Marital Journey of Sett Juhar

A Walk-through Marriages and Divorces' Contracts of Sett Juhar
during the 4th AH/ 10th AD Century preserved in Egyptian National Library

A Study of Form and Content

Shaimaa 'abd-Allah Ibrāhīm Aḥmad
Lecturer, Faculty of Archeology, 'Ain Shams University, Egypt
shaimaa.abdallah@arch.asu.edu.eg

Abstract: A wide range of documents are preserved by the Egyptian National Library. One of the most significant legal papers is a marriage and divorce contract because it demonstrates how closely Egyptian marriage and divorce customs adhere to Islamic law.

This study presents a document containing five marriage and divorce contracts dated to the 4th century AH / 10th century AD and preserved in the Egyptian National Library. It includes the marriage and divorce contracts of Sett Juhar, who was married three times and divorced twice during the period from 10th of Rabī’ II 368 A.H./ 15th of November, 978 A.D., to 10th ḍu-l-Qi‘dah 393A.H./10th September 1002 A.D.

It generally highlights marriage and divorce contracts during this historical period, reflecting social and economic manifestations during this period, and has been dealt with in accordance with the descriptive approach to the form of this document and the analytical approach to its content. This document also explains the method of drafting marriage and divorce contracts in the 4th century AH/10 th century AD, and the extent to which these methods conform to jurisprudential sources. Marriage contracts also explain the phenomenon of dowry and the method of paying it to the wife or her parentage.

Keywords: Document – Marriage – Divorce – Dowry – Fatimid period – Witnesses.
الملخص: تحتفظ دار الكتب المصرية بالعديد من الوثائق المتنوعة، وتُعد عقود الزواج والطلاق أحد أهم هذه الوثائق؛ إذ أنها تتيح عادات المجتمع المصري بالنسبة للزواج والطلاق، ومدى مطابقة تلك العادات لشرع الكريم.

تقدم هذه الدراسة وثيقة بها خمسة عقود زواج وطلاق تُنوي بالقرن 8/1 م محفوظة في دار الكتب المصرية؛ إذ تتضمن عقود الزواج والطلاق الخاصة بالست جوهر والتي زوجت خمس مرات وتطلقت مرتين خلال الفترة من 10 ربيع الآخر سنة 368هـ – 15 نوفمبر سنة 978م إلى 1 ذو القعدة سنة 371هـ/10 سبتمبر سنة 982م، وذلك تلقى هذه الوثيقة الضوء بصفة عامة على عقود الزواج والطلاق في هذه الفترة التاريخية، حيث تعكس المظاهر الاجتماعية والاقتصادية إبان تلك الفترة، وقد تم تناولها وفقا للمنهج الوصفي لشكل هذه الوثيقة، والمنهج التحليلي لمضمونها. كما أن هذه الوثيقة توضح أسلوب صياغة عقود الزواج والطلاق في القرن 8/1 م، ومدى مطابقة تلك الأساليب للمصادر الفقهية، كذلك تتيح عقود الزواج ظاهرة الصداق وأسلوب سداده للزوجة أو ولي أمرها.

Introduction:

The world's museums still have access to a large number of marriage and divorce records from various Islamic periods. This study examines a paper document that belonged to a woman by the name of Sett Juhar and contained five marriage contracts and a divorce. The paper document dates to the Fatimid era between the reigns of al-Azz bi 'Allah (365-386 AH/975-996 AH) and the caliph al-Ḫākim bi 'Amr Allah (386-411 AH/996-1020 AD).

From the Islamic conquest until the end of the Mamluk era (21-923 AH/641-1517 AD), contracts for marriage, divorce, and "Ḫul‘ " Khul' (divorce at the wife's instance who pays compensation) were known. These contracts are especially significant for clarifying the customs of Egyptian society for marriage, such as engagement, dowry, and the conditions agreed upon between the spouses, as well as the provisions of the Islamic sharia with regard to the provisions of marriage, as mentioned in??. Additionally, it represents the degree to which social norms regarding divorce and "Ḫul‘ " Khul' abide by Islamic law. It discusses Egyptian family life during the Islamic era. The fact that these contracts include the names of judges, spouses, witnesses, their surnames, the names of each other's letters and functions, the currency of the dowry, and the agreed-upon amount of dowry, which reflects the state of economic life at the time, makes them especially significant throughout Islamic times.

The study of this document is divided into the descriptive study, which includes describing it and then reading its texts, and the analytical study, which includes studying the contents of marriage contracts, starting with Basmalla, then the opening phrases, then the dowry and the method of paying it, followed by Spouses' rights, then The witnesses' al-šuhūd, and final provisions of those contracts. This study also includes the Analytical study of divorce contracts, starting with Basmalla, then the opening phrase, then divorce statements, then sorts of the divorce, then the witnesses, and closing terms of those contracts.

A number of researchers studied marriage contracts in the Fatimid period, such as Grohmann and Khoury¹, and all their efforts were focused on trying to read the texts written on those papyri without commenting on their content and the information they contained. al-Zuġbī² also studied marriage ceremonies in the Fatimid period without studying contents of marriage contracts.

First: The Descriptive part of the Study

Plate: I/A, B, C, D, E, F

A paper document comprises five marriage and divorce contracts:

Date: A marriage contract dated to Wednesday 10th of Rabī’ II 368AH/ 15th November 978AD

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A Divorce contract dated to 10th of Rabī’ II 392 AH/26th of February 1001 AD
A marriage contract dated to 10th of Rabī’ II 393 AH/16th of February 1002 AD
A Divorce contract dated to 8th of Ša’bān 393 AH/12th June 1002 AD
A Marriage contract dated to 10th ḏu-‘l-Qi‘dah 393 AH/10th September 1002 AD

Preservation Place: Egyptian National Library
Inventory No: 2499- Face and Front
Dimensions: Height: 54cm X Width: 38cm
Husband’s names: [Ibr]āhīm…al-Ṣāliḥ Burhān…al-Šayḥ ʿUmar..[A]bī Ibrāhīm bin Ja’far ibn ‘Issa bin `Alī bin Mūssa al-Ḡanā[b]
‘Awaḍ bi Ḥussām al-Dīn bin Yaḥṣia al-Dīn bin Abī Iṣḥāq
‘Abd al-Raḥīm Muḥammad

Witness’s numbers for each contract: The First Marriage contract: Five
The Second divorce contract: two
The Second marriage contract: Five
The third divorce contract: two
The third marriage contract: three

Description: a rectangular-shaped paper document with holes, including seventy-seven lines; the face is on twenty-nine lines, the back is on thirty-five lines, as well as thirteen lines on the right side of the back of the necklace, coded with a black ink in Nashīʼi script, and it contains five marriage contracts and a divorce for one wife.

The text
The front: A first marriage contract dated to Wednesday 10th of Rabī’ II 368 AH/ 15th November 978AD (Pl. I/A, B C)

1- In the Name of Allah, the Merciful, the compassionate, Prayer be upon his Prophet Unto him be praise and salutations.

2-... واطلق العرش ونشاه ف... ل... وخرج وابناءه[ده] ... الا الله وجل

2-......1 introducing images and beasts in… ½ .....the.... 3 and witnesses … 4 to the almighty God

1 Lost word
2 Lost word
3 Lost word
4 Lost word
I witness and pray by righteous on the Prophet (peace be upon him) and his supreme companions.

-to Allah this has been authorized to and heard it in their witnessing

-In the name of Allah, the Merciful, the compassionate, prayer and praising be upon his almighty, thanks and grateful to Allah, prayer be upon his prophet unto him be praise and prayer “Our Lord, grant us from among our wives and offspring comfort to our eyes and make us an example for the righteous.

Abi Ibrahīm bin Ja’far...

This who gave a dowry by Ibrāhīm... al-Ṣāliḥ Burhān... al-Šayh ʿUmar...

Abū Abd Allah Lajīn bin Al... bin Ṣuṭṭ Juhar daughter of Šayh Abū Abd Allah Lajīn bin Al...

He gave her the dowry upon the blessing of Allah, the supreme in his Quran and the Sunna of his righteous prophet Muhammad (prayer and praise be upon him) and his companions... To the immediate dower

- and a woman slave (sic), costs ten golden Dinars as weight
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10- The sum of gold as authorized weight is hundred dinars by ʿIssa as a dower for her rights

11- ten dinars … the pride’s father taken by the husband … to spend it in his daughter wedding, she released the mentioned husband from her rights upon the Islamic law

12- and he has taken the money, ninety dinars as weights have been remained from her bridal dower for upcoming nine (sic) sequences of [years]

13- The first is in Wednesday in the 10th of Rabi’II 388 AH, (Sic) remained, he must obey her not; yet bear her company in this life with justice (and consideration) also in her marriage to bring…

14- Ordinary as ordered by Allah, the Supreme in his Quran and the Sunna of His prophet Muhammad, the righteous, Praise and prayer be unto him, and his companions, he has rights on her also she does.

15- for him and he gained an extra degree from Allah as Allah says “But the men have a degree over them [in responsibility and authority]. And Allah is Exalted in Might and Wise”, and she is married by her father the Šayḫ.

1
Lost word
2
Lost word
3
Lost word
16- Abi ʿAbd Allah her legal trustee after that was noted that the mentioned wife is adult and virgin, free and Muslim, wise and reasonable.

17- to be married legally

18- her body is free from any legal deformity for marriage and with no speculation period after divorce, and the husband….¹, the one who is engaged to her….²

19- her mentioned father to her mentioned husband, a true and legal marriage on the base of the five pillars of Islam on the law of ….³

20- upon the above mentioned dowry Sadāq

21- and peace before the beginning of marriage upon this dowry, true and legal delegation, and those who witness….⁴ to her father and husband

22- in case of the good health, satisfaction, and blessing for him in…⁵, above contract…⁶, to differentiate between…⁷ legally, and truly.

23- under his control, to give ten dinars as a dowry and he objected that…⁸, Sitt Jawhar, with the contract fees, and witnesses

24-wrote on behalf0, by his order and his presence ʿAlī ʿAbd al-Munʿim
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Shaimaa ‘abd-Allah Ibrāhīm Aḥmad,

25- حضرت العقد المذكور حضرت العقد المذكور حضرت العقد المذكور حضرت العقد المذكور

في تاريخه

25- Attended this contract Attended this contract Attended this contract

Attend this contract and witnesses in this date.

26- وشهدت به وكتب عبد المنعم بن وشهدت ع على الوزوج وشهدت به

... بن ع على عن

26-, and she witnesses, and Muhammad ‘Abd al-Mun‘im who wrote….and witnesses on the he father and husband, and who witnesses that …1 bin ‘Ali bin ‘Uṯmān bin ‘Alī ,

and Muhammad Muḥammad ‘Abd al-Mun‘im who witnesses that in the date.

المسمين فيه كاتب بن

27-Their names, Kātib bin

28-عبد الباقى بن محمد بن عبد الباقي في {تاز [خـ}…كتـ احمد بن محمد

Ben Abrēhim

28-‘Abd al-Bāqī bin Muhammad bin ‘Abd al-Baqī in the date …2 , Ahmad bin Muḥammad bin Ibrāhīm who wrote

29-‘Abd al-Mun‘im bin Muhammad bin Na‘īm on his behalf and his attendance.

2- The back

-A first divorce contract dated to 10th of Rabī’ II 392AH/26th of February 1001AD (Pl. I/ D, E)

1- ﻋـﻰس [الله الرحمن الرحيم و صلى الله على محمد و...

1- in the name of Allah, the Merciful, the compassionate, praise and prayer be upon his prophet and …3

2- إبر [هم (كذا) بن صالح بن برهاـ] بن عمر الزوج المذكور طلق زوجته جوهر

2-‘Ibrahim (sic) bin Şāliḥ bin Burhān bin ‘Umar, the above mentiond husband who divorced his wife Juhar

3- الشهادة...ست جوهر المذكوره بطلق ثلاث تطليقات بابية بهن

3-The witness …the mentioned lady Sitt Jawhar, he divorced her three absolute divorces

4- [باية ت[ثلاث] بانت به و[رود] من عصمة عقد نكاحه

1 Lost word
2 Lost word
3 Unclear word
4 three absolute divorces he did for them, Out of the Infallibility of his marriage contract

5- [س]لا تحل له من [م]عد حتى تنكح زوج [غيره] وذلك بعد ان اعترف
5- He cannot, after that, re-marry her until after she has married another husband and He has divorced her. That after he confessed

6- and witnesses that he married her legally in the date

7 tenth of Rabī’ II in the year 392 AH

8- شهدت عليه بذلك
8- and who witnesses on that the witnesses

9- وحضرة عبد الباقي
9- ‘Abd al-Bāqī who attended and wrote on his behalf

10- Saʿīd bin ʿAbd al-Bāqī in the date Saʿīd bin Yaḥiya in

-A second marriage contract dated to 10th of Rabī’ II 393AH/16th of February 1002AD (Pl. I/ D, E)

11- شهوده يعرفون جو[هد] أن محمد عمر النصر باطنو وطالقى العرف وبموغو
11- its witnesses know Juhar and Muhammad ‘Umar is the one who divorced her upon the law and sharia.

12- ويعلمون ويشهدون ان [بن]ضر امراه حرة مسلمه بالغ عابد انيا خالية من الموانع
12. They know and testify that this adult woman is free Muslim Slave and free of obstacles

13- الشرعية... بالنسبة... زوجها عوض بن حسام الدين بن يحيى الدين بن أبي
13-Legal obstacles...1 for...2 her husband ‘Awaḍ bin Ḥusam al-Dīn bin Yaḥiya bin Abī

14- اسحق و... [أ]رها... كليها في صحاح عمها بها صنوا بها حسين بن
14-Ishāq and...3, acknowledges that she...4 all under trustees and protection of her uncle Husayn bin

15- عمر المذكور... شهادة أبو العقل وعثمان ويوسف ذلك
15- the above mentioned ‘Umar...5, and the witness of Abu’ al-ʿAqal, ʿUṯmān and Yūsuf that

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1 Unclear word
2 Lost word
3 Unclear word
4 Unclear word
5 Unclear word
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16- Abu Ḥamad…¹ that she is under the trustee and protection, and they rightly testify on that in the

17- عاشر ربيع الآخر من سنة ثلاث (كذا) وتعينون ويلاتهم عبد البر بن أبي القسم عمر بن محمد بن... كريم بن داود بن أبي يحيى زاغع بن طاهر بن محمد

18-the witnesses

19- She has been married

20- جوهر النضره... وباطنه تزوجها عوض الدين بن حسام الدين لها على كتاب

21- Allah and the Sunna of his prophet Muḥammad PBUH on a legal dowry …⁴ rightly for her

22-.....⁵ based on a recommendation under the protection of her Uncle Ḥusayn bin ʿUmar ʿUmar al-Naḍr

23-After he….⁶ wanted her….⁷ to be married to him after she was married before him

24-Who was engaged and legally accepted, and those who testify on the contract of the Marriage of Jawhar

25-ن بتاريخ عاشر ربيع الآخر سنة ثلاث (كذا) وتعينون ويلاتهم حضره وشهد به

_____________________
¹ Lost word
² Lost word
³ Unclear word
⁴ Unclear word
⁵ Unclear word
⁶ Unclear word
⁷ Lost word
A second divorce contract dated to 8th of Ša‘bān 393AH/12th June 1002AD (Pl. I/D, E)

In the name of Allah, the merciful, the compassionate, Praise and prayer be unto him

She is Juhar who has been divorced by the above mentioned ʿAwaḍ al-Dīn bin Ḥusam al-Dīn who divorced her three absolute divorces … and she got out

of his infallibility and his marriage contract, thus he cannot, after that, re-marry her until after she has married another husband and He has divorced her, and after he confessed that he married her legally, and who testifies

on that willingly in the eight of the blessed month of Ša‘bān … in three hundred ninety-three and the witnesses are

and who witnesses on that contract and wrote on his behalf by delegation, ʿAbd al-Bāqī

- The sided margins:

A third marriage contract dated to 10th ḍu-ʾl-Qiʿdah 393AH/10th September 1002AD (Pl. I/F)

- نزوجت

1 Unclear word
2 Unclear word
Shaimaa ‘abd-Allah Ibrāhīm Aḥmad,
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1- The one who was married was

2- Juhar the mentioned ... Tazwaj her to ... 1 to the above mentioned ‘Abd al-
Rahīm bin Muḥammad book

3- By the sum of ... in the thirteenth of ... 3

4- Under the legal protection and trustees of her uncle Yūsuf bin ‘Umar after she is free from obstacles, the contract is valid

5- On her ... a valid marriage law. ...

6- Her dowry, and who testifies on that in the tenth of Du al-Qi‘dah in three

7- Hundred ninety three, and who witnesses, ... rightly ... the witness ...

8- Who attended the above mentioned contract, Muḥammad bin ‘Uṭmān bin ‘Abd al-
Mun‘im, in the above mentioned date attended the above mentioned contract

9- Who witnesses on this contract and the spouses who testifies that ...

10- ... Ben 'Amr Ben ...
Second: The Analytic part of the Study

This document's analytical study deals with form and content and is as follows:

A-Document Examination by form

The document in question was clearly written in black \(^4\) on paper \(^5\) with a Nasḫī script script that had a tendency to bend and round, indicating that it was written for an urgent purpose and exchanged in daily correspondence. This method serves the purpose faster and more effectively \(^6\). Most frequently used for documents \(^7\), this line used in documents

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1 Unclear word
2 Unclear word
3 Lost word
5 Paper is one of the materials used for blogging, and the paper industry dates back to a Chinese man by the name of “Tsi Lan” in 105AD who made paper out of torn fabric. However, some researchers claim that paper was originally made from berries, tree bars, torn fabric, fishing ropes, and cannabis plants, for further information on how paper was first produced and used. See ADOLF GROHMANN, From the World of Arabic Papyri, (Cairo: al-Maʿārif Press, 1952), 50-55; I. Nikolaj Serikoff & F. Abdullaeva, Islamic Calligraphy from the Wellcome Library, (Chigcago and London: The Wellcome Trust Centre for the History of Medicine at UCL, 2007), 23-24.
documents does not follow the rules of the Nashī script mentioned by Ibn Muqla; so it’s called rolling line or absolute line. The Research document contains drip marks. Some letters are found dotted as in (Pl.1/A) as in letter Qāf in Aṣdiqā’i’uha (her partners), and yā’ in ‘Hāliyah (empty)

B-The study of the document in light of the content:

This document in question under study discussed marriage and divorce; Sett Juhur is married to Ibrāhīm… Al-Ṣāliḥ Burhan, al-Ṣayḥ 'Umar, Abī Ibrāhīm bin Ja’far bin ‘Isa bin Ali bin Musa al-Janā, dated to Wednesday 10th of Rabī’ II 368 AH/ 15th November 978 AD, she was afterwards got divorced dated to 10th of Rabī’ II 392 AH/26th of February 1001 AD, then wed ‘Awad bin Hussām al-Dīn bin Yahī al-al-Dīn bin Abī Ishāq for a second time, dated to 10th of Rabī’ II 393 AH/16th of February 1002 AD, before getting divorced again, dated to 8th of Sa‘bān 393 AH/12th June 1002 AD, and wed ‘Abd al-Rahīm bin Muhammad for a third time, dated to 10th ḡu-l-Qi’dah 393 AH/10th September 1002 AD.

Typically, a written contract must be signed before a marriage can take place. The marriage covenant is referred to as "Nikāh" or by means of marriage or matrimony in the Holy Koran, as Allah Says “

﴾وَلا يَتَّخِذَ عَلَيْكُم مِّن حَيْلٍ مَا عَرَضْتُمْ بِهِمْ مِّن عَمَلٍ عَلَى أَن تَكُونَ يَتَّخِذَ اللَّهُ سُنَّةً مِّن هَٰذَا وَيَنَادُوهُمْ لِيَتَّخِذُوا أَجْلَهُمْ وَلَّا يَتَّخِذُوا عَقْدًةٍ لِّلْيَتَّخِذَ حَتَّى يَبْلُغَ الْكَابِثِ أَجْلَهُ وَلَا يَكُونَ عِنْدَ اللَّهِ مَأْلُولٌ مِّنْهُ﴾

There is no blame upon you for that to which you [indirectly] allude concerning a proposal to women or for what you conceal within yourselves. Allah knows that you will have them in mind. But do not promise them secretly except for saying a proper saying. And do not determine to undertake a marriage contract until the decree period reaches its end. And know that Allah knows what is within yourselves, so beware of Him. And know that Allah is Forgiving and Forbearing.

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1 Lil-BuHuTH wa-al-dirAsat al-islAmiyah, Arabic Calligraphy, 37.
2 Muḥammad Al-Manūnī, “Lamḥa ‘an Tārīḫ al-‘Arabī”, al-Manāhil, Vol.24, Year 9, Ribat, (Ramadan 1404 AH/July 1882 AD); 244;
4 In Hanafi’s view, marriage is contracted by the word endowment, gift, honesty, property, analysis, making, selling and buying, while in Maliki’s view, marriage is not contracted with them except for the words of marriage and the word “gift” if he mentions the dowry as a consent to it, but in Shafiya and Hanbal’s view, this contract is held only by the privilege of marriage, that based on the acceptance of the two parts. See Muhammad al-Rawāsidāl, “Ta’dīf maḥfūm kalimat al-zawāj wa dalālahū al-mu’āṣirah fi’ al-fiṣḥ al-islāmī wa-‘al-Quṭūn al-urdūn”, Bulletin of the Faculty of Arts in Suāg, South Valley University, Part 24, Vol. 1, (March 2001): 268.
5 Quran II/235.
According to Ibn Manzūr, the word Nikāḥ or matrimony would be called only for a legal married woman. Ibn Taḥmāsh stated that “The nikāḥ or matrimony would ever be legal only when we call it marriage.” The word “nikāḥ” was mentioned in the first marriage contract, which reads “…to be married legally ...”. Divorce and Khulʿ have been done according to written contract and in accordance with the Muslim Sharia as Allah Says “

لا جنَاح عليكم إن طلقتم النساء ما لم تمسوهن أو تفرضوا لهن فريدتين ومتغفَّن على الموسع فذوه وعلى المفترق فذوه بالمعروف حقًا على المحسنين

There is no blame upon you if you divorce women you have not touched nor specified for them an obligation. But give them a gift of compensation - the wealthy according to his capability and the poor according to his capability - a provision according to what is acceptable, a duty upon the doers of good.

And that the Prophet Muḥammad (peace and blessings of Allah upon him) divorced some of his women, as well as many of his companions did so, but it was hated as the the prophet Muḥammad (PBUH) says “The most hated of permissible things to Allah is divorce.”  Divorce was a man's right and it was not a woman's right. As Islamic law grants women the right to Khulʿ or divorce, Khulʿ is a way out for a woman from marriage if she hates her husband, the term Khulʿ means that he divorces her in exchange for ransom with what she gives him in compensation for what he gave her.

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1 Abī’ al-Fāḍl Ṣādār al-Dīn Muḥammad bin Makram bin Manzūr al-Ifīqī al-Misrī, (died 711 AH/1311 AD), Lisān al-ʿArab: Beirut: Dār Ṣādir, No date, Vol. II, 625


4 Quran. II/236


9 Ibn Taḥmāsh says” Khulʿ is called redemption because the woman redeems herself from the command of her husband, just as a prisoner and slave redeems himself from his master with what he gives to him.” see Ibn Taḥmāsh, Maṣāḥih ʿatāwī, Vol.33 (Divorce), 19; Jurists defined khula as a man separating from his wife by making an allowance for him See al-Sādiq Sābiq, Fiṣḥ al-Sunnah (Cairo: al-Fath li’l-ʾĀlam al-ʿArabī, 1365 AH/1945 AD), Vol. II, 191.
from the dowry and other things and what he spent on her to be satisfied with the dissolution of the marriage contract¹.

**The Content of the Document**

The content of the document in question is divided into:

**The Contents of Marriage Contracts:**

Fatimid marriage contracts are significant historical records that provide insight into Egyptian society's marriage practices during the Fatimid era. These contracts start simply with the opening words *basmla*, followed by information on how to pay for the dowry, the words "affirmative and acceptance," the rights of the spouses, which are outlined in the contracts, the patron and trustee, the marriage contract, the witnesses, and the contracts' concluding phrases.

**Basmla:**

Fatimid marriage contracts begin with Basmla. It is most praised, remembered and emulated by the Holly book of Quran². The first part of marriage contract starts with opening *basmla* accompanied by prayers on the Prophet and is in the place of an order and a mandate from God Almighty, as Allah said "إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلِّونَ عَلَى النَّبِيِّ نَأَيَّ بِهِ " which means "Allah and His angels send blessings on the Prophet: O ye that believe! Send ye blessings on him, and salute him with all respect"³.

**The opening phrases in the marriage contracts:**

Since the marriage contract is the most important contract in human life, it is a contract that is constantly complicated by the intention and survival of both spouses, so the opening words include: - This is the one who give dowry:

The first marriage contract begins with the wording "...This is the dowry given from..."., followed by the name of the husband and wife and followed by the sum of dowry. Al-Ṭaḥāwy, who lived in the 4th AH/10th century noted this phrase saying “This is the one who gave as dowry to a certain woman and marry her. He endowed her specific sum of dinars and a sum of golden weights, as well as a mediate dower, extracting a sum of dinars to be her dowry. He owed money of dowry for upcoming numbers of years, the first is in a certain day from a certain month in a certain year⁴¹⁴.

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³ Quran XXXIII/56

This phrase is the most widespread on marriage contracts attributed between centuries 6–7th AH/12–13th AD.

- **Witnesses Know:**
  
The second marriage contract begins with the words "…his witnesses know…", followed by the wife's name.

- **Married:**
  
The third marriage contract begins with the word "…married…" and then lists the wife's name, the husband's name, and the amount of dowry.

**The dowry or endowment Ṣadāq**:  

Ṣadāq means in the language the wife's dowry, and perhaps this word derives from charity, meaning giving. The Ṣadāq or dowry is mentioned in the Quran as Allah Says "And give the women [upon marriage] their [bridal] gifts graciously. But if they give up willingly to you anything of it, then take it in satisfaction and ease".

The dowry obligations and methods for paying them to the wife or her father are specified in the marriage contracts in question. It frequently consisted of the deposit money that the husband precipitates and gives to the wife or her parent after the marriage. The deferral, or the balance of the "Ṣadāq" that was regarded as the husband's debt, was to be made to the wife or her father and had to be confirmed to have been paid, as shown by a number of witnesses. This was frequently demonstrated in the terms of the marriage contract, and in the event that the husband was unable to pay, he created a single document.

The initial marriage contract stipulates that a total of 100 dinars will be paid in dowry; the husband will pay back the deferred 90 dinars and the advanced ten dinars over the course of nine years, or in the year 377 AH/987 AD, at a rate of 10 dinars each year. The author also mentioned the kind of money used to pay back the Ṣadāq, namely

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4 Quran. IV/4.

dinars. Additionally, he added criteria like weights to the dinars, also the weight called ʿayn, and may be the family of the spouses were keen on confirming that the dinars of the Ṣadāq were from the heavy and fresh types. This is the model that is described throughout the contract. In addition, a contract model with a marriage formula that dates to the 4th AH/10th AD has also been discovered. (Pl. II), it explains the drafting of the marriage contract and the method of paying the dowry. The study examines the value of the currency mentioned in the aforementioned marriage contracts because the dinars were the main means of payment for the dowry Ṣadāq during the Fatimid caliphate (358-567 AH/969-1171 AD). These dinars are thought to have originated during the reign of the caliph al-Azz bi` Allah (365-386 AH/975-996 AD) (Pl. III). This supports what al-Maqrīzī said, who said that “despite Egypt being situated in an area, its money was valued and varied, and all of its sales were of gold”.

It is clear from studying marriage contracts in the Fatimid era (358-567 AH/969-1171 AD) that economic life began to flourish, as evidenced by the rise in the value of the dowry, even for women of the common class. This in turn meant that the dowry of the ruling class was more expensive and higher. This prosperity continued until the era of the Mustansīrī period (457-464 AH / 1065-1071 AD), during which economic life deteriorated, even if it was An increase in the dowries of some

1 Mitqāl or weight Al-Muḥaqāq: is called to dirham and dinar. It was also said that the weight did not differ between Islam and paganism Jahlīya. The shooting of the heavy dinar in the Islamic era was due to the reformed 76AH/695MAD during the era of Abdul-Malik bin Marwan, after his reformation of the currency system making the weighted gold unit and deciding the dinar as one burden as before to be 65.5 weigh and 4.25gm. See: Taqqī al-Dīn ʿAḥmad bin ʿAlī bin Abbād al-Qādir al-Maqrīzī (died 845 AH/1442 AD), Iqṭat al-ʿAmmah bi ḫāṣṣ al-ḡummah Released by Karam Ḥilmi Farahāt, 1st ed (Cairo: ‘Ayn li’ al-Dirāsāt wa’ al-Buḥuṭ al-Insāniya wa’ al-ʾĪṯimāʾiya, 1427 AH/2007 AD), 121,124. The weight is equal to 14 carats and 4.25gm. The weighty dinars is parallel to the legal weight for every dinar. See ‘Abd al-Rahmān Fāhmī, “Waqʿīq li’al-taʾlīq min faqīr al-ʾislām fi Msīr”, Bulletin of the Egyptian Scientific Institute, BIE, Vol. 54, (Cairo: 1972-1973): 14.

2 Al-Maqrīzī noted that ‘Abd al-Malik ibn Marwān had incorporated its own currency to the Syrian weights, this is a new debased currency equal to a sum of hundred dinars, See: al-Maqrīzī, Ḥiṣāṣat al-ʿummah, 127. By this way the heaviest weighted Dinars is that has a sufficient weight.

3 ʿAyn: in language means the fresh, heavy money weight, or currency or it calls to ʿayn naqṣ or a specific type of currency. Mainly this term is called for the Gold coins ʿayn ḏaḥāb or it is called dinār ʿayn have a specific weight on the balance. See Ibn Manẓūr, Lisān al-ʿarab, Vol. XIII, 305. Ibn al-Aṣfīr mentions that it was not from the minted gold, only calls to the minted dinars as it calls ʿayn. See: Enstas Marry Karmali, al-Nuqūd al-ʿarabīyāt wa ʿilm al-nummiyāt (Cairo: al-Maṭbaʿah al-ʾĀṣriyah, 1939), 27. The Dinars ʿayn may also be referred to a completely rounded dinars resembles the animal’s eye. See: Ahmad ʿAbd al-Rāziq, “Aqīd Murāğā ʿah min al-ʾĀṣr al-Ṭaṭīmī”, Nidwat al-tārīḫ al-ʾIslami wa al-waṣīṭ 2nd Volume, Egypt (1983): 22.

4 Five Dinars preserved in the Museum of Islamic Art in Cairo, have been found minted with the name of the caliph al-ʿAẓīz bi` Allah in 368 AH/ 978 AD, weighing between 4.10gms to 4.030gm. See: Mayṣa Dāwūd, al-Maktabāt al-fāḍilyyāt bi maqāmī al-māḥṣuf al-fānn al-islāmī bi` al-Qāhirah, Dirāsāt ʿaqrābīyāt fannīyāt (Cairo: Dār al-Fikr bi`Arabi, 1991), 244.


6 A marriage contract dated 444 AH/1052 AD was found and preserved in the British Museum in London under registration number P.Lond.B.M.Or.4684 1, the amount of the dowry is twenty dinars, the immediate one is ten dinars, and the deferred one is ten dinars. See Yusuf Rāḡīb, Transmission de biens, mariage et répudiation à Uqâl: village du Fayyom au Ve-Xe siècles (Le Caire: Institut français d’archéologie orientale du Caire IFAO, 2016), 49-59, pl.VI.
women has been observed, but compared to the events of this severity, the actual value of the dowries was very small

**Phrases of Marriage Completion:**²

The Second marriage contract contains a phrase for the completion of marriage “….under the patronage of her uncle Ḥusayn bin Ṭa‘ūr after he….her request….for her a true legal marriage, as he (the husband) asked for her engagement on affirmative and acceptance bases….”. The marriage contract is only upheld under positive and acceptable terms, as is well known. The marriage would not be finalized if

The counsellors dispersed after the affirmative but before the acceptance.³ Acceptance and affirmation must be made with agreement, conviction, and decision. Male or female rational individuals may only get married with his approval and contentment⁴. As a result, the main pillars of a marriage are affirmation and acceptance.⁵

**Spouses’ rights through marriage contracts:**

The marriage contracts in question have given us access to the spouses’ rights, and these rights have occasionally been in accordance with Islamic law and occasionally been in opposition to it. The content of these rights is presented in the paragraphs that follow:

-The husband’s rights:

The first marriage contract comprises the phrase “…he has rights on her as she does , and deserves an extra degree from Allah, as men have a degree over them, and Allah is Exalted in Might and Wise…” Quran II/227. It corresponds what is said in the Holy Quran as Allah Says “*But the men have a degree over them [in responsibility and*

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¹ A marriage contract dated 461AH/1068AD was found and preserved in the British Museum in London under registration number P.LOND.OR.4684(18), the amount of the dowry is eight hundred dinars dinars, the immediate one is four hundred dinars, and the deferred one is four hundred dinars. See Rāġib , *Transmission*, 66-72, pl.IX.

² It is the statement that the groom’s father should use to introduce his daughter to a husband in accordance with the Quran and Sunni principles of acceptance and affirmation. It is well known that the marriage contract is only held in the affirmative and acceptance, and that these two actions must be taken in a single council. Consent, conviction, and choice are what determine the response and acceptance. See: Mirvat Mahmūd ‘Issa, “‘Aqd zawaj min al- ‘aṣr al-faṭimī”, *Bulletin of the Center of the Papyrological Studies and Inscriptions*, Vol. XVII, (Cairo: 2000): 271.


authority]. And *Allah* is Exalted in Might and Wise*.

That means obedience, which is a general right.2

-Spouses' common rights:

The Marriage contracts in question contain references to the common rights of the spouses, it was written in the first marriage contract the phrase “…Stay with her …Share life with here honestly, living with here to bring… is common in the first marriage contract as ordered by the God Almighty in his Quran and the Sunna of his prophet, (peace, prayer, and praise be upon him and his companions…” therefore, as the marriage entailed common rights, with which the spouses share the right to cohabit.

It is well known that the relationship between women and their husbands involves good treatment, living together in peace and it means seeking to satisfy the other, respecting each other in talking and opinions, tolerance and cooperation to promote good, give away harm and evils, and the distance from what brings discord and conflict.

The patron wallī and the trustee wakīf:

The marriage contracts in question pointed out to the name of the patron wallī, however, the first marriage contracts contains the concept of patronage that was by the wife’s father stating that “…the one who in in charge of her marriage is her father, the Šayḫ Abī ‘Abd Allah Muhammad…”. Whereas, in the second and the third marriage contract, the patronage was in the hands of the wife’s uncle as it mentions “…under patronage wilāiyah of her uncle…”, it is likely that the father died or for some other reason.

The witnesses’ al-šuhūd:

It demonstrates how cautious the law is about the risk of marriage as well as its importance for its religious and everyday purposes that it takes care to attest to documents in general and marriage contracts in particular. Despite having similar aspects to other contracts in terms of affirmative action and acceptance, this contract also calls for the attendance of a fair witness in order to strengthen its authorization.

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1 Quran II/227
3 al-Ṣālih, “Manhağ al-Islām”, 975; Rāġib , *Transmission*, 51
5 It is important legitimacy that Islamic marriage contracts contributed to the presentation of the name of the patron wallī and the wife’s trustee. The father was the patron and then the grandfather then the father and then the brother and the consanguine brother and then the bother- nephew then the uncle then the uncle of the father and then the cousin of the father. Mostly men who are in charge of the marriage contract. See Abī Abī-Abbās Aḥmad bin ‘Umar al-Dīrī Al-Šāfi’ī (died 1151AH/1738AD), *Aḥkām al-zawāj ʿala al-maḏāhib al-arbaʿah al-musama Ġāyat al-maqṣūd li man yataʿāta al-ʿuqūd*, Studies and Released by Muṣtafa ʿAbd al-Qādir ʿAṭṭā, 1st Ed (Lebanon: Dār al-Kutub al-ʿIlmiyya, 1406 AH/1986 AD), 163; al-Ṣālih, “Manhağ al-Islām”, 970.
That according To ‘Ā’išah bint ʿAbd Allah Says “The prophet Muḥammad PBUH Says “There is no Matrimony nikāḥ without a partner wallī and two justified witnesses”\(^1\).

Several requirements called for witnesses, including those related to puberty, the mind, freedom, masculinity, justice, hearing, sight, pronunciation, and Islam.\(^2\) The number of witnesses varies between the marriage contracts in question; five witnesses were not present in the first marriage contract, five witnesses showed up in the second marriage contract, but only three witnesses were present in the marriage contract. It was usual for the number of witnesses to exceed two in Islamic marriage contracts in general and Fatimid marriage contracts in particular. This may be due to the increase in the announcement of the number of marriages so that everyone present would bear witness to it.\(^3\)

**Final provisions of marriage contracts:**

The last line of the marriage contracts in question lists the names of the witnesses.

It is clear from comparing the marriage contracts in the research document with the marriage contract model (pl. II) that these contracts correspond this model. Their conformity is evident in the method of recording marriage contracts, starting from basmalla until the end of the contracts with the names of witnesses.

**Divorce agreements’ contents:**

Divorce agreements give insight into a number of Islamic-era Egyptian practices. The first clause of the contracts described is Basmalla, followed by the salutation, the husband's name, the divorce formula, the wife's name, the number of divorces, the date, and the names of the witnesses.

**A study of the writings in divorce contracts is provided below for research purposes:**

**Basmalla:**

The contracts in question include Basmalla, which is a prayer to the prophet that begins with the words "In the name of God, the Merciful and Compassionate" before praising and praying to Muhammad (PBUH). This phrase corresponds to the method of formulation of simplicity in both marriage and divorce contracts in the contested document.

**The opening phrase:**

The first contract dated to 10\(^{th}\) of Rabī’ II 392 AH/26\(^{th}\) of February 1001 AD contains an introductory phrase consisting of the name of the mentioned husband, followed by

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\(^2\) al-Ẓuḡbī, “*Marāṣīm al-Zawā‘id*”, 16.

\(^3\) A marriage contract dated 444 AH/1052 AD was found and preserved in the British Museum in London under registration number P. Lond. B.M.Or.4684 1, it has nine witnesses. See Rāġib, *Transmission*, 49-59, pl.VI
the divorce formula, the wife's name, and the number of divorces and says “…[Ibrāhīm
bin Šāliḥ bin Burhān] bin ‘Umar, the mentioned husband who divorced his wife Juhar,
the witness …Sett Juhar three divorces…” The second contract dated to 8th of Ša‘bān
393AH/12th June 1002AD after four months of marriage, it comprises the opening
phrase “…the one who divorce…” then the name of the husband above, then the wife’s
name, the rest the completion of the divorce’s formulation and the numbers of divorces
saying “… ‘Awad al-Dīn bin Ḥusam al-Dīn who divorces the mentioned above Juhar
daughter of Muḥammad…” This is consistent with the statement of Al-Jazeeri who
lived in the century 6A.H./12A.D "Divorce of the year divorced so-and-so divorced his
wife so-and-so daughter of so-and-so after his matrimony with her one single divorce
and she is still virgins where he has not touched her and controlling her return before
unless she hasn't completed her awaiting period, testified to his testimony of his witness,
his knowledge and his hearing of him for its validity and authorization, that was in so
and so day such and such a month”1, thus, the time difference between the first and
second divorce contracts is about one year and four months.

Divorce Statements:

The divorce occurred in a variety of ways, including verbally, in writing to the wife,
by reference from the locus, or by sending a messenger. Verbally obtaining a divorce
includes stating that you are divorced and all that is derived from the word divorce.2 The
divorce contracts in question include expressions of divorce; In the first divorce
contract, includes the phrase “…Ibrāḥīm bin Šāliḥ bin Burhān] bin ‘Umar, the above
mentioned husband who divorced his wife Juhar, The witness …Sett Juhar and
divorced her…”

Sorts of the divorce:

The terms "Absolute divorce" Ṭalāq bā’în were used in the divorce contracts in
question, which provide insight into the sorts of divorce that prevailed at the time. These
contracts pointed out to the term “Absolute divorce” Ṭalāq bā’în3 “major irrevocable
divorce” baynūna Kubra4. The first marriage contract includes the phrase “…he
divorces them three final divorces, the three divorced were out of his infallibility and his
legal marriage, she becomes illegal for him unless she is married to another
husband…” The second divorce contract states a phrase “… he divorced them three

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1 Abi’ al-Qāsim ‘Alī bin Yaḥiya bin al-Qāsim Al-Čīzīrī, (died 585 AH/1189 AD), al-Maqsūd al-Maḥmūd
fi talḥīṣ al-ʿuqūd, Released by Fāyz bin Marzūq bin barakī al-Silmī (Saudi Arabia: 1421-1422 AH/2000-
2001 AD), 76.


3 The final or the absolute divorce is divided into two types: The first is the major irrevocable divorce
baynūna Kubra, the second is the minor irrevocable divorce baynūna suġra . See Ibn Ta‘īmiyah, Mağmū‘

4 This term means the three times divorcing, which the woman couldn’t return to her husband unless she
was married to another one to be a legal marriage. See Sābiq, Fiqh, Vol.II, 179-180; ‘Ādīl Bassiyyūnī
Tārīḫ al-Qānun fī Miṣr al-Islāmiyah (Cairo: 1993), 316; Linant de Belfond, Traité de droit, vol. III,
365,393; William Robertson Smith, Kinship and Marriage in Early Arabia (Boston: Beacon Press, 1970),
113; Giorgio Levi Della Vida, Arabic Papyri in the University Museum in Philadelphia Pennsylvania
absolute divorces... one became out of his adherence and his legal contract, she becomes illegal for him unless she is married to another man."

The witnesses:

It is a common practice to testify document in general and divorce agreements in particular because of the religious and secular interests and rights that are feared to be ignored. The purpose of the proof of divorce claim is to show the rights of both spouses, however, each divorce contract is testified by two witnesses.

Closing terms of divorce contracts:

Regarding the final terms of these divorce contracts, both contracts can have a final clause consisting of the date and the names of the witnesses.

Conclusion:

This study deals with a document containing five marriage and divorce agreements; The first marriage contract is dated 368 AH/978 AD, followed by the divorce contract 392 AH/1001 AD; Then comes a marriage contract dating from the month of Rabi II in 393 AH/February 1002 AD, then another divorce contract in 393 AH/June 1002 AD. These are followed by a marriage contract dates to ḍu- al-. Qiʿdah 393 AH / September 1002 AD. This document is located in the National Library of Egypt. An examination of this document reveals the following:

The method of codification of marriage and divorce contracts in the Fatimid era, the content and drafting of such contracts 4th, AH/10th century AD; Marriage contracts include the Basmalla and then the opening phrases, the dowry and its payment, then the conditions of giving and receiving, the rights of the spouses written in the contracts, the patron, trustee and witnesses whose names are written in the contracts. The final expressions of those contracts are thus identical to the marriage contract model, which is likely to be attributed to the 4th century AD/10th AD, while the divorce contract includes Basmalla, the opening phrase, followed by the husband's name, the divorce term, the wife's name, then the number of divorces, ended with the date and the names of witnesses. The marriage and divorce contracts for the research also did not include Shiite phrases, perhaps because the owners of these contracts belong to the Sunni sect.

The diversity of opening terms of marriage contracts between the words "what was given as a dowry", "his witnesses know", and the word "married", and the opening words used in divorce contracts varied. The first contract included an opening phrase consisting of the name of the said husband, then divorce, followed by the wife's name, followed by the number divorces, while the second divorce contract included the opening phrase. "Divorce", "name of the above-mentioned husband", and then the wife's name, followed by the remaining terms of divorce and the number of divorces.

Postponing the dowry portion and paying it in contracts in certain annual installments is the most common phenomenon in Islamic marriage contracts 1-9 AH/7-15 AD centuries; In the first marriage contract, the total amount is 100 dinars; Ten dinars accelerated, ninety dinars delayed, husband pays 10 dinars a year for nine years, i.e. 377 AH/987 AD. This contract also refers to the type of currency with which he

1 Aḥmad Muḥammad Šākir, Niẓām al-ṭalāq fi' al-Islām (Cairo: Maktabat al-Sunna), 1345 AH/1936 AD, 80.
rewards his dowry, namely dinars. This also applies to dinars such as pots, weights and high valued golden weights ʿayn. These dinars are likely to be attributed to the age of Aziz Allah (365-386 AH/975-996 AD).

It is clear from the study of the amount of the dowry in the first marriage contract, the subject of the study, and the marriage contracts dated to the Fatimid era (358-567 AH/969-1171 AD) that economic life began to flourish, as evidenced by the rise in the value of the dowry, and this prosperity continued until the era of the Mūstānṣrī hard (457-464 AH/1065-1071 AD), during which economic life deteriorated, although an increase in the dowry of some women was observed, but compared to the events of this severity, the actual value of the dowry was very small.

Expressions about the completion of marriage are referring to affirmation and acceptance; Another marriage contract contains simple marriage terms, and the of some marriage contracts reveals the presence of terms referring to the rights of the husband; In the contract of the first marriage, the expression "he has rights on her as she does, he also deserves an extra degree of Allah as Allah Almighty Says … حكم "But the men have a degree over them [in responsibility and authority]. And Allah is Exalted in Might and Wise. Quran. II/227. … "They comply with the provisions of the Holy Quran, and some marriage contracts refer to the joint rights of spouses. Not only do these contracts contain various expressions regarding the stability of marital life, but they also include the fact that they always refer to her husband and wife and their good relationship with her"

Studies of several marriage contracts have confirmed the writer made sure to mention the name of parentage. The author always mentions the benefactor's name in the marriage contract. The study also revealed diversity in parental loyalty to fathers or uncles.

Non-compliance with marriage contracts in the research document with the number of witnesses; The number of witnesses varies from two to five, perhaps the number of witnesses is due to finding out the validity of the contract, increasing its declaration, securing rights against loss and protecting women's rights and conditions, and honoring the signature of the contract most of its participants, because many witnesses inherited in Egypt before the Islamic conquest. It is also clear from the names of the witnesses that some of their names are similar. Some of them may belong to the same family, which is the family of bin 'Abd al-Bāqī.

The last sentences of some marriage contracts consist of the names of the witnesses and are most common in contracts relating to the period 1-9 AH/7-15AD centuries.

The divorce contracts include a phrase saying “…Ibrāhim bin Śālih bin Burhān bin 'Umar, the above mentioned husband who divorced his wife Juhar , the witness … the above mentioned Sett Juhar who is divorced…” . Divorce contracts in the research document declared the types of divorces took place in this historic period; whereas the first contract indicates the final divorce formulation which is irrevocable divorce type.

The names of the witnesses; two witnesses were listed in each divorce agreement. The analysis of a few divorce contracts also revealed that, from the Arab conquest through the end of the Mamluk period, closing sentences with witness names and dates were the most common.
A Model of Paper marriage contract

Date: End of the 4th AH or beginning of 5th AH/10th, 11th AD centuries

Place of Preservation: Egyptian National Library

Inventory No: 980 Front

Measurements: Length 17cm Width 12.7cm

Name of the husband: Unknown

Wife’s name: unknown

Number of witnesses: unknown

Description: Paper marriage contract model, rectangular, with several holes torn to the right and bottom, contains fourteen lines and is coded with black ink in Nashī script.

Text:

1- In the name of Allah, the merciful, the compassionate, that was given as a dowry Ṣadāq so and so to such a woman daughter of so-and-so, and he married her by this dowry

2- (Sic)2 and (Sic), by such golden dinars ‘ayn from a valued types, and a sum submerged

3- Such and immediate dowry payment, and such and such deferred dowry payment on him as debt until the upcoming

4- so and so a number of years in sequence, the first in a month of So and so and the last month from such a year

5- Cohabiting with her on the principals of Allah, lives with her in a good way honorably

6- كما أمر الله عز وجل في كتابه وسنة نبیه محمد صلی الله عليه وسلم

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1 Grohmann read it “from” min but the correction is “by” bihi
2 Grohmann reads it (by such) bī kaḏā but the correction is (Sic) or  kaḏa
6- As ordered from Allah, the Almighty in his Quran and Sunna of his prophet Muḥammad (praise and prayer be upon him)

7- He has rights on her as she also does, and she is under patronage of so and so son of

8- so and so, with her satisfaction after the contract was witnessed by two witnesses

9- who know well her name and ancestry, and she is an adult, virgin, with good mentally health

10- and body, and she is married to so and so son of so and so by this dowry

11- Mentioned in this contract, signed and under his commitment after he reads all in the contract to them

12- from the beginning to the end of the contract, until they approved on it, when they are mentally

13- good also their body fully obedient (sic) from\textsuperscript{1} such an obligation

14- That is in the month of so and so from such a year, the witnesses are

References: This text was previously published in: ADOLF GROHMANN, ARABIC PAPYRI IN THE EGYPTIAN LIBRARY (CAIRO: EGYPTIAN LIBRARY PRESS, 1934-1962), vol.8 draft, 6-9.

\textsuperscript{1} Grohmann reads it “and” wa but the correction is from man
The plates

(Pl. I/A) A paper marriage contract dated to Wednesday 10th of Rabī’ II 386 AH/ 15th November 978AD. After Egyptian National Library
Shaimaa ‘abd-Allah Ibrāhīm Aḥmad,

Marital Journey of Sett Juhar - A Walk-through Marriages and Divorces' Contracts of Sett Juhar

(Pl. I/B), Details from a paper marriage contract dated to Wednesday 10th of Rabī’ II 368 AH/15th November 978 AH. After, Egyptian National Library.

(Pl. I/C), Details from a paper marriage contract dated to Wednesday 10th of Rabī’ II 368 AH/15th November 978 AH. After, Egyptian National Library.
(Pl. I/D) A paper divorce contract dated to 10th of Rabī’ II 392 AH/26th February 1001 AD, then a paper marriage contract dated to 10th of Rabī’ II 393 AH/16th February 1002 AD, Then a paper divorce contract dated to 8th Ša’bān 393 AH/12th June 1002 AD, then a paper marriage contract dated to 10th of ḏu al-Qi’dah 393 AH/10th September 1002 AD. After Egyptian National Library.
Shaimaa ʿabd-Allah Ibrāhīm Aḥmad,
Marital Journey of Sett Juhar - A Walk-through Marriages and Divorces' Contracts of Sett Juhar

(Pl. I/E) A paper divorce contract dated to 10th Rabīʿ II 392 AH/February 1001 AD, then a paper marriage contract dated to 10th Rabīʿ II 393 AH/16th February 1002 AD, then a paper divorce contracted dated to 8th Šaʿbān 393 AH/12th June 1002 AD. After Egyptian National Library.

(Pl.I/F) A paper marriage contract dated to 10th duʿ al-Qiʿdah 393 AH/10th September 1002 AD. After Egyptian National Library
(Pl. II) A model of a paper marriage contract giving a probable date to the end of the 4th AH beginning of 5th AH/10th AD century. After Egyptian National Library.

(Pl. III) A Fatimid dinar related to the caliph al-ʿAzīz bi’ Allah preserved in the Museum of Copenhagen dated to (368 AH/978-979 AD).

After. https://www.davidmus.dk
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**The theses:**

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Websites:
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