to stand at the same distance from the forces of conflict until the final decision to the benefit of one of the parties, which was only to guide, guardians, the elders of the companions and the family of Muhammad (PBUH) at least before entering Egypt.<sup>6</sup>

On the other hand, there is a collection of the hadiths transmitted by the Prophet Muhammad (PBUH) concerning the opening of Egypt and recommending to the people of Egypt from the Copts good, but it must be noted here that some scholars of the Prophetic, Hadiths some of these hadiths have no basis.

In any case, a major event in the history of the East, which came before the invasion of Egypt, can not be ignored. This event was the opening of Jerusalem in 16 AH /636 AD, in a peaceful manner without a fighting by Omar ibn al-Khattab. This work was followed by a peace treaty between Muslims and Christians that was the basis of early relations between the two sides. It also became a reference document taken by different Islamic regimes as a basis for treating Christians and other faiths.

According to some recent studies, an educated class of clerics possessed some information about the spirit of the Islamic faith, particularly the Coptic Orthodox Church, in terms of form, such as circumcision, faith in one God, and a religion calling for justice, truth and righteousness.<sup>7</sup> The lack of Islamic discrimination, at least at the stage of conquest, between the Christian and Jewish communities in Egypt and the

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<sup>5</sup> Ibn Yunus, Op. Cit, 1: 412.

<sup>6</sup> Ibid, 1: 412.

<sup>7</sup> Bachar, Op. Cit, 136.

Levant was enormous. All groups of Christians and Jews were treated equally, whether good or bad, which was desired by the local population before the Islamic conquests.<sup>8</sup>

Damascus was the starting point of the army of Amr ibn al- Aas, with a strength of 3.500,<sup>9</sup> according to the weakest estimates. He entered to Egypt, al- Suyuti said: “Egypt opened force and it was said: Egypt is all peace, except for the city of Alexandria.”<sup>10</sup> But it is clear that the army of Amr ibn al- Aas encountered resistance by the Byzantine forces and some local forces loyal to the Byzantines, but the puzzling that the numbers of the Islamic army was very modest. How can this number carry out all this huge operation alone? It is worth mentioning that the Arab sources mentioned that Amr ibn al- Aas asked for support from Medina in the siege of Babylon's fort, where these forces reached the support of 12,000.<sup>11</sup>

In fact, the contemporary Coptic narrative of the period of the Arab invasion presents a completely different story. The Arabic narrative makes the opening process easier. It took only two years (20-21 AH / 640-641 AD), while John the Nicosian, who lived in the late 7th and early 8th centuries and one of the most important Coptic sources of contemporary Arab conquest of Egypt, said that: “... Amr ibn al-Aas, Muslim leader, has been struggling for twelve years against Christians in northern Egypt, without succeeding in the opening of their territories,”<sup>12</sup> in the fifteenth year about 22 AH / 642 AD, during the summer period progress towards Taukha, Damsus, and he was anxious not to crush the Egyptians before the flood of the Nile,”<sup>13</sup> this novel completely contradicts the relatively late Arab novel?!

Arab sources gathered that Amr ibn al- Aas received support from his caliph Omar ibn al-Khattab in the city of 12,000 under the leadership of al- Zubayr ibn al- Awam, while the Coptic sources in this context provide the following story: “Amr ibn

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<sup>8</sup> Edward N. Luttwak, *The Grand Strategy of the Byzantine Empire*, (England: Cambridge, Massachusetts, and London, 2009), 206.

<sup>9</sup> Imam Abi al- Abbas Ahmad ibn Yahia ibn Jabir al-Baladri, *Fattouh al- Baladin*, (Beirut: al-Ma'arif Foundation, 1987), 298.

<sup>10</sup> Jalal al- Din al- Suyuti, *History of the Caliphs*, (Qatar: second edition, 2013), 239; while Abdelhakm reviews the views among those who said that Egypt has broken the peace; Ibn Abdullah ibn Abdul Hakim, *Fattouh Egypt and Its News*, submission and investigation: Mohamed Sobih, 64-68.

<sup>11</sup> al- Baladri, Op. Cit, 299; In fact, there is a significant discrepancy in the number of the Islamic Army, which entered Egypt, where some sources make it 4,000, while supplies make about 1,000. Therefore, it is always prudent to deal with arak in such sources.

<sup>12</sup> John the Nicosi, *The History of the Ancient World and the Entry of the Arabs of Egypt*, (Scanning House, chapter of electronic colors - graphic collection), 211.

<sup>13</sup> Ibid.

al-'As wrote to Omar ibn al-Khattab, who was then in Palestine” If you do not send me an Islamic supply, I can not take over Egypt ... Omar sent him four thousand Islamic fighters led by Ibn al- Awam.<sup>14</sup> The son of the penguin agrees with this novel where the Islamic forces that entered with Amr ibn al- Aas to Egypt four thousand and then received support of four thousand fighters to become the strength of Islamic forces eight thousand fighters.<sup>15</sup>

The Syriac sources mentioned that Caliph Omar ibn al-Khattab arrived in Palestine at the end of the fifteenth year of the Hijrah. He was received by Sefronius, the bishop of Jerusalem.<sup>16</sup> The Islamic sources narrated a number of accounts about the caliph Omar ibn al-Khattab's departure to the Levant. It is reported that Omar ibn al-Khattab while in Palestine, Amr ibn al-Aas was in Egypt,<sup>17</sup> and doesn't indicate the number of troops, and do not give time for this move and don't give time to visit Omar ibn al-Khattab to the Levant! But the son of many who lived in the eighth century of migration speaks of three visits by the Caliph Omar ibn al-Khattab to the Levant, where he says: “opened the city of Jerusalem in the year of sixteen and in which Omar ibn al-Khattab gave him, and then returned to the year seventeen and returned from Sarg and then introduced Then he returned to the city.”<sup>18</sup> If we are in front of three invasions, the Caliph Omar ibn al-Khattab went out to the Levant first in 16 AH / 635 AD, and the second in 17 AH / 637 AD, which arrived, according to the story of the son of many to the area of Sarg, the first Hijaz and another al-Sham,<sup>19</sup> and then lock back to the city when he was informed that plague “Amos plague,” has occurred in those areas, decided not too gold to Syria. The third trip, which was in the year 18 AH /638 AD, and regardless of what was Omar ibn al-Khattab arrived in Palestine this year or before, it is hard that the Arab sources, only mention three trips by Ibn al-Khattab, and this makes us what we adopted the contemporary Coptic narrative of the Arab conquest of Egypt, to assume that the beginning of the conquest of Egypt was in the year 18 AH / 638 AD, not 20/640 CE, as stated in many Arab sources. Ibn al- Athir

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<sup>14</sup> Nicosi, Op. Cit, 207.

<sup>15</sup> Saeed Ibn al- Bitriq, *History of Ibn al-Batirq*, (London: No place, 1658), 2: 302.

<sup>16</sup> Taysir Khalaf, *The Syriac Novel of Islamic Explosions*, (Damascus: Palestine Foundation for Culture, Syria, 2010), 55.

<sup>17</sup> Abi Abdullah Omar ibn al- Waqadi, *Fattouh al- Sham*, (Lebanon – Beirut: Dar al Kuttab al- Alami, 1997), 1: 235.

<sup>18</sup> Ibn Katheer, Op. Cit, 7: 57.

<sup>19</sup> Imam Shahabuddin Abi Abdullah Yacout ibn Abdullah al- Hamawi al- Roumi al- Baghdadi, *Mu'jam al-Buldan*, (Beirut: Dar Sadeer, No date), 3: 211.

adds a number of accounts to the effect that the conquest of Egypt took place at the beginning of 16 AH/635 AD, likely this year on the basis of a logical argument: “It should be opened before the year of Ramadah because Amr ibn al- Aas carrying food in the sea of al- kulzm from Egypt to the city.”<sup>20</sup>

The late Coptic novel is greatly influenced by the official Arabic narrative, Ibn al- Bitrid who was born in Fustat and lived in the late third century and the beginning of the fourth century of migration, presents two conflicting narratives. Was the first talking about the orders to go to Egypt to the chest of Amr ibn al- Aas of Medina.<sup>21</sup> While another narrated that Amr ibn al- Aas was besieging Qaysariyya. And Omar ibn al-Khattab was in al- Jabiya. Omar ibn al-Khattab sent Amr his orders to go to Egypt.<sup>22</sup> It seems that Ibn al- Bitrid has read about two conflicting Arab and Coptic narratives and about reconciling them.

After the Persian invasion, which preceded the Islamic invasion by about a decade, three rulers of the Egyptian territories resigned from the rule of Constantinople after the expulsion of the Persians from the eastern basin of the Mediterranean, as follows:

- The first: Amoun Mena and Wali al- Bahri, who remained in his post after the Arab takeover of Egypt.
- Second: Kiroz ruler of Central Egypt or the western side of the Nile.
- The third: Girgis who is called The Quixote and the governor of Upper Egypt, including the fortress of Babylon, which took the base of his mandate.

In each of these three states, there was a military commander who ran the garrisons occupied by the Byzantine government.<sup>23</sup>

The Arab and Coptic narratives agree that the siege of Babylon's fortress, which lasted for several months, was a detailed work in the course of military operations towards the face of the sea and toward the capital Alexandria. The Ibn al- Bitrid to the contradiction between the sectarian and political factors between the Copts and the Byzantines, The issue of cooperation with Amr ibn al-Aas, which

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<sup>20</sup> Ibn al- Ather, Op. Cit, 2: 405.

<sup>21</sup> Ibn al- Bitrid, Op. Cit, 2: 297.

<sup>22</sup> Ibid, 2: 301.

<sup>23</sup> Bachcher, Op. Cit, 124.

eventually handed over the fortress of Babylon to the Islamic forces, and the conclusion of an agreement to pay tribute and cooperation on the issue of paving the way for the Islamic forces and provide them with the necessary logistical services.<sup>24</sup>

The debate in the Arab sources on the issue of Fatah Egypt has opened Egypt by force or reconciliation? It is in my estimation justified, because the Coptic sources talk about the relative ease of opening in Egypt Upper Egypt, but says that the opening of northern Egypt the face of the sea cost the Islamic forces for twelve years, before being subject to the authority of the Ismailis / Arabs. As called by the same sources, and in the context of justification of this difficulty says that the cooperation occurred between the people of the South and the Arabs against the backdrop of the hostility of the people of the south of the Egyptians, to the people of the north face of the sea. The population of Egypt is at war with the inhabitants of the face of the sea Because there was enmity between them.<sup>25</sup> There is no doubt that the resistance to the Arab invasion will be concentrated on the Egyptian coast because the Egyptian capital of Alexandria, at the time, was the center of the true weight of the Byzantine forces, in addition to receiving the necessary support from the naval supplies from Constantinople, Cyprus, Rhodes, and by land and sea from Baraka, In addition to all these forces crossing the front of the Islamic forces of the Levant, all this justifies the difficulty of the task of opening the northern region.

The hostile Arab-Byzantine hostilities on the Upper Egypt region led to the fragmentation of Egyptian society into two groups. The first supported the survival of the Byzantine authorities and the second preferred the alliance with the Arabs. In this regard, John says: There was a great schism that prevailed among the inhabitants of the face of the sea. Theodore and the other wants to join the Muslims.<sup>26</sup> The conflict between the two teams was inevitable, as John went on to say: The supporters of one

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<sup>24</sup> Ibn al- Bitrid, Op. Cit, 2: 302-306; denounces researcher “Betcher” this agreement and describes The Quixote and other Copts leaders betrayal, and was unable to recognize the fundamental factors behind the feet of the Copts to cooperate with the Islamic forces, although it appears from the text of the same Has widely consulted various sources, but has not gotten rid of its narrow Orientalist outlook towards that early Islamic history.

<sup>25</sup> Nekiosi, Op. Cit, 218.

<sup>26</sup> Ibid.



of the two teams were attacking the supporters of the other team, plundering their wealth and burning their cities.<sup>27</sup>

The Islamic sources mention the Alexandria Treaty, which states that one of the provisions of the truce is 11 months ending in 21 AH / 642 AD, and the departure of the descendants of the Byzantine Empire from Egypt, but in 25 AH/645 AD Constantinople sent Emperor Constantine II, the grandson of Emperor Heraclius, the task was to regain control of Egypt and expel the Islamic force. In this campaign, Constantine II succeeded in regaining control of Alexandria and the whole territory of the face of the sea, during the reign of Caliph Uthman ibn Affan, who reassigned Amr ibn al- Aas and ordered him to return to Egypt and evacuate the Byzantine powers.<sup>28</sup>

In addition to these military factors, political factors of the struggle for power in the capital of the Byzantines after the death of Heraclius, and reflected this conflict on the politicians of Alexandria and undoubtedly weaker than their position of war against Islamic forces. The sectarian factor, which undoubtedly plays the roles of president in establishing the ties of the Arab-Coptic alliance against the Byzantine forces, is meant by the sectarian factor here is the persecution of the Byzantine Church of the Coptic Church, a long history of the torments of the Coptic Church by the worldly authority and the Byzantine city, The ideological contradictions have had the greatest impact on the weighting of Islamic forces and their Egyptian allies. John says: After Amr left the sea face, he went on to wage a war against the countryside. He sent a small contingent of troops to Antinoe and learned that the Romans had weakened their position because of the enmity of the people of Emperor Heracl and the persecution he had provoked against Orthodoxy throughout Egypt. Then Muslims became more ferocious and stronger in battle.<sup>29</sup>

The good treatment of Amr ibn al- Aas with Coptic clergy and the maintenance of their churches and the exception to clerics and churches of tribute in the agreements during the invasion phase, all a sign of the Arabs keen to establish good relations with the Copts, when entered Amr ibn al- Aas Alexandria City in, 23 AH/ 643 AD says John: Bishop Benjamin of Egypt returned to Alexandria, thirteen years after his escape

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<sup>27</sup> Ibid.

<sup>28</sup> Hassan al- Razzaz, *Islamic Capitals of Egypt*, (No place: People's publications, No date), 14.

<sup>29</sup> Niccus, Op. Cit, 212.

from the Romans, and visited all the churches of Alexandria after summoned by Amr ibn al- Aas.<sup>30</sup>

The classical sources of Coptic and Syriac<sup>31</sup> contain a lot of references that make the Islamic conquest movement in the Levant and Egypt a punishment of the goddess sent down by God to the Byzantine Empire. It is in fact a view that reflects a local religious point of view, especially that the medieval clergy were the ones who came to the region's historical codification process, an echo of a long history of debate and sectarian conflict between the Churches of the East on the one hand and the Byzantine Empire on the other. Educated among the local forces had their own views in the ideological debate that took place in the late sixth century and the beginning of the seventh century AD, in addition to the grumbling layers of society Shami and Egyptian tax burden that was on the shoulders of the agricultural class.<sup>32</sup>

### **1.1.2. Islamic Cities in Egypt Before the Establishment of Cairo**

#### **1.1.2.1. al- Fustat City**

When talking about the city of Cairo and its origins, one can not understand the geography of Cairo except by referring to the place where the first Islamic capital of Egypt, al- Fustat, originated. In fact, Nishat al- Fustat is closely linked to the strategy of establishing Islamic cities at the stage of conquest. Islamic sources link between the origins of Kufa, Basra, and Fustat, in new places and emphasis on some specifications related to the security and the war. Of course, the strategy and the security specifications are at the top of their priorities. They are military cities in their structure, but they have changed over time and after many transformations in their urban, demographic, social, economic and political structure have turned into a civilian city.

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<sup>30</sup> Nekiosi, Op. Cit, 232.

<sup>31</sup> Khalaf Tarsir notes the concentration of contemporary Syriac sources of Islamic conquests on the subject of divine punishment, which was resolved by the Byzantines and Persians, oppressed by Syriac alike; Tarsir, Op. Cit, 14.

<sup>32</sup> The following references to the issue of sectarian conflict between different Churches of the East are discussed; First about the churches of the East look; Wilhelm Baum and Dietmar W. Winkler, *The Church of the East a Concise History*, (London and New York: Routledge Curzon, 2003); Second, on the history of the Coptic Church; Deacon Mona al- Qamis, *History of the Coptic Church*, (Egypt: al- Yakzah Press, 1924); Third about the Byzantine Church looks; J. M. Hussey, *The Orthodox Church in The Byzantine Empire*, (New York: Press Inc., 2010).

Layers of the city of Cairo, and in this context can be asked the question is the coincidence of the site made four Islamic capitals, respectively?<sup>33</sup>

The story of the founding of the city of Fustat is associated with the story of the dove that was nestled in the tent of Amr ibn al- Aas, when he was in his camp at the siege of the fortress of Babylone. The Islamic sources remember that when he wanted to go to Alexandria, he found that the dove had built him a nest in his tent. He decided to keep the dove intact. Without touching, and left for Alexandria leaving his flat “tent” at the fort of Babylone. The Islamic sources also express the desire of Amr ibn al- Aas to make Alexandria the capital of Egypt, especially that Amr had a good knowledge of the city of Alexandria before Islam on the day was a merchant, and some Islamic sources circulate a mythical story makes the Roman Byzantines predict the opening of Alexandria by the Arabs led by Amr Ben Alas. However, since the beginning of the Islamic conquests, Caliph Omar ibn al-Khattab has wanted to establish new cities in the newly opened countries such as Iraq, in which the cities of Kufa and Basra, then Fustat, Kairouan and other Islamic cities were established.

However, the name Fustat<sup>34</sup> in the linguistic sense indicates the tent (house of poetry) and collected tents. The camp is said to be the place where the tents were erected temporarily, which refers to the lifestyle of the desert based on the rescue and move from one place to another. Perhaps they intended to place where they first camped for about six months in their siege of the fort of Babylone. The strategy of establishing Islamic cities in the open countries is based on the establishment of new cities in the college, which is relatively remote to existing and old cities in Iraq, the Levant or Egypt. In Iraq, Kufa and Basra were established, because of the many complaints that came to Omar ibn al-Khattab. The health problems come first. The environment of the Arabian Peninsula is completely different in Iraq. This is a very big

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<sup>33</sup> That the Egyptian capitals continued to revolve in this location - the location of Cairo - and move from place to place (Memphis), or (OUN) Ain Bhamble (Babylone), but did not come out only in periods of transient and abnormal in Egyptian history, and in later times, When Egypt became a colony in the Greek kingdom, the port of (Alexandria) was the first city of Memphis and Taiba, while the Egyptians continued to settle alongside Memphis, emphasizing the importance of its strategic location; Ayman Fouad Sayed, *Cairo Urban Planning and Development*, (Cairo: Egyptian General Book Organization, 2015), 15-16.

<sup>34</sup> Fustat: Community of the people of Koura; Majd al-Din Muhammad ibn Ya`qub al- Firouzabadi, *The Surrounding Dictionary*, (Cairo: Dar al-Hadith, 2008), 1246: The village of Kor, the city and every spot where the houses and villages meet, is also called the rural province. The pronunciation of the word Fustat differs in different languages: Fustat: Muhammad ibn Abi Bakr ibn Abdulqadir al- Razi, *Mukhtar al- Sahah*, (Beirut: Lebanon Library, 1986), 211.

problem, especially if it concerns the Islamic Army. The beginning of a long process of military defense and offensive, and the results are very encouraging that the Kufa turned after the foundation to the rear base to help other advanced troops and logistical support required.

After the conquest of Alexandria, the army of Amr ibn al- Aas returned to the position of Fustat in the area of the fort of Babylone, and apparently the elements of the Islamic Army took the initiative to compete on the sites, especially among the Arab tribes, but Amr ibn al- Aas formed a group of four people are the companions Muawiya Ben Khadij And a partner Ben Sami Algatifi delegation to the Messenger of Allah (PBUH) was one of the leaders of the army Amr ibn al-Aas,<sup>35</sup> and Amr ibn Qahzam Khulani, and Haywil ibn Naafra al-Ghafri, and their task was to remove people and the separation of tribes. It is noteworthy that the criterion of this committee was based on a tribal basis that the strength of the army of Amr ibn al- Aas was mostly belonging to Arab tribes. I have traced this organizational process to draw substantial parameters in the city of Fustat later, as follows:

- Amr ibn al- Aas Mosque, which is the axis and the heart of the city.
- The neighborhood of the people who are the companions of the companions of immigrants and the Ansar, and some alliances was the meeting of these tribes when the Prophet, peace be upon him from the state among them.<sup>36</sup>
- Arab tribal neighborhood and their supporters.
- A Lviv neighborhood group of tribes combined with the house scattered in the Diwan.<sup>37</sup>
- The neighborhood of Ahl al- Zaher, a group of tribes from al- Ataqah, who used to cut off on the days of the Prophet. He sent them to them and brought them prisoners. The al- Ataqah group appears to have been engaged in military missions in Alexandria, and when this task was usually completed in the post of Fustat after the task of planning the new city ended.<sup>38</sup>

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<sup>35</sup> Ibn Yunus, Op. Cit, 1: 234.

<sup>36</sup> Taqi al-Din Ahmad ibn Ali al- Maqrizi, *al- Mawaeiz w al- Aetibar fi Dhakar al-Khutat w al-Athir*, (Cairo: Madbouli Library, 1998), 1: 819.

<sup>37</sup> Ibid, 1: 820-821.

<sup>38</sup> Ibid, 1: 821-822.

- The Persian neighborhood is the remnants of the soldiers of the ears of a worker of the fractured Yemen before Islam, and converted to Islam and wanted to jihad.<sup>39</sup>

- Alhamran three districts Red, Central, and Kasawi:

1- Beni Nie.

2- Rubel.

3- Blue.

They are mixtures of Roman and Arab Christians who walked with Amr ibn al- Aas from the Levant to Egypt, but it was said red for the descent of the Roman.<sup>40</sup>

- Coptic monasteries, where it surrounded the location of Fustat and nearby housing for Christians and several churches and monasteries in the place of adults and in the place of red.<sup>41</sup>

- al- Rawdah Island City.

- The countryside and the valley surrounding the location of Fustat.

In fact, this formation, which mixes the religious factor with the neural and the ethnic form of the new Islamic social pyramid in Fustat comes in the forefront of the people of the flag, then the Arab tribes and loyalists, but the slaves are the lowest social rank among the Arabs. But the allies of the Persians and Romans were at the bottom of the new social ladder. They are the modernists of Islam, and they are not nervous except for the military organization that gathers their sects. Some of them preferred to remain in their Christian faith, even after the conquest of Egypt.

In 117 AH / 735 AD, the ruler of Egypt ordered the Umayyad state, Walid ibn Abdul Malik, to build a church in Hamra, despite the strong opposition from some of the symbols of the Egyptian readership.<sup>42</sup> In this evidence that the preferred alliance with the armies of the light of the Christians remained in his faith without prejudice.<sup>43</sup> Then comes the organizational dimension, where this formation was based on the

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<sup>39</sup> al- Maqrizi, al- Mawa'iz, 1: 822.

<sup>40</sup> al- Maqrizi, al- Mawa'iz, 1: 823-824.

<sup>41</sup> Syed, Op. Cit, 22.

<sup>42</sup> al- Maqrizi, al- Mawa'iz, 1: 836.

<sup>43</sup> According to the text of al- Maqrizi that the location of the "red" house of the blue, it had several churches and places of worship for the Christians ruined something after something. But it does not indicate whether these Christians, from the Copts, or the Arab Christians who entered with Omar ibn al- Aas, are likely to be Arab Christians, considering that their churches were built after the invasion of Egypt. "The last of these churches was destroyed during the reign of King al-Nasir Muhammad Ibn Qalawun," says al- Maqrizi, referring to the extensive vandalism of the churches of the Christians and the Copts.; Ibid, 2: 51.

organization of the military Mali especially in the stage of conquest, taking into account some issues such as the proximity of the house and the plan of the jurist Abdul Rahman ibn Malgam al- Mouradi Altdali of the mosque orders directly from the Caliph Omar ibn al-Khattab to Amr ibn al- Aas, near the Dar Abdulrahman ibn Maljam of the mosque; to teach people the Koran and jurisprudence.<sup>44</sup> He expanded his place of his house. Personal and family factors also play a role in the gifts of some characters such as Amr ibn al-Aas, Loheb ibn Omair ibn Wahab ibn Khalaf al-Quraishi al-Jamhi, who issued his instructions during the development of al-Fustat city plan, which states: “Put my cousin's house beside me.”<sup>45</sup>

Since its inception, the city of Fustat has been characterized by a very diverse demographic structure. Some scholars believe that the strategy of establishing the Islamic cities - the city of protection - was based on isolating the Arab element from the indigenous peoples and moving away from the old capitals.<sup>46</sup> Some even went so far as to claim that the process The prosperity and growth of cities in the East has been interrupted by the effects of the Arab invasion, and in the context of the response to such claims Gregory says: “ that archaeological evidence shows that many major cities continued to flourish after the Arab conquest in the range along the Mediterranean coast.”<sup>47</sup> But contemplating the fundamental factors that accompanied the idea of establishing the city of Fustat and other Islamic cities at that time, the tense “time of conquest” in a new population that the Arabs know little about, is aware of the tactical purpose sought by the leaders of the Islamic conquest; Drawing up the city plan in a way that ensures military, administrative and financial readiness is not confined to the city of Fustat alone, and even the diaspora in all Egyptian regions.

#### **1.1.2.2. al- Askar City**

The establishment of the city of Askar north of the city of Fustat on the maximum red spot, which was inhabited by the sons of blue and the sons of Rubil and Beni Bashkir ibn Jazeela, and it seems that this place has been devastated, says Maqrizi: These houses were neglected after the architecture of these tribes until it

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<sup>44</sup> Ibn Yunus, Op. Cit, 1: 314-315.

<sup>45</sup> Ibn Yunus, Op. Cit, 1: 503.

<sup>46</sup> Efraim Karsh, *Islamic Imperialism*, (Yale University Press New Haven and London 2007), 27.

<sup>47</sup> Gregory, Op. Cit, 169-170.

became Desert.<sup>48</sup> And here monitor Mqrizi the disappearance of this neighborhood about a century after the founding of the city of Fustat.

Such as Fustat came the establishment of the city of military, military city, and the military in the Arabic language Army is said to be a man is a camp, which is the military and military position (camp),<sup>49</sup> and this is very logical where the establishment of this city coincided with the fall of the Umayyad state in 132 AH / 749 AD, That the death of the last princes of the Umayyad state was in Egypt.

The city center in this historical period, starting from 133 AH / 750 AD, gradually moved to the military city. The princes of Egypt by the Abbasid Caliphate preferred to transfer the center of government and administration from the Fustat to the military. That the new city remained a military garrison that governed the governor and his army only, until the time of the secret governor came to power in 199 AH / 814 AD. He issued orders to grant building permits accepted by, the civilian population and the city grew until its age reached Fustat and the establishment of the state building the emirate's house A large mosque known as the al- Askar Mosque.<sup>50</sup> This means that the military city for more than half a century has been a military administrative city. It should be noted that the time of civil strife and civil wars in the capital of the Abbasid or Hijaz Caliphate, which had a major impact on the political and security decision in Egypt, especially the capital of Fustat / the military, imposed some security and administrative measures in order to preserve the state. The revolution<sup>51</sup> of Muhammad ibn Abdullah ibn al-Hassan in the city, which was demanding the succession, was supported by the people of Egypt. Among the procedures and following the riots, the state offices were transferred from the military to Fustat by direct orders from the Caliph Abu Jaafar al-Mansur in 146 AH / 763 AD. It was specifically transferred to the churches of the palace,<sup>52</sup> and Maqrizi here refers to the fortress of Babylon, where there are several churches of the Copts.

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<sup>48</sup> al- Maqrizi, al- Mawa'iz, 1: 840.

<sup>49</sup> al- Razi, Op. Cit, 181-182.

<sup>50</sup> al- Maqrizi, al- Mawa'iz, 1: 840.

<sup>51</sup> More about this revolution is seen: Ibn al- Atheir, Op. Cit, 5: 147-164.

<sup>52</sup> al- Maqrizi, al- Mawa'iz, 1: 847.

### 1.1.2.3. al- Qataiah City

Al- Askar continued to play the role of Egypt's political capital until the reign of Caliph al- Mutasim Bellah al-Abbasi, who sent Ahmad ibn Tulun in 254 AH / 868 AD, and the ruler of Egypt, and connects al- Maqrizi between two important things in my estimation:

- The first: is to bring out the Arab element from the Office of the Soldiers.
- Second: relying on Turk, Rum and Sudan in the Islamic Army formations.

This measure monitors the growing importance of this new category in Muslim society. In Iraq, for example, the city of by Samarra in 221 AH / 836 AD, during the reign of Mu'tasim Bellah. According to the available sources, 13,000 - 19,000 thousand,<sup>53</sup> which made them Mu'tasim Billah “ supporters of his state and the flags of his call”<sup>54</sup> has had an impact on civil society in Baghdad and the Islamic Yearbook monitoring many of the abuses committed by the Turkish soldiers against the civilians, Riot and revolutions frequent troop times of unrest For political and security, and economic crises, and perhaps a lot of reasons for accumulation in the mind of Baghdad politicians even called on them the need to establish such a city.<sup>55</sup>

Ahmad ibn Tulun is the son of this Turkish class and did not have a long time in the city of Askar, which narrowed him and his servants and his servants. He ordered: “To plow the graves of the Jews and the Christians, and to take up their place, and built the palace and the field, and offered to his companions and his servants and his followers to build their houses around him. Construction of Fustat Architecture.”<sup>56</sup> Each district was known for the community it inhabits, such as the Nubian Quarter, the Sudanese Quarter, the Roman Quarter, the Farashin Quarter,<sup>57</sup> and other communities. The city of al- Qataiah has developed in urban development and attracted many of the population and the labor force it relied upon in all the economic life facilities. The shops, their exhibits and services were varied, and the markets and their specialties were well established. The mosques, mills, bathrooms, ovens and Marshan “hospital”<sup>58</sup> were built. During the reign of Khamarweh Ibn Tulun, the successor of Ahmad Ibn

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<sup>53</sup> Suyuti, History of the Caliphs, 521.

<sup>54</sup> al- Maqrizi, al- Mawa'iz, 1: 865

<sup>55</sup> The reasons for the establishment of the city of Samarra are seen: Ibn al-Athir, Op. Cit, 6: 21-22.

<sup>56</sup> al- Maqrizi, al- Mawa'iz, 1: 869.

<sup>57</sup> Ibid, 1: 865.

<sup>58</sup> Ibid, 1: 870-87.



Tulun and the rest of the Tulunian family, the city of al- Qataiah was expanded and growing in an era of economic prosperity, particularly in the Khmerhoy era.

## **1.2. The Second Topic: The Fatimid Caliphate**

### **1.2.1. Fatimids Origin and Proportions**

In the Islamic Maghreb, a Shiite state provoked controversy over the issue of leadership and succession of the Islamic Ummah. This controversy escalated when the Caliphate moved from the Islamic Maghreb to Egypt and became, of course, a direct clash with the Abbasid Caliphate in Egypt and the Levant, and parts of Iraq and the Arabian Peninsula. Many opinions were raised about the validity of Fatimid family ratios. What are the ratios of Ubayd Allah al-Mahdi, the founder of the caliphate? And how did their state in the Islamic Maghreb? How did they transfer it to the Orient?

The historical sources differed very strongly about the origins and attributes of the Fatimid family, and we find some of these sources prove their Arab proportions, and they have two opinions on this view:

The first is to support their Arab and Alawi ratios.

Second: He goes to the health of their Arabism with the denial of their superior ratios, and they say that they are clever impostors who exploited certain political circumstances until they showed this . While others find that the Fatimids deny their affiliation to Arabism, and then deprive them of their upper classes, and they have two opinions on this view:

The first is that they are of Jewish origin mixed with the Arabs.

Second, he goes so far as to say that they are the Persians.

So there are two teams disagreeing about the Fatimid family ratios, the first of which supports their noble ratios and among the most important supporters of Ibn al-Athir,<sup>59</sup> Ibn Khaldun<sup>60</sup> and al- Maqrizi.<sup>61</sup> All of these go to say that the first descendants of their successors were Obeid Allah al-Mahdi ibn Muhammad al-Habib

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<sup>59</sup> Ibn al- Athir, Op. Cit, 7: 446-447.

<sup>60</sup> Abdul Rahman bin Muhammed Ibn al- Hadrami Khaldun, *al-'Abr, and the Diwan of the Novice and al-Khubar in the Days of the Arabs, the Ajam and the Berbers, and Their Contemporaries from the Sultan of the Great*, (Beirut: Dar al- Qalam, 1984), 4:40.

<sup>61</sup> al- Maqrizi, *Atueaz al-Hanfa bi'akhbar al-Ayimat al-Fatimiiyn al-Khulafa*, (Cairo: Dar al- Fikr al- Arabi, 1984), 25.

ibn Ja'far al-Sadiq ibn Muhammad al- Ja'far al-Sadiq, and there is no point to the view that does not recognize these proportions.

While the second goes to deny these percentages, and among the most important supporters, Ibn Khalkan,<sup>62</sup> Abdullah al- Zahabi,<sup>63</sup> and Safadi,<sup>64</sup> and all claim that they are just advocates of luck in the lineage Mohammedi and not Quraishi, and describe the man as an outsider and an atheist and mystical, The man was his father a Jew from the sons of Desan,<sup>65</sup> who was included in the heresy. He was al- Salimah<sup>66</sup> or he was of Persian nationality condemning the worship of fire.

On the other hand, the researcher finds some modern scholars such as Dr. Hassan Ibrahim Hassan<sup>67</sup> and Dr. Idris Saleh al-Hariri<sup>68</sup> tend to correct the upper proportions of this family, and Hariri proves this by saying that the controversy and dispute over the Fatimids did not occur until the year 401 AH /1010 AD, After more than a century after the establishment of their state in Africa when the Abbasid Caliph al-Qadir (381-423 AH / 991-1031 AD) issued a publication signed by several prominent Sunni and Shiite figures in the time of the Fatimid caliph who ruled by the order of God deny their superior proportions.<sup>69</sup>

However, this council, which was officially held for the first time in 401 AH / 1010 AD, does not indicate that there is no dispute over Fatimid family ratios before this date. al- Assiuti excludes the Fatimids among the Muslim caliphs in the

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<sup>62</sup> Abu al-Abbas Shams al-Din Ahmad ibn Muhammad Abu Bakr ibn Khalikan, *Wafayat al- A'Yan Wa Anba 'Abna' al- Zaman*, (Beirut: Dar al- Thaqafa, Without date), 3: 117-118.

<sup>63</sup> Mohammed ibn Ahmed ibn Othman Qaymaz Abu Abdullah al- Zahabi, *Sari Alam al- Nubala*, (Beirut: al- Resalah Foundation, 1992), 15: 142-142.

<sup>64</sup> Salah al-Din Khalil ibn Aibek Safadi, *al-Wafi Balofiyat*, (Beirut: Heritage House, 2000), 19: 293.

<sup>65</sup> Desan: Abu Shakir Maimon son of Desan the Jew, author of the book "The balance in the victory of the heresy"; Ibn al- Athir, Op. Cit, 7: 29.

<sup>66</sup> al- Salimah: A town in the wild area of Hama between them two days march, and the peaceful headquarters of the Ismaili movement in the development of the secret prayer before the transition of Imam to Africa; Yakut Hamawi, Op. Cit, 3: 240.

<sup>67</sup> Hassan Ibrahim Hassan, *History of the Fatimid State*, (Cairo: I 3, The Arab Renaissance Library, 1964), 43-56.

<sup>68</sup> Idris Saleh Hariri, "The Fatimids in Tunisia (296-362 AH / 908-972 AD) Study on Their Origin and Their Internal and External Policies", Journal of Historical Research, Publications of the Center for the Study of the Jihad of Libyans against the Italian Invasion, First Year (January 1988).

<sup>69</sup> Zinedine Omar ibn al-Wardi, *Tamt al- Muktasar vi Akbar al- bishr*, (Beirut: Dar al- Maarefa, 1970);1:491; In this context, another publication was made during the reign of the Abbasid caliph, who was based in Amruh Allah in 444 AH / 1052 AD, with the same charges. More information is given: al- Maqrizi, al- Mawa'iz, 2:43; Ibn al-Athir, Op. Cit, 8 :310.

introduction to the history of the caliphs and the evidence that indicates ambiguity and controversy about their ratios, and convey as follows:

The first is that al- Suyuti quotes al- Dhahabi as saying. The interrogators agree that the slaves of Allah are not the highest and the best of what was said by his grandson Mu'izz Ladin Allah, the (owner) of Cairo, and Ibn Tabataba al- Alawi<sup>70</sup> asked him about their descent. He removed the sword from its sheath. He gave the princes and the attendants gold Dirhams: This is my honor, he said.<sup>71</sup>

The second: that Aziz ibn al- Moez, the religion of God in his first state, ascended the pulpit on Friday and found there a paper in which this text:

We have heard the words of denunciation being read in the pulpit in the mosque If you claim to be honest, let us call you your seventh grandfather. It refers to questioning the affiliation of the Fatimid family to the family of Muhammad. Among the debate that was held on the issue of religious and political legitimacy between the Fatimid state, and the King of Andalusia. That the Caliph al- Azez Fatimid was questioning the legitimacy of the king of Andalusia and that the latter was reciprocated.<sup>72</sup> It seems from these three narratives mentioned by al-Suyuti that they generally refer to questioning the legitimacy of the Fatimid family rule.

If we return to the mechanism of advocacy for the Shiites in general and the Ismaili<sup>73</sup> movement in particular, we found the method (Ulster) - the cover of the imams - hid for fear of the oppression of the Abbasid authorities, and only in the first stage of the call, at least the deployment of preachers in all regions and places call the

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<sup>70</sup> Ibn Tabataba al-'Alawi: Abu al- Qasim Ahmad ibn Muhammad ibn Isma'il ibn Ibrahim ibn Tabataba ibn Isma'il ibn Ibrahim al- Husseini al- Rasi al- Masri, the captain of the Talabians in Egypt, and the greatest of its men. He died in 345 AH/956 AD; Ibn Khalkhan, Op. Cit, 1: 129-131.

<sup>71</sup> al- Suyuti, History of the Caliphs, 9.

<sup>72</sup> Ibid, 10.

<sup>73</sup> Ismailia: Ismail ibn Ja'far al-Sadiq ibn Muhammad al- Baqir ibn Ali Zayn al- Abidin ibn Hussein al- Sabt Ibn Ali ibn Abi Talib from Fatima al- Zahraa daughter of the Messenger of Allah Muhammad. The Seventh Imamiyah, like other Shi'ites, believed that the Imamate after the Prophet passed on the text to Ali Ibn Abi Talib until the seventh Imam, Isma'il ibn Ja'far al-Sadiq; Shihab al- Din Abu al- Abbas Ahmad ibn Ali al- Qalqashandi, *Subh al-Asha fi Snat al-Enshaa*, (Damascus: Dar al- Fikr, 1985), 1:15.

Imam and collect the money Abu al- Mahasen narrates the names of these imams who say. It is Ubaydullah ibn al-Hasan ibn al-Hasan ibn al- Wafi ibn Abdullah al- Radi.<sup>74</sup>

This method of advocacy, dictated by the security and political conditions on the Ismaili movement, has given way to every critic in the validity of the Fatimid family, which explains the wide divergence of views on this issue. The Fatimid caliphate from Tunisia to Egypt (AH 358 / AD 968), which brought the Fatimids closer to the areas of influence of the Abbasid Caliphate in Baghdad, became the areas of influence of the Fatimid Caliphate, including the Islamic Maghreb, Egypt and many parts of the Sham, the Arabian Peninsula and Yemen, and even the crackdown on the Abbasids during the reign of the Fatimid Caliph al-Hakm. Thus, the Fatimid caliphate became a strong and real competitor to the Abbasid Caliphate in all areas, especially the rivalry of the Islamic world leadership in that date.

Qarawash ibn al- Muqallad supported Amir Bani Aqil in Mosul, Anbar, Madin, Kufa and others, the Fatimid Caliph al-Hakm. However, Qarawash had to withdraw this support under the pressure of the Abbasid caliphate.<sup>75</sup>

Because of the inability of the Abbasid Caliphate to deal with this danger, to raise this (propaganda) at this time, namely, in the era of the ruler by God's command (386-411 AH / 996-1020 AD);<sup>76</sup> because the reign of the Governor was characterized by political volatility and care in decision-making. For example, not limited to, because of the Companions and harassment of the Christians - as we will see later - wanted Abbasid Caliphate to exploit these actions - at this time deviated - and stripped of the noble ratio.

The researcher asks - here - if the ratios of Obeid Allah Mahdi is not Alawi, what calls on the Abbasid authorities to take care of his order when he heard the news of his departure from the peaceful heading to Africa through Egypt, where: “wrote a book implemented to other peoples and the general countries in his name and

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<sup>74</sup> Gamal El-Din Abi Youssef al- Atabaki Ibn Taghri Bardi Abu El-Mahasen, *al- Njwm al-Zahrt fy Mlwk msr w al-Qahr*, (Egypt: Ministry of Culture and National Guidance, No date), 4: 76.

<sup>75</sup> Ibn al- wrdy, Op. Cit, 1: 487.

<sup>76</sup> al- Dhby., Op. Cit, 15: 173-175; For more on this subject, see: Muhammad Abdullah Anan, *al-Hakm Bamr Allh w Asrar al- Dewt al- Fatmy*, (Cairo: I, 3 al- Khazenji Library, 1983), 151-174.

described him and his bodies and<sup>77</sup> The pursuit of Obeidullah al- Mahdi continued until he was imprisoned in Sjlmask,<sup>78</sup> and he was freed from prison only by Abd Allah al-Shi'a,<sup>79</sup> one of his followers in Morocco by force of arms.<sup>80</sup> In these actions, Strong on the seriousness of this man and in recognition of its importance.

However, Ibn al-Athir and Ibn Khaldun<sup>81</sup> assert that those who denied this descent were only sentenced to hearing. Those who criticized this council were found to have delegated the Fatimid family to the Fatimid family. The poet Sharif al-Radhi, record a poem in which they support their correctness.<sup>82</sup> He refrained from apologizing for saying this poem of the Abbasid Caliphate, and to write an appeal to the Fatimid family, despite the fact that he was under pressure and threats from the Abbasid authorities, and this is a strong evidence of his belief in the validity of their ratios. A group of dignitaries is asked about the proportions of this family and were not suspicious of its health.

The bottom line is that the researcher tends to correct the Fatimid family, against the background of the above, but it seems that the debate will continue on this issue until the disclosure of most of the Ismaili documents and sources,<sup>83</sup> which are still surrounded by great secrecy.

### **1.2.2. The stages of the Establishment of the Fatimid State**

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<sup>77</sup> Mohammed ibn Ali ibn Hammad Abu Abdullah, *Akhbar Mlwk Bny Eebyd Wasiratahim*, (Cairo: Dar al- Sahwa, 1980), 63.

<sup>78</sup> Sjlmask: A large city intended for the coming and the outside of the Maghreb, a city of civilization, with no fortress, but palaces and buildings connected, and resembles Ibn Battuta Sjlmask in Basra for the abundance of palm trees; Mohammed ibn Abdullah ibn Mohammed al-Lawati Ibn Battuta, *Rhlt Abn Bitutat*, (Beirut: I 4, al- Resalah Foundation, 1984), 2: 73.

<sup>79</sup> Abdullah al- Shi'a: al-Hasan ibn Ahmad ibn Muhammad ibn Zakariya, the preacher of Ubayd Allah al- Mahdi, entered a single African without money and no men, and he still sought to be its king. His origin was from Yemen. He died in Sana'a (290 AH / 902 AD); Ibn Khalkhan, Op. Cit, 2: 192; al-dhhby, Op. Cit, 15: 143.

<sup>80</sup> al- Qalqashandi, *Mathr a'i lanaft fy Mealm al- Khalafat*, (Kuwait: Kuwait Government Press, 1985), 1: 281; alsyd Abdel Aziz Salem, *History of Morocco in the Islamic Period*, (Alexandria: University Youth Foundation, without a date), 514.

<sup>81</sup> Ibn al- Athir, Op. Cit, 7: 446; Ibn Khaldun, al- Ibar, 4:40.

<sup>82</sup> See: Sharif al-Radi, *Diwan al-Sharif Radi*, (Explanation) Youssef Shukri Farhat, (Beirut: Dar al- Jabal, 1995), 2: 502.

<sup>83</sup> The Ismaili society was founded in Bombay, India, in 1946, and its founding statement states that it aims to promote independent critical research in all matters related to the Ismaili faith; Quoting: Annan, Op. Cit, 130.

### 1.2.2.1. Advocacy Stage

The method of Shiites in opposition and advocacy has followed the method of secret organizations - as we have already mentioned - for fear of the oppression of the Abbasid authorities. The Imams who were consulted at this stage were content to publish the invitation in the various regions of the Abbasid Caliphate. They called the Imam Ismaili and collected the donations from the proponents. The biography of al-hajb Jafar ibn Ali speaks of the great wealth that flowed from all parts of the Abbasid caliphate to the Ismaili call center in Salmiya. It was said that the Mahdi was not able to raise money equivalent to the money he left in Salameh.<sup>84</sup>

When the politicians of the Ismaili da'wa became aware of the spread of their vocation in some regions and their entrenchment in others, the idea of statehood began to be more urgent than ever. The various political and security circumstances of the Abbasid Caliphate in its second era (232-447 AH / 846-1055 AD) The Ismaili da'wa has witnessed the establishment of many kingdoms, emirates, independent or quasi-independent states on the outskirts of the Abbasid caliphate, as well as of other Shiite movements that have succeeded in establishing their own states.<sup>85</sup> Then she felt that she had to if she wanted to achieve Its purpose is to establish a political system to move in this direction (independence).

Among the preachers who were sent to call this movement, the advocates of Halawani <sup>86</sup>, and Abu Sufyan <sup>87</sup>, where the imam sent them to the Islamic Maghreb and said to them: "In Morocco, the land of Bor and went and plowed until the sowing came,"<sup>88</sup> and learn from this the realization of the Imam of the possibility of the state

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<sup>84</sup> Mohammed Abdullah al- Yamani, *Syrt al-Hajb Jaefar ibn Ali*, (Egypt: University of Egypt, 1936), 2: 108; Quoted by: Habib al- Janahibi, "Financial Policy in the Fatimid State of Morocco", al- Qadi al- Nu'man, Second Session, (Mahdia: Publications of Cultural Life, 1977), 184.

<sup>85</sup> The emergence of the state (al- Adarus) in relation to Idris ibn Abdullah al- Alawi in the Far Maghreb in Marrakech in the year (172-375 AH / 788-985 AD) More Viewed: Naciri, Abu Abbas Ahmed ibn Khaled Mohammed, And Muhammad al- Naciri, *Alaistaqsa li'akhbar al-Maghrib al-Aqsa*, (Casablanca: Dar al-Kitab, 1997), 1/208 et seq., And then appeared another upper state in Tabaristan, attributed to al-Hasan ibn Zayd ibn Muhammad ibn Isma'il ibn al-Husayn ibn Zayd ibn al- Husayn al- Sabt (250-350 AH / 864-961 AD), And also appeared in Yemen State (Zaidi) in Sana'a attributed to Yahya ibn al Hussein ibn Qasim Rasi ibn Ismail, and was first appearance in the year (290 AH / 902 AD); more seen: Abdul Malik ibn Hussein ibn Abdulmalik al-Shafi'i al-Makki, *Smt al-Njwm al-Ewaly fy Anba ' al- Awayl w al- Twaly*, (Beirut: Dar al- Kuttub al- Sallami, 1998), 3: 539.

<sup>86</sup> Halawani: Abdullah ibn Ali ibn Ahmed, joined the Ismaili da'wa in Salami and accompanied Abu Sufyan to Morocco; Mustafa Ghaleb, *Shia Flags*, (Beirut: House of Arab Renaissance, 1964), 341.

<sup>87</sup> Abu Sufyan: Husayn ibn Abdullah al-Qasim al-Kufi, born in AH (195 AH / 810 AD), was deported from Kufa to Salmiya and organized into the Ismaili movement; Ibid, 242-243.

<sup>88</sup> al- Maqrizi, *Ataaz al- Hanafi*, 57.

after the invitation in that remote region Take the courses of the Abbasid da'wa itself, which originated in the province of Khorasan, away from Umayyad Damascus and areas of exile in the dark of Iraq at the time, the Ismaili da'waists wanted to establish their state away from the center of the Abbasid Caliphate in Baghdad. It is noticeable here that the interest of the Ismaili politicians in Yemen was greater than any interest the date of the Ismaili da'wa in Yemen dates back to 270 AH (883 AD) by Aba al-Qasim Ibn al- Hushab<sup>89</sup> and Abi al-Hasan ibn Muhammad ibn Isma'il. Their invitation was widely accepted. The center is considered the center of the da'wa. The researcher can say that Yemen is its vital field and a practical center for it to carry out advocacy missions from Yemen, Bahrain, Sindh, India, Egypt and Morocco.<sup>90</sup>

Halawani and Abu Sufyan continued to perform their mission until they died (265 AH / 878 AD). The land of the tribe of Ketamah from the Maghreb has been plowed by Halawani and Abu Sufyan, and he has died and has no other than you, so he is your refuge for you.<sup>91</sup> So if the task of plowing the land and paving it Completed according to the belief of Abu Hushab at the hands of Halawani and Abu Sufyan, the task of sowing became the share of the Shiite until the arrival of Obeidullah Mahdi.

Abu Abdullah left Yemen for Makkah in the Hajj season, and there he met with pilgrims from Kutama. They were about 10 men around a sheikh.<sup>92</sup> After the Hajj, he accompanied them to Egypt, where he told them that he wanted the boys to teach the Holy Quran. Then they asked him to accompany them.<sup>93</sup> After his arrival in Morocco (288 AH / 900 AD), he began his original mission, where he began to call the Ismaili Imam. A large number of his supporters gathered for him.<sup>94</sup>

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<sup>89</sup> Ibn Hoshab: al- Hasan ibn Faraj ibn Hushab ibn Zadan al- Kufi, known as Mansour of Yemen, the (owner) of the call in Yemen, a descendant of Muslim ibn Aqeel ibn Abi Talib ibn Abdul Muttalib ibn Hashim, was born in (230 AH / 844 AD) and was founded in a family famous for science, And then turned to the Ismaili doctrine by the Imam Abdullah al-Radi; al- daeyh Idris Emad Eddin, *Tarykh al-Khulafa 'al- Fatimiyin Balmghrb*, Special section of *Eywn al- Akhbara*, investigation: Muhammad al-Li'alawi, (Beirut: Dar al- Gharb al- Islami, 1985), 59; Ghalib, Op. Cit, 233.

<sup>90</sup> al- Dhahbi, Op. Cit, 15: 147; Hassan Ibrahim Hassan, *The History of Political, Economic and Social Islam*, (14 ed., Dar al- Jale and the Egyptian Renaissance Library, Beirut, 1996), 3: 151.

<sup>91</sup> Ibn al- Ather, Op. Cit, 7: 107; al- Maqrizi, *A'naz al- Hanafi`*, 55.

<sup>92</sup> Abu al- Abbas Ahmad ibn al- Atari, *al- Bayan al- Maghrib f y 'akhbar al- Undulus Walmaghrib*, investigation: Levy Provencal, (Carthage: The Arab Book House, No date), 1 :124; Ibn al- Athir, Op. Cit, 7: 127.

<sup>93</sup> Imad al- Din, Op. Cit, 84-85; Ibn al- Atari, Op. Cit, 1: 127.

<sup>94</sup> Abd al-Hayy ibn Ahmad ibn Muhammad ibn Emad al-Hanbali, *Shadharat al-Dhahab fi 'Akhbar min Dhahab*, (Damascus: Dar Ibn Katheer, 1985), 2: 195; Imad al-Din, Op. Cit, 88.

### **1.2.2.2. Military Phase**

Then began a phase marked by a military clash between Abu Abdullah Shiite allied with the tribe of Kataamah, which became the nerve of the Ismaili da'wa, and the state of Bani most (184-296 / 800-908), which was headed by that day Ziadat Allah abn al- Aghlab<sup>95</sup>, This has entered into obedience to the Abbasid state, but this increase of God was initially treated with this movement lightly, but after it increased its order and confirmed the danger sent an army to eliminate it and the Shiite Abdullah and call, but this Abdullah has defeated the army Aghlabid, and the military campaigns continued, and in any case victory was an ally of the Ismaili da'wa, d Abdullah's Shiite city Raqqada<sup>96</sup> year (296 AH / 908 AD), and soon to go to Kairouan <sup>97</sup>, including the increase of God fled to Tripoli (the West), including to Egypt in the year (296 AH / 908 AD).<sup>98</sup>

After this success, Abu Abdullah sent the Shiite to Obeid Allah Mahdi in the city of peaceful invites him to come to Africa and welcomed the Imam, and went to the West, and in the course of his journey to Africa, the Abbasid Caliph al - Maqtafi issued an order to arrest him - as the researcher pointed out - He was able to cover up and escape from the spies, by concealing the uniform of the merchant at times, and making money at other times until he reached Sigmassa, and there he was honored by her emir Alissa Ben Mdara, but he returned and imprisoned him.<sup>99</sup>

### **1.2.2.3. The Establishment of the Fatimid State**

#### **1.2.2.3.1. In Mahdia (304 AH / 916 AD)**

Abd Allah al-Shi'a moved with the Ktama tribe, besieged the town of Sigamasa, which fell on his hand, and freed Ubayd Allah al-Mahdi and his son Abu al-Qasim from prison. Then they went to Raqqada and from there they took him to Kairouan, the capital of the former Aghlabid, and there was the ceremony of imitating the throne, which was occupied by Obeid Allah al-Mahdi in 297 AH / 909 AD, The

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<sup>95</sup> Ziadat Allah ibn al- Aghlaba: Ibn Abdullah ibn Ibrahim ibn Ahmad ibn Muhammad ibn al-Mughla, the youngest of the sons of the majority of the people of Africa, died in Ramleh (334 AH / 945 AD) and was buried there. His kingdom lasted until he left Kairouan for five years. And nine months and fifteen days; Ibn Khalkan, Op. Cit, 2: 193-194.

<sup>96</sup> Raqqada: A city four miles from Kairouan Afrique; al- Hamiri, Op. Cit, 271.

<sup>97</sup> Kairouan: The base of an African country and the city of its cities built by Aqba ibn Nafi'a (50 AH / 670 AD); Yacout al-Hamawi, Op. Cit, 4: 420; al-Hamiri, Op. Cit, 476.

<sup>98</sup> Imad al-Din, Op. Cit, 143.

<sup>99</sup> abn eadharaa, Op. Cit, 1: 157; Abu Abdullah, Op. Cit, 386.



first Sunni capital city of Baghdad. And the second Shiite capital of the city of Kiron and then Mahdia.<sup>100</sup> Obeid Allah al-Mahdi took the city of Kairouan as the capital of his country until the year (304 AH / 916 AD). Where he established the city of Mahdia<sup>101</sup> on the coast of the Mediterranean, and became the center of the Fatimid caliphate in Morocco.

After the stability of the Fatimid Caliphate in Morocco (the lower), it directed its attention to the formation of a strong state capable of standing up to its enemies in the Levant and the Islamic Maghreb. In this context, the Fatimids focused their efforts on the rest of the Maghreb, and crossed the Mediterranean to Sicily and southern Italy. al-Nu'man<sup>102</sup> mentions that Abdul-Rahman al-Nasser had agreed with the kings of the anti-Fatimid countries such as the King of Italy (Hugo Provençi) who was critical of the Caliph. And the Nasserite alliance with the emperor of the Byzantine state, which was aimed at retrieving Sicily from the hands of the Fatimids.<sup>103</sup> This policy, along with other factors, seems to have diverted the attention of the Fatimid Caliphate from Andalusia and made it reflect on other regions.

However, the course of this study focuses on the efforts of the Fatimid caliphate to expand its influence towards the Arab-Islamic East, which included four military campaigns to seize Egypt. The campaigns of the Fatimid Caliphate began in Egypt from the days of their first successor Obeid Allah al-Mahdi (297-322 AH / 909-933 AD). This invasion is considered unique because Egypt has always been traversed from the east by Gaza, Rafah, Ferma and Belbeis, and has never opened Egypt from its

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<sup>100</sup> alqlqshnda, mathir al'iinafat, 1: 281; Imad al-Din, Op. Cit., 171 et seq.; This action was preceded by the courage of the Andalusian king Abdul Rahman al- Nasser al- Umawi (300-350 AH / 912-961 AD) to declare himself the successor of the Muslims. The Islamic Ummah was divided into three kingdoms. No one of the kings of Ajam, the Mashreq, nor the kings of Morocco took the oath of allegiance to the Prince of the Believers, because it was the title of the great Caliph al-Quraishi until the state of Almoravid (448-541 AH / 1056-1146 AD) Ben Tashpin, who took over the Moroccans and Andalusia and the great Sultan and named (Emir of the Muslims) after the Zalka year (479 AH / 1086 AD); Abd al- Hayy al-Kittani al-Idrisi al-Husseini al- Qasi, *al-Taratib al- Iidariatu*, (Beirut: Dar al-Kitab al- Arabi, No date), 1: 9.

<sup>101</sup> Imad al- Din, Op. Cit, 209 et seq; Zakaria ibn Mahmoud al- Ansari al- Qazwini, *Athar Albilad wa'akhbar aleabad*, (Beirut: Dar Sader, 1998), 276-277.

<sup>102</sup> Judge al- Nu'man: Muhammad ibn Mansour ibn Ahmed, died in (363 AH / 973 AD), was the Fatimid judge first in Africa and then in Egypt; Sheikh Agha Yazrk al- Tahrani, *Tabaqat 'aelam alshiyet*, (Beirut: Dar al- Kitab al- Arabi, 1971), 334.

<sup>103</sup> al- Qadi al- Nuemana, *al- Majalis w al- Masayirat*, (Official Press of Tunisia, 1978), 166.

western borders except in the days of the Pharaohs when the Libyans invaded the ancient region of Fayoum west of the days of the families (22-23).<sup>104</sup>

He sent his first campaign in the year 301 AH / 913 AD to seize Egypt,<sup>105</sup> and then sent his second campaign in 307 AH / 919 AD.<sup>106</sup> After the death of Obeid Allah al-Mahdi, his son, Qaim Allah, sent his third campaign (321-324 / 933-935)<sup>107</sup> However, these three campaigns have failed to achieve their objectives.

#### **1.2.2.4. The Transfer of the Fatimid State from Mahdia to Egypt and the Founding of Cairo (358 AH / 968 AD)**

In the reign of the fourth Fatimid caliph al- Mu'izz Ladin (341-365 AH/ 952-975 AD), the Fatimids carried out the fourth campaign led by Jowhar al- Saqli<sup>108</sup>, after the caliph al- Mu'izz Ladinullah heard of the death of Kafur al-Ischidi, the (owner) of Egypt and the Levant (357 AH / 967 AD) This campaign coincided with a wave of high prices so high that the price of a pound of bread was sold in Badhrmin, and Hnata dinars, and the internal conditions in Baghdad prevents the sending of armies to repel the Fatimid threat.<sup>109</sup> Jawhar al- Saqli came out with a huge army of 100,000 fighters from the city of Kairouan in Egypt (358 AH/968 AD). The poet Mohamed Ben Haneya al- Andalusi described this army.<sup>110</sup>

The Egyptians sent Jowhar to write security and security for them when he entered Alexandria. He announced that the people would secure themselves and their money and leave them free on their different religious sects, lift injustice and abolish unfair taxes, repair roads, renovate mosques and renew the railway and cut off their

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<sup>104</sup> Ahmed Mokhtar al- Abbadi, *History of the Abbasid and Fatimid*, (Alexandria: University Youth Foundation, 1993), 247; For more about the two Libyan families see: Rajab Abdul Hamid al- Athram, *History of Ancient Libya*, (Benghazi: I, 2 Publications, University of Garyounis, 1994), 64-65.

<sup>105</sup> al- Maqrizi, *Aitiaz al- Hanafah*, 69; Ibn 'Adhari, *Op. Cit*, 1: 172.

<sup>106</sup> al- Hanbali, *Op. Cit*, 2: 247; Ibn 'Adhari *Op. Cit*, 1: 172.

<sup>107</sup> al- Dhahabi, *Op. Cit*, 15: 188; Hassan, *History of Islam*, 3: 153.

<sup>108</sup> Jouhar al- Saqli: Abu al- Hasan ibn Abdullah, owned by al- Saqali from the coast of Damasia, joined the service of the goats for the religion of God, and he was promoted to become a leader; Ibn Khalkan, *Op. Cit*, 1: 375.

<sup>109</sup> Yusuf al-Malwani Ibn al-Wakil, *Tuhfat al- Ahab min Mulk misr min al-Muluk Walnuwabi*, (Cairo: Dar al- Afaq al- Arabiya, 1999), 55.

<sup>110</sup> Muhammad ibn Hani al- Andalusi: It was said that he was born of Yazid ibn Hatim ibn Qubaisah ibn al- Mahlab ibn Abi Zafra al- Azdi, Muhammad was born in Seville, Andalusia, was a supporter of the Caliph Muaz to God, and wanted to join him when he moved to Egypt. When he arrived in the province of Barqa, he died in (362 AH/972 AD) at the age of thirty-six years. When he heard the news of his death, he was very sorry and said: "This man we hoped to be proud of the poets of the East: Ibn Khalkhan, *Op. Cit*, 4: 421- 422; See: Muhammad al-Andalusi Ibn Hanai, *Diwan Muhammad ibn Haneeh*, investigation: Muhammad al-Aylawi, (Beirut: Dar al-Islami, 1994), 20.

obscurity.<sup>111</sup> When the forces of the Fatimid Caliphate entered the Egyptian Diyar, Jawhar marched to Fustat and entered it. When the Egyptians went to congratulate him, they found the foundation of the palace at night. Each tribe devised a plan known as the Mansuriya,<sup>112</sup> similar to the military city built by the Fatimids near Kairouan. The name of Cairo.<sup>113</sup>

When he completed the essence of the construction of Cairo in three years, and reached the Almazid God completely left the city of Mansouriyeh wants the land of Egypt and arrived in Alexandria in the year (361 AH / 971 AD), and met the elders of Egypt and stayed in Kasrin downtown, and set up a period and then marched to Fustat, He walked until he entered Cairo, and he had with him his children and his sisters and all the children of his grandfather Obeid Allah al-Mahdi and the coffins of his fathers.<sup>114</sup>

The establishment of Cairo and the transfer of the caliph al-Mu'izz Ladin Allah to it in the year (361 AH / 971 AD) The Fatimid caliphate has completed the process of the transition from the Islamic Maghreb to the bright, which would have resulted in extending their influence to the Levant and Hijaz and even Iraq itself. The fall of Egypt by the Fatimid caliphate was a decisive blow to the influence of the Abbasid caliphate in the Levant.<sup>115</sup>

### **1.3. The Third Topic: Establishing the City of Cairo**

#### **1.3.1. General Plan of Population and Neighborhoods in Cairo**

The various Islamic sources share a number of historical narratives about the establishment of Cairo. However, they differ over the name of Cairo, which is called Mansuriyya in the name of the Fatimid city in Tunisia or after the Fatimid caliph al-Mansur al-Billah, sometimes called Cairo but different in terms of the name "Conquer" ie conquer their competitors from the sons of Abbas control of Egypt, or "Alqahir" one of the names of Mars<sup>116</sup>, which established Cairo on its door, and that

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<sup>111</sup> al- Maqrizi, Aitieaz alhanfa, 67-68; abn al- wakila, Op. Cit, 55.

<sup>112</sup> Ali Mubarak, *al- Khutat al- Twfyqyt al- Jadidat limisr al-qahirat*, (Cairo: Dar al- Kuttab Press, 1969), 34-35.

<sup>113</sup> Suyuti, *Hasan al- Muhadarat fi 'akhbar misr al-Qahirat, al-Qahr*, (No place, No publishes, 1909), 1:10.

<sup>114</sup> Mubarak, Op. Cit, 35.

<sup>115</sup> Ibn al-Wakil, Op. Cit, 56.

<sup>116</sup> The Abbasid caliph Abu Jaafar al-Mansur relied on the stars in the founding of the city of Baghdad, so he did not begin to lay the foundation stone for the building only after he referred to Abu Sahl ibn

the name of Mansuriya was launched by Jawhar al-Saqli, who supervised the construction of the city, which finished building in nearly three years as mentioned Maqrizi, until he chose Goats to the religion of Allah Fatimid from the Moroccan capital of Mahdia Fatimids to Mansuriyah the new Oriental capital, from that date turned the new name of the city from Mansouria to Cairo. But the fact that all of this confusion in the naming of the Fatimid capital Oriental New?

The founding story of the city of Cairo, which came at Ibn Hijla, says that the commander Jowhar al- Saqli, when he took control of Egypt - meaning the city of Fustat, which has been known since the founding of Cairo in Egypt - has narrowed the Fatimid and the people. This led him to build the wall of Cairo and build a city in which the palaces were built and named Mansuriyah in the year 385 AH / 995AD. When the caliph al- Mu'izz came from Kairouan, it changed its name and called Cairo.

The reason for this is that the essence of what was intended to erect the fence, gathering the astrologers and ordered them to choose a suitable time to dig the foundation, and another time to throw stones, they made lists of wood between the list and the list of bells, bells and understanding of the builders that the hour of moving balls, throws their hands of clay and stones, to liberate this hour and to take the fortune of fortune, a raven was set on a tree, and the bells rang. The builders of the building thought that the astrologers had moved it, so they kept their hands from mud and stones in the foundation. The minarets shouted, "No, no." To choose a future to get out of the country the descendants of Mars, who was in the forest, is called astrologers.

They know that the Turks are still under their rule and that they have to own this territory. When the Mazis came to them and told this story, and he had full experience of Najmah, he agreed with them.<sup>117</sup> The town, called Cairo and changed its

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Nobkhet mine, which told him what the stars indicate the length of the city and the abundance of architecture ;See more: Hassan, History of Islam, 3: 401-402.

<sup>117</sup> We find that Ibn al- Furat makes the name of the leader bybrs and found in one of the encrypted books found in a box inside the wall of Bab al-Bahr, dating to the founding of Cairo, or to the period of al- hakim biallih, or his son al- zzahir lieazaz din al- lah; Nasir al-Din Muhammad ibn al- Rahim Ibn al- Furat, *Tarikh abn al- Furrat*, (Beirut :American Press, 1942), 7: 2-3; This is a very important observation that we find in the Mamluk sources that try to establish a novel that the disappearance of the Shiite state was at the hands of Turk, and even within this hypothesis there is a debate on certain Mamluk claims claiming this prophecy; When Masoudi talks about the founding of the city of Alexandria during the time of Alexander the Macedonian, the story of almost all the elements of the story of the establishment of Cairo as mentioned, but also bear the prophecy of its disappearance

first name was the order, as he said, and in Cairo also in the palaces of the Fatimids Dome called Cairo Some people claim that Cairo was named after her.<sup>118</sup>

That this novel actually suffers from a contradiction on three levels, the first role of coincidence in the founding of Cairo, and the second marginal role played by the Caliph al- Mu'izz Ladinullah "mine" in the planning of the city of Cairo! And the third predicting the control of the Turks on Cairo since its founding? al- Maqrizi confirmed the correspondence between Jowhar after his domination of Egypt and the caliph al- Mu'izz Ladin al- Fatimi, who was apparently informed by Jowhar of all the developments, including the essence of the transmission of one of the correspondence and received a response from the caliph al-Mu'izz saying: What did you think, O Jowhar, that the group of Bani Hamdan came to you offering obedience? "This text is useful to the knowledge of the Mu'izzin of the Fatimid God by the geopolitical conditions of Egypt and the Levant. As for the name of Cairo, al-Maqrizi says: "... and to him - IE, to the goats to the religion of God - is attributed to the city of Cairo the consolation, because the essence of it is as he was drawn to it." Shaaban in 358 AH/968 AD, and went Asakrah after the disappearance of the sun and crossed the bridge groups and the essence of the Persians to the climate that was assigned to the stronghold of Cairo. "Jowhar settled in that place and painted the place of the palace, on the same night that he went down in that place. In the morning, the Egyptians came to congratulate him. They found him digging the foundation of the palace at night, and some of the building rules were not moderate. Blessing and Happy Hour Fetake on the case. al-Maqrizi's story does not rule out the question of the role of astrologers in the establishment of photographs and palaces in Cairo. How does the night and the hour of construction describe the "blessed night and the happy hour"?"

That this novel actually suffers from a contradiction on three levels, the first role of coincidence in the founding of Cairo, and the second marginal role of the successor of the Mu'izz of God 'astrologer'<sup>119</sup> in the planning of his city and its

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quickly; More on the subject of this novel is seen: Imam Abu Hassan ibn Ali Masoudi, *Murawj al-Dhahab Wamueadin al- Jawahir*, (Beirut: Modern Library, 2005), 1: 278.

<sup>118</sup> Ibn Hijleh of Morocco Tlemceni Shehab al- Dabn ibn Abbas Ahmed ibn Yahya, *Skardan Sultan*, (Egypt: printed in the printing press, No date).

<sup>119</sup> al- Maqrizi refers to the care of the caliph al- Mu'izz to the Fatimid caliph al- Fatimi with astrology. al- Maqrizi said: "al- Mu'izz was a virtuous scientist, a good man who was fair to the parish, and was astounded by the knowledge of the stars." But the son of Khalikan makes the goats of God's religion a mine: "... good looking at astrology." We have some evidence that leads us to develop the idea of

institutions! And the third predicting the control of the Turks on Cairo since its founding?! al- Maqrizi confirmed the correspondence between Jowhar after his domination of Egypt and the caliph al- Mu'izz Ladin al- Fatimi, who appeared to be informed by Jowhar of all the developments, including the essence of the transmission of a correspondence and received a response from the Caliph al-Mu'izz saying: What is the essence of the essence of the group of Bani Hamdan reached you offer obedience.<sup>120</sup> This text is useful to inform the Mu'izz of Din al-Fatimi about the geopolitical conditions of Egypt and the Levant. As for the name of Cairo, al-Maqrizi says, and to him - ie, to the goats to the religion of God - is attributed to the city of Cairo, al-Maezi;<sup>121</sup> Of Sha'ban in 358 AH / 968 AD, and after the demise of the sun, the bridge passed through the bridge and the essence of his army to the climate that the Moez laid in the place of Cairo.<sup>122</sup> Jowhar settled in that place and painted the place of the palace on the same night that he went down there. The Aayan of Egypt for congratulations and found it had dug the foundation of the palace at night and there were some rules of construction is moderate; when he saw the essence did not like him then said he had dug in the night of blessing and Happy on the lighter Fterkh case.<sup>123</sup> Novel and Maqrizi does not exclude here the issue of the role of the establishment

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the culture of the goats of God in astronomy and stars, perhaps the most prominent of these evidences came to the judge al- Nu'man, the famous Fatimid jurist, who points out that the caliph al- Mu'izz was able to do a number of sciences, including medicine, engineering, astrology and philosophy. al- Nu'man then recites a series of texts proving the use of astrology in various matters of life and governance in peace and war in the Fatimid state not only during the reign of Mu'izz Ladin Allah, but also during the reign of the Fatimid Caliph al-Mansur Abu Tahir Ismail (334-341 / 945-972), About the latter says al-Nu'man about the Caliph al-Mansur God was astrology and astrology skillful. Elsewhere, al-Mansur al-Baalih once foretells the opening of the Orient by the Moez to the religion of God. In the beginning of the Fatimid state, Obeid Allah al-Mahdi might have predicted the departure of one of the revolutionaries over the rule of the rest of the Fatimid dynasty, according to what al-Qadi al-Nu'man said: "... it symbolized the plight of the strife and sedition, and hypocrisy includes the nation, al-Maqrizi says in this context: "... There was in the books the departure of Abu Yazid al-Nukari on his state, so Mahdiya took over and ran a wall on it." al-Maqrizi, who agrees with al-Nu'man, says that this prophecy is behind the main motive behind the establishment of Mahdia. In which he made two gates, each weighing one hundred quintals of iron. "; As for the second witness related to the elaboration of the science of stars on the urban side, al-Qadi al-Nu'man conveys it in the form of a vision he saw when he was thinking and planning to establish the palace of the sea in Mahdia. The dialogue between al-Mu'izz and Ptolemy, the famous author of al-Majasti, The dream can be derived from knowledge and knowledge of the Mufti of the Fatimid religion on this science; On this subject the following sources are considered : al-Maqrizi, al-Mawaeiz, 2: 38; Ibn Khalikan, Op. Cit, 5: 228; Hanbali, Op. Cit, 4: 350; al-Nieman, al-Majalis w al-Masayarat, 148; On the subject of Ptolemy and his book, the Magistrate sees: Haji Khalifa, *Kashf al-Zunuwn ean Asami al-Kutub Walfununi*, (Beirut: House of Revival of Arab Heritage, No date), 2: 1594-1596.

<sup>120</sup> al- Maqrizi, al- Mawaeiz, 2: 36.

<sup>121</sup> Ibid, 2: 38.

<sup>122</sup> Ibid, 2: 54.

<sup>123</sup> Ibid.

Astrologers Photos and palaces Cairo, describe how much the night and hour construction “blessed per night, happy hour”, and denies this error, which occurred by chance at the founding of Cairo novel.

However, Abdel-Zaher, on whom al-Maqrizi relies on documenting the founding of the city of Cairo, conveys a contradictory account of what al-Maqrizi said. If the choice was made in Cairo on the instructions of the Caliph al-Mu'izz to the religion of Allah; al- Maqrizi said, quoting Abd al-Zaher: “... so when he arrived in Egypt, he came to Cairo and entered Cairo, because he did not build the city of Cairo on the side of Bab al-Bahr or south of Fustat, on the proximity of the monitoring to be close to the Nile fresh water wells.”<sup>124</sup>

Later, engineers were exposed to defects in the fortifications of Cairo such as Bab Zuwaila,<sup>125</sup> in contrast to the fortification of the city of Mahdia, the capital of the Fatimids of Morocco, which took into account a number of issues related to security and military matters, the risk of the Ishaidis, the Kafrians, Hamdans and Qaramites, in addition to the danger of the Abbasid caliphate, and the Byzantine naval forces were all dangers that must have been on the agenda of the builders of Fatimid Cairo.

As for the motives behind the establishment of Cairo, according to Maqrizi, a fortress and a stronghold. From then on, Cairo became the Caliphate House, which was descended by the Caliph, the royal family, the guardians and the soldiers until the Fatimid state became extinct.<sup>126</sup> Therefore, Cairo was known first: “... the castle, the Tabiah, the stronghold, and the fortress,”<sup>127</sup> a city of its own inhabitants, while the name of Fustat became the name of Egypt distinct from Cairo. It should be mentioned here that the Islamic cities that preceded Cairo, Except al-Fustat and al-Askar. al-Qatayie remained only ruins, and it is not excluded that the stones of the ruins of al-Qatayie may have been used in the construction of the Cairo wall.

It can be said that Cairo was once in its history since its inception, ie about the second half of the fourth century AH / 9th century AD, until the second half of the sixth century AH / 11th century AD, with three architectural transformations on the

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<sup>124</sup> Ibid, 2: 20.

<sup>125</sup> Ibid, 2: 18.

<sup>126</sup> al- Maqrizi, al- Mawaeiz, 2: 25.

<sup>127</sup> Mubarak, Op. Cit, 1: 6.

city of Cairo. A great deal of importance contributes to the redrawing of the demography and geography of Cairo.

The first of these transformations came naturally with the establishment of Cairo by Jawhar al-Saqli, the time of the Fatimid caliph al-Mu'izz Ladinullah. It is estimated that the area of Cairo at about 340 acres, of which 70 acres built by the Grand Palace, and 35 acres of the Kaforian orchard, and such space for the fields, and the rest 200 acres were distributed to the military teams of the Fatimid army.<sup>128</sup>

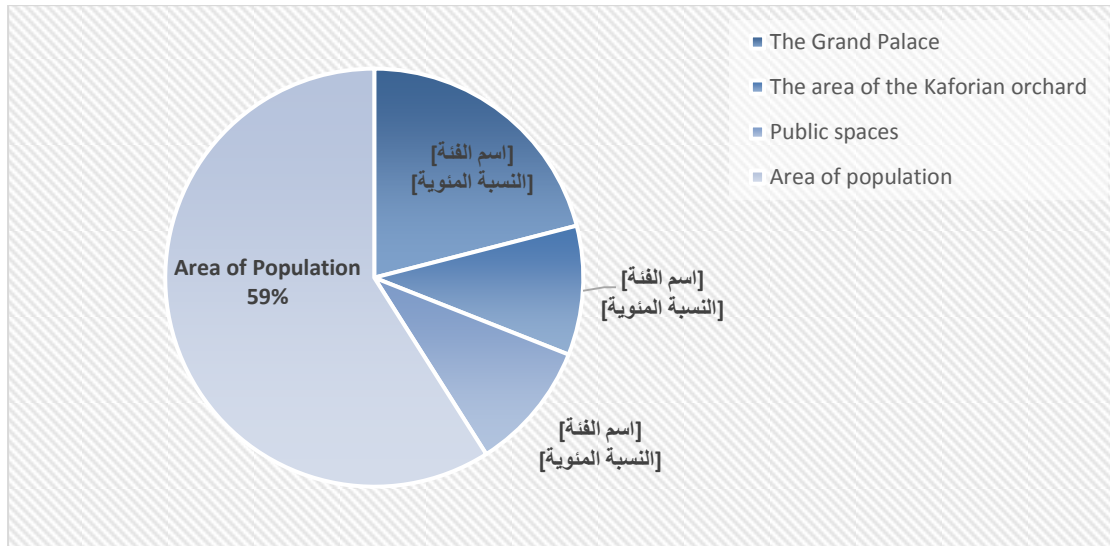
**Table 1. Public and Private Facilities in Cairo**

Private and Public Facilities	Area in Acres	The Area is in Square Kilometers
Area of Cairo	340	1.3759
The Grand Palace	70	0.28328
The Area of the Kaforian Orchard	35	0.14164
Public Spaces	35	0.14164
Area of Population	200	0.809371

The special facilities are the Grand Palace, the headquarters of the government, the administration of the state, the residence of the Caliph and his family members, with the servants and the footnote. The area of this palace was 0.28328, in fact, it is possible to add the space of the Kaforian orchard to the palace area, considering that this orchard is one of the facilities of the caliph. The palace is connected to the orchard through an underground tunnel used for passage by the caliph when he wants to take a walk. The area of 31% Cairo when it was founded. On the other hand, the public facilities of the fields and neighborhoods occupy the rest of the area of the city of Cairo within the fence, considering that there are a number of neighborhoods have been established outside the walls of Cairo.

<sup>128</sup> Abbas al- Tarabili, *Ahya al- Qahrt al-Mahrusat al-Maeruf Bikhutat al- Tarabillii*, (Egyptian Lebanese House, No date), 27.





**Figure 1. Percentages Per Facility**

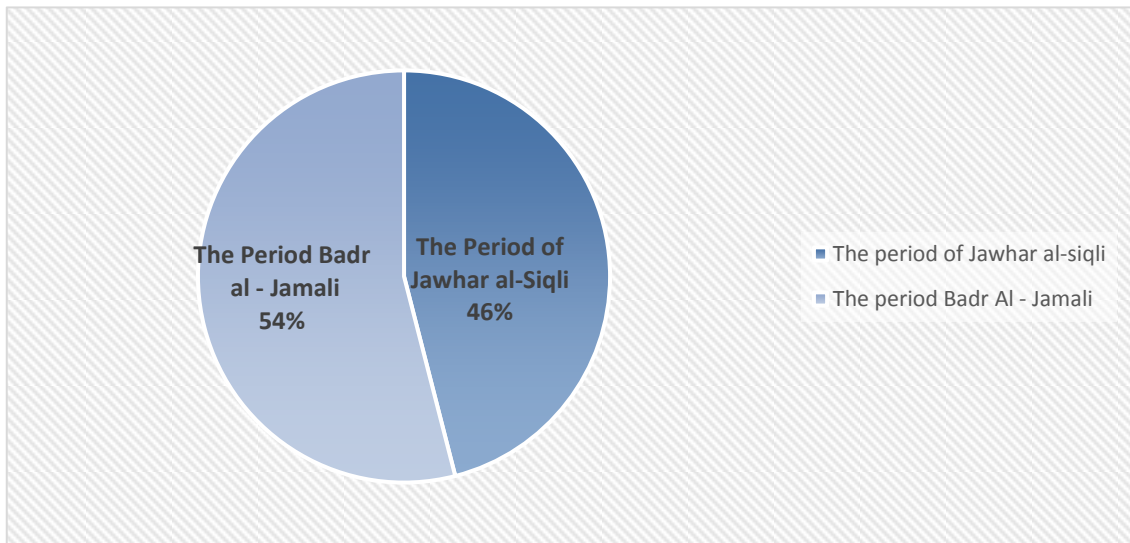
From the above figure we notice that the area of the Grand Palace, the governor's headquarters occupies about 21% of the total area of the city of Cairo, while the al-Bustan Alkafuri occupies an area of 10%, and the area of the fields almost 10%. It is natural that the population districts occupy the largest area, reaching 59%.

Tarabili transferred to us the second urban transformation during the reign of Caliph al-Mustansir Allah. The Minister Badr al-Jamali, the Armenian, demolished the western wall in 486 AH / 1093 AD and built a new wall of 7.5 meters. The area of Cairo was 400 feddans, which added 60 acres to Cairo.<sup>129</sup>

**Table 2. Cairo Area in Feddan and Kilometers**

Area of Cairo	The Feddan	Per Square Kilometer
The Period of Jawhar al- Siqli	340	1.3759
The Period Badr al - Jamali	400	1.6187
<b>Total</b>	<b>740</b>	<b>2.9947</b>

<sup>129</sup> Tarabili, Op. Cit, 30.



**Figure 2. The Growth of Cairo**

The city of Cairo grew to more than double when it was founded around the century and a quarter of a century, but this applies only to walled Cairo, the city within the walls, but the demographic expansion outside the walls of Cairo, according to historical information, continued to grow. Cairo was on another date with a huge fortification work carried out by the Minister of Saladin at the end of the Fatimid period in 566 AH / 1170 AD. It was intended to surround Cairo and the Fustat and the Citadel with a wall and dig a trench behind it. This was due to the development of weapons at that time.<sup>130</sup>

### **1.3.2. The Most Famous Neighborhoods of Cairo**

Zuwaila lane: a lane<sup>131</sup> attributed to the people of Zuwaila,<sup>132</sup> a city located near the city of Mahdia, the stronghold of the Fatimids in Africa, and the city of Zuwaila like the city of Fustat city to the public fortified Mahdia, and it seems that the people of Azouila were not belonging to one tribe, They are different people from the free and the loyal and the slaves gathered in the war with the Fatimid army, and they belonged to their city. It is noted that there is a link with the southern Libya with Zuwaila

<sup>130</sup> Tarabili, Op. Cit, 30.

<sup>131</sup> al- Harat: They call it Hara; because its people return to it; Ahmed Issa Bey, *Arbitrator in the Origins of Colloquial Words*, (Cairo: Mustafa Halabi Press, 1939), 60.

<sup>132</sup> For more about the city of Azouila, see: Yacout Hamawi, Op. Cit, 3: 160.

Tunisian coast, considering that the city of Zuwailah desert was located on an important commercial road linking North Africa with the sub-Saharan region known as the country of Sudan, and therefore the people of Zuwailah desert are trade intermediaries and the most important commodities of this trade The African slave besides the carp. This group of soldiers entered with the essence of the Sicilian to Egypt and took positions in the place of Cairo and their neighborhoods of the walls of the fence, inside the wall of Jawhar, and famous for this warm, which continued to defy the name of the Fatimid era, and there are two doors of the eight gates of Cairo called Baba Azouila.

Qatama lane: the houses of the tribe of Qatama, on which the Fatimid state relied so much in Morocco Islam, and marched with the leader Jawhar al-Saqli to Egypt.<sup>133</sup> The Fatimid authorities continued to rely on this tribe and to pay attention to the period of the rule of the ruling Caliph by God's command.

Al- Birqih: It is attributed to a group of soldiers Barqih, a large province located west of Alexandria, they marched on Egypt more than once with the three Fatimid campaigns preceding the campaign of Jawhar al- Sicli, which is one of the great neighborhoods of Cairo inside the fence, and to them attributed princes al-Birqih.<sup>134</sup>

The Roman Quarter: The Roman Wall in Cairo has two residential neighborhoods, within the walls of Cairo, and an area outside the walls, sometimes referred to as the internal Roman neighborhood, as distinct from the outer neighborhood or, as al- Waraqayn writes, the Lower Roman Quarter and the Upper Roman Quarter. The ruling Caliph ordered the destruction of the city in 399 AH / 1008 AD, destroying the neighborhood and being robbed. The Roman neighborhood within the walls became known as the interior.<sup>135</sup> With all these changes, people forgot the name of the Romans.<sup>136</sup>

Al- Turk and al- Dailam neighborhood: This neighborhood is located on the road to al- Azhar Mosque. It is called al-Turk neighborhood, or they add

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<sup>133</sup> al- Maqrizi, al- Mawaeiz, 2: 288.

<sup>134</sup> Ibid, 2: 391.

<sup>135</sup> al- Maqrizi, al- Mawaeiz, 2: 384.

<sup>136</sup> Ibid, 2: 394.

neighborhoods, and they say once al-Turk, al- Daleem, al- Dailam and al-Turk. And called it the neighborhood of the Turks; because the men of the military commander Hftikkin between Turks, and Dilm, and each team fell on one side on the basis of ethnicity, but lost loyalty one.<sup>137</sup> And the men of Hftakin remnants of the military Abbasid caliphate, preferred to withdraw to the areas of influence of the Fatimid caliphate, and be under its service.

Bani Sous lane: It is one of the alleys of the Moroccans and as the name indicates it is a group of soldiers of the Fatimid Caliphate from the land of Sous<sup>138</sup> of al-masamidih they are called sons of Sous. It is likely that the origin of the label is due to a region extending from the Mediterranean to the north, to the South Sand Sea in the Maghreb, a large area of the capital on the age of Yakut Hamawi city of Tangier in the north,<sup>139</sup> and the city of Tabla in the south, so this community of the Fatimid army consists From a broad human formation, but their members to the Sous country seemed to gather them on the payroll, as they combined them into the population and assembly in one place.

Al-Msamdt: This neighborhood was known as the al-Msamdt, which was developed in the Ministry of al-Ma'amoon al-Batayhi, and in succession to the provisions of God after 515 AH / 1121 AD. And the leader of this community Abdullah al-Musmoudi, was so efficient and to the extent that it enabled the Fatimid caliphate engineers to order the location of the appropriate neighborhood of al-Msamdt, Vtnoa neighborhood Almkamda, and built a mosque and built Abu Bakr al-Musmoudi mosque.<sup>140</sup> This reflects the care and trust of the Fatimid caliphate and its dependence on the Moroccans in general, al-Msamdt Specifically, The text of al-Maqrizi points to the question of choosing the most loyal sects to protect the doors of the city from any potential enemy, inside or outside the walls.

Tuareg: Tuareg is also known as nomadic people in the desert play an important role in the trade of Sudan with North Africa, and play the role of desert road savers, which tell them well, and their means in that camel is the Hafana battalion in

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<sup>137</sup> Ibid, 2: 387.

<sup>138</sup> Ibid, 2: 400.

<sup>139</sup> Yacout Hamawi, Op. Cit, 3: 281.

<sup>140</sup> al- Maqrizi, al- Mawaeiz, 2: 408.

the Fatimid army, their meeting in Cairo came against the background of the administrative and military organizations.

Al-Mansouriya: al-Maqrizi estimated the number of Sudan in Egypt at around 50,000. He added, Sudan was a thorn and a strength in the country of Egypt. There was a special place for them in every village and village. The district of Sudan was a very large cavernous neighborhood, and continued to grow until the late Fatimid period, where Salah al-Din al-Ayyubi removed it in 564 AH / 1168 AD and turned it into a grove.<sup>141</sup>

### 1.3.3. Public Services and Utilities

Cairo Doors: The city of Cairo has eight doors, a square city, in each side of the wall two doors:

- In the South: Baban, each of them Called Bab Zewailah.<sup>142</sup>
- In the North: al- Nasr Gate, and al- Fatuh Gate.
- In the East: al- Barqiih Gate, and al- Qaratin Gate.
- In the West: al- Saeadat Gate, and al- Qintara Gate.<sup>143</sup>



**Figure 3. The Doors of Cairo**

In our hands is an important document describing Cairo as an eyewitness. This document dates back to about the first half of the fifth century AH, the journey of the Persian poet Nasir Khusraw, known in the Arabic translation as “سفر نامة” The Book of Naama. Nasir Khusraw arrived in Cairo on Sunday, 7 Safar 439 AH / 4 August 1047,

<sup>141</sup> al- Maqrizi, al- Mawaeiz, 2: 405.

<sup>142</sup> The Faqih and the Algerian historian Aboras refer the name Bab Zouila to the city of Zouwaila in the Libyan desert, and is known until the era of Aboras, who died in the thirteenth century AH, 1238 AH / 1823 AD; Aboras al- Nasser al- Maasari, *Zahar al- Shamarikh fi Eilm al- Ttarikh*, Coordination: Ben Omar Hamadado, (undated: Research Center on Social and Cultural Anthropology, No date), 1: 94.

<sup>143</sup> Tarabili, Op. Cit, 29.

across one of the river roads.<sup>144</sup> He did not forget to describe the Nile and the villages in the Egyptian countryside, but all that matters to us here is his description of the city as it was in that historical period, The daily life of the people, which is in any case impressionist information that reflects an individual vision of collecting information and based on many of his various information on hearing.

That the Fatimid palaces in the first era were not compact structures, but consisted of a scattered group of buildings, the size of the Great Eastern Palace about 9 hectares, and the eastern palace contains many buildings surrounded by gardens where the royal family spend their daily life while the small western palace It is located on the other side of the road that is known between the two Kasserine.<sup>145</sup>

Says Khusraw describing the Palace as a great degree of luxury, accuracy, and fortification follows:” The Sultan's Palace is located in the center of Cairo. It is divorced from all sides. It is not connected to any building. The engineers have surveyed it and found it equal to the city of Miafarkin, and all that surrounds it is a space ... This palace looks like a mountain, and it is not seen from within the city, to the height of its walls ... This palace consists of twelve building and has ten doors above the ground, and preferred to other doors below ... Under the ground door from which the Sultan leaves, and this section on the basement leads to another palace outside the city, which has a vaulted roof, and palace walls of meticulously sculpted stone, says it is driven by rock and One consists of a palace of landscapes and a high walaiiwanat.”<sup>146</sup>

Nasser al-Khusraw is the urban reality of the cities of Egypt and Cairo, and after he estimated the number of shops “al-Dkakyn” commercial, baths, houses and other institutions, which belong to the Fatimid Caliph, and in this context describes the house he rented the length of his place in Egypt, “When I was there, I rented a twenty-cubit house in twelve cubits with fifteen Moroccan dinars a month, and the house where I lived was four floors, three inhabited, the fourth uncle, and the owner was

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<sup>144</sup> Nasir Khusraw Alawi, *Safar Namt*, (Cairo: Egyptian General Book Organization, second edition, 1993), 95.

<sup>145</sup> Edited by Aleya Serour, *Writing Egypt History*, (Cairo: The American University in Cairo Press, 2012), 56.

<sup>146</sup> Khosro, Op. Cit, 104-105.

offered five Moroccan dinars as a monthly salary. To reside in it sometimes, even if he did not attend twice the year, I set up there.”<sup>147</sup>

In the description of the Cairo-Egyptian neighborhoods, he says: “The houses were clean and elegant, so that they say they were built of precious jewels, not of plaster, bricks and stones, which are far from each other. Or reform, without bothering his neighbor.”<sup>148</sup>

### **1.3.3.1. Bathrooms Cairo City**

Baths are one of the most important public facilities in the lives of people in the Islamic medium cities. There are bathrooms for the rich class, public bathrooms frequented by men and women and bathroom customers in the Fatimid era mixed among Muslims, Jews and Christians. The Ayyubid era prevented Jews and Christians from entering it. As it appears from the text of al- Maqrizi that the most famous baths are the bathrooms of the state's ministers and the army leaders, a proof that it is a work that is accepted by all layers of Egyptian society in the city of Cairo and is undoubtedly a work that generates a lot of profitable material profits. Some of the influential were They go to the waqf baths and buy them to make fun of them in their service and investment. al-Maqrizi said that the number of bathrooms in al- Fustat is 1170 baths,<sup>149</sup> while the bathrooms were not built in Cairo until the reign of Caliph al-'Aziz al-Fatimah. In the year 685 AH / 1286 AD, with 80 bathrooms.<sup>150</sup> However, the number of bathrooms in Cairo during the Fatimid period should be less than this number.

Bathroom al- Ssabab :It is a western palace bath, also known as al- Sanimat bath, During the Fatimid period, a private bathroom continued to follow the palace establishment. After the end of the Fatimid state, it became a public bath for women.<sup>151</sup>

Bathroom Ibn Abi al-Dam: This bathroom belongs to the son of Abu al-Dam, a Jew who occupies the post of establishment in the state of the Caliph al-Hakim by order of the Fatimid God.<sup>152</sup>

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<sup>147</sup> Khosro, Op. Cit, 105- 106.

<sup>148</sup> Ibid, 106-107.

<sup>149</sup> al- Maqrizi, al- Mawaeiz, 2: 536.

<sup>150</sup> Ibid, 2: 536.

<sup>151</sup> Ibid, 2: 537.

<sup>152</sup> al- Maqrizi, al- Mawaeiz, 2: 539.

Bathroom ibn Qarqah: This bathroom is located in Haret Zuwailah, established by Abu Said ibn Qarqah al-Hakim, the (owner) of the Dabaj house and the arms depots in the Fatimid state.<sup>153</sup>

Sultan's bath: al-Maqrizi says that it is one of the ancient rulers. In the Fatimid period, it was called the al-Awhad bath, then it was known as the Tabarsi bath, and then it was not really known as the Sultan's bath.<sup>154</sup>

Bathroom Dre: This bathroom was known by Shihab al-duwalih Dari al-Saghir, Ghulam al-Muzaffar ibn al-Amir of armies, he was a Christian of the Armenians, then converted to Islam. He was a radical in the doctrine of Imamiyah died after the year 533 AH / 1138 AD.<sup>155</sup>

Bath Rasati: This bathroom is located in the Dailam district, established by Prince Saif al-Din Hussein al-Marwani, the (owner) of the sword al-Mansour and left this bathroom with all the houses adjacent to his children and his offspring.<sup>156</sup>

Bathroom al-Juyushi: This bathroom is located in the district of Burjwan and is part of the property of the Mufaffar, son of the Amir of armies, in the Fatimid era.<sup>157</sup>

Quick bath: This bathroom between the Zuwaila neighborhood and the Shams State Road was established by the Minister Abbas, one of the Fatimid state ministers of his house, which oversees the Shams State road. It was then renewed by a merchant from Tikrit, Iraq, Abu al-Kwaiq al-Rubaie, in 749 AH/ 1348 AD.<sup>158</sup>

Some markets in Cairo:

Burjouan Market: This market of architectural works, which was created after the great distress in the reign of the Caliph al-Mustansir at the end of the fourth century AH, and derived its name from the Emir of armies, initially known as the market of Amir of armies, then the market of the neighborhood of Burjwan; because it is located in this

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<sup>153</sup> Ibid, 2: 540.

<sup>154</sup> Ibid, 2: 541.

<sup>155</sup> Ibid, 2: 543-544.

<sup>156</sup> Ibid, 2: 544.

<sup>157</sup> Ibid.

<sup>158</sup> Ibid, 2: 550.



neighborhood in Cairo. It is a diverse market with all kinds of goods, and the necessary services in the daily life of the neighborhood of Burjwan and other neighborhoods.<sup>159</sup>

Shaimain Market:

The time of the Fatimid state was known as al-Qimahiina, IE, the merchants of wheat. al-Ma'amoon ibn al-Bata'i built the al-Aqmar mosque in the name of the caliph who commanded the provisions of God. He built shops and stores under Bab al-Fotouh<sup>160</sup> under the mosque. It seems that Maqrizi described a market specialized in the sale of wax, and remained prosperous until the era of Maqrizi. The market activity shifted from a market for the sale of grain to a market for the sale of wax at the end of the fifth century and the beginning of the sixth century AH.

Chicken Market:

This market, according to the geography of Cairo, the era of al-Maqrizi, was the market of the Shama'een, to the market of al-Kharstaf. The chicken market, the geese, and the chicken market.<sup>161</sup> The chickens were at the top of the Egyptian table in the first place, and the geese in the second grade, and remained a market until the era of Maqrizi.

The Market of Chawa:

This market was the first marketplace in Cairo, and was known as shrahihein market. From the door of the neighborhood of the Roman, to the sweets market. And is still known as the market Shraihihin, even inhabited by several of the seller of barbecue and knew the market by this name.<sup>162</sup>

Book Market:

It is one of the markets of Fustat towards the eastern side of Amr ibn al-Aas mosque in the alley of Qandil, next to Amr and remained until the era of Maqrizi.<sup>163</sup>

### **1.3.3.2. Some Mosques in Cairo**

Al-Azhar Mosque stands on the list of the most important mosques in Cairo. The mosque of al-Azhar Mosque was established in AH 359 / AD 970 AD, and was

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<sup>159</sup> al- Maqrizi, al- Mawaeiz, 2: 582-583.

<sup>160</sup> Ibid, 2: 584.

<sup>161</sup> Ibid, 2: 584.

<sup>162</sup> Ibid, 2: 593.

<sup>163</sup> Ibid, 2: 598.

built in the month of Ramadan from 361 AH / AD 972 AD. It was transformed into a scientific lighthouse that calls for Fatimid Ismaili doctrine. The Fatimid Caliphs, the Elders of God. During the reign of the Caliph al-'Aziz Bahlallah, a mosque was built outside the walls of Cairo, which was built by Jowhar. Construction of this mosque began in 380 AH / 990 AD, but was not completed during the reign of Aziz. The construction of this mosque was halted until the governor ordered the completion of the works in AH 393 / AD 1003. It was completed in 403 AH / 1012 AD. During the reign of the Fatimid caliph al- Mustansir, Minister Badr al-Jamali established the al-Jiyashi mosque on the hills of al- Muqattam in 478 AH / 1085 AD. It is possible to add the mosque of al- Akmar, which was created by the desire of the Caliph to order the provisions of God, where Minister al- Ma'amoon ibn al-Bataihi supervised the construction of this mosque, and completed the construction in 519/1125 AD.<sup>164</sup>

#### **1.3.3.3. Some Churches and Monasteries of Cairo**

According to Osman Mohammed Abdul Sattar, the interest of the Fatimid caliphs in the reconstruction and the establishment of a large number of monasteries and churches throughout Egypt, especially Cairo and its environs, was the reason for the similarity of some architectural elements to the role, scenes and Fatimid edicts, along with their counterparts in the Coptic churches. However, the jurisprudential and political position regarding the establishment of Christian houses of worship differed from one Fatimid ruler to another. If the caliph was following the policy of religious tolerance, this would reflect a response to Christian-Christian relations such as allowing the reconstruction of churches and new monasteries, In the various sects, and following the policy of intolerance reflected in turn negatively on such relations from the demolition of houses of worship or converted to mosques, or the confiscation of property.

There are a large number of churches in Cairo and Egypt, such as the church of Pomna near Egypt Fustat, which are three neighboring churches, one for the Jacobs "Copts", another for Syriac and the third for the Armenians.<sup>165</sup> Abu al-Makarem's book adds a lot of details that chronicle the Egyptian churches. It mentions, for example, the

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<sup>164</sup> Ahmed Fikry, *Mosques and Medrasas of Cairo*, (Cairo: DAR al-Maaref – Cairo, 1965) 41-95.

<sup>165</sup> al- Maqrizi, *al- Mawaeiz*, 3: 810.

churches of the Cairo district such as the Church of St. Nicola<sup>166</sup> and the well of Zuwaila, where he says: “and the sailor mentioned Mari Church we say by the road known as the well in Zuwaila and it was very nice.”<sup>167</sup>

#### 1.3.3.4. Transportation in Cairo

There are several types of transportation in Cairo city, including land transport and river transport, including the transport of a special class of people, including public transport, including the military, the merchants, the military, and the judges. Where merchants and shop owners installed donkeys in the lampshades in their home and away from the houses to the market. In every neighborhood at the top of each street, many donkeys with a decorated hood, ride it from the wanted, for a small fee. It was said that there were 50,000 laminated animals decorating each day and renting. No horse or army should ride the horses except the merchants, the villagers or the craftsmen. The class allows scientists to ride horses. The traveler Nasir Khusraw saw many donkeys as horses, even more beautiful as he put it.<sup>168</sup>

The means of transportation of the caliphs also vary, but the Fatimid Caliphs took the donkeys as a basic means of transportation in Cairo on occasions, festivals and celebrations, and may have ridden horses on their long journeys, especially fishing trips. Caliph al-Aziz al-Bilah, for example, took donkeys to ride.<sup>169</sup> al-Eadid, the last Fatimid caliph, gave Saladin al-Eadid donkey to one of the leaders and arrived at the Abbasid caliphate in Baghdad. The ruling caliph was riding donkeys and mules, and he had a blond horse.<sup>170</sup> There is no doubt that the means of transportation were valuable guidance in the Fatimid era, one of them gave the governor by the command of God, 30 mules in different colors, and 20 horses.<sup>171</sup>

In the Fatimid era, Egypt was also known as al-Mahafat, a box between two donkeys, or two camels, or perhaps carried by four powerful men. It was used for long trekking. It was installed by ibn al-Eadim in his travels. Some activities, where ibn al-Eadim was written inside. The al-Mahafat is expensive transport. We have a witness

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<sup>166</sup> Ibid, 3: 830.

<sup>167</sup> Prepared by Anba Samuel, *The History of Abu Makarem "History of the Churches and Monasteries in the 12th Century in the Face of the Sea"* (al- Naam for Printing and Supplies, Without Date and Place), 1: 4.

<sup>168</sup> Khosro, Op. Cit, 120-121.

<sup>169</sup> al- Maqrizi, al- Mawaeiz, 2: 285.

<sup>170</sup> al- Maqrizi, Aitieaz al-Hanfa, 2:27.

<sup>171</sup> Ibid, 2:29.

from the age of the ruler by God's command confirming the multiplicity of means of transport. The text states that in the year 405 AH / 1014 AD and in Ramadan in the same year the riding of the caliph al-Hakim took place. He rode in one day six times, sometimes on a horse, another on a donkey, al- Mahafat bearing on the necks, and once in a boat in the Nile.<sup>172</sup>

Nasir Khusraw describes the river transport used in the transport of goods. He says, from the city of Tans through the branch of the Nile, which is called the Roman, the ship went until we reached a city called Salhiya, a prosperous city, which manufactures many ships, each load 200 revolutions (donkey load) They move the goods to the city of Fustat until the doors of the grocery stores on the emergence of animals.<sup>173</sup>

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<sup>172</sup> Annan, Op. Cit, 128.

<sup>173</sup> Khosro, Op. Cit, 95.

## **2. CHAPTER TWO:**

### **SOCIETY LAYERS AND THE STANDARD OF LIVING IN THE CITY OF CAIRO DURING THE FATIMID PERIOD**

- 2.1. The First Topic: The Layers of Society**
  - 2.1.1. General Entrance: The Egyptian People's Census**
  - 2.1.2. Caliphs**
  - 2.1.3. Ministers**
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  - 2.1.5. Military Personnel**
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  - 2.1.7. Expeditionary Soldiers**
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  - 2.1.9. Traders**
  - 2.1.10. Artisans**
  - 2.1.11. The People**
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- 2.2. The Second Topic: The Standard of Living**
  - 2.2.1. Wages and Salaries**
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  - 2.2.8. Prices of Edible Oils and lighting**
  - 2.2.9. Clothing**
  - 2.2.10. Housing**

## **2.1. The First Topic: The Layers of Society**

### **2.1.1. General Entrance: The Egyptian People's Census**

One of the most obscure issues in Islamic history is the issue of dealing with population statistics. This does not mean that the Islamic administrative systems did not know the statistics, but it was widely known for its association with the financial system, especially with regard to taxes. Unfortunately, most of these records did not reach us. And the contemporary research has only to capture the signs of the late Arab calendar in an attempt to build a perception about the population of the Islamic middle age.

When the Arabs entered Egypt, al-Maqrizi said that Omar ibn al-Aas counted the taxpayers' tax as the number of 8.000.000 million, while other estimates that the number does not exceed 6.000.000 million. But this does not mean that the various Islamic political and administrative systems that followed the rule of Egypt are not committed to this principle. On the contrary, it is the one that has obtained at least the class of clergymen Only this class was added to the category of taxpayers, who were constantly expanding until both Muslim and non-Muslim alike.

We have another statistic that dates back to the reign of the Umayyad ruler Hisham ibn Abdul Malik, where al-Walid ibn Rifa'a enumerated the population and the land. This huge work took six months at the top and three in the Delta.

The census included more than 10,000 villages, the smallest village with 500 Copts. The process to estimate the Egyptian people in that era by 5.000.000 million.

According to Zubaydah Atta, all these figures are exaggerated, considering that Egypt's census in 1882 was only slightly more than 3,000,000,000. However, many of the fundamental transformations that had a direct impact on the demographic structure of Egypt up and down. As we started in our estimates from the entry of Islam and Arabs into Egyptian territory, we will see these changes and changes that took place from the migration of Arab tribes to Egypt. The Umayyad military establishment and then the Abbasid elements attracted many elements, the policy followed by the Fatimid state, and even expanded by attracting human elements with diverse ethnic

and religious beliefs from Salkala, Berber, Sudan, Turk, Daliema, Armenians and others.<sup>174</sup>

The natural factors of drought and agricultural pests, famines and deadly epidemics, in addition to the poor tax system, which is accompanied by the return of bad political and economic conditions and wars, all these natural factors and human paid to the phenomena of migration and decline in population numbers and this is what we touch in the Islamic yearbooks that speak The decline in the number of people and the decline of urban movement, especially what Maqrizi transferred since the middle of the Fatimid era and continued to the era of Maqrizi. Where he speaks of a strong, active force that is rich in population and construction in the past times became in the time of Maqrizi ruins and ruins. Perhaps this situation of decline in the growth of the capital Cairo was also reflected on the suburbs and the Egyptian countryside, which depends on the disposal of its products on the major markets in Cairo and Egypt.

The majority of the population is always living close to the subsistence level and has led to the conclusion that any permanent improvement in the standard of living of humans will be difficult as long as the increase in production is accompanied by a similar increase in the number of people Population, Maltos has shown that human ability to reproduce and reproduce is greater than the production of the necessities of life.

Al-Nu'man puts the military class at the top of the list of the layers of Islamic society according to his opinion. This perception stems from the circumstances of his era, which witnessed many local and regional events and wars. He also witnessed the opening of Egypt by a large Fatimid army that had first accomplished the task of conquest, and secondly the completion of the task of protecting the security and defense of the emerging state in Egypt from the threat of Qarmatia and their allies. In any event, the army occupied a distinct position in the establishment and subjugation

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<sup>174</sup> The author of the history book of the Egyptians, a book belonging to his two books of translations and classes. Who lived in the late third century until the middle of the fourth century AH, to the issue of records returned to him, especially the record of Arab soldiers and other personnel, after the establishment of Fustat, it goes without saying that the gathering of Arabs was based on tribes tribal, Of the military character, and based on this system based on the administrative and physical foundations of Fustat. On the other hand, the author of the book of Egyptians proves the existence of such records on which the Arab state relied on in the early history of Egypt, and gradually turned to include a variety of human elements of all races and sects, turning the Arabs from the records of data into the records of taxpayers; See: Ibn Yunus, Op. Cit, 1-2.

of Islamic states and kingdoms in the Middle Ages. al- Nu'man classifies the Islamic community into five categories: "I know that five layers are not suitable for each other but some of them are soldiers, among them the governor's assistants, judges, workers, writers, etc. Among them are the people of the Kharaj of the people of the land and others, they are the people of need and misery."<sup>175</sup>

In this context, judge al- Nu'man, the author of the jurisprudential, political and administrative experiments, does not forget the reference to the question of complementarity between these classes: "... the soldiers encircle the parish by Allah's permission, adorn the king and the glory of Islam, and the reason for security and preservation. And there is no strength for them except by the judges, the workers, and the writers, by the things they do of their affairs, and they collect their benefits, and with security from their properties, and their people. And the industries with the benefit of their industries and they are doing their own markets, and Jkovnhm its direct business with their own hands, and industries that do not communicate them Rvgahm. Lower class and do you need sedating the need for all people."<sup>176</sup>

It is possible to refer to the text of al-Maqrizi, which is a very late text from the Fatimid period, because al-Maqrizi in many of his works does not stop returning to the Fatimid era and referring to it in all aspects, especially as it relates to the architecture of Cairo and its inhabitants. On the subject of the layers of Egyptian society we find him talking about seven sections where he says: The people in the province of Egypt in the sentence on seven sections: the first section of the people of the state, and the second section of the rich merchants, and the third section sellers are the average traders, this class followed by small sellers. Section IV Farmers, the people of agriculture, and plowing, villagers and rural. Section V The poor are most of the scholars and students of science, section VI professionals and industries. Section VII Poor.<sup>177</sup>

The Maqrizi classification in this text was based on trades and crafts. The most important of these were the heads of pens and swords, the owners of the heads of the bourgeoisie, the peasantry in the villages and the countryside, the heads of the

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<sup>175</sup> al- Qadi al- Nu'man, *Daeayim al- Aslami*, Asif ibn Ali Asghar, (Cairo: Dar al- Ma'aref, 1963), 1: 357; Etc. Explain each layer individually.

<sup>176</sup> al- Nu'man, *Daeayim al-Islam*, 1: 357.

<sup>177</sup> al- Muqrizi, *Ighathat al- Umat Bikashf al- Ghinati*, (Cairo: Suhuh Press, 2007) 147.



scientists and the flagpole, the workers' class of craftsmen, The inferior layer of the poor pan. It is a description suitable for the age in which al- Maqrizi lived 766-845 AH / 1365-1442 AD. Neither the judges nor the al- Maqrizi distinguish between the strata of Islamic society in Egypt at the religious level. In their text, they do not mention the term “people of dhimma,” which is strongly present in the jurisprudential literature. All classes of Egyptian society were mixed, with the exception of the class of scholars and other administrative positions In the Fatimid state with a religious dimension, is the only one not practiced by Jews and Christians.

However, it is common practice in recent studies to classify the Islamic community on a religious and perhaps sectarian basis, although the discussion here on the layers of Egyptian society in the Fatimid era can be divided into Egyptian society during this period to the people of the state, which includes a number of categories such as the Caliph, the Crown Prince, and the leaders of the soldiers, and senior administrators, and then the class traders, and then the peasantry and workers, and then the public, slaves and neighbors, and then layer of people. A classification that reflects the political, social, economic, cultural and religious aspects of that together. Islamic history in the Middle Ages is closely linked to the political ideas associated with doctrinal ideas produced by the Islamic sects since the first century of Islam, including the Shiite sects of all sects. They gather that the imamate in the house of the Prophet Mohammad is descended from Ali and Fatima, Complete religion, religion is not only by them is not true faith in God and the Messenger only by faith in Imam.<sup>178</sup> The Imamate here came from the people's prayer and then became more broadly meaning it means a political position based on religious eligibility, which is in any case the jurisprudence of scholars and thinkers of the Shiite communities that were removed from the political scene in the Islamic East by the Umayyad state and then by the Abbasid state.

The most extreme aspect of the Shiite thought is that the caliphate of the al-Bayt is a divine mandate that comes directly after the Prophethood. The Mustansiriyah records state that “Allah has delegated to the Commander of the Believers - the Mustansir - the Caliphate and his age without eight years... This is permissible in the

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<sup>178</sup> al-Daaei al-Iismaeiliu al- Yamaniu Ali ibn Mohammed al-Walid, *Taj al- Eaqayid Wamuedin alfawayd*, (Beirut: Ezz Eddin Foundation for Printing and Publishing, II, 1982), 65.

imamate, which is the degree that follows the prophecy.”<sup>179</sup> The Isma'ili-Karamani world argues about the question of Imam's infidelity and says in this context: “... the imam was the imam of the Prophet, and the imam must be a trustworthy believer; he is infallible.”<sup>180</sup>

Ibn Khaldun connects between religion and neurosis and makes them a condition for the success and continuity of the state. This link is consistent with the spirit of the era when the tribal and religious dynasties formed a ruling coalition whose form is still clear today, although it took patterns that fit the spirit of this era. Ibn Khaldun, this view in the chapters presented in his famous book (introduction), for example, says in one of them: “The Arabs do not get them the king only in a religious form of prophecy or state or a great impact of religion on the sentence”. He says in another: “The king and the public state is getting tribal and nervous.” On the subject of the impact of religion on nervousness, he says: The religious vocation increases the state in its origin force on the strength of the nerve that was the number of them.<sup>181</sup>

Was part of the controversy between Ahl al-Sunnah and Ismailia about the ratios of the first Fatimid Caliph Fatima al-Mahdi, where some Sunni leaders, especially those loyal to the Abbasids, sought to trace Jewish and perhaps Persian descent away from Arab descent,<sup>182</sup> thus subtracting the Ismaili treatises related to nepotism and religion. Muslim historians refer to this state as “the Ubaidite state relative to its founder,” says Ben Hammad: “People differed in its relation to Husayn ibn Ali (peace be upon them), Muslims are what they claim and are based on what they have said, From the womb of God It is Ubaydullah ibn Mohammed ibn al-Hussein ibn

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<sup>179</sup> Abdul Moneim Majid ,*al- Sajalat al- Mustansaria*, “Records and signatures and books of our master, Imam al- Mustansirballah, the Commander of the Faithful, may Allah's prayers be upon him, to the advocates of Yemen and others, may God sanctify the souls of all believers.” (Egypt: Dar al- Fikr al-Arabi, 1954), 127.

<sup>180</sup> Ahmed Hameed al-Din al-Kirmani, *al- Masabih fi Iithbat al- Iimamt*, (Beirut: No publishes 1996), 76.

<sup>181</sup> See more: Abdulrahman Ibn Khaldun, *al- Muqdmata*, (Ibn Khaldun House, Alexandria without a date) 106-115.

<sup>182</sup> I have written this subject in a Master's thesis titled: “The Fatimids are Their Origin and Their Attribution”, further by Khamis Naji Abdulmouli, “*Political Relations Between the Emirate of Hamdania and the Fatimid Caliphate in Egypt (358-413 AH / 968-1022 AD)*”, unpublished Master Thesis, (Tripoli: Al Fateh University, History Department, 2009), 38-43.

Mohammed ibn Ismail ibn Jaafar ibn Mohammed ibn Ali ibn Abi Talib, may Allah be pleased with them.<sup>183</sup>

### **2.1.2. Caliphs**

The Caliphs can be divided into a number of generations. al- Maezi lidayn allah, al- Eaziz biallah and al- Hakim bi'amr allah have signed the task of establishing the state and stabilizing its foundations in a hostile and hostile environment. I.e., the Fatimid expansion towards the Near, Middle and Far East, which resulted in a clash with the major regional powers, the Abbasid caliphate and its allies, and the Byzantine Empire.

The Caliph derives his almost absolute and sacred powers from the doctrinal bases produced by the various Islamic groups, especially the ideas on the issue of succession and imamate, is it the right of the family or the Umm Umma tribe? Over the course of decades, the first century AH began the controversy over the eligibility of the successor to the succession, but the blood of the States and removed others, and each Islamic country carries a special concept of legitimacy and succession, and a special interpretation of the Koran and the Prophet's Hadiths serves primarily their political theses.

The role of the Fatimid state, which sees itself as the most deserving of the leadership of the Islamic Ummah after centuries of oppression and oppression by the Umayyad and Abbasid political forces in the Islamic East, was the Fatimid dream of political opposition to these political forces. Ismailism and Berber nepotism, through the doctrine of the principle was and still achieves a lot of ideological goals, which is the principle of enjoining good and forbidding evil, a principle exploited by most aspirants in power and governance in the Middle Islamic era. The call of the Shia to Abid Allah al-Mahdi was essentially to rid the African society of the yoke, oppression and restrictions of the Aghlabid state, the same call that Jawhar al-Saqli brought to Egypt in the name of the Muzizadin Allah. In addition to the propaganda of grievances and unjust judgments and the reform of political, security and economic affairs, At the same time the pool of "al-Bayt", and there is no doubt that the concept of blessing was rampant in popular circles until it came to the ruler by God's command to claim

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<sup>183</sup> Ibn Hammad, Op. Cit, 35.

primacy, which was rejected by the Egyptian society, which was expressed in different ways of his discontent with this tyranny and arrogance.

The Fatimid regime was divided into many political, security, social and economic challenges. The Fatimid era can be divided into three generations, each with its own characteristics related to the caliph and his age. The first of these generations is the generation of the early caliphs, the Aziz and the ruler, This generation was followed by a generation known as the establishment of the ministry of the Caliphate from the era of al-Mustansir al-Billah, which witnessed many changes, even reaching the climate change from drought, which directly affected the peasantry, the cornerstone of the Fatimid tax system. Economy and society Fatimids. As for the third generation or the third class of the Fatimid caliphs, it can be said that it was a period of weakness and the beginning of the collapse and collapse of the Fatimid caliphate. The authorities concentrated on the minister who held both civil and military posts.

### **2.1.3. Ministers**

On the other hand, the status of this class is different in different historical periods. The appointment of ministers in the Fatimid period depends on their financial or writing superiority.<sup>184</sup> And the ministry in the Fatimid state be sometimes in the heads of the swords, and sometimes in the heads of pens, and in both cases sometimes rise, then it will be a ministry of delegation, and then expressed by the ministry; and sometimes degenerate and will be without, and expressed by mediation.<sup>185</sup> And the first to be assigned to them in the ministry Yacoub Ben Kalis Minister of Aziz, God, and the first ministry of the greatest heads of Swords Badr al-Jamali Minister of Mustansir Billah, the most recent Salahuddin Yusuf ibn Ayoub.<sup>186</sup>

Many are the texts that describe the richness, power, and political, social and economic status enjoyed by this class in the medieval Islamic world. One of the most famous family members of the ministry is the Baramkeh family, which received high status in the court of the Abbasid Caliphate. It was then subjected to exclusion, persecution and confiscation, and its social order shifted from the social classes to the

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<sup>184</sup> Mohammed Hamdi al-Manawi, *The Ministry and Ministers in the Fatimid era*, (Cairo: Dar El Maaref in Egypt, 1970), 33.

<sup>185</sup> al- Qalqashandi, *Sobh al- A'shi*, 3: 482-483.

<sup>186</sup> *Ibid*, 3: 483.

oppressed.<sup>187</sup> And the same fate suffered by the sons of this class, especially in Fatimid Egypt. Such as the Fatimid minister Issa ibn Nestoris.

The successor of the Caliphate in Cairo, in the administration of a vast region, was based on the great financial and administrative experiences of Egypt. The Jewish Minister Jacob Ben Kels, who worked with the Ekhchidian state, then moved to work with the Fatimid caliphate in Africa. Then he moved with the Caliph al-Moez Ladinullah to the new Fatimid capital Cairo, His ministry and will continue in his work until his death in the era of the Caliph al-Aziz Fatima.

It is a reflection of the flexibility of the Fatimid Caliphate institution with the social and economic realities, and even the local security and military conditions. The Ministry of the Ministry of Culture is a class of diverse races, religions and sects. The Arabs, Copts, Jews, Armenians, Berbers and Skeleta, and regional, which in turn is reflected in the internal aspects.

**Table 3. The Origins of the Fatimid State Ministers<sup>188</sup>**

Number of Ministers	Egyptians	Non-Egyptians	Their Nationality is Unknown	Muslims Shiites / Sunnis	They have Converted to Islam	Christians and Jews
<b>65</b>	<b>18</b>	<b>31</b>	<b>16</b>	<b>55</b>	<b>4</b>	<b>6</b>

That the talk of this class does not mean in any way talk about a class consisting of individuals isolated from their reality, the class of ministers of the Fatimid Caliphate is in fact a community with its neighborhoods and property and military teams and their supporters, directly calculated on the person of the minister, Minister Badr al-Jamali neighborhood of his supporters in Cairo And all of these organizations have a hierarchy that governs the relationship between this class and the institution of the Caliphate, and governs the relationship between them and the other Fatimid sects.

<sup>187</sup> For more information on what has been called the bramakha period, see: Muhammad Diab al-Atlidi, *Iaelam al-Naas Bima Waqae lilbaramakat mae Bani al-Eibas*, (Beirut: Dar Sader, 1990).

<sup>188</sup> Quoting al- Manawi, Op. Cit, 304.

#### 2.1.4. Scientists

In the Middle Ages, the clergy had a privileged position in the Islamic societies, namely, spiritual authority and a part of the ruling ideology. In fact, Egyptian society knew many religions, such as Judaism, Christianity and Islam, with its different sects. Egyptian society in the Middle Ages is a very diverse and mixed society. For the Jews in the Fatimid era in Cairo and Egypt - on the way - the first synagogue for the Jews of Palestine and called "Synagogue of the people of the Levant", and the second to the Jews of Babylon and called "Synagogue of the people of Iraq." These two groups differ in how the Torah is divided. The members of the two communities meet twice a year to pray together, the first on the day of the "Torah Festival" and the second on the day of the descent of the Torah.<sup>189</sup>

As for the Christians, they are generally the first denominations of the Coptic Orthodox, the majority of the Christians of Egypt. The second sect is the royal community, and each of these sects has its own churches, rituals, rites and men. In the era of the ruler, the Copts reached a political, social and economic status. So that many of them had been able in the work of the state, until they became ministers, and arrived at a great place, achieved them power and money.<sup>190</sup>

The Sunni sects continued to exist in Egypt after the Ismaili domination of the eastern Mediterranean, where the malicious, Shaafa'is, Hanafis and Hanbalis continued to follow their doctrines, despite fundamental doctrinal contradictions in the Shari'a and the succession. The al-Azhar Mosque became a symbol of the doctrine of the Shiite state and a symbol of the Ismaili da'wa, and exercised this influence through many religious institutions such as the Da'eeh, the Union of Supervision, and the

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<sup>189</sup> Rabi Benyouna Bouna, *the Andalusian Nebari, Benjamin Benjamin's Journey, 561-569 / 1165-1173*, translated from the Hebrew text and commented on its footnotes: Ezra Haddad, study and presentation: Abdulrahman Abdullah al-Sheikh, (Abu Dhabi, 2002), 348-349; More about Jews and Judaism in the world is seen: Howard N. Lupovitch, *Jews And Judaism in World History*, (Routledge London And New York 2010).

<sup>190</sup> al- Maqrizi, *Tarikh al-Aqbat Known as Ialqawl al-librizaa*, study and investigation: Abdul Majid Diab, (House of Virtue, without history and without place), 111; More about the history of Christianity is seen: Phillip Cary, *The History of Christan Theology*, (Virginia: Copyright the Teaching Company, 2008).

positions of the judiciary and Fatwa. While the Mosque of Amr ibn al-Aas, “the old mosque,”<sup>191</sup> in Fustat to the center of the Sunnis and the community in Egypt.

### **2.1.5. Military Personnel**

These class can be divided into three groups, the first comprising Maghreb elements, the second consisting of oriental elements, and the third comprising slaves.

### **2.1.6. Moroccan Soldiers**

They are a diverse group of people from the Berber tribes who entered the service of the Fatimid state at an early stage of the establishment of the state in the Islamic Maghreb and came with the Fatimid army to Egypt. Perhaps the most prominent of these tribes is the tribe of Kataamah,<sup>192</sup> the tribe of al- Masamdeh, the Barqawi elements from the province of Barqa, Relative to Zewaila. It is puzzling that Zouwaila refers to two different places. The first is located in the province of Fezzan, south of Tripoli, in the direction of Lake Chad, a town inhabited by Berbers, Arabs and Sudan, known for its slave trade. The second is Zuwila, located on the outskirts of Mahdia.<sup>193</sup>

### **2.1.7. Expeditionary Soldiers**

They are a group of very diverse ethnic, religious and political elements, among them, the Turks, the Dalmians, the Armenians, the Kurds, the Romans, and the Arabs, the political and military events in the Islamic Mashreq led to new alliances that led such elements to engage in obedience and serve the Fatimid caliphate.

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<sup>191</sup> During the Fatimid period, the Fatimid caliphate witnessed the multiplication of the Sunni-Shiite conflict in Egypt and perhaps in the Islamic world. The Fatimid caliphs undertook to sponsor it during peacetime. For example, the Fatimid minister Abi al-Faraj Yacoub, in 378 AH / 988 AD, In the year 438 AH / 1046 AD, al-Mustansir Balah al- Fatimi renewed the construction of a number of structures. In the time of political, security and sectarian crises, the Fatimid authorities ordered the burning of the mosque of Amr ibn al- Aas. This occurred in the fire of Fustat in 564 AH / 1168 AD. He ordered the master of the caliphate, Jouhar, who ordered burning it for fear of addressing the sons of Abbas. When Fustat burned in 567 AH / 1172 AD, Sultan Salah al-Din al-Ayyubi, who defeated Egypt and the removal of Fatimid rule, overturned the khutbah from the al-Azhar Mosque and continued to hang for about 100 years; For more see: Yusuf Ahmed, *Mosque of Sidna Amr ibn al-Aas*, (Cairo: Press Institute of the Turks, 1917), 30-152.

<sup>192</sup> In relation to the role played by the tribe of Qatama in the establishment of the Fatimid state in Morocco and its establishment in Egypt, it looks: Musa Lqbal, *the Role of Kataama in the History of the Fatimid Caliphate Since its founding Until the Middle of the Fifth Century AH (11 AD)*, (National Company for Publishing and Distribution, Algeria without a date).

<sup>193</sup> Yaacov Lev, *Army, Regime, and Society in Fatimid Egypt, 358-487 / 968-1094*, (Published by: Cambridge University Press) 339-340.

### 2.1.8. Slaves

This class is divided into two parts, the first of which is the white slaves known as al- Saqalibat were among the elements of the armies of the kingdoms of North Africa, where they were used by the state Ahkchidip and the Aghlabid state in Africa, and were on the strength of the Fatimid forces in Morocco and the Levant Islamists, it is likely that these elements would belong to the Eastern European countries. They came to the Islamic world through Islamic raids, some of them in captivity and captivity, some of them volunteering as mercenaries in the various Islamic forces in the south of the Mediterranean. Among them are the eunuchs who served the palaces, the slaves of the purchase, the princes and the commanders of the soldiers. Here, two personalities played key roles in the establishment of the Fatimid state in Egypt: Mr. Jowder,<sup>194</sup> and the essence of the Sicilian.<sup>195</sup> The second element of the slave class is Sudan, where the Fatimids were adopted since the establishment of their state over the Sudan. The ruler extended the order of God to buy the slaves and introduce them into the Fatimid military groups operating in Egypt and Syria.<sup>196</sup> The reliance was on them in the context of the Fatimid policy, and stand against the forces of Islam and Byzantium, as well as reduce the dominance of the Turkish elements of the Fatimid army.

### 2.1.9. Traders

The merchant class among the classes of the Fatimid complex is not only rich, but also rich in its various races and sects of Muslims and other Christians and Jews, from various businessmen and business activities related to trade, the interior and the international, from the owners of capital, brokers, and commercial agents, shipping owners and international relations, To wholesale shops, to retail shops, to hawkers, from facilities, markets, ports and hotels.

The city of Fustat has been a commercial capital even after the founding of the city of Cairo in its suburbs. This is very similar to the situation in Mahdia, the capital of Futtum in Africa, with the suburb of Zuwaila, with some differences. The city attracted Muslim merchants from the Levant, Libya, Morocco, Iraq and Yemen, Jews

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<sup>194</sup> For more on the history of these two personalities, see: Abu Ali Mansour al-Azizi al-Jawthari, *Sirat al-Ustadh Jawdhr*, (Egypt: Dar al-Fikr al-Arabi, undated).

<sup>195</sup> Yaacov Lev, Op. Cit, 338-339.

<sup>196</sup> Ibid, 340-442.



from all over the world, Italian<sup>197</sup> merchants and Byzantines, many of whom preferred to stay and settle in Fustat. The stability of the Armenians, for example, in Egypt encouraged the arrival of Armenian merchants, business activity, especially the period of Badr al-Jamali, the rule of the Fatimid caliphate, and the rule of half a century of rule.<sup>198</sup> The merchants of Syriac came to Egypt from Tikrit and the Levant during the Fatimid Caliphate (495-534 / 1101-1130), near which the merchants were called Tayeb Yusuf. They lived in Husayniyah district in north Cairo.<sup>199</sup>

The port city of Alexandria cannot be overlooked in the East-West trade relations of the Fatimid period. “The markets of all the nations, where all the merchants are from the Christian kingdoms,”<sup>200</sup> said traveler Benjamin al-Tilili who visited the city and port of Alexandria at the end of the Fatimid period. It covers about 50 cities and states in the three ancient continents, across the Mediterranean, the Red Sea, the Black Sea, the Pacific and the Atlantic.<sup>201</sup>

#### **2.1.10. Artisans**

Masnion believes that the Ismaili movement created the artisan sects in the Islamic world. Part of this belief was based on the attitude of mistrust and contempt for manual labor demonstrated by Sunnis, so that artisanal communities were subject to many restrictions and deprived under Sunni governments of legal rights.<sup>202</sup> This claim calls for reflection on the status of this class in Islamic societies, especially that the browser in the Sunni literature recognizes the inferior view of the world of the “science of tricks- Mechanics”, but we find that such literature out of the work of the hands of the circle of useful sciences, Is science useful, while the rest of science is “science aliens”? Perhaps the origin of the movement of the Mu'tazila came against the

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<sup>197</sup> Perhaps one of the most prominent Italian commercial cities that established commercial relations with the Fatimid Caliphate is the city of Genoa, where the merchants of this city were the role of trade intermediaries. Among the most famous commercial families are five families: Vento, Delavota, Mollani, Usodimara, Burone; Ahmed El Sayed Mohamed Ziada, “*Foreign Traders in Egypt in the Fatimid Period (358-567 / 969-1171)*”, al- Naqira, Unpublished Master Thesis, (Egypt: Zagazig University, 2007), 45; Cooperation between Egyptian and Italian traders was not limited to the Mediterranean trade, but cooperation between the two sides was limited to the Black Sea trade, through the trade of slaves. More on this subject is seen: Hannah Barker, *Egyptian and Italian Merchants in the Black Sea Slave Trade, 1260-1500*, (Columbia University, 2014).

<sup>198</sup> Ibid, 37.

<sup>199</sup> Barker, Op. Cit, 38.

<sup>200</sup> al- Tilili, Op. Cit, 359.

<sup>201</sup> Ibid.

<sup>202</sup> Ayman Fouad Sayed, *The Fatimid State New Interpretation*, (The Egyptian Lebanese House, Cairo 1992), 314.

backdrop of such inferiority, where we find that a large part of the symbols of this movement of the background of social and economic modest, where some of them were trained knitting or agriculture, etc.<sup>203</sup>

While the Ismailis took a positive position in professions and handicrafts, professional gatherings under Fatimid rule enjoyed great prosperity, were recognized by the state, enjoyed great privileges, and played a large role in the commercial and industrial activity of the Fatimid era.<sup>204</sup> There were many manufacturers and professionals in the Fatimid society, such as copper and masonry, and makers of pots and jars, and crafts, and professions such as bakers, cooks, and makers of pots and jars, and crafts, and professions such as bakers, cooks, and makers of pots and jars. al-Maqrizi said: "Every market in Egypt has an artisan who takes care of all craftsmanship."<sup>205</sup> Ibn al-Tuwair, for his part, stresses the role of this class.<sup>206</sup>

### 2.1.11. The People

Most of the definitions agree that the public class is the opposite of the private class, which in the narrow sense can mean the ruling class,<sup>207</sup> and the general Safadi defined it as "the opposite of the private, it was said, because their number is too large."<sup>208</sup> Some have defined the popular classes as a large audience of the poor or semi-poor, others known as urban citizens. While others are limited by professionals, tradesmen, traders, servants, soldiers, thieves, shahatins and strangers.<sup>209</sup>

The general class is the largest class and is the most numerous among all classes of Egyptian society, in general, to eliminate the "general" on many of the lower class of different social divisions, usually social and economic differences, which draw the boundaries between class and other, and may exceed the level of education and culture the public and the private are different lifestyles. The public class is the lowest in the social ladder, as well as the cultural ladder, and the different Arab sources have

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<sup>203</sup> See about the layers of the Mu'tazilah: Ahmad ibn Yahya Ibn al-Murtada, *Tabaqat al- Muetazilat*, (Beirut: No publishes, 1961).

<sup>204</sup> Ayman Sayed, Op. Cit, 314.

<sup>205</sup> al- Maqrizi, *Atueaz al- Hinafa*, 2: 224.

<sup>206</sup> Abu-Muhammad Abdulsalam al- Hassan al- Qaysarani Ibn Tuir, *Nuzhat al- Maqalatayn fi 'akhbar al- Dawltayni*, (Beirut: Frantz-Steys Tafarti House, 1992), 24-25.

<sup>207</sup> Fahmi Sa'id, *The Public in Baghdad in the Third and Fourth Centuries*, "A Study in Social History" (Beirut: Dar al- Arabi al- Arabi, 1993), 138.

<sup>208</sup> Salah al-Din Khalil ibn Abi Safadi, *Nakat al-Hyman fi Nakt al-Eamyan*, (Cairo: al- Gamaliya Press, 1911), 10.

<sup>209</sup> Mahasin Mohammed al- Waqqad, *The Popular Classes in Mamluk Cairo (648-923 / 1250-1517)*, (Egyptian General Book Authority, no date), 23.

come across the inferiority of this class, its language and way of life, and the lack of ethics required by the private class. It is said that he pronounces the general market words that were in the eyes of the private class of trash that has no weight or rhyme. And launches the special about the public class is the most eloquent and weak and accuse the public of absurdity, obscenities and bad character. However, this literature is keen to mention the public in a number of places according to the context of the text, such as what the public places, streets, and people, which are known labels among the general public and thus Oujda way to such codes. This class also had a special pattern of condemnation, and clerics close to it were counted on it.

### **2.1.12. Slaves and al- Jawari**

Slaves occupied the lowest rank in the middle clusters until the beginning of the last century, but this does not mean that the elements of all this class were written to live in a legal, social, economic and cultural level is different to the layers of Egyptian society, but some find through his personal talents reached the highest military rank Administrative and spiritual. We have, for example, a model of al- Jawari, who reached the highest rank in the Fatimid state, such as al- Rasid, the mother of the Fatimid caliph Mustansir Allah, originally a Sudanese or Nubian nation bought by the Fatimid Caliph al- Dhahir. He was able to exert great influence as a preacher in the Fatimid court the first decades of the rule of her long-time son Mustansir. For some time, the Authority shared with Abu Sa'id the Jewish<sup>210</sup> merchant who had originally bought it and brought it to Egypt. She recruited many black slaves in the Fatimid army to balance the Turkish and Berber influence and other ethnic groups.<sup>211</sup>

### **2.1.13. Dhimmis**

Which is known in the Islamic jurisprudence literature came to regulate the relationship between adherents of the Islamic religion and other people of the book of the Jews and Christians and Magi. The people of the Dharma in the Arabic language

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<sup>210</sup> On the role played by the Jews in the slave trade as middlemen between the East and the West: Israel Abrahams, M.A. *Jewish life in the Middle Ages*, (The Macmillan Company London: Macm: Ilan &co. LRD1919), Chapter vi the Slave, 96-113 and Chapter xi Trades and Occupations. 211-229.

<sup>211</sup> Farhad Daftari, *Dictionary of Ismaili History*, (Beirut: Dar al-Saqi in association with the Institute of Ismaili Studies, 2016), 151-152; That the phenomenon of buying slaves and singers for pleasure and service in the Islamic world in the Middle Ages, is a phenomenon pervasive in all layers of society for more on this subject: Jalal al-Din al-Suyuti, *al-Mustazraf min Akhbar al-Jawari*, (Beirut: New Book House, 1976); Jamal al-Din Abi al-Faraj Abdul Rahman al-Qurashi al-Baghdadi Ibn al-Jawzi, *Akhbar al-Nisa'i*, investigation: Ihab Karim, (Dar al-Nadim, Beirut without a date).

benefit the safety and the Covenant, the people of the Dharma: the people of the Covenant, and the leprosy: the institutes.<sup>212</sup> As for the people of dhimma in the terminology of the fuqaha ': the dhimmis, and al- Tummi: in relation to dhimmis: ie, the covenant of the imam or those who represent him with security for himself and his money for his commitment to jizyah and the influence of the rulings of Islam.<sup>213</sup> On their kufr in exchange for tribute. The Egyptian society in the Fatimid era of diverse and religiously diverse societies, we have Christians from Copts, Syrian and Armenian Romanians, and Jews from Syria, Iraq and the Mediterranean Sea. "Most of the Jews and Christians live in writing the abscess and medicine, and their supporters are excellent among them, and the Jews have a yellow mark in their womb, and they ride the mules, and wear the noble garments," says Ibn Said al- Maghrabi.<sup>214</sup>

## 2. 2. The Second Topic: The Standard of Living

### 2.2.1. Wages and Salaries

The most important institution in the Egyptian administration in the Fatimid and Islamic era in general is the Diwan Foundation, an organization that regulates administrative and financial matters in the collection of funds from al-Kharaj and al-Jazira, and regulates the method of spending on various institutions. In the era of the power of the state, the Caliph was at the head of this institution, and the money goes on as it displeases gifts, sectors, orchards, estates, slaves, juniors, real estate, clothes, khul, gold and silver artifacts, according to his wishes. The Persian traveler Nasir Khusraw mentions that all shops in Cairo are in fact the king of the Fatimid caliph.<sup>215</sup> But in the era of weakness of the state because of economic problems, the caliph was subject to the will of the state's rulers from the institution of the ministry or the army where it was determined the expenses of the caliph in a certain amount of money. al- Maqrizi<sup>216</sup> lists the salaries of Fatwa owners in the Fatimid era, including the Board of

<sup>212</sup> Mahmoud Abdel Rahman Abdel Moneim, *Glossary of Terms and Jurisprudence*, (Cairo: Dar al-Fadila, No date), 1: 330.

<sup>213</sup> Ibid.

<sup>214</sup> Abu al-Hasan Ali al-Andalusi Ibn Said al-Mughrabi, *al-Nujum al-Zzahirat fi Halaa Hadrat al-Qahr* "The special section of Cairo from the book of Morocco in the jewels of Morocco", (Don: Dar al-Kut Books, 1970), 28.

<sup>215</sup> For example, the size of the wealth of the last Fatimid caliph caliphate seized by Salah al-Din al-Ayyubi in 567 AH / 1171 AD, at Ibn al-Athir, Op. Cit, 10: 34; Muhammad ibn Ali Ibn Tabataba, *al-Fakhriu fi al-Adab al-Sultaniat Walduwal al-Islamiati*, (Beirut: Dar Sadeer, No date), 264.

<sup>216</sup> al- Maqrizi, al- Mawaeiz, 2: 146-149.

Directors, the Office of Investigation, the Investigation Bureau, the Office of the Army, the Construction Bureau, the offices and other departments.

Of course, the Fatimid royal family in Egypt had special privileges, such as financial cuts and benefits, and participation in business. These activities were not only for the royal family, but also for women, who had huge wealth. Such as the wealth of Ms. Rashida, the daughter of Caliph al- Mu'izz Ladin Allah Fatimi, who died at the time of her death in 442 AH / 1050 AD, a fortune estimated at one million seven hundred thousand dinars.<sup>217</sup>

And the income of the King's daughter, the daughter of the Caliph Aziz al-Bilha annual sections of the roles and orchards and fees about one hundred thousand dinars,<sup>218</sup> and it seems that six King was engaged in trade slaves and neighbors, where she died at the time of her death about 800 ongoing.<sup>219</sup> And Mrs. Taghreed, the mother of the Caliph, Aziz al-Billah, owned the gold bath.<sup>220</sup> The sons of this class enjoyed great wealth and wide estates, including the wealth of Prince Hassan, the son of Caliph al-Hafez, who had a special administration.<sup>221</sup>

### **2.2.2. Markets**

Some of the competent authorities in the study of the demarcation of Islamic cities are subject to certain regulatory specifications for the various commercial markets, including the spatial distribution of the markets. There are many considerations governing the distribution of markets in different Islamic regions of the city from the center to the parties and the quality of commercial establishments that can exist next to each other The daily population of some goods requires the presence of certain markets in all sectors of the city without exception. Therefore, the concentration of baker shops, sweets, perfume markets, tanning shops, people of silk, perfume, City. And some crafts require nature to be located outside the city, or on the outskirts near the doors of the city walls, such as the horsemen who were associated with the presence of the outskirts of the city, now these must be from slaughter, which

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<sup>217</sup> Abdul-Moneim Abdul-Hamid Sultan, *The Social Life of the Fatimid Period, A Historical and Documentary Study*, (No place: House of Scientific Culture, 1999), 21.

<sup>218</sup> al- Maqrizi, *Aitieaz al- Hanfa*, 2: 33.

<sup>219</sup> Sultan, *Op. Cit*, 21.

<sup>220</sup> Ibrahim ibn Mohammed ibn Idmar al-Alai Ibn Duqman, *al-Untasar Luasitat Eaqd al-Amsar fi Tarikh Misr w Ajughrafiatiha*, (Byron: Commercial Office for Printing, Distribution and Publishing, No date), 4 :93-94.

<sup>221</sup> Sultan, *Op. Cit*, 21-22.

is often outside the city g as well as in the wood, Pottery, all these are connected to their trade by the outskirts of the city, the same can be said about grain markets.<sup>222</sup>

It is possible to discern the characteristics of this division imposed by the nature of the commercial activities as imposed by the State Economic Corporation to facilitate and regulate the commercial movement in Cairo. al-Maqrizi is a place where he talks about the markets and the nature of their activities in Cairo and Fustat, but it is not possible to rely on al-Maqrizi. To take stock of the information he provides as he occupied the position of market controller. al-Maqrizi says about the market of the prince of armies, who was later known as the market of Burjwan, and that it is the market for which there is no need for the dwellers, where the meat of the roasted lamb, the broiler of the meat, the meat of the beef, and the large number of zayatins, and many of the merchants of cheese, Barbecue, chefs, and sold perfumes, vegetables, and other goods that people need in their daily lives.<sup>223</sup>

The shops in the markets have been classified as a marketable rating, facilitating the buyer's access to their needs and pushing for competition, such as the distribution of shops according to specialization, as it determines for each side of the market, both along the high street or side streets, A compact shop body, consisting of owners of all trades or trades.<sup>224</sup> al-Maqrizi said that in the era of the ruler by God's command, there are 100 marketplaces in Cairo and Fustat<sup>225</sup>, and may refer to the specialization of each class in a special market. In light of the specialization of the markets and the specialization of each commodity market, the concept of juxtaposition appeared in similar goods or goods that complement one another. There is also a kind of rules of juxtaposition imposed by the laws governing the commercial process and the mentality of which do not contact the sellers and vendors of the bazaar with bakers or blacksmiths, because of the homogeneity of them on the one hand, and get harm from neighboring them on the other hand, Cupping due to possible pollution. There are certain arrangements for commercial and industrial establishments that cause smoke, unpleasant odors, or annoying sound, which is clearly harmful if aggravated. Markets along the main thoroughfares, without the narrow side streets, provide women with

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<sup>222</sup> Khalid Mohammed Mustafa Azab, *Planning and Architecture of Islamic Cities*, (Doha: Ministry of Awqaf and Islamic Affairs, 1997), 98-99.

<sup>223</sup> al- Maqrizi, al- Mawaeiz, 2: 583.

<sup>224</sup> Azab, Op. Cit, 99-100.

<sup>225</sup> al- Maqrizi, al- Mawaeiz, 2: 410.

insurance during their stay in the markets.<sup>226</sup> The Persian traveler Nasir Khusraw described the wealth of Egypt in the Fatimid era, especially Cairo and al- Fustat. In Cairo alone, there are about 20,000 shops, all of which are owned by the Caliph, many of which are leased by ten dinars a month.<sup>227</sup> “Shops are full of different goods, precious fabrics, gold and other jewelry, so the buyer cannot find a shop where he can sit, Khosro said of Fustat markets.”<sup>228</sup> In addition to these daily markets, Egypt has known the weekly markets where Ibn Jubayr mentions in his journey: “... that every Sunday, Giza has a market of great markets that people come to.”<sup>229</sup>

### 2.2.3. Prices

In the beginning, the idea that it is difficult to list the prices of various commodities in the Fatimid era is difficult, because these prices only appear during the time of economic crisis. Late historians mention some figures in the context of price inflation. However, these prices can be approached until we reach the preparation of food and other items that the Egyptian society in its daily life in the Fatimid era is subject to.

### 2.2.4. Wheat Price

Ahmed al-Sawy<sup>230</sup> presents the approach of wheat prices before and after the Fatimid period, where there are some figures that can touch the average price of this vital commodity in the Egyptian daily life and presents the following figures:

**Table 4. Shows the Price of Cereals**

The Year	Price
1- The Price of Year 288 AH / 900 AD	5.8 mm per kg
2- The Price of Year 587 AH / 1191 AD	4.5 mm per kg
3 - Price Before the Year 749 AH / 1348 AD	6.8 mm per kg

The average price of this price is 5.73 miles per kilogram, given that the price of the dinar is between 15.5 Dirhams to 16.00 Dirhams, the usual price of wheat in

<sup>226</sup> Azab, Op. Cit, 100-103.

<sup>227</sup> Khosro, Op. Cit, 104.

<sup>228</sup> Khosro, Op. Cit, 121.

<sup>229</sup> Abu al-Hasan Muhammad ibn Ahmad al-Balansi Ibn Jubayr, *Rihlat abn Jabir*, (Dar Sadeer Beirut, No date), 29.

<sup>230</sup> Ahmed al- Sayed al- Sawy, *Famine of Fatimid Egypt, "Causes and Results"*, (Beirut: Dar al-Tadamon, 1988), 158.

Dirhams for a kilogram of 0.09 Dirhams.<sup>231</sup> As is well known, wheat prices are subject to a wide range of human and natural conditions that affect their consumption, especially in terms of prices. The price per kilo reached 0.738 drams in 397 AH / 1006 AD. The official price approved by the ruler in the year 397 AH / 1006 AD is AED 0.235 Per kilogram, which means that the rate of inflation in the price of wheat during this period of the Governor's rule of God's order up to 820% of the normal price. In the famine of the year 414 AH / 1023 AD, the price of the kilogram was 0.164 Dirhams until the price of the kilogram reached 0.512 Dirhams, and the inflation rate in the price of wheat in this period of the rule appeared in 785% of the normal price. However, the price of wheat recorded a high rate during the reign of al-Mustansir Balah. In the famine of 446-447 / 1054-1055, the price of the kilogram was AED 1,312, an increase of 1457%.<sup>232</sup>

#### **2.2.5. Bread Price**

The average price of bread in the Fatimid era was 16 lbs Badrham, in the year 390 AH / 1000 AD, that is, the normal level of the kilogram of bread is 1.428 Dirham. It should be noted here that the bread in the Fatimid era has two main types:

- The first: brown color, which is a brown flour is less purity, which is the cheapest species and call it black bread, or cobblers or ovens bread.
- Second: It is white bread, which is on two types of dialogue, and the highest quality alsamidh and its price is higher than its brown.<sup>233</sup>

#### **2.2.6. Price of Rice and Barley**

Rice, which is grown in the Nile Delta, has been particularly important in the diet of Egyptians in cities, as evidenced by the historians' interest in rice prices during times of crisis, especially since it was an acceptable alternative to wheat, especially since it was an acceptable alternative to wheat. Rice, by its very nature, requires sufficient water for its cultivation, and therefore, in the final analysis, the reduction of the flood meant that the area of the cultivated land was reduced.<sup>234</sup>

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<sup>231</sup> al- Sawy, Op. Cit, 158.

<sup>232</sup> al- Sawy, Op. Cit, 159-160.

<sup>233</sup> Ibid, 165.

<sup>234</sup> Ibid,170.



In the year 358 AH / 969 AD and the country are suffering from severe hardship, the price of kilograms of barley was 1.479 Dirhams, while the price of barley during the reign of the ruler in 397 AH / 1006 AD up to 0.1314 Dirhams, and we have another price of rice in the same year by which the price of a kilo of rice 0.3145 Durham.<sup>235</sup>

### **2.2.7. Meat Prices**

We have some of the prices that concern the meat trade during the time of the ruler by Fatimid order, but they do not reflect the normal price stability, but prices reflect an economically challenging time. In the famine of AH 397 / AD 1006, the price of a kilogram of beef was 1.52 Durhams and of lamb meat to 2.28 Durhams. The Fatimid authorities hastened to use the pricing policy to reach 1.14 kg, or half of the lamb. This seems to be the case for fat meat, since beef was sold in 398 AH / 1007 AD, at 0.516 Durhams per kilogram.<sup>236</sup>

During the period of Mustansiriya, meat prices recorded the highest rise, with a kilogram price of 464 AH/1071 AD, 26.70 Durhams. At the same time, people had to cook cow skins and sell one kilogram of them for the equivalent of 4.57 Durhams.<sup>237</sup>

### **2.2.8. Prices of Edible Oils and lighting**

Oils used in food or fuel come from plant seeds such as linseed, sesame, lettuce and olives. The price of a kilogram of edible oil in the year 397/1006 AD price was about 3,338 Dirhams, while the price of a kilogram of fuel oil was 2.285 Durhams. The price of olive oil price was fantastic in 464/1070 m during the intensity of the index, reaching 53.41 Durhams. From 536 AH / 1141 AD, the price of olive oil makes the price of 16 grams per kilogram, while the price of hot oil (flaxseed) is 3.42 Durhams.<sup>238</sup>

### **2.2.9. Clothing**

The Fatimid era was the golden age of textiles in Egypt. Large quantities of the finest textiles were produced by the Fatimid Caliphs, whose names were inscribed with

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<sup>235</sup> Ibid,171.

<sup>236</sup> al- Sawy, Op. Cit, 172-173.

<sup>237</sup> Ibid, 173.

<sup>238</sup> Ibid, 174.

gold and silver threads as a result of the life of luxury, richness and great splendor. The Fatimids were interested in the role of the Prius, especially in the Delta cities such as Tins, Damietta, Shasta, tuna, Boura and Dibik, and they made each house a responsible model, which has great advantages that other employees do not enjoy. The Fatimids made this industry a special painting called the Diwan of cladding and style and built the Fatimid minister Yacoub ibn Klass, the minister of the Caliph Aziz in God Dar al-Dibaj to make silk.<sup>239</sup>

The Fatimid caliphs had many coffers to store their precious possessions, and the coffins of the blankets were set up for the manufacture of the model factories. There was the treasury inside the palace for the caliph's clothes, which contained the fine linen, silk, gold and kayati embroidered in Tannis, Damietta, Tuna, Shatt, Debik and Damira. The khul 'which was given by the caliphs, and they were given large quantities of these textiles as gifts and gifts to princes, court men, army leaders and employees on holidays and happy occasions, and was allocated to the treasury alone the amount of 600,000 dinars annually.<sup>240</sup>

The clothes of the Fatimid state ministers are divided into two parts, the first one is concerned with the fashion of the ministers of pens and the other with the ministers of the sword "... it was their uniforms and pen holders that they were wearing napkins with their bags under their throats like ankles, and they were unique in wearing the sling from the slit to the bottom of the chest with buttons and cuffs. From whose buttons are gold buckle, and some of which are buttons of pearl."<sup>241</sup>

As for the clothes of the ministers of the swords, it was added to the wearing of the Tilseen al-Muqawar or the Taraha, especially in the Fatimid period II, after the addition of new tasks, the most important of which were the issues of da'wah and the judiciary. Otherwise, the Fatimid ministers' clothing was limited to the cleft darting from the front to the bottom of the chest with buttons and buttons. Mostly gold or pearl with a gold collar around the neck.<sup>242</sup>

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<sup>239</sup> Jihan Mamdouh Mamoun, *Egyptian Series of Cities "Tins"*, (Nahdet Misr for printing and publishing, without a date), 26.

<sup>240</sup> Mamoun, Op. Cit, 26.

<sup>241</sup> al- Qalqashandi, *Subh al- A'shi*, 3: 490.

<sup>242</sup> Mohamed Ahmed Ibrahim, *Evolution of Clothing in Egyptian Society from the Islamic Conquest to the End of the Fatimid Period*, (Cairo: Madbouli Library, 2007), 94-95.

Turning to the clothes of the judges, we find that the first distinguishing feature of this religious position is the turban, where the judge of the judges of Egypt in the Fatimid era that the rank of the highest rank of the heads of the turbans.<sup>243</sup> The turban was a garment that was sent to a judge in Egypt. The Fatimids used al-taylsan<sup>244</sup> engraved and worn by judges, preachers and others.<sup>245</sup> The judges' clans were far from the rest of the kulans. They were known for their similarity to the belly and were used for a while until they replaced them with smaller trousers.<sup>246</sup> In relation to the outer body clothes, which consisted of kebabs, jibah, dahtah, abaya, cold, and kaftan, the foot was slightly lighter than that worn by judges in their feet.<sup>247</sup>

The clothing of the princes, princes and palace employees concerned with the service of the caliph and his family were different in terms of the difference of function and importance. Some of their garments were also associated with special rituals, such as relaxing their turbans in the processions of the caliphs or carrying the sword of the caliph. And turbans and gilded areas as well, and took into account in their clothes to be consistent in colors with the colors of the caliph's clothes, especially in processions, celebrations and councils to give prestige and prestige to the eyes of the beholders.<sup>248</sup>

As for the clothing of the soldiers and knights in the Fatimid caliphate, the most important were the knitted shirts on their bodies. They were decorated under the knee, allowing them to lighten and freedom of movement in the fighting. The pants were also the most important components of their clothes. It was spread in the clothes of the soldiers and cavalry gouache, the iron shirts, were worn on the body and had short sleeves up to the middle of the arm, made of small metal rings interlocked with each other. On the level of the head cover, the helmet, the egg and the forgiveness, and the helmet were one piece made of strong metal, which are several forms of round and urban, and was engraved by some Koranic verses or words of supplication. We find that the clothes of the Fatimid Fleet men differ from those of the ground army. This is

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<sup>243</sup>Salah Hussein al-Obeid, *Arab-Islamic clothing in the Abbasid period from historical and archaeological sources*, (Baghdad: Dar al-Rashid Publishing, 1980), 116.

<sup>244</sup>al-Tilsan: A round, green garment with no flesh, or any wool, which is worn by the scholars and the sheikhs, which is worn by foreigners. It is an expression of Talsan; Mr. Wade Sher, *The Persian Word for the Cart*, (Cairo: second edition, Dar al-Arab, 1988), 113.

<sup>245</sup>Ahmad ibn Muhammad ibn Muhammad al-Haythami (Ibn Hajar al-Haythami), manuscript "*Dur al-Ghimamat fi dur al-Taylsan Waleidhbat Waleimamata*", Paper No: 7.

<sup>246</sup>Ibrahim, Op. Cit, 99.

<sup>247</sup>Ibid, 99-101.

<sup>248</sup>Ibid, 103.

natural in terms of the nature of the military action in the land at sea, and the clothing, pants, uniforms and clothes were distinguished by the men of the fleet and the navigators, which cover the lower body, allowing them lightness and freedom of movement.<sup>249</sup>

The clothes of the police did not differ significantly from the uniforms of the army and its commanders. The short cellars and trousers were of the narrowest, and the long-necked shoes were the most important characteristic of their clothes. In view of the selection of police officers in most Islamic times from the army men and their princes, can stand.<sup>250</sup> Most of the employees in the Fatimid state institution, dressed in their own clothes, differed with the rest of the other classes of state employees, as the world and the old jurists wore, wearing junior officers, heads of departments, duratah, aljabah, camisole, hood, and shoes. The ingredients attached to their clothes do not appear without them.<sup>251</sup>

Most of the headgear of the general stratum was small in size, and the general plums were usually made of cheap fabric to suit their physical appearance. Some peasant plaits were colored towels, a thick cloth made of cheap wool and most of the headgear had colors Red, white and yellow, as they were forbidden to wear black turbans, especially in the Fatimid era. In addition to the Egyptian use of a turban, the kulans and the thugs also spread. They were the most common headscarves among them, in different categories and types, such as porters, cabarets, and some poor and simple entry people. And brown, although most of the colors of brown, as well as some elements of the general elements of dervishes and charlatans and the poor Altarthor, a kind of long headgear and pointed from the top.<sup>252</sup>

As for the most important outer body clothes that spread in the public clothes was the shirt, and the shirts were characterized by the shirts of the rest of the layers of breadth and length of sleeves and the large opening of the neck and chest, he knew what was called Alari, a shirt that was popular in the clothes of the poor, It was also known as some of the shirts that spread in the late Fatimid era and were worn by the peasants. They were called Qanbaz, and they were also long and wide. They could

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<sup>249</sup> Ibid, 104-107.

<sup>250</sup> Ibrahim, Op. Cit, 108.

<sup>251</sup> Ibid, 109.

<sup>252</sup> Ibid, 266-268.

reach the ground and open at the neck, worn by the men of the countryside In Egypt, and Ka The colors of these shirts and others, the color blue, which is common in most public clothes to suit the nature and the nature of their hard work.<sup>253</sup>

Along with the general use of shirts, Azar was one of the most important parts of their clothing, but was associated with some of the occupations and crafts they practiced. They spread in the clothes of sailors, fishermen, servants, bath workers and water vendors. Some of the slaves and beggars wore some simple, coarse clothes, which were covered with thick wool, all of them with scarves and scarves, which were simply decorated and detailed.<sup>254</sup> As for the clothing of the foot was the most common slippers and slippers, where the wearing of poor Arab slippers and slippers,<sup>255</sup> and the wearing of red pumice is defective, although it was worn by the Roman Caesar and the general Muslims as he was wearing that show off of the bisexual extremists,<sup>256</sup> and used some of the public sandal, Shoe-like slippers had some nails, and some of them used clogs especially in bathrooms so that the swimmer would not slip.<sup>257</sup> If we go to women's clothes from Egypt, we will find that the saddles are one of the most famous and most popular head scarves. In the Fatimid era, the headbands were widely used in the Fatimid era. The headbands of some of the women of Aladiyya were distinguished by their special colors. The scarring was a blue color, a common color of mourning, some women were careful to put veils and camouflage under these bands to protect themselves from evil, or to be blessed.<sup>258</sup>

As for the clothes that were common among the women of that period, they were many and made up in general terms of the headdress in its various forms and clothing, such as underwear and trousers, and then the garment and finally the outer cover, which is used by women at the exit and the veil, which the woman puts on her face, Of the home and the elegant clothes that may have characterized the upper classes of society.<sup>259</sup>

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<sup>253</sup> Ibid, 269.

<sup>254</sup> Ibrahim, Op. Cit, 270.

<sup>255</sup> Ibid, 274.

<sup>256</sup> Adam Metz, *Islamic civilization in the fourth century AH or the Renaissance in Islam*, (Beirut: Dar Al Kitab Al Arabi, without history), 2: 230.

<sup>257</sup> Ibrahim, Op. Cit, 275.

<sup>258</sup> Ibid, 275-276.

<sup>259</sup> Nariman Abdulkarim Ahmed, *Women in Egypt in the Fatimid Period*, (Cairo: Egyptian General Book Authority, 1993), 147.

As for the clothing of the foot, the women of the public and some of the cavities were characterized by wearing a kind of pumice known as Zerabel, and spread and spread another type of puff known as sarcasm, was characterized by its breadth and lightness, and some of the shoes of dancers are made from fabric instead of leather, to be light in the feet during dancing.<sup>260</sup> What socks were worn by men and women alike.<sup>261</sup>

As for the clothing of Christian and Jewish women, they did not differ significantly from those of other Muslim women except in some of the partial details that distinguish them. Most of them wore many of the clothing parts that were prevalent among most women.<sup>262</sup>

The headscarves were of great importance to the women, as was the case with the Muslim women, and even increased their interest in Jewish women, especially outside the home or during the exodus. Most of them wore the headscarves worn by most of the women at the time, such as the gang, the gang and the shopkeeper. Some of them even wore headscarves like other Muslim women.<sup>263</sup>

The headscarves of the women of the Christians did not differ from the headscarves of the Jewish women, and there is also what distinguishes them from any of them. They wore most of the headscarves that were prevalent among all women, such as the kulans, the turbans, the al-Maejar, the niqab.<sup>264</sup>

As for the outer garments, there was some difference in the Muslim clothes, especially in some colors that were limited by the first conditions of the clothes of the people of the dhimma, and the Jewish women wore yellow garlands and the mascara were red, and the Christians were blue, and the zar was attached to it. As in the previous colors themselves.<sup>265</sup> As for the clothing of the foot was spread among the women of the Dhimp slippers and slippers, however, some of the first conditions were imposed on them to be one of their black and the other white to break the vagaries of Muslim women, and marked some of their slippers that it was the alliance of the Arab

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<sup>260</sup> Ibrahim, Op. Cit, 281.

<sup>261</sup> Metz, Op. Cit, 2: 230.

<sup>262</sup> Ibrahim, Op. Cit, 290.

<sup>263</sup> Ibid, 290-291.

<sup>264</sup> Ibid, 291.

<sup>265</sup> Ibid, 291-292.

slippers, they know they have a kind of it was called sarmosa, a short slipper resembling the sandal.<sup>266</sup> On the other hand, the headscarves were the distinguishing wage earners in the fashion of men, especially the Jews, because their religious teachings required them to cover their heads as a method of subjugation and obedience to God, and the Jews were always marked by their yellow and black colors. They were known as “al-Qallas”. They were called al-Barthil. This type of kulan was widespread and common to them especially in the late Fatimid period, and the shashiyya was also included in their headscarves especially during prayer times.

Talis are the most common headscarves worn by the Jews or Christians. The turbans were in the headgear worn by the Jews and the Christians, although there was a difference in the colors of their turbans.<sup>267</sup> The most important thing that distinguishes the people of dhimma in their clothing throughout the history of Islamic Egypt are the belts or what was attached to their circles.

Al-Zanar<sup>268</sup> was the most famous and most used. As for the pants worn by the people of Dhimah, The most important feature of this, as they were prevented from wearing pants with service, and meant Sarwil with the service of the absence of rings placed in the footnote of these pants, as these rings or openings of the advantages of the pants of Muslims, otherwise we did not find a difference in their trousers from the pants prevailing between the layers of society.<sup>269</sup>

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<sup>266</sup> Ibid, 294.

<sup>267</sup> Ibrahim, Op. Cit, 284-288.

<sup>268</sup> al- Zanar: It is like the thread that is used to shackle it in the middle of their bodies, above their clothes, and prevent the placement of the nadel, now the areas of clothing specialists in the ranks of Muslims, and the napkins in the middle of the wearing of the owners of the Muslim craftsmen, was not distinguished by the people of Dhimah, and all the colors of the sashes, The conditions of the clothes of the people of Dhim in the books of Islamic jurisprudence is considered: Abi Hassan Ali ibn Mohammed ibn Habib al- Basri al- Mawardi, *Alhawi Alkabir fi Faqih Mudhhab al-imam Alshaafieii*, (Dammam: Gray Publishing, 1997).

<sup>269</sup> Ibrahim, Op. Cit, 288-289.

**3. CHAPTER THREE:  
EGYPTIAN CUSTOMS AND TRADITIONS IN THE CITY OF  
CAIRO IN THE FATIMID ERA**

- 3.1. The First Topic: Customs and Traditions of life**
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  - 3.1.1.2. Marriage Contract**
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- 3.3. Third Topic: Fatimid Processions and Celebrations**



**3.3.1. Days of Ride**

**3.3.2. Victory Day**

**3.3.3.**

**Fulfillment of the Nile**



### 3.1. The First Topic: Customs and Traditions of Life

#### 3.1.1. First: Marriage Ceremony in the Fatimid era

##### 3.1.1.1. Engagement

The doctrine of the state, other Sunni sects in Egypt, did not exclude the legacy of the Fatimid authorities in the discharge of the legitimate needs of the people under their doctrines of jurisprudence, especially in Fustat, which hosted Sunni scholars, where the Mosque of Omar ibn al- Aas was then known as the old mosque. In all of Egypt. According to Farhad Daftari, marriage was governed as a legitimate institution in Islam by several Islamic doctrines related to the application of the couple's marriage process, while reflecting rituals, celebrations, local customs and sociocultural conditions.<sup>270</sup> The marriage of members of the ruling Fatimid family and their attitude towards the institution of marriage is generally linked to politics. An example of that caliph al- Eadid, where he ascended the throne in 555 AH / 1160 AD as a child, took control of the reins of power in the Fatimid state princes and ministers.<sup>271</sup> The son of Rezik married al- Eadid from his daughter, hoping that his daughter would give birth to a male child who would inherit the kingdom.<sup>272</sup>

In the book of Daeayim al- Aman, there are many texts that mention the origins of marriage among the Ismaili Shi'ites. al- Nu'man quotes a modern warning about the marriage of Negroes: "You and the marriage of Negro is a distorted creation." However, this text did not discourage the Fatimid Caliphs and apparently did not pay much attention to the Egyptian people. The Fatimid Caliph al-Mustnsr Biallah, called Rsd, was originally a Sudanese or Nubian mother who was bought by the Fatimid Caliph al-Dhahir. al-Nu'man conveys another text that contradicts the first text: "They married the black woman who gave birth, and did not marry the barren woman." This text refers to the position of my mind is still within the Arab culture is the proliferation of children, especially males.<sup>273</sup>

From the jurisprudential point of view, the Jaafari doctrine emphasizes the issue of non-intermarriage of the people of the "Sunnah / Sunnah". They are those who

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<sup>270</sup> Daftari, Dictionary of Ismaili History, 157.

<sup>271</sup> Ibn Tabataba, Op. Cit, 263.

<sup>272</sup> Ibn al- Ather, Op. Cit, 9: 450.

<sup>273</sup> al-Nu'man, daeayim al-iimani, 2: 194-197; A text that came at al-Maqrizi with the advice of the Fatimid caliph al-Mu'izz to Fatin al-Fatimah refers to the elders of the tribe of Qatama with polygamy, a policy that refers to social engineering. See: al- Maqrizi, al- Mawaeiz, 1: 352; and Ateaz al- Hanafa, 1: 96.

support the House of Enemy. In this context, judge al-Nu'man conveys the following text: “On the authority of Abu Jaafar Muhammad, he said: So those who are known to him, who impersonate religion, do not confuse them, nor Tadawam, do not marry them.” While it appears that some jurists of both parties have warned against marriage between Sunnis and Shiites, this is evident in Africa, and this is evident from the tencent verbs dating back to the tenth century AH. There is no doubt that this trend reflects the past of the Sunni-Shiite relationship at the time of the Fatimid caliphate control over Morocco, and after the control of the Maliki school, where we find a question about a young man who wanted to marry a Shiite girl for beauty, and he feared himself to deviate from his doctrine, the answer was as follows: “The Shiites have two sects, some of whom prefer Ali ibn Abi Talib to Abu Bakr al-Sadiq, so he does not marry, because of his misguidance, and some of them prefer the higher and alienate others, these are not permissible to marry them and they are infidels.”<sup>274</sup> It is noted that the political tension between the Islamic sects reflected negatively on the social and economic life and on the daily life of the Islamic cities.<sup>275</sup>

It is known that Islam allows the marriage of a Muslim man with Christian or Jewish women, and that this permission has been subject to some doctrinal objections that were opposed to such marriages. The Prophet (PBUH) marries Maria, a Coptic woman whom the Muqawas gave him in the first century of Islam.<sup>276</sup> The intermarriage between the Muslims and the Christians is the mother of Abdul Rahman ibn Muawiyah ibn Khadij ibn Jaffna ibn Qays al-Tajibi, a Coptic nation. In spite of discussing the Ismaili Jurisprudence Code for some details that may arise from such marriages, it says, for example: “If a Muslim woman takes her Christian father or her brother to marry her, then marriage is permissible ... If she is married as a child, marriage is not valid according to sharee'ah, because there is no kaafir for a Muslim.”<sup>277</sup>

What is the practice? There is a lot of evidence, some of which are related to papyrus documents dating back to the first centuries of Islam in Egypt, including

<sup>274</sup> Abu al-Abbas Ahmad ibn Yahya al-Wanshuri (914 AH / 1508), *al-Mieyar al-Maeerab Waljamie al-Maghrib ean Fatawaa 'ahl' Ifriqiat al-Undalus Walmaghribi*, Ministry of Awqaf, Kingdom of Morocco, (Beirut: Dar al-Gharb al-Islami, 1981), 3: 300 301.

<sup>275</sup> For more on this subject see: Kamal El Sayed Abu Mustafa, *Aspects of the Social, Economic, Religious and Scientific Life in the Islamic Maghreb*, (Alexandria: Alexandria Book Center, 1996).

<sup>276</sup> Ibn Yunus, Op. Cit, 1: 313.

<sup>277</sup> al-Nu'man, daeayim al-Iimani, 2: 219.

marriage contracts, according to Islamic law, but the names of the husband and wife of the Copts Christians?

Garaouhan shows the marriage document of a woman named Aisha, and her grandfather, Yacoub Ibn Ishaq,<sup>278</sup> goes to her grandfather. He is named a Christian, but Aisha is an Arab Muslim name, and we find that she is from a Christian family who converted to Islam and named Arab names. We have a marriage document dated 233 AH / 847 AD and it differs from other documents in several things. Firstly, the name of the wife is from the Christian Dhulma (Yona Halinti) and the name of the husband is an Arab Muslim (Yazeed ibn Qasim). Some witnesses to this marriage were from the people of Dhimah from the Christians and this is what the tap.<sup>279</sup> It appears from this document that the Coptic wife did not enter Islam and remained on her religion, while the husband is a Muslim, and this is true in Islam.

On the subject of marriage at the Coptic, we find that the Copts usually warn of seeing Khatib Khatib, and we have a witness from the Fatimid era confirms the continuation of this caution, and was opposed to such measures is considered a conversion to the Church even if one of its men. In this context, Pastor Abu Basreen said: “ He pointed out in the marriage order that the two khateebans should see each other and was persecuted for that.”<sup>280</sup> That such a renewal in the social customs in the Coptic society was faced with strictness by the church's ecclesiastical institution, and indicates that the command not to see Khatiban both the hottest in the period of acquaintance and engagement of doctrinal considerations was common, which allowed for family marriages based on the wishes of the mother and women Family, and by 'the matchmaker', who sought such marriages.

On the issue of influence and influence we see that the Christian communities began to mimic some of the Islamic beliefs such as divorce<sup>281</sup> and polygamy, which is forbidden in the Sharia Coptic Orthodox, and some evidence indicates the spread of divorce among the Coptic families, and in this direction it is mentioned that in the days

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<sup>278</sup> Adolf Grohman, *The Arabic Papyrus of the Egyptian Book House*, (Cairo University Press, 1934), 1: 73-74.

<sup>279</sup> Grohman, Op. Cit, 1: 73-74.

<sup>280</sup> Anba Dioscorus, *Summary of the History of Christianity*, two volumes in one volume, preparation and review: (Mikhael Mack Alexander, Without Place, Without History), 427.

<sup>281</sup> On the subject of divorce in the Islamic faith is seen: Yossef Rapoport, *Marriage, Money and Divorce in Medieval Islamic Society*, (University of Oxford, First published in print format 2005).

of Solomon (Solomon) That some of the Copts left their women (divorced), and took others, and they accepted the rejection of the church and clerics, they were only to resort to the Muslim governor and said that the bishops prevented us from marriage and forced us to commit the act of adultery. <sup>282</sup>That such a social phenomenon was rejected by the Church and the clergy, and perhaps the perpetrator of the 'heresy of divorce' the instrument of deprivation and punishment of ecclesiastical and social.

The other custom that spread among the Coptic community against the background of some of the behavior of Muslims, which allowed divorce and polygamy, and also the right of the husband is that the husband to a wife to four, and the number of Aljwari was unlimited, which is known at that time (al- Tasri)<sup>283</sup>, where the Copts were found to take the sari and were born of the boys, which was rejected by the clergy, and may reach the penalty of the perpetrator of the practice to the degree of deprivation and prevention of the Eucharist.<sup>284</sup>

As for marriage with the Jews, it is not valid to marry them except for a polytheist, a khutbah, three witnesses, a dowry of 200 Dirhams for a virgin, and 100 Dirhams for a divorced woman, no less, and it is not permissible for them to marry a slave until they are mastered. Six years, and can not be divorced only with a fight, or magic, or return from religion. And who divorced twenty-five dirhams for the first, and half that of the womb and descended in her divorce after the husband says: You divorced me a hundred times, and different from me, and the capacity to marry If you do not want to divorce the pregnant woman, and the man returns to his wife unless she marries, if she is married, she will be deprived of him forever.<sup>285</sup>

One of the common punishments for Jews is the punishment of burning and falls on the one who commits adultery with his wife, his daughter-in-law, his father's wife or his son's wife, and the punishment of stoning on the dungeon if he commits zina or adultery.<sup>286</sup> It seems that Jewish social affairs in relation to marriage and divorce were under the supervision of the Fatimid state, where Goitein mentions when

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<sup>282</sup> abn al- Bitriq, Op. Cit, 2: 69-70.

<sup>283</sup> al- Tasri in Arabic: is the nation owned by her master for intercourse, more See: *Encyclopedia of Fiqh*, (Kuwait: al- Sallasat Press, 1988), 1: 294.

<sup>284</sup> Dioscorus, Op. Cit, 400.

<sup>285</sup> al- Maqrizi, *History of the Jews and Their Implications in Egypt*, (Cairo: Dar al- Fadila, 1997), 142-144.

<sup>286</sup> Ibid, 144.

he spoke about the documents of Giza<sup>287</sup>: It seems that most letters concerning communal or religious affairs were written in Hebrew, whilst most private and all business letters are in Arabic. Legal deeds, except marriage contracts and writs of divorce, are also mostly in Arabic.’<sup>288</sup>

The wedding ceremony in the Fatimid era is divided into four stages, the first of which is the search for the right partner. At this stage, a number of collective and individual social factors are involved. The second is the engagement stage and the third is the marriage contract.

The engagement stage varies from one social class to another, and involves various factors that are very complex, not the will and choice of the individual (groom / bride), but only a small part of it. The upper class of the Fatimid society was many of its marriages, as dictated by the political calculations that rely on alliances between families, sects and tribes, and the two unions in this context as a factor that strengthens such relations and increases the chances of producing or continuing the production of social and economic relations in the Fatimid society. There are many references to such marriages that follow the civil wars on the sidelines of an agreement that promotes the spirit of peace between the two conflicting parties, known as the marriages of the daughters of the ministers of the caliphs, and the daughters of the senior leaders of the caliphs, that the women and daughters of the caliphs were monopolized by the same ruling class of Cousins.

As for the considerations of the middle class are social considerations. The individual's choices were based on the choice of the right partner to suit the social and economic situation. The merchants seemed to be making the same trade, and the senior civilian and military staff depended on their choices to strengthen their social and economic roles in the trade.

While the lower class of the Fatimid society of industrialists, peasants and small traders, rely on the marriage of their wives who share with them in the socio-economic situation. In this context, one of the contracts dating back to the Fatimid era

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<sup>287</sup> Geniza (Pronounce Gheneeza) denotes the store –room of a synagogue or any other place in which papers covered with Hebrew letters were disoarded; By S.D. Goitein, With an introduction by Norman A. Stillman, *Studies in Islamic History and Institutions* Brill Leiden. (Boston: No publishes, 2010), 279.

<sup>288</sup> *Ibid*, 282; For more, see the chapter he wrote under the title: *Documents of the Cairo Geniza as a Source of Islamic Social History*; *Id.*, 279-295.

indicates that a barley merchant married a daughter of a worker who grinds the grains.<sup>289</sup>

There is no doubt that the individual will to choose the partner of life as a result of the vision and the sign of love and love between men and women played an important role, but the tastes and sexual desires of men in particular were left to choose through the purchase of Juari on different races, according to their talents in the introduction of joy and pleasure and joy and Satisfying the sexual desire of men, in addition to using them in the service at home cleaning and cooking under the supervision of the lady of the house (free wife).

However, the Jawari class plays a role in the social life of the Islamic Middle Ages in general and in the Fatimid era in particular. This is evidenced by the spread of the phenomenon of the love of some caliphs, ministers and senior state officials to their neighbors at the expense of the free wife. In which he is the master with the beautiful current in the Arabic literature of the Middle Ages. Among these emotional experiences may be born a child inherits the king and wealth, but the social view of inferiority does not change on the level of discrimination between the children of the free wife, and the sons of the ongoing nation, which is usually called a mother born?!

The jurisprudential codes on different Islamic sects emphasize the issue of discrimination between free women and the slave nation, and this distinction has social and economic dimensions that affect people's lives in their daily living. The free wife (the legitimate wife) has the role of running the house and running daily life, and my neighbors and slaves, and according to the perception of some in the Fatimid era that: "... there is no good in a house where there is no free and loving woman."<sup>290</sup>

Historical sources dating back to the Fatimid era, or those dating back to the eras, do not refer to the legal age of 'puberty' that everyone should abide by in order to protect the rights of women. All of the marriage documents attributed to the Fatimid period refer to Expressions that can be understood that Shara was fully aware of the issue of the age of the bride, which is associated with a series of repercussions have been affected by the health and continuity of marriage, such as these words: '... the

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<sup>289</sup> Grohman, Op. Cit, Marriage Contract No. 1, 44-97.

<sup>290</sup> Yemen, Op. Cit, 147.

right mind and body is pointing to it and to them. In some of the contracts, the following statement was made: “Before this marriage, in the health of their minds, they are rejected and their rights are voluntary, not forced, nor forced, nor oppressed.”<sup>291</sup>This statement is clearly directed at both men and women. It can be argued that circumvention of the laws was prevalent at that stage as well, and at least we have A number of fatwas that challenge the legitimacy.<sup>292</sup>

### 3.1.1.2. Marriage Contract

A general structure of marriage contracts may be drawn up, including the preamble, and the general and special conditions that have prevented them from being placed without prejudice to their essence until later times. We have some models dating back to the third century AH / 10th century AD included the following:

1. Basmalah (In the name of God the Merciful - بسم الله الرحمن الرحيم).
2. Name the couple.
3. The word marriage or writing about them which is valid at some Hanafis.
4. The value of the dowry:
  - A. Flash Player.
  - B. The backside.
5. Mention of the Prophet and verses from the Koran.
6. Special conditions for husband and wife such as:

The husband does not forbid the wife from visiting her family, and does not prevent her family from visiting her, and he should fear Allaah. There is a condition in marriage contract dating back to the Tawlouni era. The wife stipulated that she should not marry another woman. Another special condition relating to servitude where the right to free wife / wife is recorded in the marriage contract.<sup>293</sup>
7. Witness testimony: accept the testimony of Christians on mixed marriage contracts.<sup>294</sup>
8. The principle of (obedient non-abhorrent and oppressed).

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<sup>291</sup> Grohman, Op. Cit, 1: 93.

<sup>292</sup> Viewed: al- Wnshrisi, al- Mueyar, al- Muearib, several parts.

<sup>293</sup> Grohman, Op. Cit, 1: 87.

<sup>294</sup> Ibid, 1: 105-108.



With regard to the subject of the conditions of the marriage contract we have a text marriage contract regarding the bride on the following: Im Bakr deep in the health of the mind and body, pointed to it and to them.<sup>295</sup> The date of this contract dates back to the era of al-Zaher to Azzaz al- Din al- Fatimi, dated 15 Jumada I 419 AH / 1028 AD. The bridegroom must: Fear God and the good in the attachment and Mshrtha as ordered by God Almighty in his book and the Sunnah of our Prophet Muhammad, peace be upon him in the capture of good or lay off in charity.<sup>296</sup> As stipulated in another contract dating back to 461 AH / 1068 AD, that the judge is the one who holds the contract and in this contract, the judge is the guardian of the bride, where this document is written by Judge Abulqasim Abdul-Ali ibn Abdulrahman Khalifa al-Qadi Abi-Hassan on the ruling and prayer and speech and justice and grievances in Ashmoun city and its work.<sup>297</sup>

As for the dowry in the Fatimid and the late days, we have a marriage document 419 AH / 1028 AD, which says: I exchanged it with the fast and immediate loan, two Dinars, one of which is taken from the knot, and the other dinar, which is the rest of its friendship, is the back of it for one year. The first of which is in the first half of Jumadi from the year nineteen and four hundred.<sup>298</sup> In another contract dated 461 AH / 1068 AD, and the marriage contract was renewed, the bride's friendship was: 'Four dinars from Mustansiriyah, from which one dinar was held by herself in cash in her hand, Tama Wafia, and the other three dinars left her dowry until the end of five nights. The last days of the second month of Jamadi.<sup>299</sup>

But why do Egyptians hold marriage contracts in the months of Jumada I and Jamadi the second of the Hijri year, May and June of the calendar year, Tuba and Amshir of the Coptic year?!

The month of Tuba is the fifth month of the Coptic year, and is attributed according to some opinions to the feast of corn.<sup>300</sup> People in Egypt take advantage of the beginning of the spring season to take some contracts, trade and marriage

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<sup>295</sup> Grohman, Op. Cit, 1: 97.

<sup>296</sup> Ibid, 1: 98.

<sup>297</sup> Ibid, 1: 101.

<sup>298</sup> Ibid, 1: 97.

<sup>299</sup> Ibid, 1: 100-101.

<sup>300</sup> Sameh Makar, *The Origin of the Colloquial Words of the Ancient Egyptian language*, (Cairo: Egyptian General Book Authority, 2005), 1: 131-132.

contracts. Marriage contracts indicate that the month of Jumada al-Awal, the month of Jumada al-Thani, Tuba and Amsheer, where the farmer begins to see the plant on its way to maturity. And the collection of part of the profits, which enables him to spend part of it in marriage in conjunction with the improvement of weather conditions, and this economic cycle, which depends on the fruits of nature produced a pattern of social, economic, political, administrative and legal practices that make daily life in the Fatimid era more disciplined than we think. On the Prophet's Sunnah it was confirmed that the best days in the marriage contract is on Friday evening of every week, and Friday is the day of holiday among the various Islamic sects, which agree on the month of Shawwal / October as a suitable date and blessed marriage contract, that marriage coincides with the date Harvesting was common in semi-agricultural communities, especially if we took into account the system of exchange of goods and products instead.

### **3.1.1.3. The Wedding Ceremony**

At this stage the bride and groom begin to prepare for the night of the Dakhla, the night when the bride goes to her husband's house. The Ismaili jurisprudence is not different from the rest of the other Islamic sects, especially the Sunni ones, especially in the theme of the feast, and the use of music and singing in weddings, and no more days when the banquet is offered to people for three days to prevent hypocrisy and reputation.<sup>301</sup>

The budget of the bride depends on the value of the dowry contract in addition to the help of the family in the bride, a kind of social solidarity between the Fatimid family. The dowry, in turn, received support from his family and friends. The dowry depended, of course, on the economic situation in the middle class in the Fatimid period. The dowry value ranged between 30-40 dinars, including all the expenses of marriage. - 10 dinars divided between the presenter and the late. Part of the bride's budget goes as expenses for decorative materials. It is known that the profession of prostitutes used to beautify women in the bathrooms. Some of them wear poor clothes and ornaments on occasions of marriage, and some of them appear to be women and

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<sup>301</sup> al- Nu'man, daeayim al- Iimani, 1: 205.

men who wore needles or needles on the back of the palm, wrist, lip, the blood is then removed and the kohl is placed on it and the skin becomes brought.<sup>302</sup>

As for the gift of the wedding we have some texts that repeat the names of the gifts used by people in the Fatimid era to wear them on occasions of joy, including clothing with precious fabrics and embroidered, with turbans for men, in addition to the sugar used in the preparation of sweets and drinks provided to guest the day of joy, in addition to the sheep to prepare for the feast. This is in addition to what is now called the point or zelove, a sum of money the groom receives on the day of joy from the family, relatives, friends and acquaintances.<sup>303</sup>

It seems that the bride of her wedding night was walking in a procession called 'Zafa' where we have a text that indicates that one of the bridegrooms in the Fatimid era received a collection of gifts, including five called Shamu'mawakab candles.<sup>304</sup> It seems that she was used in the wedding of the bride from the house of her family may be taken at night to her husband's house with drum and singing teams and singing with relatives and relatives of the groom. The number five here is an indication in people's minds to this day. This figure symbolizes confronting the eye of the devil. Today, people still use five candles in the form of a hand on henna night. In addition, the famous shops selling wax in Cairo are many and famous as wax was used in many occasions in different classes of Egyptian society in the Fatimid era.

### **3.1.2. Second: The Funeral**

Among the great palace was a tomb in which the caliph al-Mu'izz was buried to the religion of God, his parents who brought them in coffins with him from the Maghreb. They are Imam Mahdi, Obeidullah, and his son Ameerullah Muhammad and his son Imam al-Mansur. A cemetery was built in, which the caliphs, their children and their wives were known in the Fatimid era in the Zafarani cemetery. The cemetery had revenues and fees, such that the caliph, whenever he rode a canopy and returned to the palace, must enter his fathers' visit to this cemetery. With alms and fees dispersed on the poor. The extent of the Fatimid caliphs' attention to this royal cemetery shows that it was a manslaughter. This was demonstrated when the Turkish soldiers demanded

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<sup>302</sup> Mubarak al- Tarawneh, *Social Life in the Levant in the Mamluk Period of the Circassian Period (784-922 / 1382-1516)*, (Amman: Dar Jalis al-Zaman, 2010), 320.

<sup>303</sup> Yemen, Op. Cit, 147-149.

<sup>304</sup> Ibid, 148.

that the Caliph al-Mustansir pay at the time of the great famine. So, they attacked the graveyard where his ancestors were buried. They took gold lamps, Machinery from there, such as chimneys, and caviar, ornaments and other fifty thousand dinars, according to the estimate Maqrizi.<sup>305</sup>

The tombs are known to some Coptic sources as 'the city of the dead,'<sup>306</sup> while the name al-Qarafa' is commonly used in the Fatimid era. The name of this tribe is known as al-Qubra. This tribe came down from Egypt by the name of Amr Ibn al-Aas. Between Egypt and the pool of supervision, which is known as the large metaphor, and the foot of Mokattam in a burial place and called the adjacent Quraqah accordingly was told the small gorfa.<sup>307</sup> The name of al-Qudrafah is attributed to the Cairo cemeteries until the beginning of the fourth century AH, where a new phenomenon occurred in the use of cemeteries in the burial of the dead, which is the construction of an urban neighborhood next to the cemeteries.<sup>308</sup> The soil of the people of Cairo is located on the eastern side, and it was not moved until after 712 AH / 1312 AD.<sup>309</sup>

The mental attitude of people are linked to death with a number of ideas. Perhaps the most important of these attitudes is the expression of sadness and: "Perhaps they have cut off the feeling and spread the tears and the slippers and the barefoot and the barefoot walk in front of the funeral to the private and public burial place on the layers of people in Cairo."<sup>310</sup> al-Maqrizi states that in the year 495 AH / 1101 AD, the ruler issued a series of instructions stating " ... that a woman should not reveal her face on the road or behind a funeral." <sup>311</sup> This means that the habit of women leaving and weeping behind the funerals was common in the Fatimid period before the ruler's rule. In the year 364 AH / 975 AD, the illness of Prince Abdullah ibn al-Moez and Matt, and sat Almaz comfort, and entered the people without the headdress, and those who deformed himself and showed extreme alarm, was Muziz them and says: 'Fear God, and returned to God.' The people sat with their uniforms,

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<sup>305</sup> al- Maqrizi, al- Mawaeiz walaietibar, 1: 407-408.

<sup>306</sup> abn Albitriq, Op. Cit, 2: 171.

<sup>307</sup> Shahabuddin Ahmed ibn Idris al- Qarafi (626-682 / 1228-1283), *al-Eaqd al-Nuzum fi al-Khusus Waleumum*, (Orman: Library, 1999), 1: 439-440.

<sup>308</sup> Mohamed Mandour, *The Human and Stone Symphony Heritage Employment for Community Service*, (No place: Banana Foundation for Publishing, 2017), 126.

<sup>309</sup> al- Maqrizi, al- Mawaeiz walaietibar, 2: 53.

<sup>310</sup> Ibn al- Tuwair, Op. Cit, 72.

<sup>311</sup> al- Maqrizi, al- Mawaeiz walaietibar, 2: 286.

and in them, the judge ordered Muhammad ibn al-Nu'man to wash him. al-Muziz spoke and asked about the meaning of the Qur'an and its meaning, because the readers were reading, and then he threw out the ark of Abdullah and the people around him shouted at him and cried.<sup>312</sup>

In the year 385 AH / 995 died the mother of Ould Aziz and his wife Mna Jaafar and carried to the palace and prayed by the dear, and Kvnha amount of ten thousand dinars, and took the washing machine was under the bedding and clothes, was the amount of what he received six thousand dinars, and paid to the poor thousand Dinars, and readers who read on her grave three thousand dinars. And inherited by a group of poets and authorized, including the one who was awarded five hundred dinars. Aziz returned to the palace and established her daughter on her grave months of condolences, and Aziz comes every day, and people feed food and sweets every night.<sup>313</sup>

In AH 535 / AD 1141, Bahram died in the palace, and the Caliph al-Hafiz had thrown him in a house in the palace and was unable to act, and he was thinking about the management of the state when he died grief and held a lot of sorrow on the palace and ordered the declaration of mourning three days. He brought him to the royal palace in Egypt and ordered him to prepare it. Then he went out at noon prayer in a coffin with a cloth of brocade and surrounded by Christians. All the people went out so that no one was late for his funeral, and al-Hafiz went out behind the coffin, with a green turban and a green dress. People continue to pray and read the Gospel, and keep their condition to the monastery of the trench in Cairo. And the keeper went down from his mule, and sat on the edge of the grave, and he wept with great weeping.<sup>314</sup>

## **3.2. The Second Topic: Religious Customs and Traditions**

### **3.2.1. First: Islamic Occasions and Holidays**

#### **3.2.1.1. Hijri New Year**

They call it the New Year and the Fatimid Caliphs took care of the first night of Muharram every year. Because it is the first night of the year and the beginning of the time, and it was their drawings on New Year's Eve to work in the kitchen of the palace

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<sup>312</sup> al- Maqrizi, *Atueaz al-Hunfa*, 1: 217-218.

<sup>313</sup> *Ibid*, 1: 288-289.

<sup>314</sup> Taj al-Din Muhammad ibn Ali ibn Yusuf ibn Ja'far al- Munkar, *al-Muntaqaa min Akhbar Misra*, (Cairo: French Scientific Institute of Oriental Archeology, 1981), 133.

many of the sheep fat and a lot of sheep heads, and dispersed on all heads of ranks and the owners of Diwani of Awali, and Adwan owners of swords and pens, All other people, including the Caliph, his views and the professor, are led to the lights of light, and they move in the hands of the people of Cairo and Egypt.<sup>315</sup> al- Maqrizi does not mention here any reference to the fact that religious duties were performed on the first of Muharram, such as reading the Qur'aan and some du'aa. Rather, we only see the menu that was presented on this great Islamic religious occasion, the clerics did not have a role in such an occasion. At such celebrations, which do not come until after the presence of the caliph to a council of senior state officials, and of course, in their clergymen. In any event, it is a collective feast, overseen by the palace kitchens, which are distributed to the men of the state on their classes from the public.<sup>316</sup>

On this day, the caliph is dressed in luxurious clothes and his great body. Dinars are distributed and the food of the noble palace and senior civil and military officials in the Fatimid state is distributed. They serve grilled sheep, various types of sweets, bread and sugar-stuffed pieces. Rice and milk and sugar, people take care of what is described, and enjoy the dinars that were distributed to them on this day.<sup>317</sup>

### 3.2.1.2. The Anniversary of Ashura

If on the tenth day of the Muharram, the Caliph hid the people. If the day went by, the judge and the witnesses went on, changed their uniforms and put on the cloth of sorrow. Then they came to the Husseini scene in Cairo. The minister came and sat at the front of this council, and the judge and the preachers from his side, and the readers read Nuba Bnobh, and then sought some of the poets non-poets of the Caliph And the people shouted at the noise and crying and howling, if the minister was a Shia, they continued to wail and cry, although the minister Sunya limited to it. And continue until three hours, and you claim to me the palace at the caliphs letters, the minister riding a small handkerchief to his house, and enter the judge and the judge and with them to the door of gold Verdun Dahleez has sprayed the footprint in the inventory and rugs, and places in the empty spaces to join and remove , And find the (owner) of the door

<sup>315</sup> al- Maqrizi, al- Mawaeiz walaetibar, 2: 347-348.

<sup>316</sup> For more on the subject of fasting the first days of the month of Muharram, see: Ahmad ibn Hajar al-Hitmi al-Makki, *'Ithaf' ahl al-Islam Bikhisawsiat al- Siyami*, (Medina: Library of Taiba, 1990), 332-333.

<sup>317</sup> al- Maqrizi, al- Mawaeiz Walaietibar, 2: 348.

sitting there, sitting judge and da'i beside him and, Judge and Da'i sit next to him and people of different classes, read the readers and also appeal to the singers. Then he brushes the center of the hall with the inverted inventory (not on its faces, but against its mattresses), and then spreads the tablecloth of grief, a thousand bowls of lentils, plates, pickles, cheeses, naive milk, honey, honey, If the back is near, the (owner) of the door and the (owner) of the table stop and enter the people to eat from the tablecloth. The judge and the da'ee will come in and the door owner will sit with his door, and from the people who do not enter the severity of grief, no one is required to enter. And the loaves of bread in Cairo that day, and the Bayanites closed their shops until after the age, and the tables are located in all the streets of Cairo and its alleys. If the time is over, people open their shops and go out to sell them and buy them. This was the practice of the Fatimid caliphs from the first of the goats to the religion of God destined to the last to patronize Abdullah.<sup>318</sup>

### **3.2.1.3. The Birth of the Prophet**

On the twelfth day of the first spring of every Hijri year, celebrations are held in the Fatimid era on the occasion of the Prophet's birth. Where the twenty quintals of dry sugar dry candy of its flavors and tired in 300 packets of copper, and dispersed those packages to the senior officials of the state, from the first day to the back and the first staff, the judge of the judges, and then the preachers and include the readers of the presence and preachers and leaders in the mosques in Cairo and the viewer , If the noon prayer installed the judge of judges and witnesses, all of them to the mosque of al-Azhar Vjslon the amount of reading the Gemara. The procession then proceeds to the square between the two palaces until the caliph attends the official religious ceremony from the palace's balcony, and the Fatimids have a special ceremony on this day. If the speeches of the preachers ended, the professor removed his head and his hand in a quantity of energy and responded to the group peace and then closed the energies and shook people. The remaining elixirs are ordered on this system until their time is over, without increasing or decreasing.<sup>319</sup>

There are some Egyptian customs that are related to the anniversary of the Prophet's birth, we do not know its roots. The secret is long filled many of the

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<sup>318</sup> abu al-Mahasin, Op. Cit, 5: 153-154.

<sup>319</sup> al- Maqrizi, al- Mawaeiz Walaieibar, 1: 433.

searches, which is the answer to the question is repeated every year on the reason of the individual Muslim Egyptians without us from all Islamic countries celebrate the birth of the Prophet bride and horse-riding horse. All studies indicate that the Fatimids were the ones who created the form of the celebration of the Prophet's birth. This is true, but why the Bride and the Parsons specifically and what is related to this Martyr, who was martyred by the Romans in the fourth century AD.<sup>320</sup>

In order to clarify, the reconstruction of King Mariout, Pope Athanasius, the 20th Patriarch, began with the construction of a church over the tomb of Mina in 373 AD. Several years later, the area became a city. King Zainoun 474-491 built a palace next to the church. The construction of palaces until they made it a great city called Marit Polis, the city of martyr and became the focus of pilgrims from all over the world. It became the second Christian pilgrimage after Jerusalem. The factories were built to manufacture flasks, zujaj, bride and horse-riding horses. The flasks were used by pilgrims to carry water and oil. The bride, in Christian thought, symbolizes the human soul. The horse is the hero who roams his horse and fights evil with his war. This is the favorite game for male children. The knight riding his horse becomes the symbol of the victory of the martyrs over the Roman emperors.<sup>321</sup>

When the Fatimids began to celebrate the birth of the Prophet, the workers began to resume their activity in the bride and groom industry to celebrate the birth and to rejoice the children, both male and female, and come out of the frame The narrow religious symbol known to few scholars, and it is natural that children do not care about the gift of Egyptian Christians, their Egyptian Muslim brothers, on the anniversary of the Prophet's birth.<sup>322</sup>

#### **3.2.1.4. Four Generations and the Birth of the Fatimid**

The Fatimids were celebrating the birth of the Emir of the Faithful, Ali ibn Abi Talib, the birth of Fatima al-Zahra, the birth of al-Hasan and al-Husayn, and the birth of the Fatimid caliph.<sup>323</sup>

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<sup>320</sup> Robert al-Faris, *The Silent Political Folklore of the Copts*, (Cairo: Roafed Publishing and Distribution, 2016), 108.

<sup>321</sup> al-Faris, Op. Cit, 108-109.

<sup>322</sup> Ibid, 109.

<sup>323</sup> al-Maqrizi, al-Mawaeiz Walaietibar, 1: 433.



### 3.2.1.5. Holiday al- Ghadeer (Ghadirhem)

It was the night of the 18th of Dhu al-Hijjah, Ghadir Khom. This place is located between Makkah and Madinah, and there is a gorge of water. When the Prophet (peace and blessings of Allaah be upon him) returned from Makkah, the year of farewell, he arrived at this place and my brother Ali ibn Abi Talib Aaron of the Prophet Moses, and the Shiites of this event a great attachment.<sup>324</sup>

The Fatimid state usually revives this historic event to prove the legitimacy and right of the Shiites to take over the caliphate. It is an event that has a clear interest and is one of the Fatimid special holidays. al-Maqrizi said that holiday al-Ghadir was not a lawful holiday or his work was one of the ancestors of the Ummah. The first known to Islam in Iraq was the days of Muzam al-Islam Ali ibn Bwayeh in 352 AH / 963 AD. al-Maqrizi said: It is on this day, on the day of the eighteenth day of Dhu al-Hijjah, that they spend a night praying, and arrive in the morning two rak'ahs before the end, and wear the new one, and keep the necks and increase the work of righteousness and sacrifices.<sup>325</sup> The people in the mosque of Cairo, the readers, the scholars and the chants were a great group who set up to the back, and then went out to the palace and the prize went out to them, and it was mentioned that the governor, by the command of God, had been prevented from doing holiday al-Ghadeer. Ibn al-Tuwayr said: If the middle ten of Dhu al- Ghadir, where the sermon and riding the Caliph without a parachute and no attribute and no He promoted Cairo and did not go out for anything. If that day was installed by the Minister by calling the usual practice, the palace enters and enters the appearance of the caliph to ride from the chair on his habit. And serve and go out and ride from the place of the vestibule and go out and stand off the door of the palace and the military in a huge parade of up to about 13,000 thousand soldiers between the cavalry and infantry and different sects of soldiers. It is greater than the feast of sacrifice. holiday al-Ghadeer began in 516 AH / 1122 AD, and emigrated to the door of the term, meaning the safe and poor minister of the poor and needy of the country, and those who joined them from Awali and Adwan in their habit of seeking

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<sup>324</sup> Ibn Khalikan, Op. Cit, 5: 230-231; al-Maqrizi, al-Mawaeiz Walaietibar, 2: 116.

<sup>325</sup> al- Maqrizi, al- Mawaeiz Walaietibar, 2: 116.

halal and marrying the widows. He was well-known for his drawing and the adult poets in praise of it.<sup>326</sup>

### 3.2.1.6. The Month of Ramadan

In the month of Ramadan, there were several types of righteousness, including the uncovering of mosques, where the judges in Egypt if he stayed for three days of Ramadan to roam the sights and mosques in Cairo and Egypt. Vabadun Mosque Collector, then mosques Cairo, and then scenes, and then Balqora, and then the mosque of Egypt and then the head (Al Hussein). The most people who go to the door of government and the witnesses of the parasites have to do so today and to go with the judge to attend the tablecloth, and the tablecloth, which provides the tables to put food in literature and so on.<sup>327</sup>

It was the usual practice of the days of preference at the end of Jumada al-Akhra of each year, to close all the wine halls in Cairo and Egypt, and warns against selling alcohol, and saw the minister safe for the minister of the ministry after the best ibn Amir armies, to be in the rest of the state. He wrote to all business wardens, and to claim that he was exposed to sell something of liquor or to buy it secretly or openly, he introduced himself to the legal issue.<sup>328</sup> On the first day of the month of Ramadan, he sent to all the princes and other heads of ranks and servants for each dish, and each of his children and women had a dessert and a bag of gold. This is supported by the rest of the people of the state.<sup>329</sup>

If the end of the month of Shaaban begins preparations for the month of Ramadan military reviews, and it is known that Ismailis do not rely on the vision of the first moon of Ramadan, but rely on astronomical calculations, unlike the Sunnis who rely on the fasting of Ramadan to see the crescent eye naked. This is done with clothing, machinery, weapons, display, riding, arrangement and procession. And writes to the governors and deputies in the various regions mentioned riding the caliph.<sup>330</sup>

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<sup>326</sup> Ibid, 2: 117-121.

<sup>327</sup> al- Maqrizi, al- Mawaeiz Walaietibar, 2: 350.

<sup>328</sup> Ibid, 1: 351.

<sup>329</sup> Ibid.

<sup>330</sup> Ibid.

On the fourth day of the month of Ramadan, a breakfast table is held every night at the palace in the palace until the 26th day of the month of Ramadan, and the judge is summoned to him. As for the princes, every night a prince comes and the minister sits at the head of the table. And the palace served to serve the attendants, bringing water into the porcelain vessel. The one man takes enough of himself, and perhaps carries the sorrows of a special one to appoint Suhoor al-Khalifa a generous share, and the amount spent in the month of Ramadan for twenty-seven days three thousand dinars.<sup>331</sup> And was working on the twenty-ninth of which - any of the month of Ramadan - Concludes the recitation of the Koran in the presence of the Caliph and the Minister and senior men of the State with the reciter and the faithful and the clergy, where the banquet is held on the night of Suhur with gifts for the listeners and readers.<sup>332</sup>

#### **3.2.1.7. Holiday al- Fitr and Holiday al- Adha**

Al-Maqrizi calls it the holiday al-Fitr season, and its arrangements are in the form of all the seasons of celebration, prayer and recitation of the Qur'aan, and then the royal feast at the Palace of the Caliphate, where it is dedicated to presenting food and beverage items and sweets, So the people of Cairo and Egypt will benefit from that.<sup>333</sup> On the Day of Sacrifice, the fees of gold and silver are dispersed, and the clothing is separated for the servants of the people of the sword and the pen, in which the caliph takes the holiday prayer, in which the sacrifices are sacrificed.<sup>334</sup>

#### **3.2.1.8. Fuel Nights**

The first night of the month of Rajab, if the first night of the caliph sat in his high view was at the door of the first day of Rajab, Emerald of the doors of the palace, and between his hands wax. The magistrate takes his place after the Maghrib prayer and hands the wax from the treasury of the caliph, from each side, with thirty lumens, and between the two rows of the minarets of the mosques. They announce the remembrance of Allaah and call upon the caliph and the minister to arrange a Mahfouz decision. Until the door of the emerald comes and sit in a spacious place under the view of the caliph. The caliph opens up one of the energies of the view and shows his

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<sup>331</sup> Ibid, 2: 112-113.

<sup>332</sup> al- Maqrizi, al- Mawaeiz Walaietibar, 2: 353.

<sup>333</sup> Ibid, 1: 113-115.

<sup>334</sup> Ibid, 2: 355.

head and face. After peace, the readers of Hadra begin to read, and they rise in the chest. Then the preacher of the Anwar Mosque, the preacher of al-Azhar mosque, during these speeches they read. If the speeches of the preachers are finished, the first professor takes out his hand from that energy and responds to the group. Then the judge and the witnesses will ride to the minister's house and sit down for them to deliver it, and the three preachers will go and leave. The judge and the witnesses will go to Egypt and the governor of Cairo, and pray in it, and get out of it, and passes the viewer Vtberk by, and goes to the old mosque. He is also riding on the night of the fifteenth of Rajab, but after his prayer at the mosque of Egypt, he goes to al-Qarafa and prays in her mosque. Then he will ride on the first of Sha'baan as well.<sup>335</sup>

In the events of the month of Rajab of 380 AH / 990 AD, al-Maqrizi passed away in the events of the month of Rajab. The people went out on his nights, according to the protocol that was prepared on the nights of the group, and on the night of the half of the month, to the Cairo Mosque. The mosque is decorated with flares, waxes and candlesticks from outside as is usual every year, and foods, sweets and incense.<sup>336</sup> People celebrate in Egypt on the night of the half of Sha'baan, where they gather in mosques and places of worship in religious ceremonies, including reading the Koran and memorizing, and then eating food and drinks. Such events were sponsored and supported by the Fatimid state where the Caliph sent food, sweets and incense to the mosques. People meet with a metaphor for their drawings of the multitude of toys and jokes. On the night of the half of Rajab, 415 AH / 1024 AD, the Caliph al-Zaher, along with the ladies and the private servants, and the rest of the public and the people, attended the caliph's visi, and may have been the occasion of the decision of prevention during the rule of the ruling Caliph of God, but returned to work after the death of the governor.<sup>337</sup>

Men, women, and poor and poor children gather to watch the minister's procession cutting roads in Cairo and Egypt, and to receive alms and a portion of the food and sweets that were scattered at the celebration.<sup>338</sup>

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<sup>335</sup> Qalqshan, Sobh al- A'shi, 3: 501-502.

<sup>336</sup> al- Maqrizi, al- Mawaeiz Walaietibar, 1: 465.

<sup>337</sup> Ibid, 1: 465-466.

<sup>338</sup> Ibid, 1: 467.

### 3.2.1.9. Winter Clothing and Summer Clothing

Al-Mu'izz Luddin Allah was established as a cladding plant. It was designed to separate all kinds of clothing and linen from it and to decorate it with people of all kinds, such as the winter and summer clothes, and for the children of the people and their wives as well. The dressing includes each chapter of the turban to the pants and the clothes and the handkerchief from the luxurious clothes and clothing and do all they need of the same food and drinks.<sup>339</sup> This wardrobe, or wardrobe is divided into two categories: the first one is worn by the caliph, and the second by the men of the state. The design process is done according to demand and season, and then sent to the locker cabinet until it is later and in its distribution to its beneficiaries.<sup>340</sup> The princes wore the cloak of the remaining dresses and the turbans in the gold style. The gold and amulets were 500 dinars and the great princes, hoops, bracelets and swords were cut off. With regard to the caliph's caliphate, a woman named 'Bazin al-Khazan', with 30 servants in her hands, does not change his clothes at all.<sup>341</sup>

### 3.2.2. Second: Coptic Festivals

Ibn Iyas mentioned that the Christian, Christians in Egypt have fourteen festivals each year of their own calendar, of which seven are called festivals and seven are called minor holidays. The major festivals are: birth, Epiphany, Thursday, the feast of the Annunciation, the feast of Zaytuna, the feast of Christ and the feast of the forty. Minor Day, the Day of Circumcision, the 40th anniversary of holiday al-Adha, the holiday al-A'id festival, the West of the Light, and the holiday of the Cross, and they have another season of religious holidays.<sup>342</sup>

#### 3.2.2.1. Birth

The day of the birth of Christ Jesus, peace be upon him, and the Christians celebrate the night of Christmas, and the Egyptian conqueror on the twenty-ninth of the month of Khek some rituals of the people of Egypt by taking care, and was the drawings of the Fatimid state is distributed on this occasion caverns, fish, dumplings and mullet. This includes civil and military civil servants with a known report.<sup>343</sup> al-

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<sup>339</sup> Ibid, 1: 409.

<sup>340</sup> al- Maqrizi, al-Mawaeiz Walaietibar, 1: 413.

<sup>341</sup> Ibid, 1: 413.

<sup>342</sup> Ibn Iyas, *Nuzhat al-Umam fi al-Eajayib Walhukm*, (Cairo: Madbouli Library, 1995), 235.

<sup>343</sup> al- Maqrizi, al-Mawaeiz Walaietibar, 2: 359.

Maqrizi realized this holiday, which is a glorious season, in which it is sold from the flowering candles with the bright colors and the beautiful statues with funds that are not limited, so that no one of the people will continue to buy them and buy them for his children and his family. They used to call it lanterns (a single lantern), and hang them in the markets in the shop's something out of bounds in abundance and navigation. The people are competing for exaggeration in their prices, and I asked the question in the streets during the seasons. They ask the god to give them a lantern, and buy them from the small lanterns what the price of the Dirham and around it. The reason for the disappearance of the lantern, according to al-Maqrizi, is the disruption of Egypt's economic affairs.<sup>344</sup>

### **3.2.2.2. Plunger**

Is the night of eleven of the month of Toba of the Coptic year, ie, the year of January, and the night of the plunger in Egypt is a great thing when people do not sleep there, and the historian Masoudi attended this night in the Achachid era and wrote: "I attended the year 330 AH / 941 m night of the diver in Egypt, and Ikhshid Mohammed ibn Tgg in his house known as the selected on the island of the roving Nile and Nile encircling it, was ordered captive by the island and the side of Fustat thousand Meshaal, what saddened the people of Egypt Torches and wax, Of the people of the Muslims and Christians, including in the boats, and some of them in the lower role of the Nile, and on them They do not hesitate to attend, and attend all that they can show of food, stripes, clothes, gold and silver machines, jewels, amusement parks, teams and shelling, which is the best night in Egypt, and the most delightful in it, and not close the paths, and most of them sink in the Nile, and claim that this is safe from disease and a cure for the disease."<sup>345</sup>

In the year 388 AH / 998 AD was a Christian diver and planted tents on the banks of the Nile, and boats in the middle of the river. The family of President Fahed ibn Ibrahim al-Nasrani, the writer of Berjawan, gave him candles and torches, and attended the singers and lords, and sat with his family drinking until the time of the

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<sup>344</sup> al- Maqrizi, al-Mawaeiz Walaetibar, 1: 734-735; al- Maqrizi, a respected historian and jurist, does not mention any legitimate critique of the actions of Muslims concerning participation and participation in Christian holidays from the Copts. He also said that he said: Avoid the feast of the Jews and the Christians; See: al- Maqrizi, Op. Cit., 1: 732. It is noticeable that this warning was not sacred in daily life, especially in the seasons and holidays among the inhabitants of Cairo Christians, Muslims and Jews.

<sup>345</sup> Masoudi, Op. Cit, 1: 258.

diver's ritual. In the year 515 AH / 1121 AD was the season of the Christian diver.<sup>346</sup> People in this season were usually buying fruits, mutton and others. On the night of the Plunger, the Caliph al-Zaher, the son of the ruler, came down to God's palace in Egypt to look at the diver and the Haram. The Fatimid authorities appeared to be keen to separate the Christians from Muslims, but did not prevent the Muslims from participating in the weather. The Caliph al-Zaher ordered the burning of torches and fire in the Nile, which was a great constraint, and the monks and priests were present with crucifixes and fire while reciting the Gospel until it was time to swim in the Nile.<sup>347</sup>

### 3.2.2.3. The Day of the Covenant (Secrets)

On the eve of the feast of the Copts, three days before Easter, it was customary for the Patriarchs to take a vessel filled with water and place it on the legs of the attendees of the imam, a tradition of the Lord Christ who did this with his disciples. And this feast is also known as the fifth day of lentils, because the habit of cooking lentils on multiple colors.<sup>348</sup> The people of Egypt call it Khamis lentil because the Christians cook the lentils liquidated and called the people of Cham Khamis eggs,<sup>349</sup> and was in the Fatimid state hits in Khamis lentil five hundred 500 dinars and works and dispersed the people of the state Bresim Tabrek, and Khamis lentils from the great ceremony in Egypt sold in the markets of Cairo And her works are white-dyed. She is still working in the Coptic holidays, especially on the feast of the breeze.<sup>350</sup>

### 3.2.2.4. The Day of the Cross

And works on the seventeenth day of the month of Tut, which is an updated holiday and the reason for the appearance of the crucifix, which was crucified by Christ under the claim of Helena or Constantine is the first Caesars and the first to

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<sup>346</sup> al- Maqrizi, al-Mawaeiz Walaietibar, 2: 360.

<sup>347</sup> al- Maqrizi, al-Mawaeiz Walaietibar, 2: 360.

<sup>348</sup> al- Qalqashandi, Sobh al-A'shi, 2: 417; Mustafa Abdulkarim al-Khatib, *Glossary of Historical Terms and Surnames*, (al- Resalah, Beirut 1996), 167; Athanasius the Temples, *The Liturgical Time Between the Feast of Neuros and the Cross*, (No place: Second Edition, The Noyar Press, 2015); Specifically Seen, Chapter: The Total History of Ecclesiastical Feasts in the Coptic Church, 51.

<sup>349</sup> The people of Sham call it Khamis al-Arz, including Khamis al-Bayid as well, and the people of al-Andalus call it the fifth of April; al-Maqrizi, al-Mawaeiz Walaietibar, 1: 266.

<sup>350</sup> Ibn Iyas, Op. Cit, 239; al-Maqrizi, al-Mawaeiz Walaietibar, 1: 266; In the era of al-Maqrizi, slaves and boys gamble, and were commissioned by the competent corps, sometimes to deter them. The Christians used to give the Muslims a variety of fish with lentils that were liquidated. And the eggs in the colors of luxury have been said to do so these days; al-Maqrizi, al-Mawaeiz Walaietibar, 1: 266.

prove the religion of Christianity, and ordered the cutting of idols and the destruction of its structures, And the summary of the story of the cross that Constantine had seen in his dream of the cross and said to him: If you want to catch up with those who violated Vajal these signs on all lakes and roads when he was aware of the processing of his mother Helena to Jerusalem in the request of the effects of Jesus, peace be upon him and the construction of churches and the establishment of the Christian rites. He went to Jerusalem, and the daughter of the churches. It is said that Bishop Mavarius put it on the tree that claimed that Christ was crucified and that the Jews did not cut it with Christ, so he dug a tomb and three wooden pillars in the shape of the cross. They claimed that they threw the three things on one dead after one He rose alive when the third tree was placed on it, and they took that day as a feast and called it the Feast of the Cross.<sup>351</sup>

The Day of the Cross in Egypt was a great season for people to go out to the sons of Wa'il, a house on the outskirts of Fustat. They demonstrate on the day that they were forbidden by the taboos. The Fatimid state came to the Egyptian lands and built and settled in Cairo. 381 AH / 991 AD, which is the day of the cross, preventing people from going out to Wa'il's sons and controlling the roads and routes. Then, on the 14th day of Rajab in the year 382 AH / 992 AD, people went out to Bani Wael and dragged on their habit of meeting and entertaining. 402 AH /1011 AD Read in seventh record in the old mosque and in the street's books From the ruler by God's command includes preventing the Christians from meeting on the work of the feast of the cross and not showing their adornment in it and do not close their churches and prevent them, and then the hero of that even barely known today in the home of Egypt at all.<sup>352</sup>

### 3.2.2.5. Nowruz

It is the first Coptic year in Egypt, the first day of the month (Tut), and it was the custom to set fire, and play with water, and it was a season for the Egyptians old and recent. Ibn Waseef Shah said in the mention of Manawesh ibn Menqawesh, one of the Coptic kings of ancient times, the first of Norouz's work in Egypt. They lived for

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<sup>351</sup> Ibn Iyas, Op. Cit, 239-241; al-Maqrizi, al-Mawaeiz Walaietibar, 1: 266-267.

<sup>352</sup> al- Maqrizi, al- Mawaeiz Walaietibar, 1: 267; al- Maqrizi conveys a number of narratives about the mystery of the celebration of Nowruz, but these narratives are found in detail and differences in al-Ansari. For more see: Shams al-Din Abi Abdullah Muhammad Abi Talib al-Ansari Sufi Damascene, *Nukhbat al-Dahr fi al-Bari w al-Buhri*, (Peterburg: Imperial Academy, 1865), 278-279.



seven days, eating and drinking in honor of the planets. Ibn Radwan said that the Nile was the greatest reason for building the land of Egypt. The ancient Egyptians, especially those who were in the reign of King Kaldianus, believed that the Sunnis should make the first fall of the Nile when the Nile was completed. Of the order of these months.<sup>353</sup>

In 363 AH / 973 AD, the caliph al-Mu'izz Lidinullah prevented the fuel of fire on the night of Nowruz in the roads and poured water on the day of Nowruz. In the year 364 AH / 974 AD, on the day of Nowruz increased playing with water and fire fuel and rode the people of the markets and worked in it and went to Cairo to play and played for three days and showed the magnets and jewelry in the markets and ordered the Muzis call to stop and that no fire and no water, and punished all those who violated the prison orders were Their flood on beauty as a deterrent punishment.<sup>354</sup>

Ibn al-Maamoun said in his history and the end of the season of Nowruz on the ninth day of Rajab in 517 AH / 1123 AD and arrived the cladding of the Norroz of the style of Alexandria with the following of the gilded silks and sudj, and launched all the stable of men's and women's and men's eyeglasses and paper and all items of the season on And the varieties of Noroz watermelon and pomegranate and banana clusters and members of the left and cages of dates Coussi, and cages of the legs, and all the prey of chicken meat and lamb, and beef of each color. And other guidance from gold coins and men's and women's clothing of silk and fabrics and all this for the men of state and minors.<sup>355</sup>

The judge al-Fadil mentioned the developments in 584 AH / 1188 AD on Tuesday, 14 Rajab, on Norouz Coptic Day, where people in Egypt exaggerate in celebrating this feast by drinking alcohol and playing with water in public, with the troupe of musical bands, and it was not far from the control of the Fatimid authorities, But it was for this feast prince called the Prince of Nowruz and with a lot of collection, and the purpose of this organization to get fun and money so that some take advantage of the indulgence of the organs of the state and people, so that some deliberately allowed to write on the walls of the rich and exposure to women by throwing them

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<sup>353</sup> Ibid, 1: 267-268; Ibn Iyas, Op. Cit, 242.

<sup>354</sup> Damascene, Op. Cit, 1: 268; Ibn Iyas, Op. Cit, 242.

<sup>355</sup> Ibn Iyas, Op. Cit, 242; Damascene, Op. Cit, 1: 268-269.

with water and alcohol and fumigation and some foods, Avoiding this act p Les pay the money.<sup>356</sup>

In the year 592 AH / 1195 AD was ordered on the day of Nowruz on the custom of spraying water and you will find this year throwing people eggs and skin skins, and restrict people in their movement in the roads and markets to spend their needs, and found on the road sprayed with unclean water. The day of Nowruz is still the work of what is mentioned in the water, leather and leather fights until the year 780 AH / 1378 AD prevented such actions in Cairo, and they have done some of that in the bays, ponds and other places of hiking, after the markets of Cairo were disrupted in the day of Nowruz from buying and selling And people engage in fun and play.<sup>357</sup>

### **3.3. Third Topic: Fatimid Processions and Celebrations**

#### **3.3.1. Days of Ride**

Every Saturday and Tuesday, the caliph went to parks, orchards and private entertainment places, from palaces, farms and gardens. It was usually the procession of the Caliph to distribute alms between gold, food, drinks, sweets and so on.<sup>358</sup>

#### **3.3.2. Victory Day**

The army brought Aba Ali Ahmed ibn al-Afdal ibn Badr al-Jamali, nicknamed Bakhtifah, to the position of the ministry, after the death of the commandant by about two weeks. I presented a circular to bring about fundamental changes that affected the basis of the Fatimid rule. He then announced the removal of the Fatimid family from the rule and the establishment of the authority of the twelfth Imam of the Twelfth Shi'a, Imam Mahdi. As a result of this religious-political solution to the issue of the caliphate which arose due to the absence of a direct crown prince of the Fatimid throne and the imamate, Kitaifa, who was an imam Shiite, himself had a unique status in power. He issued a coin in Egypt during the years 525-526 / 1130-1131 engraved with two names: 'Imam Muhammad Abu-Qasim waiting for the command of God' and: 'Imam Mahdi, the command of God', while he himself called the imam and his successor. These developments, of course, predicted the adoption of the Twelver

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<sup>356</sup> Ibid, 1: 269; Ibn Iyas, Op. Cit, 242-243.

<sup>357</sup> Ibn Iyas, Op. Cit., 243; al- Maqrizi, al- Mawaeiz Walaietibar, 1: 269.

<sup>358</sup> al-Maqrizi, al-Mawaeiz Walaietibar, 1: 495.

Shi'ites in the Fatimid state rather than the Ismailis. However, he was given some consideration to the Ismailis and to other non-Twelfth groups. However, the policies of the causation aroused great resentment among the Ismailis and supporters of the Fatimid family in Egypt. On 16 Muharram, 526 AH / 1131 AD, he was overthrown and killed in another military coup by the repulsive Ismaili elements in cooperation with some of the Fatimid army. Abdul Majid was released from prison and returned to power. The event was celebrated annually on that day as (Victory Day), and continued until the end of the Fatimid rule.<sup>359</sup>

Which is the sixteenth of the haraam work of the Caliph al-Hafiz to the religion of God; because the day that he appeared from the prison, and do what it does in the holidays of the sermon and prayer and adornment and expansion in alimony, and written by Abu Qasim Ali ibn al-Siraafi to some preachers: We are enjoining you to stand out on the sixteenth Sunday of Muharram in the year 532 AH / 1137 AD on the body, which has traditionally been similar to the festivals, and vowed to read to the people the sermon that we have read to you. To explain this day and its preference, and mentioned what God has given him of his preference, and rely on that what was done in every holiday, and ends in the end that is not unique.<sup>360</sup>

### **3.3.3. Fulfillment of the Nile**

On the fulfillment of the Nile wrote Nasser Khusraw says: when the Nile reaches the fulfillment, from the tenth month of August (August and September) to the twentieth of October (October and November), and the height of water twenty cubits from the level of winter, the rest of the dams are closed until The level of the river reaches the required level. Then the Sultan attends a boat to open this river, which is called 'the Gulf', which begins before the city of Egypt and then passes through Cairo, a private property of the Sultan. On that day the Sultan's day of opening the Gulf opens the bays and other canals in all the states.<sup>361</sup> This is one of the greatest feasts in Egypt. When this season approaches, the Sultan is at the head of the Gulf a great tent of expensive cloth, all gold-plated, jeweled, and a great preparation, and so large as a

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<sup>359</sup> Farhad Daftari, *Ismailis History and Doctrine*, (Beirut: Dar al- Saqi, in association with the Institute of Ismaili Studies, 2012), 429-430.

<sup>360</sup> al-Maqrizi, *al-Mawaeiz Wala'ietibar*, 2: 349-350.

<sup>361</sup> Khosro, *Op. Cit.*, 108.

hundred knights. Three days before the ceremony, they beat the drums, blew the trumpet, and beat the cuckoo in the stable.<sup>362</sup>

On this day, the procession of the Sultan, which includes ten thousand knights, begins on their horses with its golden crosses, hoops and plaques, and all the saddles of the brocade and broccoli brocade are woven for this purpose. Joshin. And on the top of the helmet all kinds of other weapons. There is also a lot of beauty on it, decorated hugs, and mules of Ammar Patah, all of which are inlaid with gold and jewels, and inlaid with pearls.<sup>363</sup>

On that day the whole army of the Sultan shall come forth, with a beast that will show every band on its own, and every congregation shall have a name and a name. Including alkitamiayna, albatliyn, almusamdat, almusharqat, eubayd alshara, nomads, al'astadhiin, alsaraiyinu<sup>364</sup>, and znog, as well as on the day of the opening of the gulf other layers of men of credit, writers, poets and jurists and each of them a certain livelihood.<sup>365</sup>

The custom in Egypt is that a man should prostrate himself to the Sultan and call upon him whenever he is close to them. After Sultan al-Wazir came with the Chief Justice and a large group of scholars and state officials, the Sultan went to where he hit the sail on the land of the Gulf dam, on the river. The mule was kept under the porch for an hour, and then they handed him a shovel to hit the dam. Then the men hastened to bring it down with shovels, axes, and spades. The water flowed, and it was high. On this day all the inhabitants of Egypt and Cairo go out to open the Gulf, and the kinds of games are going on. The first ship, the Gulf descended upon a group of Deaf people, called Persian (Kaddak and Lal), who may be optimistic about their descent. The sultan will be giving them alms on this day. If the sultan confides in them in a public forum, they must have a public interest in their own affairs.<sup>366</sup> The symbolism of this innovation lies in their non-talk.

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<sup>362</sup> Ibid, 108-109.

<sup>363</sup> Ibid, 109.

<sup>364</sup> Saraiyina: alsaraiyiyun A group of infantry soldiers, who appeared in the Fatimid era, came from all over the country. They had their own commander who took care of them, and one of them used the known weapon in the country or destination from which he came. See: Khatib, Op. Cit, 241.

<sup>365</sup> Khosro, Op. Cit, 109-111.

<sup>366</sup> Ibid, 112-113.

Al-Jahiz did not mention in his book *al-Borsan*, *al-Arjan*, *Ameen* and *al-Hoolan*,<sup>367</sup> among these groups of people, *al-Khorasan*, even though the latter is a congenital deficit related to speechlessness. Perhaps this attractive aspect of this face, the believer in the Islamic literature of the people's peace of his tongue, the home of language and pronunciation, and the ladder of his hand, I handed the people of the tongue of the deaf is a phenomenon and realized in his inability to speak

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<sup>367</sup> See more: Abi Osman Amr ibn Bahr al-Jahz, *al-Barsan*, *Arjan*, *al-Amayan* and *al-Hawlan*, (Beirut: Dar al-Jil, 1990).

## **4.CHAPTER FOUR:**

### **THE MANIFESTATIONS OF EXTRAVAGANCE ENTERTAINMENT AND SOLIDARITY BETWEEN THE LAYERS OF FATIMID SOCIETY IN CAIRO**

- 4.1. The First Subject: Manifestations of Extravagance**
  - 4.1.1. Wealth of Caliphs**
  - 4.1.2. Wealth of the People of Egypt**
- 4.2. The Second Topic: The Means of Entertainment and Fun in the Fatimid Era**
- 4.3. The Third Topic: Manifestations of Solidarity and Discrimination in the Cairo Society**
  - 4.3.1. The Manifestations of Solidarity**
  - 4.3.2. Discrimination**
    - 4.3.2.1. Religious Sanctions**
    - 4.3.2.2. Social Sanctions**
- 4.4. The Fourth Subject: Minds**
  - 4.4.1. The Sheikh Predicted the Coming of the Fatimids to Egypt**
  - 4.4.2. Honorable Mrs. Nafisa**
  - 4.4.3. Christian Woman Asks for the Prayer of Mrs. Nafisah**
  - 4.4.4. At Birth, People Demand the Prayer of Sufism**
  - 4.4.5. Whoever Wants to Perform Hajj Should go to Visit the Grave of the Dinoori**
  - 4.4.6. Virgin Well and Bath, Pools**
  - 4.4.7. Well al- Bilsana**
  - 4.4.8. Debate About a dog Is he a Muslim or a Christian**
- 4.5. The Fifth Topic: Crime and Punishment in the Fatimid Era**

#### **4.1. Manifestations of Extravagance**

That the browser for the news of the Fatimid state in Egypt is aware of the impact that this civilization has left on the lifestyle of Egyptians until the present time, an effect that was no doubt in the old days. The historical history of this change and change in the conditions of countries and cities and people, has been the manifestations of wealth and extravagance of urbanization as well as human beings, but kept the memory and the narrative of the texts that gave rise to the material status enjoyed by the ruling class in the capital Cairo, which governs the organization and collection and distribution of the wealth of Egyptian society Mediator. The following is a review of the rich Fatimid texts in exchange for a glimpse of poverty and the poor.

##### **4.1.1. Wealth of Caliphs**

Fatimid wealth was huge even before they came to Egypt, and evidence of such richness, what is transmitted to us Maqrizi where he wrote: In the year 357 AH / 968 AD summoned Mu'in Lin Allah Fatimi Abu Jaafar Hussein ibn Mahathab owner of the house of money in the middle of the palace was sitting on a box and in his hands thousands of boxes of broken and said to him these boxes of money has been arranged for me to see them and arranged them, he said I took them all until it became a rank and hands a group of servants of the House of money and the two. The total of four thousand and twenty thousand dinars (24 million dinars).<sup>368</sup> And he spent all of them on the armies that he took to Egypt with the leader Jowhar al-Saqli.<sup>369</sup>

The Fatimid caliphs were very interested in organizing and managing this enormous wealth, so they created everything for a special wardrobe, such as a cupboard, a cupboard for food and drinks, clothes, antiques, jewelry and perfumes. Take the wardrobe and luggage, for example. , Including what is unique, such as: “ Constitution silk woven in different colors and lengths in which the pictures of countries and kings and celebrities written on the image of each name and the duration of his days and explain the situation.”<sup>370</sup> Including those “ a piece of blue silk strange workmanship woven with gold and all other colors of silk was the goats of the religion of God ordered in his work in the year 353 AH / 964 AD in which the image of the regions of the Earth and its mountains and seas and cities and rivers and the (owner) of

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<sup>368</sup> al- Maqrizi, al- Khutat al- Maqriziat, 1: 352.

<sup>369</sup> Maqrizi, Aitieaz al- Hunfa, 1: 96-97.

<sup>370</sup> al- Maqrizi, al- Khutat al- Maqriziat, 1: 417.

a semi-geography and the image of Mecca and the city is visible to the beholder written on each city and a mountain and a country and a river and a road named gold or silver or silk spent 22 thousand dinars.”<sup>371</sup>

It was among the gifts of the essence of the Sicilian to the Moaz Ladin Allah Fatima when he came to Cairo in 363 AH / 973 AD, a crown decorated with jewels, and the successor of the first Khalifa Khalifa of the Fatimid dynasty puts a crown on his head.<sup>372</sup> And was named with the Taj Al Sharif, a crown worn by the Caliph on his head the place of the turban on official occasions.<sup>373</sup>

The historical sources mention a series of private and public architectural achievements that al-Aziz al- Bilah established and expanded as evidence of the abundance of money and economic prosperity enjoyed by the state during the reign of Aziz in Allah. For example: The palace of the sea was built in Cairo, like him, neither in the East nor in the West, and the Palace of Gold, and the Mosque of al- Qarafa.<sup>374</sup> The Cairo Mosque known as the Governor's Mosque, the Sardous Grove, the Palaces in Ain Shams, the baths in Cairo, and the boats, which were not seen well. The number of his concubines reached 10,000 concubines.

As for the wealth of the caliph al-Mustansir in God, it is superior to any other caliph's wealth, because the historical sources and oral narratives that have not really been attributed to the size of the caliph's wealth are very large. It is difficult to limit them because they were exposed in the Fatimid famine known as the great hardship of the Turk, And Moroccans, to looting and theft, and mentions Almqrizi and lengthens in the narration of the types of jewels, fabrics, machinery, perfumes, gold and silver. Saif al-Husayn ibn Ali ibn Abi Talib (peace be upon them), Dirqah Hamzah ibn 'Abd al-Muttalib (may Allaah be pleased with him) This is in addition to the acquisitions, riches and antiques of the rulers and successors who ruled Egypt.<sup>375</sup> Among the rare antiques that were found in the coffers of Al Mustansir Bellah we mention the first three models: a peacock in the center of the eye of red sapphire and a feather of glass went to us with gold on the colors of peacock feathers. And the second model: a dick

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<sup>371</sup> al- Maqrizi, al- Khutat al- Maqriziat, 1: 417.

<sup>372</sup> Ibn Hammad, Op. Cit, 89.

<sup>373</sup> al-Qalqashandi, Sobh al-A'shi, 3: 472.

<sup>374</sup> Abu al- Mahasin, Op. Cit, 4: 113.

<sup>375</sup> al- Maqrizi, al- Khutat al- Maqriziat, 1: 414 -417.



of gold known as the largest as the largest of the red sapphire inlaid with the rest of the dir and essence and eyes Sapphire. And the third model Ghazal Mersa Benfis Aldr and essence and white belly has been organized from a wonderful lesson.<sup>376</sup>

At the end of the Fatimid state in 567 AH / 1171 AD, after the death of the last of their successors, after Salahuddin had completed the consolidation of the Kingdom and the engagement and condolence, he reviewed the Kasserine's palaces and found in it a lot of great things and pieces of Balachs and Sapphires. Gold, silver, furniture, luggage, etc. Then he sold what was better and collected it from the merchants' eyes. The sale lasted for about ten years.<sup>377</sup>

Ibn al- Katheer quotes Ibn Abi Tayseer on the fate of the Fatimid library, where he says: And he found a bookcase that has no books in the cities of Islam equivalent, including two thousand volumes. He said that it was a thousand and twenty-two copies of the history of Tabari, the writer also said: The books were close to one hundred and twenty thousand volumes. Ibn al- Athir said: There were lines in the books attributed to one hundred thousand volumes, and was received by Judge al- Fadil, he took something much of what he chose and elected.<sup>378</sup>

The Persian traveler Nasir Khusraw, for his part, makes certain aspects of wealth in the Fatimid era. It is noteworthy that the Sultan has one and twenty vessels. He has a private basin near the palace, in the width of two or three fields. Each vessel is fifty cubits long and twenty cubits wide. Silver brooches and jewels. These vessels are all tied in the sink, most of the time.<sup>379</sup>

#### **4.1.2. Wealth of the People of Egypt**

The people of the city of Fustat were very rich when I was there,' says Nasir Khusraw from Fustat. In 439 AH / 1047 AD, he was born to the Caliph Ould. He ordered the people to hold weddings, so the city and the Souks were adorned if you described what some people thought was true. The shops of bazazin, craftsmen and

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<sup>376</sup> al- Maqrizi, al- Khutat al- Maqriziat, 1: 416.

<sup>377</sup> Ibn Katheer, Op. Cit, 12: 266.

<sup>378</sup> Ibid, 12: 266; On the manner in which the Fatimid library was sold, it is considered by Shahab al-Din Abdulrahman ibn Isma'il ibn Ibrahim al- Maqdisi al- Damshqi, known as Abu Shama, *Kitab al- Ruwdatayn fi 'Akhbar al- Dawlatayn al-Nawriat Walsalahiati*, (Beirut: al- Resalah Foundation, 1997), 2: 444-445 For more information on the treasures of the Fatimid state, see: Zaki Muhammad Hassan, *The Treasures of the Fatimids*, (Cairo University Press, 1937).

<sup>379</sup> Khosro, Op. Cit, 113.

others were filled with gold and jewels, cash and various luggage, gilt clothes. So that there is no room for those who want to sit. All the people trusted the Sultan, so they do not fear the spies nor the Ghamazin, relying on the fact that the Sultan does not oppress anyone and does not covet anyone's money. I saw money owned by some Egyptians if I mentioned it or described it to the people of Persia, but I can not determine their money or limit it. The security I saw there was never seen in a country before.<sup>380</sup>

Khosro completes the description, saying: 'I saw there is a Christian from the Sarra of Egypt, it was said that his boats and money and property can not be prepared, and occurred in a year that the Nile was incomplete, and the yield is dear, the minister sent to this Christian said:, I give what you can of the yield, either in cash and either loan. al-Nasrani said: I am pleased with the Sultan and the Minister, that I have the language to feed the people of Egypt six years. There is no doubt that the people of Egypt were many at the time.'<sup>381</sup>

It is said that he was a rich Jew in Egypt, who was a jeweler. He was close to the Sultan, who relied on him to buy the precious jewels. The name of this Jew was Abu Sa'id. He had a nephew and was said to know only how rich he was. On the roof of his house were three hundred silver jars, each planted with a tree, like a garden, all fruit trees. His brother, because of his fear, wrote a letter to the Sultan, saying to him: 'I offer the treasury 200,000 Dinars immediately.'<sup>382</sup> The Caliph al-Aziz al-Bilah was once quoted as saying to his uncle Haidara: '... O uncle and God, I love to see money in people, and I see gold, silver and substance. They have horses, clothes, houses and orchards. The reign of Aziz al-Allah was characterized by economic prosperity.'<sup>383</sup> They were all times and tribulations for the abundance of his generosity and his love for forgiveness.<sup>384</sup>

The poor came to Egypt because of their livelihood, and the abundance of prosperity in prices, and are reluctant to prevent them from entering Egypt, visiting the

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<sup>380</sup> Khosro, Op. Cit, 121.

<sup>381</sup> Ibid, 121-122.

<sup>382</sup> Ibid, 124.

<sup>383</sup> al- Maqrizi, al- Khutat al- Maqrayziat, 2:10.

<sup>384</sup> Ibid, 2: 285.

tomb of Sheikh Saleh ibn Ahmed Nasr al-Zaqqq, who died in 292 AH / 904 AD.<sup>385</sup> It seems that the Fatimid authorities were controlling the entry and exit of those who wanted to come to Egypt for a number of demographic considerations and their social, economic and security implications.

Muwaffaq al-Din ibn Othman quotes the text of the situation in the extreme poverty that was experienced by some families in the Fatimid era, and I saw that I mention the full text so that the picture becomes clear to the reader. Muwaffaq al-Din says that Umm Muhammad: 'She was a good person, and she was working for the women of the poor and the poor without getting any money. He told her that a woman came to her and said to her: Can you come with me to a poor woman? She said: Yes. Then she went with her and came to one of the houses, so she went to see a young woman who enjoyed a great beauty and had no clothes. When she saw her, Umm Muhammad said to the woman who called her: What is this? She said: My daughter, and that her husband went to war in the first months of carrying my daughter, some said: he was killed, and some said the other, he is alive, and we have become to see what poverty! Then the woman was suffering from the pains of labor for an hour, and she put a child. The midwife came and took off a shirt that she had on it and cut it in half and drew the young one. Then she went out and came to her with what works for the women who put them. She stayed for a full month every day.'<sup>386</sup>

#### **4.2. The Means of Entertainment and Fun in the Fatimid Era**

The Fatimid caliphs had their own parks and orchards, where recreation and recreation, including old ones such as the Kaforian orchard, seemed to have a privileged location, as well as security factors to protect the life and privacy of the ruling class. From the parks of the Fatimid caliphs, they were able to reach them from the underground basements that they descend from the Great Eastern Palace and walk through the animals to the Kaforian orchard and the pearl scenes, so that the eyes can not see them.<sup>387</sup>

The Fatimid caliphs had many recreational places in Cairo, Egypt, al- Rawdah, al-Qarafa, Baraka al-Habash and the Cairo phenomena, and they also had several

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<sup>385</sup> Mowaffaq al- Din Ibn Othman, *Murshid al- Zuwwar 'Ilaa Qubur al- 'Abar al- Musamaa al- Duri al- Munazam fi Ziarat al- Jabal al- Muqtimi*, (Egyptian Lebanese House Cairo 1995), 585.

<sup>386</sup> Ibid, 566-568.

<sup>387</sup> al- Maqrizi, al- Khutat al- Maqriziat, 1: 457.

parks. The view of al-Azhar Mosque, the view of the Pearl on the Gulf, the view of the Dikkah, the view of al-Maqas, the view of Bab al- Fotouh, the view of Baal, the view of Tarj and the five faces, the view of industry in Egypt and the King's House, and the look of the story. Their parks were Abi Manja Bay, al-Ward Palace in Kharqaniya, and Al Jib Pool. Next to the al- Azhar Mosque from the direction of the qibla was a view overlooking the al-Azhar Mosque where the Caliph sits to watch the fuel nights.<sup>388</sup>

Qasr al- Qarafa is one of the best monuments in the mastery of its structure. It has a beautiful and large view. It is built on a basement with a bridge that passes through it, and travelers are accepted in the heat of the day. His place was near the Fath Mosque. And in the year 420 AH / 1029 AD renewed by the Caliph al-Amir and worked under him the place of Sufism was sitting at the top of the palace, and dancing the people of the way of Sufism, flags placed in their hands, and many candles, and provided them with the tables on which each kind delicious and delicious color of foods and sweets classified items.<sup>389</sup>

The gardens were large, and they were of great importance. The graces of the best caliph in the orchard, which was adjacent to the orchard of Baal, made a wall like the wall of Cairo, and served a large lake with boats, and built in the middle of the lake a view of four pillars of the best marble, Narangha was not cut until it fell, and the lake was to fill in several days, and brought to him a lot of bird species, and used pigeons, and Amr with several towers of the bath and birds and the removal of many of the tawas.<sup>390</sup>

The Egyptian people were influenced by the way of life of the rich class of power and merchants. al- Maqrizi says about the reign of Caliph al-Zaher (427 AH / 1035 AD). His reign was 15 years, and he was engaged in singing and singing, and the people played in his days, and they took the singers and dancers.<sup>391</sup>

As for the Caliph al-Aziz in God, he loved horses and birds of prey, loving hunting, keen to hunt black especially.<sup>392</sup> And know the types of gems and gold,<sup>393</sup>

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<sup>388</sup> al- Maqrizi, al- Khutat al- Maqriziat, 1: 465.

<sup>389</sup> Ibid, 1: 486.

<sup>390</sup> Ibid, 1: 487.

<sup>391</sup> Ibid, 2: 41.

<sup>392</sup> al-Maqrizi, Aitieaz al- Hunafa, 1: 292.

<sup>393</sup> Ibn Khalikan, Op. Cit, 5: 372.

took Hassan ibn Hussein Abu Abdullah 'Bazaar',<sup>394</sup> and the latter wrote the book Bizerte. The library of al-'Aziz al-Fatimah contained books, including the book of al-Ayn al-Khalil ibn Ahmad, which included thirty-three copies in Haznah al-Aziz al-Bilah, and the same in the language of Ibn Duraid, which contained 100 copies. Also, in the Fatimid bookcase in Egypt were 200,000 copies of the history of al-Tabari.<sup>395</sup>

Al- Maqrizi came with a text that echoed the names of professions that were common in the Fatimid era, especially in the age of the ruler by God's command, such as karai drums, the musical groups of which they had a known sect, the profession of the baiza (bird sellers), especially the hawkers, hawks, eagles, Such as the Panthers and the profession of dancers, and it seems that all these trades had a great interest in the Fatimid era, and this reflects the Egyptians' passion for entertainment and entertainment and some hobbies associated with the lifestyle of the upper class of the Fatimid society in the capital Cairo.<sup>396</sup> While the petty class animals of the Fatimid society, such as chickens, pigeons, cats and dogs that the governor once wielded, ordered them to be killed and disposed of at once, without the hunting dogs that were involved in sniper hunting.

The animals of the palace, a special bureau called (Office of the sponsor), which is like a private zoo, including private horses and other wild donkeys, elephants, giraffes, monsters and others.<sup>397</sup>

And the public parks and entertainment places of their own, such as some monasteries on the outskirts of Fustat and Cairo, including the Monastery of Merna and this monastery on the shore of the pool of Habash, close to the sea 'Nile', beside him groves established some Prince Tamim brother Aziz God, Was also established by Prince Tamim. Near this monastery is a well known as the well of Najati, with Gemayzeh where people gather and drink. This place of play and the places of entertainment and entertainment, Nzah in the days of the Nile and visit and filled the

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<sup>394</sup> Bizerte: meaning the conditions of the patient in terms of health and disease and signs of strength and attention to it is a work of veterinary work. Bazayar: the supervisor of the successor of the Caliph and the sponsor; see: Zuhair Humaidan, *The Flags of the Arab Islamic Civilization in Basic and Applied sciences*, (Damascus: Assad Library, 1995), 1: 308.

<sup>395</sup> Mahmoud Muhammad al-Tanahi, *In Language and Literature Studies and Research*, (Dar al-Gharb al-Islami, without place, No date), 2: 625.

<sup>396</sup> al- Maqrizi, al- Khutat al- Maqriziat, 2: 410.

<sup>397</sup> Ibn Ayas, Op. Cit, 93-94.

pond, good scenery, the Bekaa Valley, as well as in the days of planting and lights, and is hardly free of prostitutes and hikers.<sup>398</sup>

Among the public parks of the Egyptians are also the Monastery of Nihaya in Giza, and its monastery is one of the best and best of its kind, with its monks and inhabitants. It has a wonderful view of the Nile, because the water surrounds it from all its sides. If water is drained and planted, its soil shows the oddity of the lights and the varieties of flowers. It is one of the famous parks and Bekaa. It has a bay to which all other birds gather. It is also a good place to practice hunting birds and fish.<sup>399</sup>

Alcohol use was common before Islam in Syria, Iraq, Persia, Egypt, the Arabian Peninsula and others. After Islam, it was famous for drinking many caliphs, princes and statesmen, while drinking in the drinking councils. Some of the clowns of the clerics to impersonate some of the justification for drinking, so they looked at the difference between the types and distinguished between the analyst and the haraam, and they agreed on the prohibition of wine and differed in the prohibition of wine, and in any kind of halal and haraam, it is generally said that the people of Iraq were drinking wine,<sup>400</sup> That the inhabitants of the Hijaz deprive him.<sup>401</sup>

Wine is made from the most fruit, especially grapes, dates, apples, apricots and corn. And it is different in different countries and different methods of work, which is the juice of some of these fruits or drenched as the soaked raisins today (Alkhas) may add honey or molasses or put them from one with love on fire.<sup>402</sup>

Some of the Fatimid caliphs were known for their love of wine, such as the appearance of the zeal of the religion of Allah, and of al-Mustansir in Allah, and of the rulings of Allaah. The ruler, by the command of God, was permitted to drink alcohol, and he returned to the year 392 AH / 1001 AD to the prohibition of it. They are the bars where people use alcohol.<sup>403</sup> This indicates that the sugar and the sale and consumption of alcohol was legitimate in Cairo and Fustat. This activity has returned,

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<sup>398</sup> Abi al-Hasan Ali ibn Muhammad al-Shubshti, *Diaarat Misr*, (Baghdad: Second Edition, al- Ma'arif Press, 1966), 289-290.

<sup>399</sup> Shabashti, Op. Cit, 294.

<sup>400</sup> al- Jahiz, a letter in the wine; see more: Abu Osman Amr ibn Bahr ibn Mahbub al-Jahiz, Letters of al- Jahiz, letter No. 11, *Madh Alnabidh Wasfat Aishabih*, investigation: Ali Abu Mahalm, 257-269.

<sup>401</sup> Gergi Zidane, *The History of Islamic Urbanization*, (Beirut: published by the Library of Life, No date), 5: 661-662.

<sup>402</sup> Ibid, 294.

<sup>403</sup> al- Maqrizi, Aitieaz al- Hanfa, 2:44.

and it is usually the pubs to open its doors to its customers. This is evidenced by the fact that another record was written in the era of the ruler by the order of Allah in 400 AH / 1009 AD : Has ordered the Amir of believers to write this publication to read on the parish banning the exposure to drink a wine of different varieties and names and the fast and every drink and a drink in which a little drunk and many and left exposure to drink, and sayings and advisory opinions and prohibitions of the rabble of interpretations and claims, This was attended by a group and told him, and forbade the drunkard and his acquisition and saving, and exposure to his work and his detention, so that the kingdoms cleanse of the effects of bad ... The near the Commander of the faithful to prepare a painful decree punishment and abuse wrote in the month of Dhul Qa'da 400 AH / 1009 AD.<sup>404</sup>

This is evidence that the first record referred to by al-Maqrizi was overlooked after 392 AH / 1001 AD. It must be noted that the permissibility and prohibition of liquor in the Middle Ages in Islamic countries was generally subject to the person and temperament of the ruler and his age, which sees the prohibition of alcohol and alcohol as inevitable. The common mentality of society, which links moral decay with drinkers, listening to songs and watching dance, is the spread of tyranny, injustice, injustice, and poor social and economic conditions.

The Persian traveler Nasir Khusraw talks about the extent of people's commitment to the implementation of such records. He says: Drinking alcohol was not permissible, ie, the days of the ruler, who forbade women to leave their homes. No one would dry the grapes in his house for the sake of making a sikki, and no one dared to drink alcohol. And they did not drink the bubble, it was said that it is intoxicating, it is haraam.<sup>405</sup>

The ruler returned by God's command again to the permissible to drink wine after he had forbidden the demonstration and abandoned and refused to drink, and his doctor Abu al-Fath Mansour ibn Sahlan had died and was followed by Jacob Isaac ibn Ibrahim ibn Anastas, he pointed to drink wine, and reminded him of what it is And he called a group of singers and owners of amusement parks to the Council and drink, and

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<sup>404</sup> The text of the Ruler's record, by God's command, looks at the complete alcohol in; De Sassi, Sylvester, *Kitab al- Aniis al- Mafid litaalib al- Mustafid Wajamie al- Shudhurimin Manzur Wamunshuir*, Part I Imprime Par Autorisation Durol, (No place: im Rimerie Royale, 1826), 79-81.

<sup>405</sup> Khosro, Op. Cit, 105.

the situation returned to the people to what they were in the previous sale of the bubble, Maluki, Talis and other fish without peel.<sup>406</sup> After the death of Doctor Abu Yacoub ibn Nastas, the Caliph al-Hakim returned by God's command and prevented the drinking of wine, and he stressed it. He even prevented the sale of raisins and honey, and burned them and drowned in the Nile a great deal of trade with great money and broke the places where the wine is placed and prevented from making it.<sup>407</sup>

In the Fatimid era, the Egyptians knew the narcotic of cannabis, a narcotic plant growing on the outskirts of Cairo, and continued until the Ayyubid era, where it was removed. This drug was known as the cannabis of the poor, In Cairo. The poets and the poor praise him for the influence of this article, which makes us tend to have been a popular dishonor in Cairo, especially since it had not been issued a decision to prevent or deprive the abuse, which made them the drug substance prominent to the poor and middle class. The Sultan, King Malik al-Salih Najmuddin Ayoub, ordered Prince Jamal al-Din Abi al-Fath, Musa ibn Yammour, to forbid anyone who sows anything in the Kefouri from the Hishishh, so he came in one day and saw something very much from it. He ordered it to be collected and collected around 642 AH / 1244 AD.<sup>408</sup> In this procedure, reference is made to prevention and may also be prohibited.

That the subject of drinking alcohol and cannabis use is linked to the bars, brothels and sexual life of the Egyptians. The governor also forbade the owners of the brothels and removed the places where the people of corruption and immorality had come to gather and gather their teams. And banning women from revealing their faces,<sup>409</sup> leaving their homes and preventing the manufacture of women's shoes to prevent their exit and mixing with men. All these measures come in the context of standing in the face of the phenomenon of rampant moral decay as the Egyptian authorities see the time of the ruler by God's command.

Prevention and precautionary measures have been prolonged some sexually stimulant foods such as Malukhya, watercress, black honey, and talisus, a class of small bone marrow if soft and soft, especially broth, and other crustless fish, and when

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<sup>406</sup> abn al- Bitriq, Op. Cit, 192.

<sup>407</sup> Ibid.

<sup>408</sup> De Sassi, Op. Cit, 34-36.

<sup>409</sup> abn al- Bitriq, Op. Cit, 186.



anyone has sold or bought something, and a month, and the punishment may lead to murder.<sup>410</sup>

Perhaps the explanation for all these measures of prohibition and prohibition, which some see as strange is in fact the person of the Governor by God's command, where he was close to people and problems of daily life, where he was keen to roam morning and evening among people, He has even held jobs like Hesba on markets in Cairo, a position that has direct contact with people's daily lives. Perhaps part of the actions and orders of the Governor by God's command stems from the information and attitudes he had stood upon himself, so he was categorical in his judgments.

### **4.3. Manifestations of Solidarity and Discrimination in the Cairo Society**

#### **4.3.1. The Manifestations of Solidarity**

Many are the manifestations of solidarity among the people of the city of Cairo in all their strata, especially in a time of adversity such as famine, where the weak and the rich help the poor. We have a series of evidence that the state of solidarity, cooperation and peaceful coexistence among the people of Cairo was the origin of Treatment and pension in daily life.

We find in the phenomenon of high prices that Egypt suffered from in the year 457-464 AH / 1065-1071 AD, because of the lack of water of the Nile, and a number of political, administrative and security problems, all of which led to a great famine in which it reached the point that the Caliph al-Mustansir was unable to provide food, The honorable daughter of the (owner) of the path sends to him every day what he eats like charity, even spent all of it.<sup>411</sup>

In the events of high prices, the reign of the Caliph who won the victory of Nasrallah 505-555 AH / 1111-1160 AD, ratified a group of poor people who do not show misery and humiliation to themselves, and the ratification of Prince Saifuddin Hussein, and other princes and staff in the palace, which contributed to alleviate the burdens of rising Prices on the poor classes of Egyptian society. This proves that Zakat has a pivotal role in the process of solidarity between the different strata of Fatimid society in Cairo, especially among the upper class of caliphs, ministers, princes and

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<sup>410</sup> abn al- Bitriq, Op. Cit, 187.

<sup>411</sup> al- Maqrizi, Ighathat al- Umat, 99.

merchants of the rich, the lower class of the poor and strangers, students of science and mysticism and others.<sup>412</sup>

He knew a number of men of righteousness and charity, including Afan ibn Suleiman Al Khayat, where he bought property and rites and worked in it, and gave the poor and the widows and the poor and Omar a great mosque to pray in it, and the work of a cemetery next to the mosque to be buried.<sup>413</sup>

In the year 445 AH / 1053 AD due to the rise in prices, which led to the death of about 8,000 people, and died of hunger and disease, 8,000 leaders, and the Sultan inherited a lot of money. This indicates that many monarchies have died of hunger and disease without leaving behind their heirs. This also indicates that this famine has wiped out entire families, or that some families may have left behind young orphans who are cared for by society through adoption. We have evidence that a person who lived in the Fatimid period named Ali ibn Radwan the doctor has adopted a child and supervised the process of her pastoral.<sup>414</sup>

That some public facilities such as bathrooms used for the purpose of hygiene for men and women, in fact, and according to our historical texts that it was mixed in the sense that it was, for customers of Muslims, Christians and Jews, but after the fall of the Fatimid state, al-Maqrizi states that Salah al-Din al-Ayyubi established a bathroom for Sufism (Khankah), where Jews and Christians are not allowed to shower.

Al-Mu'izz Ladinullah was tolerant of the non-Muslim people of the book. He made Issa the son of Nestorius as his minister. He married a Christian woman, the king of the sect, and the sister of two patriarchs, one of whom was the Patriarch of the Church of Alexandria. It was celebrated with the Christians and shared with them the celebration of their feasts, religious occasions, and the intensity of tolerance of the early Fatimid Caliphs with the people of the book, who were said to have encouraged the establishment of churches, sales and monasteries, It is no less evident than the tolerance of the Caliph al-Zaher ibn al-Hakim, in the order of God with the Christians, from the publication of a pledge to the monks of St. Catherine Monastery in the Sinai

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<sup>412</sup> al- Maqrizi, *Ighathat al- Umat*, 103.

<sup>413</sup> Ibn Uthman, *Op. Cit*, 657.

<sup>414</sup> Muwaffaq al-Din Abu al-Abbas Ahmad ibn al-Qasim Ibn Abi Suqatah, *Euyun al-Anba fi Tabaqat al-Atba*, (Dar al-Ma'aref Cairo 1996), 563.

Peninsula in 415 AH /1024 AD, located in the Coptic Museum under the name of the Caliph al-Hakim.<sup>415</sup>

#### 4.4. Discrimination

Most of the manifestations of discrimination between the sects and classes of the Fatimid society can be summed up in the actions taken by the Fatimid caliphate during the succession of the ruler by God's command against Muslims, Christians and Jews, and some of these actions will be reviewed below.

These harsh measures and actions by the ruling Caliph, the Christians and the Jews, which have a clear impact on the daily life of Egyptian society, can be attributed to three main things:

First: A large segment of Egyptian Muslims complained of Fatimid state officials, especially Jews and Christians. Who does hold senior positions in the ministry and financial departments, since the era of Aziz, whose era saw the beginning of the emergence of the movement of discontent.

Second: the economic situation is bad. While the religious people of the Christians and the Jews, through their posts accumulated a lot of wealth, exploiting their status in the state, at the expense of the Muslim majority, and encouraged and sponsored by the Fatimid state.

Third: all this is accompanied by widespread skepticism at home and abroad about the legitimacy of Fatimid rule, and in the Fatimid family's ratios, which reached its maximum in the era of the ruler by the order of God, which has been challenged in its proportions against the background of much evidence, The policy of rapprochement with Christians and Jews, which was interpreted as an out of the law.

The punitive measures followed by Christians and Jews can be divided into penalties for religion and social sanctions that have to do with the behavior of the people in their daily lives.

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<sup>415</sup> For more on this manuscript, see: *Manuscript (custody) al- Khalifat al- Hakim bi'amr al- Lah*, (Cairo: Egyptian Antiquities Authority, 1986), 18-22.

#### **4.4.1. Religious Sanctions**

- A- To prevent the Christians from the work of Shaana, and the Day of the Cross, and demonstrate what they used to do in their holidays of the meeting and entertainment and other activities and other religious rites.
- B- To prevent the Christians from working the diver on the Nile coast in Egypt.
- C- Confiscation of monasteries over monasteries and churches and their annexation to the property and administration of the State.
- D- The destruction of churches and convert some of them to mosques.
- E- The looting of the contents of churches and places of worship.<sup>416</sup>

#### **4.4.2. Social Sanctions**

These sanctions concern the distinction between the different sects in the Fatimid state, especially with regard to the uniform of the Fatimid authorities under the rule of the ruler, by God, the writers of the Christians and the Jews in the spare clothing, which Labas distinguishes them from other Muslims, and tightening the girdle. Each of these crosses weighed five pounds in their necks, and prevented them from riding horses, and made them ride the mules and donkeys, with horses and leprosy, not with gold and silver, but with black skins. And that the garments of the Christians and their turbans shall be very heavy, and their saddles shall be made of wood.<sup>417</sup> And the level of discriminatory sanctions between Muslims and the people of dhimmi in the means of land and maritime transport, where the owners of public transport in Cairo and Egypt were warned not to carry a Jew or a Christian, and the owners of river boats Muslims Jews and Christians. These measures also included Jews, where the instructions stipulated that the Jews should hang a round tree in their necks. The weight of the tree, including five pounds, is visible above their clothes.<sup>418</sup> This is a symbolic punishment in which the ruler tried to abuse and punish Christians and Jews through their religious symbols.

Regarding the public places, the procedures stipulated the following, the Christians were obliged to wear the cross in their necks if they entered the bathroom,

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<sup>416</sup> al- Maqrizi, History of the Copts, 111-112.

<sup>417</sup> Ibid, 111-112.

<sup>418</sup> Ibid, 112.

and then the Jews were obliged to wear their bells if they entered the bathroom. al-Maqrizi says about the actions taken by the Fatimid authorities in 403-405 AH / 1012-1014 AD, then the Jews and the Christians were obliged to leave all of Egypt to the land of the Romans, and gathered with their families under the palace in Cairo, and begged and accompanied the pardon of the Caliph, exempt from exile, and under these pressures entered many Christians Islam.<sup>419</sup>

The ruling Caliph ordered the allocation of Zwaileh neighborhood in Cairo to the Jews and settled them, And ordered them not to mix with the Muslims in their lanes, and then he ordered them to enter all of them in Islam, they feared him and all converted, and then authorized them to return to their religion, Vtrd them in one day about 70,000 thousand Jews, and then ordered the demolition of their churches and destroyed. It was soon rebuilt.<sup>420</sup>

Discrimination was not only against the people of Dhimah, but discrimination included the Sunnis, in all their sects. It was the first time that Ubayd Allah, the founder of the Fatimid state in Morocco, made the decision to break the Taraweeh prayer during the month of Ramadaan and ordered two days before his fast, and reciting the prayer aloud in the Friday prayer before bowing. "He said. He added:" hayi ealaa khayr aleamal muhamad waeali khayr albushr", and the text of the adhaan throughout the period of the Fatimid state after the magnification and the two martyrs:

Haa ealaa alsalat, haa ealaa alfalah, twice.

Haa ealaa khayr aleamal muhamad waealia khayr albashari, twice.

La 'iilah' iilaa allaha, once.<sup>421</sup>

In the year 395 AH / 1004 AD was written on the other mosques, and on the ancient mosque from outside and inside in all its aspects, and on the doors of shops, stone, cemeteries and desert, a match written in it cursed Epubaker the friend and Omar ibn al-Khattab and Aisha the mother of the believers, and engraved that color in pigments and gold,<sup>422</sup> And in the year 397 AH / 1006 AD ordered the governor to erase what is written on the mosques and doors and other swearing of the predecessor,

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<sup>419</sup> al- Maqrizi, History of the Copts, 113.

<sup>420</sup> Ibn Iyas, Op. Cit, 1: 198.

<sup>421</sup> Ibn Hammad, Op. Cit, 50-51.

<sup>422</sup> al- Maqrizi, aitieaz al- Hanfa, 2: 54.

the whole camouflage, and the chief of police until he removed all the other What was it.<sup>423</sup> That the Sunni sects in Cairo and Egypt were subjected to a kind of repression and harassment by members of the Ismaili sect, among them that a group of Ismailis were exposed to the Sunnis, stoning them with prayer in Ramadan and in funeral prayer.<sup>424</sup>

#### **4.5. The Fourth Subject: Minds**

The subject of mental or mental life from a sense of behavior and belief raises many details of everyday life in medieval Muslim societies. Perhaps the most prominent phenomena that refer to the subject of the Fatimid mindset, is the thinking of death and the effect of the dead on the living, reflected in the establishment of scenes, the graves, and the shrines of the parents, and the associated aspects of several, such as the organization and stop them, and strongly linked to various strata of the Fatimid society Standing on the equal footing on the belief side. The following is a review of some of these aspects.

##### **4.5.1. The Sheikh Predicted the Coming of the Fatimids to Egypt**

Shaykh 'Atab al-Zahid, preacher, Abu Abdullah ibn Muhammad ibn Abdullah ibn Saad, died in 353 AH / AD 964 AH and speaks about people. He has a council of preaching in the mosque of Egypt. Before the entry of the goats to the religion of God Fatimid to Egypt. Shaykh Atab in one of his chambers, preaching the Egyptians and predicting the emergence of three things, namely hunger, plague, and sword Shiites.<sup>425</sup> One of the mental features that refer to the sectarian tension between the Sunnis and Ismailis, that one of the righteous men of the Sunnis, it is said: It is a lung in a dream, it was said to him: What did God do you? He said: He died on the Sunni sect and did not care.<sup>426</sup>

##### **4.5.2. Honorable Mrs. Nafisa**

Ms. Zeinab Bint Akht, Ms. Nafisa, She died in Egypt in 240 AH / 854 AD and was buried next to the grave of Amr ibn al-Aas. Fatimid caliph al-Dhafer came to visit

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<sup>423</sup> al- Maqrizi, aitieaz al- Hanfa, 2: 69.

<sup>424</sup> Ibn Khaldun, al- Eabr, 4: 76.

<sup>425</sup> Ibn Othman, Op. Cit, 321-322.

<sup>426</sup> Ibid, 294.

her on foot.<sup>427</sup> He said that the waters of the Nile stopped flowing at the time of the annual flood. People came to her and asked her to pray. Then she brought a piece of cloth that she was putting on her head, and they brought her to the waters of the Nile, and threw them into it. And increased the Nile water according to their claim. Whenever the people came to a calamity, they came to her and asked her to pray, and God revealed them that scourge. People were crowded at her house.<sup>428</sup>

Mrs. Nafisah ate only one meal every three days. And she had a basket hanging in front of the place where you pray, and whenever she asked for something to eat and found him in that basket, and did not eat from the money of anyone except the money of her husband. Muwaffaq al-Din ibn 'Uthmaan said: Praise be to Allaah who made her share of what happened to Mary, the daughter of Imran, because Allaah says in the clear Qur'an. And God did - according to the son of Osman - that the lady Nfiseh as he did to Mrs. Mary.<sup>429</sup> This state of parity in the dignity of Mrs. Nafiseh with the miracle of Mary, peace be upon her, fully conforms to the mindset of a multi-faith society.

#### **4.5.3. Christian Woman Asks for the Prayer of Mrs. Nafisah**

One of her miracles is that a man of the ma'afir married a Christian woman, and he gave birth to a child, so he captured this boy in the country of the enemy, so she took the woman looking for him everywhere and did not find any trace. She said to her husband: I was informed that there is a woman named Nafisa al- For my child, if she believed in her religion, the man came to the woman and told him the story. She called him to respond to God Almighty, when the night if the door knocks, then went out the woman and found her son standing in the door. This dignity was popular, so that night, the people of seventy houses blessed her, and delivered his mother and gave herself to serve Nafiseh.<sup>430</sup>

#### **4.5.4. At Birth People Demand the Prayer of Sufism**

It is said that Sheikh Hassan al-Dinuri died who died around 331 AH / 942 AD, that one of the Egyptians got great difficulties for his wife during the birth process. I

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<sup>427</sup> Omar Reza Kahala, *Women's Flags in the Arab World and Islam*, (Beirut: al- Resalah Foundation, No date), 5: 187-190.

<sup>428</sup> Ibn Uthman, Op. Cit, 166.

<sup>429</sup> Ibid, 167.

<sup>430</sup> Ibid, 192.

took a pot and came to the sheikh. I said: Sir, I want to write a mantra for my wife to facilitate childbirth.<sup>431</sup>

#### **4.5.5. Whoever Wants to Perform Hajj Should go to Visit the Grave of the Dinoori**

Whoever wants to perform Hajj to the House of Allaah does everything that he has to do on the last Wednesday of the month, from any month he is wearing a clean garment, and he is well-fed if he has one. He goes to the grave of Shaykh Abi al-Hasan al-Dinuri, and he prays four rak'ahs, then du'aa ' To the grave, and it is before the sun rises, and then say:

“Oh God, make the reward of reading and prayer to Sheikh Abi Hassan Dinuri owner of this grave.” Then take off your clothes, and put in your pants, and mingle on the grave, and make your legs outside the grave, you are Hajj, God willing.<sup>432</sup>

#### **4.5.6. Virgin Well and Bath Pools**

According to the Coptic version, when Maryam came back from the well, she reached the old well and sat down and drank from it, Jesus and Joseph. This well was in the wild before the establishment of Cairo, a bathroom known as the two doors in the Lower Roman neighborhood. And for this reason, which is mentioned in the characteristic that it is not in the streams of the bathroom or in the meadow and masonry, with something of the plants that sprout in all bathrooms. And that whoever has disease, fever, etc. comes to this bathroom and rinses go fever and heal the patient.<sup>433</sup>

#### **4.5.7. Well al- Bilsana**

The Copts claim that in this well is the stone on which Jesus sat, when he came from the Levant to the land of Egypt and the Virgin Mary with the elected Sheikh Yusuf al-Najjar. The Romans, the Franks, the Abyssinians and the Nubians, who come to the Fatimid state in the capital of Cairo, arrive at the site of the well, set up the altars, sanctify and become close after bathing in the well. This well is surrounded by a

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<sup>431</sup> Ibn Othman, Op. Cit, 585.

<sup>432</sup> Ibid, 594.

<sup>433</sup> Prepared by Anba Samuel, *History of Abu Makarem, History of Churches and Monasteries in the 12th Century in the Sea Face*, (Ostrich Printing and Supplies, Without Place, Without Date), 1: 9.



large reservoir filled with continuous mauha. Coptic Christians, men, priests, people and women, come to this well on the 24th day of bshunsa every year, the day when the pilgrim, Maryam and Joseph the carpenter arrived in Egypt. Usually people bathe in the water after this prayer on the water, and blessed with the signal of the Holy Cross, and they turn to the pledge of the pure lady, and pray. This was started in the state of the Kurds in the succession of the sanctuary by God, without the Fatimid state, they were prevented from entering it.<sup>434</sup>

#### **4.5.8. Debate About a dog Is he a Muslim or a Christian**

It was agreed that one of the Coptic clergymen, Sawiris, was sitting on the judge's seat when a dog crossed them. It was Friday, he said to the judge judges: What do you say, sawiris in this dog! Is he a Christian or a Muslim?! He said: Ask him, he answers himself. The judge said to him, "Does the dog speak?" He said: Yes, this dog answers, so that today is Friday and the Christians fast, and they do not eat meat. If they break, drink wine. The Muslims do not fast or drink wine, and they eat meat. And they shall put before him flesh and wine; If he does not eat it and drink wine, he is a Christian.<sup>435</sup>

#### **4.6. The Fifth Topic: Crime and Punishment in the Fatimid Era**

The crimes in the Fatimid era vary from social, economic, political, and sectarian crimes. Each of these crimes may be subject to the provisions of Islamic law through the police, judiciary and al-Hesbah. This applies to personal, administrative and economic conditions. The punishment for sectarian and political crimes the choice of the appropriate punishment is subject to the wishes of the governing institution. Among the punishments used by the Fatimid society are defamation and tawaaf, the stripping of titles, cutting off the heads, the crucifixion, the burning, the predators of the predators, and the infertility.

One example of the Fatimid era is the punishment of ministers and state officials, where the ruler, Ammarullah, killed the judge, Hussein ibn al-Nu'man, and was burned with fire.<sup>436</sup> As for Aziz in Allah, his minister Issa ibn Nestorus was

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<sup>434</sup> abu al- Makarem, Op. Cit, 1: 19.

<sup>435</sup> Dioscorus, Op. Cit, 361.

<sup>436</sup> al-Maqrizi, al- Maweiz Walaietibar, 2: 286.

hanged.<sup>437</sup> In 363 AH / 973 AD, the imam of al-Qarafa mosque, Muhammad ibn 'Abd al-Same'i, was removed in the road of al-Qarafa.<sup>438</sup> This indicates that the execution of this punishment was deliberately witnessed by people on Friday, where the largest possible crowd of people could see the punishment and subject their souls to the fear of the Sultan's oppression.

As for the prisoners of war and those who were eliminated after the many revolutions that were established on the Fatimids in the Levant and Morocco, their punishment varied. After the first caliphs brought the opponents closer after their defeat, we see that the late dawns of the Fatimid era radically different in the punishment of opponents. When the ruler ruled by commanding God on the Abu Rakwa revolution, the commander sent 6,000 thousand heads and 100 prisoners.<sup>439</sup> In the year 364 AH / 974 AD received the head of the number of 3,000 thousand Morocco, Fteif.<sup>440</sup> In 363 AH / 973 AD, he gave 173 goats and a number of heads, and with them the flags of Qaramitah, and a weapon for them, and that month in the country, and the Moazites of God, who passed by his hands, sat at the height of the door of his palace.<sup>441</sup> They are over 1,000 men and roam on camels famous in the markets in Egypt.<sup>442</sup> We have a text stating that the Fatimids have a place dedicated to reducing the heads of liabilities. The text of 548 AH / 1153 AD speaks of the killing of al-Adel al-Wazir, who carried his head to the Dhafer, Ashraf from the Gate of Gold, and tied the head to be seen by the people.<sup>443</sup>

The Turkish leader, Hftkin, revolutionized the Caliph al-Aziz al-Aziz, but this revolution was suppressed. Heftkin was captured by some Arabs. He was handed over to the leader of Bani Jarrah, Sheikh Mufraj ibn Daghafal ibn Jarrah al-Tai. He sent him to Cairo.<sup>444</sup> He was riding over a camel where the markets and the streets roamed, and he was in this situation. People hit him and shook his beard.<sup>445</sup> After that, Heftkin and the rest of the prisoners were transferred to Cairo. But Aziz issued orders to pardon the

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<sup>437</sup> Ibn Iyas, Op. Cit, 1: 196.

<sup>438</sup> al- Maqrizi, Ateaz al- Hinf, 1: 143.

<sup>439</sup> al- Maqrizi, al- Maweiz Walaetibar, 2: 286.

<sup>440</sup> al- Maqrizi, Aitieaz al- Hunafa, 1: 218.

<sup>441</sup> Ibid, 1: 142-143.

<sup>442</sup> Yahya ibn Said ibn Yahya al-Antaki, *History of Antioch Known as the History of Uticha*, (Gros Press, Tripoli - Lebanon 1990), 457.

<sup>443</sup> al- Maqrizi, Aitieaz al- Hunafa, 3: 205.

<sup>444</sup> al-Maqrizi, al- Khutat al- Maqriziat, 2: 387.

<sup>445</sup> Ibn Khalikan, Op. Cit, 5: 371.

leader Hftkin and gave him a lot of money, and a gift of guidance, and ordered the men of state respect Hftkin.<sup>446</sup>

There are other punishments for prisoners of war and even civilians in three types. The following text is read: Prince Saif al-Malik captured a large ship carrying 1,500 people. After a naval battle in which the Fatimid fleet won, after killing about 220 men, So the Caliph rejoiced and went out in a procession to receive the prisoners and the spoils, so they summoned the camels to ride them, and rode them to Cairo and Egypt. After the tawaaf, the punishment was as follows:

As for the women and the boys, he brought them into the palace after the minister carried a lot of them ,the rest take the parties and relatives using them and teach them the trades. The young boys take them to the palace servants, train them, teach them the line and the shooting, and the youngest boys die to change their habits. As for the elderly prisoners who can not move, they get rid of them by executing them and throwing them in a place that is called (almunamata well) on the outskirts of Fustat.<sup>447</sup>

The first and second Babi Azwilah were known to be places of crucifixion,<sup>448</sup> the suspension of heads, the news came from Cairo to arrest and arrest the son of the oppressor and the father of the guard. On Wednesday morning, the first month of Baramouda, he threw two camels outside the door of the palace.<sup>449</sup> In the Hadith of the son of Najib the State, which was the path of the Amun in his ministry too Yemen to achieve the proportion that he was born from the ongoing Nizar ibn al-Mustansir when she came out of the palace and is pregnant and calls him the rest of the people And brought to Cairo and killed him and a group that night and crucified in Cairo.<sup>450</sup>

The famous punishment was suitable for watching and participation of the masses in some cases by torturing the victim. This is not proof of the punishment of Abu Rakwa in 397 AH / 1006 AD. And the reason for his reverence for his fear of him to kill himself, and intended to be credited by the ruler alive. The governor ordered that Abu Rukwa should be put on camels and carried out. Cairo was adorned with the

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<sup>446</sup> al-Maqrizi, al- Khutat al- Maqriziat, 2:10.

<sup>447</sup> abn al- Tawir, Op. Cit, 99-100.

<sup>448</sup> Ibid, 55.

<sup>449</sup> Dioscorus, Op. Cit, 418.

<sup>450</sup> al-Maqrizi, al- Khutat al- Maqriziat, 1: 489.

best decorations, and there was a sheikh said to him Abzari, if he went outside made him Tartura and worked in the colors of rags and weaving and took a monkey and make a hand in his hand and work to hit the outside of the behind, and give 100 dinars, and 10 pieces of cloth. When he cut Abu Rikwa Giza ordered by the governor, and installed Jamila Sinamin and dressed Alterrthor, and riding the Abrary behind him and the monkey with his hand Durra beating him, and the circus around him, and in his hands 15 villas; and entered Cairo in this description and the heads of his companions in his hands on wood and reeds, The door of gold, and leave around Abu Rakwa; it was a great day, and ordered the governor to go out to the apparent Cairo and hit his neck, on a hill near the Redan Mosque outside Cairo. And when he brought me there, he went down, and if he was dead, he cut off his head and carried him to the governor; and he commanded the crucifixion of his body.<sup>451</sup>

There is another punishment in the era of the ruler by God's command, which is to throw the victim into a hungry lion. The ruler imposed this punishment on one of the Coptic patriarchs.<sup>452</sup>

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<sup>451</sup> abu al- Mahasin, Op. Cit, 4: 216-217.

<sup>452</sup> Dioscorus, Op. Cit, 406; and the sanctions that were directed at the Copts during the time of the Umayyad state, the wearing of Jewish clothing for the Christian, the face-smelling of the face with parma, and the tawaaf and defamation ;More Viewed: abn al- Btriq, Op. Cit, 1:29.

## **CONCLUSION**

This study reached a number of results, perhaps the most prominent of which are:

- 1- The application of the concept of Everyday life has divided the population of Cairo into a number of categories and each category has a different lifestyle than the marginalized social groups of the poor, the majority of the population.
- 2- Solidarity of the people of Cairo to different communities and their integration through interaction in Everyday life, especially in markets, festivals and public utilities.
- 3- The clash between different social groups was political reasons far from the issue of social conflict, which we do not deny its existence, but we go to say that it had little impact on the structure of the people of Cairo in their Everyday lives.
- 4- What Muslims consider sacred was respected and the participation of Christian and Jewish communities, and what the Christians consider holy days and festivals was in turn respected by the Fatimid authorities and the participation of a large population of Cairo Muslims of different denominations.
- 5- The Fatimid ruler has a great role reflected in the procedures and decisions affecting the conduct of daily and seasonal habits such as the prevention of some consumer goods, and the prevention of some Islamic and Christian festivals for many reasons, but the most important is the impact on the individual and community in the city of Cairo.

- 6- Diversity of entertainment and entertainment so that each layer of the Fatimid society had its own style in spending leisure and entertainment.
- 7- The Fatimid era is characterized by a multitude of Islamic, Christian and Fatimid festivals and festivals. The annual holidays and holidays are very crowded, and the people of Cairo have been waiting for special arrangements to buy food, decorate houses, streets and markets, and wear new clothes, toys and fun.
- 8- The continuation of some Fatimid customs and celebrations in Egyptian society until today, such as celebrating the birth of the Prophet, and the disappearance of the celebration of the Day of Ashura after the demise of the Fatimid state, which reflects the authority of the religious doctrine on the details of the lives of people in Egypt.
- 9- The emergence of the city of Cairo since its establishment as a military city includes the ruling class in addition to the sects of the various ethnic groups and cultures. Following the economic reforms in the era of al-Mustansir, the city of Cairo became an open city in front of the various strata of society, mixing habits, cultures and living styles.
- 10- The great disparity between the layers of Fatimid society in terms of the level of material income, which depended primarily on the factor of proximity to the sources of political and social forces. Which has had a great impact on the details of daily life of clothing, cuisine, service, entertainment and a style of thinking very different from the lifestyle of the impoverished class, so that we see the spirit of arrogance and contempt in many historical texts of the lifestyle of marginalized classes of Egyptian society.



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## LIST OF ATTACHMENTS

### ANNEX 1

#### Figure 1



Lanterns from the Fāṭimid period (909-1171) on display at the Museum of Islamic Art in Cairo.<sup>453</sup>

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<sup>453</sup> Museum of Islamic Art Museum, Cairo, Egypt: <https://goo.gl/K6Xvzn>

**Figure 2**



Crescent-shaped pendant with confronted birds, 11th century. Made in Egypt. Gold, cloisonné enamel, turquoise; filigree, 1 3/4 x 1 3/8 in. (4.5 x 3.5 cm). The

Metropolitan Museum of Art, New York, Theodore M. Davis Collection, Bequest of Theodore M. Davis, 1915 (30.95.37).<sup>454</sup>

**Figure 3**



Obverse

Field

‘abd allah / la ilah illa / allah wahdahu / la sharik lahu / amir al-mu’minin

“Abd Allah, no god but God, Unique, He has no associate, Commander

Of the Faithful”

Margin

muhammad rasul allah arsalahu bi'l-huda wa din al-haqq li-yuzhirahu ‘ala al-din  
kullihi wa law kariha al-mushrikun

Muhammad is the messenger of God who sent him with guidance and the religion of truth, that he might make it supreme over all other religions, even though the polytheists may detest it.” The Holy Qur’an, Sura 9 (Tawba), verse 33.<sup>455</sup>

<sup>454</sup> The Miraculous Survival of Fatimid Jewelry, <https://goo.gl/P1ECgF>

**Figure 4**



Reverse

Field

Al-imam / Muhammad / Rasul / Allah / Al-mahdi billah

“The Imam, Muhammad is the messenger of God, al-Mahdi billah”

Margin

bism allah duriba hadha’l-dinar bi’l-qayrawan sana khams wa thalathmi’a

“In the name of God, this dinar was struck in al-Qayrawan the year five and three hundred.”<sup>456</sup>

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<sup>455</sup> Fatimid Coins at the David Museum in Copenhagen, Part I, <https://goo.gl/TVzyMi>

<sup>456</sup> Fatimid Coins at the David Museum in Copenhagen, <https://goo.gl/TVzyMi>





**Figure 5**

Bowl, Egypt, 12th century. Ceramic, luster-painted.<sup>457</sup>

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<sup>457</sup> The World of the Fatimids, <https://goo.gl/25zHNC>



**Figure 6**

Ceramic jar, so - Called Fayoum ceramic decorated with floral, geometric and epigraphic motifs of various colors.

Egypt – Fatimid

4th - 5th A.H / 10th - 11th A.D century

MIA no. 15980.<sup>458</sup>

**Figure 7**



Luster painted ceramic dish in the name of Commander Ghabn, with inscription and floral decoration.

Egypt – Fatimid

5th A.H /11th A.D century

MIA no. 12997.<sup>459</sup>

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<sup>458</sup> Museum of Islamic Art, Cairo, <https://goo.gl/dskkfK>

<sup>459</sup> Museum of Islamic Art, Cairo, <https://goo.gl/dskkfK>

**Figure 8**



Earthenware bowl, painted in luster over a white glaze

Egypt; 11th century

H: 5.5; Diam: 20.5 cm

While the motifs on figurative bowls painted in luster in Abbasid Iraq were stylized, a number of quite naturalistic depictions of courtiers, dancers, wrestlers, etc. are known from Fatimid Egypt. Here we have a young man in a long-sleeved tunic with a tiraz band and wearing an elaborately wound turban. He is pouring a dark drink, presumably wine, from a glass decanter into a beaker, which is a reconstruction, since the bowl is missing three shards. Beside him stands a dish with cakes or fruit from

which a palmette grows. There are many figurative elements in Fatimid art, something that should perhaps be seen in the context of the region's Coptic Christian tradition.<sup>460</sup>

**Figure 9**



Golden enameled circular brooch

Egypt- Fatimid

5th – 6th AH/11th -12th century AD

MIA. No 4337.<sup>461</sup>

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<sup>460</sup> The David Collection, <https://goo.gl/rPDZqc>

<sup>461</sup> Museum of Islamic Art, Cairo, <https://goo.gl/dskkfK>

**Figure 10**



A horseshoe-shaped pair of earrings decorated with semi-circular motifs executed en relief

Egypt- Fatimid

5th – 6th AH/11th -12th century AD

MIA no. 15568.<sup>462</sup>

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<sup>462</sup> Museum of Islamic Art, Cairo, <https://goo.gl/dskkfK>

**Figure 11**



Gold ring

Egypt- Fatimid

4th – 6th AH/10th -12th century AD

MIA no. 16456.<sup>463</sup>

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<sup>463</sup> Museum of Islamic Art, Cairo, <https://goo.gl/dskkfK>

**Figure 12**



Cylindrical box

With lids

Egypt or Sicily

th - 6th A.H /11th -12thA.D century5



MIA no. 15443.<sup>464</sup>

**Figure 13**



Wooden portable Mihrāb from the Mausoleum of Sayyidah Ruqayyah

Egypt- Fatimid

6th A.H /12th A.D century

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<sup>464</sup> Museum of Islamic Art, Cairo, <https://goo.gl/dskkfK>

MIA no. 446.<sup>465</sup>

**Figure 14**



Wooden panel decorated with human, animal and floral decorations

Egypt – Fatimid

5th A.H /11th A.D century

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<sup>465</sup> Museum of Islamic Art, Cairo, <https://goo.gl/dskfK>

MIA no. 3473.<sup>466</sup>

**Figure 15**



Bronze Statuette in the shape of a lion

Egypt – Fatimid

5th – 6th A.H / 11th -12th A.D Century

MIA no. 4305.<sup>467</sup>

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<sup>466</sup> Museum of Islamic Art, Cairo, <https://goo.gl/dskkfK>

**Figure 16**



A textile fragment that bears the name of Fatimid Imam al-'Aziz bi-Allah.

Name of Object:

Handkerchief/textile fragment

Holding Museum:

Museum of Islamic Art, Cairo, Egypt

Museum Inventory Number:

9444.<sup>468</sup>

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<sup>467</sup> Museum of Islamic Art, Cairo, <https://goo.gl/dskkfK>

<sup>468</sup> Fatimid Object – Textile Fragment Attributed to Imam al-Aziz, <https://goo.gl/T3oesf>

**Figure 17**



Monumental tiraz inscription

This inscription begins with the Basmala (In the name of Allah, the Merciful, the Compassionate) and the first words of the title of the Fatimid Caliph, al-Mu‘izz (952–976). The kufic letters have terminals resembling leaves and tendrils. Letters which normally form an arc below the baseline are carried upward, taking the shape of a swan’s neck (the nun at the end of the word, al-Rahman) Inscription: Bismi [la] al-Rahman al-Rahim Ma‘add Abu [Tamim...].

Gauzy linen tabby with silk tapestry

Egypt, 952–976

963.95.5.<sup>469</sup>

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<sup>469</sup> Cairo Under Wraps: Early Islamic Textiles, <https://goo.gl/Jsr66v>

**Figure 18**



Antique Islamic Textile, Egypt ,

Fatimid Textile Tiraz, Fatimid Period

1171 - 969A.D

Size 16 x 4.<sup>470</sup>

**Figure 19**

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<sup>470</sup> An Important Early Islamic Textile, <https://goo.gl/Wsa4o8>



Antique Islamic Wool, Textile, Egypt, Fatimid Period Textile 969 - 1171 A.D.

Size 8 x 7

Size 20 x 18cm

Top Image is Detail.<sup>471</sup>

**Figure 20**

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<sup>471</sup> An Important Early Islamic Textile, <https://goo.gl/Wsa4o8>



A piece of linen textile with ornaments woven with silk. The piece has two opposite lines of Kufic inscriptions with a row of bird's drawings inside oval shapes located in between. The two lines are read as "...May God grant His servant Nizar Abi Al Mansour an imminent victory... Al Aziz Billah, the prince of the Faithful..."

(Egypt - Fatimid period – 4th century H / 10th century A. D) .<sup>472</sup>

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<sup>472</sup> Egyptian Textile Museum, <http://cutt.us.com/fvZf>





**Figure 21**

Collection is a 10th-century rock crystal ewer (pitcher) made for a Fatimid caliph in Cairo from a single, massive quartz crystal. It has gold

enameled mounts added by French jeweler Jean-Valentin Morel in the late 19th century.<sup>473</sup>

## ANNEX 2

**Table 5. Shows the Ruling Fatimid Dynasty in Morocco and Egypt**

<b>In Mahdia</b>	<b>HA</b>	<b>AD</b>
<b>1- al- Mahdi Abu Mohammed Abdullah</b>	<b>297</b>	<b>909</b>
<b>2- al- Qaim Abu Qasim Mohammed</b>	<b>322</b>	<b>934</b>
<b>3- al- Mansour Abu Taher Ismail</b>	<b>334</b>	<b>945</b>
<b>4- al- Moez Abu Tamim</b>	<b>From 341 to 361</b>	<b>972</b>
<b>In Cairo</b>	<b>HA</b>	<b>AD</b>
<b>5- al- Moez Abu Tamim</b>	<b>361</b>	<b>972</b>
<b>6- al- Aziz Abu Mansour Nizar</b>	<b>365</b>	<b>975</b>
<b>7- al- hakim Abu Ali al-Mansour</b>	<b>376</b>	<b>376</b>
<b>8- al- Zaher Abu Hassan Ali</b>	<b>411</b>	<b>1030</b>
<b>9- al - Mustansir Abu Tamim</b>	<b>427</b>	<b>1035</b>
<b>10- al- Musta'li Abu al- Qasim Ahmad</b>	<b>487</b>	<b>1094</b>
<b>11- al- arm Abu Ali Mansour</b>	<b>495</b>	<b>1101</b>
<b>12- al- Hafiz Abu El Maimoun Abdel Maged</b>	<b>524</b>	<b>1130</b>

<sup>473</sup> Salaam to the Keir Collection in Dallas, Editorial Staff, the Magazine of Record for the Antiques Market. <http://cutt.us/pFixL>

<b>13- al- Zafer Abu al - Mansour Ismail</b>	<b>544</b>	<b>1149</b>
<b>14- al- fayiz Abu al- Qasem Issa</b>	<b>549</b>	<b>1154</b>
<b>15- al- eadid Abu Mohammed Abdullah</b>	<b>555</b>	<b>1160</b>

**Table 6. The Income of some Functions in the Fatimid era**

Occupationr	Monthly Salary Value	
<b>Minister</b>	5,000	Dinars
<b>Minister Family</b>	200-300	Dinars
<b>The Minister's Footnote</b>	300-500	Dinars
<b>The Palace of the Caliph Served in Their Ranks</b>	100	Dinars
<b>The lowest Rank of Servants</b>	10-90	Dinars
<b>Doctor Palace</b>	50	Dinars
<b>Author al-Dust Sharif</b>	150	Dinars
<b>The Owner of the Door</b>	120	Dinars
<b>Sword Holder</b>	70	Dinars
<b>Message Holder</b>	70	Dinars
<b>The Personal Guard of the Caliph</b>	30-50	Dinars
<b>Chief Justice</b>	100	Dinars
<b>Head of Preachers</b>	100	Dinars
<b>Readers of Hadra</b>	20-15	Dinars
<b>The Preachers of the Mosques</b>	15-20	Dinars
<b>Heads of Departments:</b>		
<b>Office of the Ombudsman</b>	70	Dinars

<b>Investigation Bureau</b>	50 Dinars
<b>The Board of the Council</b>	40 Dinars
<b>The Owner of the Board Book</b>	35 Dinars
<b>Office of the Army</b>	40 Dinars
<b>Location</b>	30 Dinars
<b>Office of Correspondence</b>	120 Dinars
<b>Users in Cairo and Fustat</b>	50 Dinars
<b>Employees on their Degrees in State Property and Caliphate</b>	5-10-15-20 Dinars
<b>The caliph served 300</b>	10-15 Dinars

## **CURRICULUM VITAE**

Khamis ABDULGADER was born on 30.12.1978 in Al-Marg, Libya. After graduating from Al-Qaradabiya School, he graduated from the Faculty of Arts, History Department, Benghazi University in 2002. In 2009, he completed his master's program in medieval history at the University of Tripoli. Since graduating, he has been teaching at Benghazi University and Omar Al-Mukhtar University. In 2014, he received a scholarship, and chose the Institute of Social Sciences at the University of Karabuk to prepare a doctoral degree.

