

## Customs and Traditions in the Mamluk State

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### **Abstract**

*Traditions and customs are followed and upheld by members of every society for the sake of habit and tradition, and there is no way for man to break from these bonds of familiarity and repetition. The Mamluk community engaged in a wide range of human activities, including work, entertainment, weddings, fashion, religious and national rituals and holidays, as well as the diversity of its population elements. The Mamluk people also had customs and traditions, and it is important to study social life in Egypt and the Levant during the Mamluk era, particularly customs and traditions. This is what this research will focus on.*

**Keywords:** *Customs and Traditions, Mamluk State*

## INTRODUCTION

The study of human behavior in the areas of food, clothing, holidays, marriage, weddings, and sorrows is referred to as social life. In the Mamluk state, social life is defined as a life full of movement, prosperity, and entertainment, and this prosperity has a significant impact on the stability of the population's way of life. .

### **First: Customs and Traditions Linguistically**

Habits are the usual pattern of behavior or behavior until they are done repeatedly without effort. As for traditions: they are the inherited customs, beliefs, works and civilization of man that creation inherits from creation.

### **Second: Customs and Traditions Idiomatically**

Customs: They are customs inherited by generations to become part of their faith and continue as long as they relate to beliefs as cultural heritage, as they are an expression of a certain belief.

As for traditions: it is a set of rules of conduct that result from the agreement of a group of people and derive its strength from society and indicate the old past acts and accumulated governance experienced by society and transmitted by creation from the predecessors of generations, which are social customs that lasted for long periods until they became a tradition and are quoted from the past to the present and then to the future, they serve as an internal system for a particular society 0.

### **Third: Customs and Traditions in the Family**

#### **Family Life**

The general character of the Islamic family did not change much in that era, it is the custom that took place in that era that the wife and children do not share the head of the family in eating from one bowl, but the man has his own food and his own bowl and his own cob.

It is also customary that if a new house is constructed, a person celebrates the opening of that house in a great celebration commensurate with his stature and wealth.

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## **Sleep**

In the era of the Mamluk sultans, people paid great attention to the number of sleeping places in their homes, and people in the summer stallion used to sleep on roofs or in the yards of houses, where they built special terraces for that purpose, thus allowing them to enjoy the fresh air.

## **Food**

Food is the most important aspects of social life in the Mamluk era It was the custom of the Arabs of the Levant to pay attention to foods and various foods they knew dates with milk, meat, rice and flour and make soup from fat and flour they call Harira, as well as from their habit of making Mansaf and is a popular food made of rice and meat cooked with curd and is also known as Shakriya and used to porridge where boiling water in a pot and pour it flour a little while stirring it until it has until it has a strength and serves.

As for Palestine, its people during the Mamluk count have made pickles that are eaten with chicken and fish meals, as its people used to make jam from peaches in the city of Acre, as well as peppered rice and cook pomegranate and lentils, and it is the custom of the people of Hebron to provide lentils with oil to everyone who attended from the poor and rich, and the Bedouins used to eat types of food they believed were the reason for their longevity, where they bake loaves in the ashes and eat meat immature (intention) and do not cook them On the fire they put it on hot rocks to dry and used to eat some grass and drink camel milk.

One of their habits was to pay attention to food hygiene in order to maintain public health, as kitchen rooms were opened, vacuumed, cleaned, removed food waste and placed in place.

The tables of the dhimmis in the Muslim countries were not very different from the tables of the Muslims, but they were characterized by some special customs, where they drank wine in special cups, even the most important of them were sitting on the floor.

And they were the people of the Levant offer at weddings lemon drink and lemon drink with pistachios with hazelnuts, as well as tamarind syrup, and their habit of eating while sitting on the ground and accustomed to the etiquette of naming in the first eating, praise and thanks at the end, including leaning when sitting to eat on the left thigh and be eating with three fingers with taking into account the reduction of the bite and lengthening the chew and not talking while eating, As well as washing hands before eating and sometimes after it is with rose water.

## **Fourth: Family Celebrations**

### **Marrying**

One of the prominent characteristics that characterized family life in the era of the Mamluks are many celebrations and individuals and boasting in the revival of these weddings until it reached some people that one sells his clothes and borrows money with usury to boast in front of people and it is said that so-and-so's food is more than so-and-so's food, and the first family weddings celebrate marriage, so the son of Daniel Al-Mawsili describes how he means wanting to marry the matchmaker who pretends to sell good, incense and other women's supplies, Thus, she can enter homes and see the secrets of women, so she can bring the groom with the bride that agrees with his desires and demands, and Daniel's son mentions that this woman has become accustomed to exaggerating the information provided by the parties, for example, Prince Wesal is surprised in the end by a scary bride who is distorted and does not have her time until he faints from the horror of her ugliness and after they narrow their revenge on the matchmaker who fell into this predicament, It is customary that if the person wishing to marry is satisfied with the information provided by the matchmaker.

Although Islamic law has explicitly stipulated the need for the girl's consent to her life partner, the girl in the Mamluk era had no say in choosing her husband, but the first and last opinion remained of her father, and perhaps the mother participated in that.

As for the members of the Mamluk class, he left them free to choose their marriage from among the daughters of their sex, so Sultan Al-Nasr Muhammad bin Qalawun married Khund, one of the Mongol princesses, but

this marriage did not last long and soon abandoned it to be associated with the daughters of his sex, and the Mamluks class used to pay exorbitant amounts of dowry. Historians have mentioned the joy of Prince Anouk 0 son of Sultan Al-Nasir Muhammad bin Qalawun forms of extravagance and extravagance in this joy in the year 732 AH said: "In the first Sha'ban, the deputy of the Levant disguised himself to attend the wedding of Prince Anouk... In it, he drew to bring all those in Cairo and Egypt from the lords of the cabaret to the royal floor, so he stayed important seven days and nights and summoned the Sultan harem of all the princes to him, so it was a great thing ... When the seventh of the sultana sat at the door of the palace princes, as much as their ranks one after the other and with candles if one presented what he brought of wax before the ground and delayed and the Sultan is still in his council until their obsolescence has expired and it was counted three thousand and thirty candles weighing sixty-three Fantara in which what he meant and engraved an inscription and the best wax Prince Alam al-Din Najr and sent to her work in Damascus and came from the most creative thing ... And all the candles were lit and Prince Anouk sat near it and every prince carrying a candle and behind him his Mamluks carrying candles and they kissed the ground one after the other all night the wedding and so on Then the Sultan got up and went to a place where the women found the stature of the women of the princes with their whole and kissed the land one after the other and brought luxurious antiques and points ... And the Sultan ordered them to dance, and they were all parted one by one, and the tambourines were beaten, and the singers were thrown money and gold, and then the bride was deposed, and then the Sultan deposed all the princes and the lords of major functions, and he gave to each of the women of the princes, in which sheep, cows, horses, geese and chickens were slaughtered in it more than twenty thousand, and sweets and drinks were put eighteen thousand quintals." This description, although it has some exaggeration reflects the true image of weddings, both in Egypt and the Levant, as for the public, after the engagement comes the role of holding the Qur'an, it has been customary to pay part of the dowry in advance before the contract and often the dowry and dowry subject of bargains between the parties and often the groom complains about the dowry and its height and was not paid the whole dowry, but paid in deferred installments and the Qur'an was held in homes and some prefer to hold it in mosques with incense burners who They burn incense in it, and after completing the writing of the contract, they leave for a big ceremony.

The third step after the Qur'an has been accustomed to prepare barbecue and transfer to the house of the groom and transports the device in a ceremony in which relatives and acquaintances participated and perhaps some princes and Mamluks participated according to the status of the groom or the father of the groom and was accompanied by music and led by dancers with swords and anticipates the wedding night what was known as the night of engraving any engraving of the bride's feet and hands with henna and this night is revived with music and singing. On this night, the groom completes his decorations in the house of one of the relatives or two young companions with the tune of music and by the light of lamps, the minstrels advance the procession until the house of the bride, who is taken by her husband and enters their room and on the morning of the wedding day, the husband goes to the public bath accompanied by his friends, and over several days it is the summer of his friends' tables, and this custom was known in the Mamluk era as (mornings). After two weeks of marriage, the wife's family holds a luxurious feast", Ibn Battuta has confirmed that "the plant is rewarded by her father, and most of the device is made of copper utensils, and with it they boast and pledge allegiance to it".

As for the wedding night, a large feast was held for family and friends called (wedding feast), which are two feasts, one for women and the other for men, and it was directed to the bride's house in a procession surrounded by family and friends heading to the bride's house, greeting several chorus of meanings and beating tambourines with women's songs, and the plaintiffs were giving gifts to the wedding owners, and the women invited to joy were keen to wear luxurious clothes and jewelry with precious jewelry.

As for the bride, she was at the forefront of that ceremony after completing her adornment and beautification, as the comber and some of her origins Btkhlha and Tahfiha and then dressed her the finest embroidered clothes and often placed on her head Sherboush 0.

And the strange customs that spread in the ninth century in the Mamluk state, where brides wear the clothes of men from soldiers and judges, and then at the end of the ceremony, the groom used to take his bride from her hand, and then the bride accepted her husband's hand.

As for the weddings in the countryside, the manifestations of the celebration were humble about them in the city, as it was addressed to offer the dowry to his son-in-law before holding the Qur'an, the people of the village were helping to provide the energy (points) to the newlyweds or to their parents, and during the bride's procession in the village paths, flowers were thrown at her, and women were singing and scattering salt on the bride for fear of envy, and then they sat her on something high high on which the drummer comes and sings the notice and then gives the points to each one according to his ability.

For the Bedouin, marriage was a means of comfort for men, as the wealth of the Bedouins was calculated by the number of wives and their daughters who herded sheep and camels, collected firewood, cultivated the land, as well as household chores and weaving family clothes.

As for marriage when the dhimmis Ibn Hajar said that he allowed them in the era of the Mamluks to establish their weddings in amusements and songs on their habit and be marriage when Christians have been customary to be married as it was known in honor begins the first step of engagement any choice of bride by the parents of the groom wishing to marry or some of his relatives if this is done they were describing them as well matchmaker played an important role in the choice of the bride and then calls the groom's family The bride's family and the mother of the groom is the one who plays this role with her friends or relatives or one of the priests with the groom's representative to go to the bride's house and the parties agree on the engagement after the priest asks the fiancée to accept this groom as her husband and when she agrees he offers her a piece of candy sent from the groom, and the groom presents his fiancée with gold rings and after the priest announces the bridesmaid of engagement three times on both the groom and the bride so that he touches the forehead of each of them With those rings in the form of a cross and then the groom pays part of the dowry or the whole dowry, and the dowry varies depending on the beauty of the bride, her age and status, and after the engagement a day or more, the fiancé's relatives go to visit the fiancée and give her some gifts and may be an amount of money or jewelry of gold and this increase is called (Shufa) as the fiancé offers some gifts to his fiancée in the holidays according to his ability.

After that comes the corona ceremony, so the groom's family agrees with the people of the Russians, and the necessary arrangements begin, and the invitations begin from both parties, and the bride goes with some of her friends to the bathroom with soap, perfume and perfumes, and the comber numbers the bride and shows her beauty, as well as the groom goes with some of his friends to the bathroom, then the groom's family of women visits the bride, carrying clothes for her with torches and songs, and with them henna, so the bride is nostalgic, then they go with her on Saturday to the bathroom and they wash and decorate it, and on Sunday night the sacrifices are slaughtered After the second day, the wedding day, everyone wore luxurious clothes and a group of men and women from the groom's family went to fetch the bride.

### **Family Birth Celebrations**

It is family celebrations that had great importance in the era of the sultans of Maliki birth, where it was customary to choose each woman a certain midwife was called (Daya) and the mother agreed with the midwife on a known fare, if the newborn was a male prayed on the Prophet (PUPH) and if the female was satisfied with Mrs. Fatima Zahra (AS) and then the child eats one of his relatives known for their religiosity and piety in order to call in his ear the legitimate ears and then the name of the newborn is chosen either when the Christians if The newborn was a male, the midwife said to the mother (love for Christ) and if he was a female she said (love for the virgin) and they used to attend the priests on the day of birth to pray on the father of the house in blessing and hang the child amulets and spells of envy and put kohl for the child as they threw the child with swaddling in order to protect his body from the cold.

It is also customary for the midwife in the first three days to salt the child or wash it with salt water or put fine salt on his body for Christian denominations and comes one of the clergy on the third day of birth called the child in the name of his family members, except rarely, which is often the name of a brown or saint and on the

third day he anoints the child's body with oil, as well as women used to celebrate the day of the week where the mother wears new clothes and knocks around the house in a large procession Surrounded by candles and midwife in front of her carrying the newborn as is customary to provide points to the parents of the child, which are varied between clothes, gold ornaments or foods, and at the end of the postpartum period the mother goes with a number of women close to the bathroom where she washes and wears new clothes 0.

### **Baby Circumcision**

On the seventh day, the child is circumcised sometimes, but some people used to postpone circumcision until the age of about five, and people, friends and relatives who are extended to them with a special table are invited to the ceremony, and the child's wedding is done on a small horse, and the child wears beautiful clothes, and the flag is led by the corporal and roams the streets of the neighborhood in the city or the paths of the village, and in the end they return to the child's house, where one of the singers sings the story of the Prophet's birthday, and then the circumcision takes place, the plaintiffs submit their points from Ghee, rice, birds, grains and sheep.

As for Christians, it has been customary after forty days that the mother goes with her child to the church to evacuate one of the men of the gene on his head as well as the custom they have the need to baptize as Muslims celebrate circumcision they have to forget their children and that they dip the newborn in water scented with winds and colors of good and claim that the Holy Spirit descends on him and they call this work baptism and may have been in the house or church and does not attend the parents when immersion, but one of them comes out and may prepare the feast and drop the child On this occasion.

### **Celebrating Hajj**

One of the public celebrations that people used to in the Mamluk era was the travel of a family member for Hajj or when his enemy from the Hijaz, so it was said that the pilgrim went out to perform the Hajj, some of his villages and family acquaintances came out to float in the roads and markets in the form of processions raising their voices with a kind of songs they call (Al-Tahnain) any suspense for people to Hajj and visit the tomb of the Prophet ﷺ and on the day specified for the exit of the pilgrim rides a camel decorated with ornaments and gold even if the pilgrim returned to his home weddings and banquets were held and hit at its doors with lengths and telegraphy, which they call congratulating pilgrims.

### **Funeral and Sorrows**

One of the occasions is the funeral and sorrows where the Mamluk state realized the remnants of the Crusader emirates as well as the invasion of the Tatars along with the plague and diseases that the country was exposed to has described Ibn Battuta, who is a contemporary of the Mamluk state, describing the order of funerals and the people of Egypt and Damascus in their funerals rank strange they walk in front of the funerals readers acknowledge the Qur'an voices melodious and Talhin weeping take off her souls ... Their funerals are prayed in the mosque opposite the cabin.

The condolences are done after burial in the house of the dean of the family and lasts three days and on the fortieth day is commemorated the deceased by reading the Qur'an and distributing alms either in the countryside in the three nights after death meet men in the village mosque they were repeating the word monotheism and they prepare the life of Christianity as well as the funeral of Christians are similar in their social form with what was done to Muslims on the fine of the different rituals governs the difference of religion, In the villages, mourning for the deceased was necessary, but it was limited to women, because the crying of the man was insulting and shameful.

### **Celebrating the Day of Ashura**

The Mamluk jurists considered the day of Ashura of the main legal decrees and they were celebrating it in the phenomenon and distributes the rich and merchants money to the poor, orphans and the needy, which is one of the holy months for Muslims and cooks grains and visits graves and buys incense and women visit mosques As for the Shiites, they were keen on the day of Ashura to establish a consolation for Hussein, their poets sang

lamentation poems and the Levant was celebrating the day of Ashura and the reason for this is the lack of information about this occasion in the Levant what Salah did The gene of the end of the influence of the Fatimid state.

### **Celebrating the Prophet's Birthday**

In the month of Rabi al-Awwal, the first public religious holidays, the Mamluks and the general public used to celebrate this holiday in a celebration beyond description in terms of greatness and luxury, if the night of the twelfth of that month Ibn Hajar mentioned some money that was from the customs on this occasion, where he was extending the tablecloth after the afternoon prayer, as well as accustomed to celebrate the night of the first night of the month of Rajab, as well as the night of Isra and Miraj and the night of the half of Sha'ban 0-

### **Celebrating The Month of Ramadan**

In the first month of Ramadan was the celebration of the sighting of the crescent of Ramadan in the city of Aiyar they used to meet the jurists of the city after the afternoon of the twenty-ninth day of Sha'ban Dar al-Qadi and ride all the large men, women and boys and finish to a high position outside the city and expect the crescent and then return to the shops and people with the judge to his home and then leave 0 and mentions Battuta forms of celebration confirms the revival of his nights in the establishment of Taraweeh prayers and was lighting candles as well as they were reading the Qur'an.

As for the method of tashhir, where it is customary for the owners of quarters and others to circumambulate the drum on houses while they beat them, but in Alexandria, tashir knocking on the doors 0-

### **Celebrating Eid Al-Fitr**

At the end of the month of Ramadan is preparing to receive Eid al-Fitr, where it takes the first three days of Shawwal, where people prepare for this Eid and watch the night of Eid to prepare their clothes, people used to stay up until the morning to listen to the Qur'an and remembrances and with the rise of the day, men go to perform Eid prayers and they cheer and grow up, then houses exchange congratulations on Eid, and the manufacture of chewing gum at the end of the month as well as they used to eat dried fish and on the days of Eid people go out to visit the graves 0-

### **Celebrating Eid Al-Adha**

As for Eid al-Adha, its celebration did not differ much from the Islamic cities in the Mamluk era, where the Sultan prayed and sacrificed, during the reign of Sultan Yabires, he prayed in the Dome of the Rock and celebrated it, sacrificed the sacrifice, and people used to sacrifice for their dead and distributed alms to the needy-

### **Christian Holidays**

The Christian holidays are multiple, and the first of these holidays is the feast of the Annunciation, which is the feast that Gabriel announced to the Virgin Mary the birth of Jesus, الولادة as well as the feast of olives. It is customary for Christians to decorate churches with olive branches, and there is Easter as well as Fortieth Thursday. Christians used to go out in this celebration in a joyful procession to make the way to Mount Xenon, then they perform prayers in the church, and there is the birthday of Jesus Christ as well as the feast of the Epiphany. In this holiday, Christians used to dip their children in water despite the severity of the cold. Believing that this would prevent the evil of diseases.

### **Jewish Holidays**

The Jews had five feasts, and the first of these holidays is New Year's Day, which is the feast of the Annunciation, and it is considered a feast of love and freedom for the Jews because it is associated with their shame from the Pharaoh, and the second feast is archery, the Jews used to fast in it, and whoever does not fast is killed, but the feast of the umbrella, the Jews used to celebrate it by mentioning the clouds that God shaded them with in the intention, so they sit in the shade of palm leaves or olive branches, and the fourth feast is Eid

al-Fitr, and it is called Easter, in which they clean their homes of bread, but the fifth feast It is the feast of the weeks or Pentecost, and the Jews used to celebrate the anniversary of the Ten Commandments, making amaranths and eating them on the feast in remembrance of the Allen that God had revealed to them.

## **Bathrooms**

One of the customs that spread in the period of the Mamluk era is their keenness on cleanliness, where the spread of baths in most cities of the Levant and Egypt and these facilities were associated with the habit of cleanliness confirmed by many contemporary travelers of the Mamluk era Ibn Battuta said about the city of Tiriha that it has "healthy baths and has two houses, one for men and the second for women very hot water", and therefore this custom was widespread among men and women alike.

## **Apparel**

Clothing is one of the basic needs necessary for man to protect him from the vagaries of weather conditions and was also used for decoration as each category is distinguished by a special dress has been customary to wear Mamluks in the summer white clothes of milk cloth either in the winter their clothes were made of wool or silk colored ().

As for the clothes of the generalizers and the heads of religious functions of judges and scholars wearing the turban and veil, which was the slogan of the judge of judges and the generalizers used to wear long Farjia and their clothes were white either men from the common people wore on their heads gauze and tartour and wore pants and apron and the Bedouins were wearing shirts with wide sleeves and were distinguished by wearing Bisht Baltham to protect them free and put on their heads gauze 0 As for the Sufis, they used to wear coarse clothes, so their clothes were wool and women used to wear the robe, a garment that covers the whole body and has a round neckline as well as an ambush to the wrist, as well as wearing Kufic women on their heads, while Bedouin women were dressed in cotton clothes and dyed burqas.

As for the clothes of the dhimmis, the Christians had to take the blue color of their turbans, as well as the adultery that they wore over the clothes, while the Jews were required to have yellow turbans, as well as Christian and Jewish women, and the dhimmi women to wear two slippers of two different colors, one black and the other white, and the women to hang rings of lead or copper in their necks when they entered the bathroom.

## **The End**

The study of the social aspects in the Mamluk era and what was in that society of customs and traditions were those customs and traditions that were transmitted generation after generation and that continued from the past to the present included a number of customs and traditions there is marriage in all categories of Mamluk society as well as the way food preparation and customs and traditions in weddings and sorrows as well as in their holidays and clothes were those customs and traditions as the internal system of society in Egypt and the Levant.

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