XV

DISPOSITIVE DOCUMENTS
Text

سيجل معظم بإعلاه بخط اليد العالية

الحمد لله رب العالمين

بسم الله الرحمن الرحيم

من عبد الله وولييه المنصور أبي على الإمام الحاكم بأمر [ آلهه ]

الله أمير المؤمنين بن الإمام العزيز بأمر أمير المؤمنين

لجماعة اليهود القرآنيين بحصر وغيرهما أن أمير المؤمنين لما ينحوه

من الحق واتخارته سنته ويفقوه من العدل وأتباعه

سته قد أعز بإفرادكم من الربيبين لثواب

ما بيكم من الأحكام واتخاذكم في الحلول

والاحتجام وازال عنكم نظر قاضي هذه

الطابقة وأحیام أكم عليّ

ورسم اللهم تقدِّم عليّ

Textual notes

2. In the manuscript the bismala is written on the same line as the 'alâma

3. In the edition they have been put on separate lines for the sake of

4. There is a miniature 'ha' under the 'ha' of

5. There is a miniature 'ayn under the 'ayn of the word

6. There is a miniature 'ha' under the 'ha' of

Translation

1. A mighty decree, at the top of which in the writing of the exalted hand (there is a mock):

2. Praise be to God, lord of the universe.

3. In the name of God, the merciful and compassionate.

4. From the beloved slave of God, al-Manṣūr ‘Abū ‘Ali, the ‘imām al-Ḥākim bi’-Amr

5. Allāh, commander of the faithful, son of the ‘imām, al-‘Azīz bi-Allāh, commander

6. to the community of Karaite Jews, in Fustāṭ and elsewhere. On account of the

7. righteous path that the commander of the faithful follows and the just course that
he pursues,¹
8. he has given instructions for you to be separated from the Rabbanites, due to the cleavage
9. between you regarding the law and your differences regarding ritually clean
10. and unclean food. He has removed you from the jurisdiction of the judge of this
11. sect and put you [ ]
12. He has decreed that no approach should be made to ژ... [ ]

Commentary
The decree opens with an address formula indicating the sender (al-Hākim) and the recipient (the Karaite community). The caliph’s name is preceded by the phrase ‘abd allāh wa-waliyyihi. The laqab ‘Abdallāh was used by the caliphs since the time of ‘Umar ibn al-Kašīb (al-Qalqāšandi, Subh V, 476). The occurrence of the address formula min ... ilā immediately after the basmala is a survival of old epistolary style. It is regularly found in letters from the first and second centuries A.H. but thereafter is restricted to high register official correspondence (see APK, pp. 126-27). Many documents issued by the Fātimid caliphs open with min ‘abd allāh wa-waliyyihi ... ilā, e.g. al-Šayyāl, Majmū‘ al-wata‘ī‘ al-Fātimiya, nos. 1, 6, 7, 8, 10, 12, 19, 20, 22 and the documents from al-Mustanṣir published by A. M. Maqied, Correspondance de l’imam al-Mustanṣir. Some of these have in the opening section also the formula fa-‘inna ‘amīr al-mal‘imin yuḥmād (ilaykum) allāh allāh la ilā ilā ilā huwa, e.g. al-Šayyāl, nos. 1, 6, 7, 8, 19, 20, and regularly in the corpus of Maqied. This is also a vestige of an old epistolary formula that was used in all types of correspondence in the first few centuries A.H. (see APK, pp. 126-27).

After the address comes a short arenga (lines 6-8), in which the caliph refers to the justice of his rule. This is construed to be the motivation for the dispositio, which opens in line 8 (qad ‘awzan bi-...).

In the first half of the eleventh century A.D. there were serious clashes between Karaites and Rabbanites. These arose out of religious differences. The lack of coincidence of the dates of festivals in the Rabbanite and Karaite calendars caused particular tension (Mann, The Jews in Egypt and in Palestine under the Fātimid caliphs I, 134ff., Gil, Palestine in the first Muslim period I, 652-55). Decrees were issued by the government to the Karaites and the Rabbanites ordering each community to follow its separate customs and not to interfere with one another. Two such decrees that were issued by al-Ẓāhir have been published. One was addressed to the Karaites (Stern, Fātimid decrees, no. 2, Richards, JESHV, 106-107) and the other to the Rabbanites (Goitein, JJS V, 118-23). Both were written in response to petitions. The present decree of al-Hākim no doubt had a similar background. The structure of the decree, however, differs from that of the decrees in Stern’s corpus (and also T-S Ar. 40.37 [no. 117]). As has been remarked, our decree has an address formula after the basmala, which is not found in Stern’s documents. It lacks also an expositio, i.e. a section referring to the contents of the petition that requested the decree. In the decrees of the type published by Stern this comes after the arenga.

¹. Note the similar sounding words susan and zana, which are used in the two parallel sentences.
². The precise meaning of the last line is not clear on account of the broken context.
6. 'Abū Maṣūr Izz al-ʿArab ibn Muhammad, described as (the one of) the 
surūs bonnets,
7. one of the entourage of the exalted presence, by means of the issuing of
8. a noble minute with the form 'let that be granted',
9. after seven days had passed of Ṣafar, in the year five-hundred and thirty-seven,
10. as a benevolent act.
11. Our sufficiency is God. How excellent a keeper is he!

Margin
1. It was registered in the capital.
2. Praise be to God alone.

Commentary
1. yuṣlaq dālīka: Grants of goods and food (ṣīlaqū) were made by the government
to subjects as a substitute for monetary payments. We learn from the Genizah
documents that books in medieval Egyptian society often served as financial
securities. For instance, they were deposited as collateral against a loan (Grafein, 
Medaerraniae societate I 259, II 80, 388). The grant of a book, therefore, was not
necessarily intended to provide the recipient with an object of study. Documents
recording grants from as early as the third century A.H/ninth century A.D. are
extant, e.g. APE 199.
2. ḫaraṣ al-amr al-ʿalī: Our document records the fact that the grant had been
authorized by a minute written by al-Ẓafir with the words yuṣlaq dālīka. This
minute is reproduced at the top of the present document. The minute was
probably an endorsement on a petition. A similar record of a dispositive
endorsement on a petition is T-S NS III 1144 [no. 118]. The Chancery clerks made
records also of independent dispositive documents, e.g. T-S Ar. 40.37 [no. 117] T-S
Ar. 39.453 + T-S Ar. 39.452 [no. 120]. Al-Ẓafir did not become caliph until the
death of his father al-Ḥāfiẓ in 544 A.H. The present document indicates that he
took an active role in administration before this date.
3. kāfāṣat al-kunub al-Ḥāfiẓyya al-kariqa: Many books were in the possession of the
Fāṭimid government. According to al-Qalqashandi the warehouse in which these
were stored contained more than 100,000 volumes, many of them written with
fine calligraphy. In many cases up to ten copies of the same work were kept. The
warehouse also contained scrolls (dawān) with calligraphic script (Subb III, 475-76).
The administration of the warehouse was in the hands of a highly placed
government official. In 517 A.H. the dāʾi al-dawān was appointed to this position
(ībn Muyasaar, ʿAbār Miṣr, 961d).

Margin
1. rubāt bi-ḥadra: Cf. a document by a late Fāṭimid caliph granting land to a
vizier: wa-l-yussaq fi yad al-dawān ... baʿd naskhi fi al-dawān bi-li-ḥadra 'let it be
deposited in the hands of the office after it has been copied in the offices of
the capital' (al-Qalqashandi, Subb XIII, 138:16-17); an endorsement on an account by
al-Ḥāfiẓ wa-l-yussaq fi jamʿ al-dawān bi-li-ḥadra 'let it be copied in all the offices
of the capital' (al-Maqrizi, Kītaq I, 398:36).

1. Is the caliph.
2. Literally: in accordance with what the noble minute was issued in.

Text
1 recto

1. رسم في رعاية ارباب المراكب بالمسترائحة والمنع من سخيصرة مراكبهم
2. ومنع من يعرض المعيد بالمسترائحة
3. من أهل الغربية
4. Mark
5. منشور كريم
6. بسراعته الفعالية بالخط الشريف
7. الحمد لله رب العالمين
8. نسبته
9. لما انتهى إلى حضرة أمير المومنين أن التجار
10. ارباب المراكب والمنوحبين بالمسترائحة وما معها
11. يتردون إلى سرعة المروج البحرية والشريفة
12. والغربية وفؤاد الاستكذاب حمامة
13. لابتزاع ما يتبعه من الأعمال المذكورة وان

1 verso

1. الولاء والشأن، والمستخدمين يستوعبون ويسخرون
2. مراكبهم فيضيع ما معهم من التجارة فيطرلونها
3. على سرعة المروج المنطقة بحيث يزومن عليها
4. وبكون ذلك سبباً مهماً إلى قوى أعوانهم
5. وأن يكونوا على الصناعين الخادمين من هذه الأعمال
6. المقبلين بالعمرية ويعادون في سرعة المروج
7. البحرية والقانون المذكورة قوب من ذلك جميع
8. الحمامة على الضمان والدينور انكر كله

2 recto

1. مثرة تقع على التجار وكل آدابه توجه على
2. الضمان وخرج على عرشه أكتب هذا المنشور وتلاوته
In my earlier edition I read instead of ﺍٓاٞأاً ﻓٓاٞاٞاً. The new reading was suggested to me by D. S. Richards.
Margin 1. In my earlier edition of the document I read the month as ﺮجٓب.
Margin 2. The word ﺧمٓاٗاٗاٗ is written in abbreviated form.

2 verso

3. These words have been inserted between the lines.
6. The adjective ﺣآاٗاٗا (الطاٞا) does not agree in gender with the feminine noun that it qualifies (الطاٞا). In medieval Middle Arabic texts ﻥٓاٗا forms frequently do not agree in gender with the noun they modify, under the influence of the vernacular language. This invariability as regards concord is sometimes extended to other adjectives ending in -i; cf. Hopkins, SCIA § 42b, Blau, A Grammar of mediaeval Judaeo-Arabic, 133-34.

Translation

1 recto

1. A decree has been made concerning the protection of the shipowners in al-Nastarawiyya and the prevention of the requisitioning of their vessels
2. and the prevention of people from al-ʿarbiyya
3. from fishing along the shore.
4. Mark

5. A gracious decree.
6. At the top there is the motto (written) in the noble hand:
7. Praise be to God, lord of the universe.
8. Its copy.
9. Since it has been reported to the presence of the commander of the faithful that merchant
10. shipowners living in the province of al-Nastarawiyya and in towns bordering upon this region
11. are travelling to the sea coasts of al-Būhayra, al-Ṣarqiyya,
12. al-ʿarbiyya and the frontier region of Alexandria - may God protect her
13. to make purchases from the said provinces and that

1 verso

1. the governors, the ʿażāds and the government employees are mistreating them and are requisitioning
2. their ships, with the result that their merchandise is being lost, for they are dumping it
3. on the isolated seashores where it cannot be protected,
4. and this is causing disruption to their trade
5. and their ruin; and (since it has been reported) that fishermen from outside of this province
6. living in the province of al-Ṭarbiyya are fishing along the shores
7. of the lake in the said province and all this is causing
8. damage to the damāns and to the finances of the diwān - he was displeased with all

2 recto
1. the harm that is befalling the merchants and all the damage that is being done to
2. the damāns and his exalted order was issued for this decree to be written and for it to be read out in public.
3. (It enjoins) the safeguarding of the travelling merchants and their defence and protection,
4. the prevention of the requisitioning of the ships that are carrying their goods
5. and are loaded with their merchandise, the granting to them of the power to
6. deliver what they wish to sell, the checking of anyone who harms the damāns
7. in their damān, the prevention of people who are not their tenants from encroaching upon the shore of the province
8. and the outlawing of

2 verso
1. those who seek to gain access to anything thereof that is forbidden to them or that is disallowed
2. and those who regard as permissible what is not permissible for them. Let the chosen ‘amīr,
3. the diligent representative of its diwān - may God save it - (and all the ‘amīrs, governors and employees) ensure that
5. the commands and prohibitions contained in this decree are carried out. Let him stand within the bounds of
6. his office in loyalty and absolute obedience,
7. and let him seek to ameliorate the lot of the merchants, protect them from
8. all harm and damage, set right the affairs of the damāns
9. in their damān and levy their dues in full according to the praiseworthy and prospering law.
10. (Let this be done) after this decree has been registered in the auspicious office of inspection

Margin
1. of al-Ḥāfiz and its registration where such documents are registered. It was written when nine days remained of the month Rabi‘ I,
2. in the year five-hundred and twenty-eight.

Commentary
This document is an archival copy of a decree issued by the caliph al-Ḥāfiz in 528 A.H./A.D. 1134. Its purpose was to stop two cases of malpractice that were adversely affecting the Delta province of al-Nastarāwiyā. Firstly, merchants from this province who travelled to the neighbouring coastal regions to purchase merchandise were being mistreated by government officials, who were impounding their ships. Secondly, fishermen from al-Ṭarbiyya province were fishing illegally along the shores of Lake Burullus within the territory of al-Nastarāwiyā. This was causing considerable financial damage both to the tax-farmers of the fisheries in al-Nastarāwiyā and also to the government treasury.

1 recto
10. The Fāṭimid province of al-Nastarāwiyā was the strip of land to the north of Lake Burullus. Since Ibn Mammāt (Qawān al-dawānīn, 95) and Ibn Duqmāq (Kitāb al-‘ināṣir V, 113) record as belonging to al-Nastarāwiyā towns that were situated on the east bank of Būgāz al-Burullus, such as Bāltīn and Burullus, the province must have included the land on both sides of the Būgāz. It was named after its principal town Nastarāwah, also called Nastarū ( Arabic: نسترو), Šubh III, 308), Nastrou ( Arabic: نسترو), Yaqūt, Mu‘jam al-buldān IV, 780). Al-‘a’māl al-Nastarāwiyā wa-mā ma‘ah: Similar phrases occur in Ibn Mammāt, Qawān al-Dawānīn, e.g. al-Burullus wa-mā ma‘ah (p.95). These are paralleled by phrases of more specific content, e.g. Mantūt wa-kufūruhā (p.192), Barhm wa-jazāruhā (p.16).

1 verso
1. The Sādād was a military officer, classified by al-Qalqasandī as belonging to the ‘arbāb al-suyūf ‘masters of the sword’ (cf. Björkman, Beitrag zur Geschichte der Staatskanslei im islamischen Ägypten, 99, 102, 162, 164). Such officers are mentioned in connection with Fāṭimid administration. They assisted local staff to carry out their duties, especially in the collection of taxes (al-Maqrīzī, Kitāb I, 107, 405, Stern, Fāṭimid decrees, no. 10, line 31, Rabie, The Financial system of Egypt, 66-67).
2. For the sequestration of ships by the government see Goitein, Mediterranean society I, 268.
8. It is not clear precisely which government office is meant by al-diwān in this line. A tax on fisheries (maṣyālid) was first introduced by ‘Abī al-Ḥasan ‘Aḥmad ibn Mudabbir, the finance director of Egypt from 247 A.H./A.D. 861 to 254 A.H./A.D. 868, who also instituted a government office to administer it (al-Maqrīzī, Kitāb I, 107). Al-Maqrīzī informs us that in his time the tax continued to be exacted only on fisheries from Lake Burullus and Lake Tinnis and was administered by the diwān al-kāṣī ‘the office of the privy-purse’. The fisheries of these lakes were government tax farms. Private fishing was forbidden (Kitāb I, 108). According to al-Nuwayrī (Nihāyat al-arab VIII, 262-64) taxes on fishing from seas and lakes, which continued throughout the year, were administered according to the lunar (hilāl) year. Taxes on fishing from channels, which took place only in the season when the waters of the Nile dropped, were administered
according to the solar (jārāji) year.

2 verso

The diwān that is referred to in this line has a suffix pronoun linking it to ‘their province’ (dāimālihim, 2r:7), i.e. al-Nastarāwīyya. Here it must be the regional diwān that is intended, presumably the diwān al-tuğūr (‘office of frontiers’), which, according to al-Qalaqandī, dealt with the affairs of Alexandria, Damietta, Nastarāwī, Burullūs and al-Faramā (Subh III, 495).

Margins

1. diwān al-nazār al-Ḥāfizī al-sādī. The epithet al-sādī frequently qualifies government offices; see the references cited in the commentary to T-S Misc. 29.24r7 [no. 23].

Structure

1. Preliminary matter

In the top left-hand corner of 1 recto there is written, in a smaller hand than the rest of the document, an abstract of the dispositio of the decree. It opens with the word rasima (‘it has been decreed’). The purpose of the abstract was doubtless to assist the archivist. In the Mamluk period the inclusion of an abstract in the top margin (tūra) was a common feature of the original decrees that were issued by the Chancery; cf. the decrees published by Ernst, Die mamlukischen Sultanaturreden des Sinai-Klostes, also the document published by Wansbrough, ‘A Mamluk commercial treaty concluded with the Republic of Florence 849/1449’ and the texts referred to on p.70 there. This feature of the Mamluk decree is described by al-Qalaqandī, Subh XI, 1072r:2.

The abstract is followed on the next line by the heading ‘Gracious decree’ (mansūr karīm). The term mansūr in the Fāṭimid period referred to a decree issued in response to a petition that was left open and delivered to the beneficiaries instead of being sealed and sent only to the authorities whom it concerned (cf. Stern, Fāṭimid decrees, 85-60). Some of the extant Fāṭimid decrees begin with the word mansūr as the head noun in a nominal phrase standing in syntactic isolation at the onset of the text (e.g. nos. 8 and 10 of Stern’s corpus). The same construction is attested in an

Ayyūbid decree (Stern, ‘Two Ayyūbid decrees from Sinai’, no. 1). In all these cases, however, the noun is followed by the name and full intitulato of the issuer of the decree, which may extend to over ten lines. It is reasonable to expect, therefore, that the phrase mansūr karīm in our document is the result of reduction by the抄写ist of an opening section that was originally of similar form and length. This was motivated by the desire to keep the copy to a small format. The fact that this phrase did not reproduce the original wording of the text is suggested also by its placement above the heading ‘copy’ (1r:8), i.e. outside the copied text.

Above the phrase mansūr karīm there is a scribal mark, the significance of which is not entirely clear. It occurs in other documents from this period, e.g. T-S Ar. 40:55. An earlier version of it may possibly be identified in a mark consisting of a vertical stroke and an upper loop that is found in a Greek list inscribed on a beam in al-ʿAṣrā mosque (R. W. Hamilton, The Structural History of the Aṣrā Mosque, 95, plate xiviii). On the line after the phrase mansūr karīm there is the clause ‘at the top of which there is the motto (written) in the noble hand’. This is followed on the subsequent line by a copy of the motto. The formula tabāta bi-ʾalāmah al-ʾalāmah ..., which is used by the抄写ist to introduce the validating ʾalāmah, is found also in a clerical note on the reverse of an Ayyūbid petition (Stern, ‘Petitions from the Ayyūbid period’, 26-27). This is a report by a clerk of the result of a search in the archives for a decree that had been issued eleven years previously. He reproduces the text of the decree, adding at the beginning the statement: tabāta bi-ʾalāmah al-ʾalāmah al-ʾalīya al-malakīyya al-ʾalāyīyya kallada allah sulṭānahu ‘headed by the exalted motto of al-Malik al-ʾĀdil’. We may suppose that he was reproducing the words of the archivist’s copy of the decree, which had an opening formula similar to that of our document.

The motto al-ḥamd lillāh rabb al-ʾalāmin was used by all the caliphs of the Fāṭimid dynasty; cf. Stern, Fāṭimid decrees, 127f. In the extant decrees the ʾalāmah is always written between the first and second lines of the text. Below the ʾalāmah in the middle of the page is written the word nasṭaratū (‘its copy’) and following this is the verbatim reproduction of the decree.

2. Expositio

The text of the decree begins with the expositio. The extant decrees usually include before the expositio a segment enumerating some general principles of government that motivated the decree (arena). An analogous section was presumably contained in the original decree from which our document was copied. Such a section of verbose generalities, which did not form part of the main substance of the decree, was quite understandably omitted in the copy, since every effort was made in the copying process to reduce the original document to a small format.

The expositio in our text extends from 1r:9v-1s. It recapitulates the grievances contained in the petition in response to which the decree was issued and intimates that these have come to the notice of the ‘commander of the faithful’. The entire segment is subordinated under the initial conjunction lamā. Several of Stern’s decrees have an expositio of a similar structure (e.g. nos. 4, 6 and 10). The phrase at the beginning of the expositio in our document ināhā illā hadrat ʾamīr al-mumāni
'ānna occurs also in an extract of a decree by al-Hāфиз that is cited by 'Abū Șāma, Kitāb al-rawḍatayn i i (1956), 1292.

3. Dispositio

Lines 1v:8 - 2v:2 contain the dispositio of the decree. This begins with a preliminary expression of displeasure with the state of affairs that is described in the expostio ('ankara - he (the caliph) was displeased with ...'). A similar transitional segment is found in decree no. 8 of Stern's corpus (lines 27-28: 'ankara țâlīka ălă mu'ātamiđihi wa-damnamānu min qasă qāṣīdihi 'we were displeased with those who perpetrated such things and blame the behaviour of those who were responsible for it'). Then follows the dispositio proper, opening with the words 'his exalted order was issued to write this open decree'. A closely related formula introduces the dispositio of most of Stern's decrees. The requirement for the decree to be read publicly (ṭillâwatihi) is a peculiarity of our document.

4. Final injunction

This segment (2v:2-9) exhorts the officials concerned to execute obediently the instructions that are contained in the dispositio. The opening words of the corresponding section in decree no. 6 of Stern's corpus (issued by al-Hāфиз, 530 A.H./A.D. 1136) are similar to the phraseology of our document (wa-l-yâ'tum al-tâmir al-ța'ār al-muṣṭār – al-țumâl bi-țâlīku).

5. Instructions regarding registration

Directions are given for the decree to be registered in various government offices before it is delivered (2v:10 - margin!). Similar instructions are found within in the text of some of Stern's documents. The verb țabata (and its transitive form țabata), which our decree uses to express the process of registration, frequently occurs in other documents with the same meaning (Fāṭimid decrees, 168). It is stipulated that the decree should be registered in the diwān al-nazar ('the office of supervision'), which was responsible for the supervision of the outstanding accounts of the various financial diwāns, and also 'where such documents are registered' (bi-țaytay yuṣbat miṣṭūlu). The latter type of instruction, which does not specify the names of the relevant diwāns, occurs in decrees nos. 3 and 7 of Stern's corpus. Equivalent phrases are attested also in Ayyūbī and Mamlūk decrees and in documents reproduced in the literary sources (Stern, 'Petitions from the Ayyūbī period', 30 n89, Fāṭimid decrees, 168).

6. Date

The text closes with the date (21st Rabī' I, 528 A.H./A.D. 19th January, 1134). In the extant decrees the date is followed by the ḥamdala (al-ḥamdi li'l-lāh wa-badahu), the tasliya (blessing on the prophet) and the ḥasbala (ḥasbu nā l-lāh wa-nam al-wakil). All these are omitted in our document.

Record of the issuing of a 'small decree' on the verso of a petition

(Muḥarram, 532 A.H./A.D. September-October, 1137)

T-S NS III.111.14. Paper. 18 cm. x 15 cm. The verso contains a Hebrew liturgical text. The fragment comes from a folio consisting of two conjoined leaves. Only a strip 2.5 cm. wide remains of the second leaf. The first few letters of some of the lines of an Arabic document on the second leaf are extant, but it is impossible to reconstruct anything of any substance of the text of this document.

Text

1. Bism Allah ar-rhaman ar-ramīn
2. خرج التوقيع الماليل زادة الله ينافع
3. مورخاً بمحرم سنة ألفين وثمانين وخمسمئة على عقيدة من القاضي الفقيه
4. سنا الملك عبد الله بن عبد العزيز أبي كمال
5. يجيب سوالفه في إعادة ما كان برسم المسجد الذي بينه بخزانة مصر
6. من الجارى والزيت والزيجاح ما طاله لخرج
7. من المادى المعثور بما كان في ذلك

Translation

1. In the name of God, the merciful and compassionate.
2. The exalted rescript, may God increase its efficacy, has been issued,
3. dated Muḥarram of the year five-hundred and thirty-two on a petition from the learned judge
4. Saʿād al-Mulk Ḥabḍallāh ibn Ḥabd al-ʿAzīz ibn Abī Kāmil,
5. in response to his request concerning the restoration of the funds, the oil and the glass that used to be bestowed upon the mosque for which he is responsible out of the warehouse in Fūṣṭāt.
6. (The decree) had the form: Let
7. the appropriate document be issued from the prosperous office.

Commentary

This is an official record of the issue of a rescript by the Chancery of al-Hāфиз that was written on a petition (ruq'ā) from a judge. It contains a reproduction of the wording of the authorizing minute (ṣawqī) introduced by the words mā miṣṭūlu, as is the case in T-S Ar. 40.41 [no. 116].
Injunction issued by the vizier of al-Fāʿīz
(549-54 A.H./A.D. 1154-59)

T-S Ar. 53.44. Parchment. 21.6 cm. x 18 cm. The verso contains the end of a legal document dated 13th Safar, 554 A.H./A.D. 6th March, 1159, which gives the terminus ante quem.

Text

[ ]........................ [ ] 1. الفقهية...
[ ]...................................[ ] 2. الفائز بسر الصور الامير المولعين صلات الله عليه وعلى أبيه طاهرين وابنائه
[ ].................................[ ] 3. سليم الإسلام غياث الآتام كافل قضاء المسلمين وهادي دعاء المولعين عضد الله
[ ].................................[ ] 4. القاضي المفضل الامين ضبا الدين علم المهتدين صفوة الإمام جمال
[ ].................................[ ] 5. عماي الدولة وجلالها أبو محمد عبد الله بن كامل بن عبد
[ ].................................[ ] 6. الكرم على الحكم العزيز
[ ].................................[ ] 7. الله العلوي كلها خد الله ملك مالكها وصل عليه وبامر دول
[ ].................................[ ] 8. بقضاء وارمها كلها
[ ].................................[ ] 9. القاضيان الاستعدي الملك عز القضاء نور
[ ].................................[ ] 10. الدولة وسندتها أبو علي
[ ].................................[ ] 11. المحرمة وخصوم [ ] 12. الإحرار المسلمين وهو لهم
[ ].................................[ ] 13. فيهم

Textual notes
6. At the end of القضاء there is a short stroke ligatured to the initial 'alif of the following word. This is apparently a representation of the hamza.

Translation
1. [ ] the jurisconsult [ ]
2. [ ] al-Fāʿīz bi-Naṣr Allāh, commander of the faithful, the benedictions of God be upon him and upon his pure ancestors and expected rightly-guided sons
3. [ ] the sword of Islam, succour of mankind, the protector of the judges of the Muslims and the guide of the daʿi of the believers, may God strengthen the religion through him.

Commentary
The vizier during the reign of al-Fāʿīz was Ṭalāʿī ibn Ruzzik.
النشرات [ ما خرجت به الأواخر المستنصرية ]

1. والامبرية زادها الله عز وجل وزارفنا [ 2. أملاً وفؤادا وسننا الدنيا بحكم ما ]
3. [ النشرة الطاهرة المقية 4. من التفكر في أمثلها ]
5. والتكفل بتحرير ما نراح سريه خلافتها 6. ومكملتها بما نرا في هذا التوفيق
7. معنا وفكر فيه ما شاء إلهنا وضعاً
8. وهما نواخر إله الرحمة الضاهر
9. معلوماً الله تعالى أجمعين مقررت
10. بالطاعة والامتثال في جمال_
11. ظهورهم وغيهم لازمة منيعة للاه
12. تصدري عن صني نورهم للكتابة
13. وصبر عن ارتباطه الحسنة في
14. العاطفة [ على ] والرافي

ويكتب بمصالح الحق والذم وقصد
1. الشفيع بالخلاصة والعدل
2. حتى يلحق بالقوى قوله الأمنهم الحاضر
3. [ بعده ما مثله بأهو [ ويعتبر أوامرهم الخارجة في
4. ازمنهم بالإضاء والدولى على
5. تعالج الأيام علمها بليشم خلق الله
6. في الأرض فقد جعل سببه
7. يلهم فيها أزمه البسط والغضب
8. وللأيام بعد لهم مشروعاً
9. في [ زعائمهم على صبر أحوالهم مرغيون
10. محظور وما نرا في هذا السجل
11. ويبقى على
12. نورهم....

وجميع القضاة والحكم والولاية في الأعمال
1. قد يتعهد بذلك من رابع أمير المماليك
2. ورسمه وليعلمه على [ وليقر
3. بحد منجزه بعد فواته بحيث يتبث ملأ
4. فيه أن شاء الله كتب لثمنيين من ربى الآخر
5. سنة اربع وخمسين وأربع
6. وفيما إباحات جميع موارون الحجر
7. النحاشية على الله عليها
8. ووقع على ظهور هذا السجل المكر
9. عن التصرة العالية الأفظية
10. خدمة [ الله يا برق
11. ما يناله العلامة السامية
12. حال الله الحسم على الأهلك
13. خرجت [الأواخر] النبوية [المنظمه] ....
5. ٍ rulings: Literally 'follows' (from the root لاح). The damma written over the word رضو ن indicates that the noun وَسُعْ was intended. The scribe has written a ya' after the sin by mistake.

4. The reading متخبرة is also possible.

Translation
T-S Ar. 39:453

1. ... the noble, prophetic (dynasty), may (God) extend its life, over
2. all the Christians dwelling in his dominion and living
3. [in ] the provinces of his kingdom, in order that he may execute
4. their inheritances as required by his statements and pronouncements, both in their
general principles and in their specific stipulations.
5. The commander of the faithful is the most worthy person to execute the
instructions of his ancestor and to act
7. upon his noble and glorious deeds, which are found in his noble and glorious
sunna,
8. to water what he has planted and to elevate what he has built and founded.
9. He has executed in a glorious and magnificent manner the instructions of this
10. gracious decree.1
11. He has made these Christians conform
12. to his mighty judgments and strengthened
13. his sacred and established principles.

1. He assumes the responsibility for the welfare of the members of minority groups
and of dimnis. He offers
2. consideration and justice to the weak man
3. that he may be equal to the strong. He has delegated the present authority to them
4. on the basis of the precedent set by his ancestors [ ]
5. and with the sanction of the instructions that they issued
6. in their time to follow (this precedent) and to continue to act
7. as is customary, in the knowledge that they are the representatives of God
8. on earth. He, praise him, has granted
9. them the power to extend or restrain
10. Those who are close to them are clothed in their justice
11. and they have concern and care for all their subjects irrespective of rank.
12. In this open decree

1. Literally: 'He has executed , supported by his glory and magnificence.'
government offices, as is indeed the case in the original extant decrees of Stern's corpus. In addition it is noted that the original document contained an endorsement on the verso by al-‘Afdal. The text of the endorsement, including the motto, is then reproduced. It is not clear what administrative procedure this reflects.

T-S Ar. 39.453

Verse

7. ٌک ‘الَّا: For references to the Fātimid rulers as God’s caliphs in other sources see Crone and Hinds, God’s Caliph, 17.

10. ٌوُلِيُّ ’اُهْم: In Fātimid Chancery documents this term often refers to dignitaries; cf. Stern, Fātimid decrees, 20, n.2.

T-S Ar. 39.452

Verse

4. ْمُنْتَاجِبِي: The 5th, 8th and 10th forms of the root njz have the sense of 'requesting a document to be drawn up', e.g. T-S NS 305.115 [no. 51] (munatjisahu), T-S 10113.11 (istanjiz), T-S 8.106 (yastanjiz), Ibn Hajir, ٌر۱ُف al-‘iṣr, 588:16 (tanajjaza al-tawqī), al-Nuwayri, Nihayat al-‘arab IX, 77:7 (mutanajjiz al-mahdār). This sense of muntajz was not recognized by Stern in decree no. 8411 of the Fātimid Chancery.
1. المكلك الإستقلل نور الدنيا والدين
2. والعمضور على بن الملك الناصرين دولة أمرهم المومنين
3. بسم الله الرحمن الرحيم
4. من جهيد ستنا ومهدد ستنا وقوم سيروا
5. وكرام عميدنا الذي ازدادنا به نعما وتعيبزا
6. وبلغنا به إلى غاية المجيد سيب وترسبزا
7. وننزل به ذكرنا في الافات وصار عظم
8. الانتمية وتميم الرفق ومضى المخالب
9. في أزكى مغمسها وفازرا لابادا في
10. كرم مؤهله وأبدا لأبنا وخدو دولتنا
11. والهماجرين إلى خدمنة والمضيي في دينك
12. خواصنا الذي تقدمت عمنا فنكم ولدتنا
13. لدنا ذهابه بما يسبغ عليه طاعة الأداء
14. ويسع فيهم عما اهاننا والإكرام ويزيدهم
15. في العلا فوق صبرة وشدة قربة وترفع
16. بين أنظارهم ويوصل بذوي الاخلاص

1. مشروض الصدر ماضي العزم قوى الأزر
2. مستمع الإجرا على عادة من تقدم في هذه
3. الخديمة من أسماء الأحكام والتحصين في الحق بين الخاص والعام
4. وانضاف المدعو والقوى والذات الغموض والعن
5. النظر في حكم ما تقتضى من تلك من تزيون
6. وأعار وصفة وقصص واصلة ذلك على
7. الإبعرة واجبة لهاتحول على ملك
8. إمام الطائفة كثراء على الجسد أن صلى صالح
9. وأي مدى فاطر في أمرهم ينظر
10. الصائد وتوك ما بحمد العقوب ووهب
11. من يستوجب منهم التهديد وأدب من يستحق التجديب
12. وإعلان عن لم تستحلمه منهم وهو مصدح له أباق
13. من تلقه وتسكن به وتعينها على مبتعده
14. وبأي هذا نطقنا يفرج عنهم ويسعون
15. فولاك وتلقيهم أكره وكبكنا أمرك
16. وهبلا ويبعوني ما تشير به ونستعيه
17. به من التوقيف والتنصيب والهيئة
18. والولاية والأمر والتدوين وسائر الأصوب

1. أعظم الله يعليمون اسماكم
2. وأجادوا إباعكم بالغومه وصدوا
3. والتوقف النفي في الحسبة
4. بعضاكم من ساحة الله وكتب بعضاكم
5. كريم في جماهدي الأولى سنة شدع وثمبتين وعاها بعثمان
6. والحمد لله وحده
13. covenants of protection have been insured by us, that which showers upon them the gift of benefaction,
14. brings to them directly the gift of kindness and honour, increases them
15. in loftiness by (granting them) strength of perception and power of vision, raises
16. their positions before their (i.e. the leader's subjects') eyes and joins their noble ones with the select

1 verso
1. and distinguished. Since, oh elder,
2. the most elevated, unique and distinguished leader, trust of the kingdom,
3. upright servant of the régime, support of rulers, pride of administrators, beauty of leaders,
4. 'Abū al-Ma‘āli' Abdallāh, son of the trusted elder 'Abū al-Rišā, son of Faraḥ,
5. may God continue to guard you and grant you power, success and support,
6. (since) your position and standing with us have become strengthened and
7. your place and station with us have been confirmed, and I am grateful for your allegiance to us
8. and your faithful service to us, your actions, both past and present, have given cause
9. for your being granted the favour of being promoted to the position that is appropriate for you
10. and being endowed with the post that corresponds to your station, conferring upon you distinction
11. over your peers and companions, entitled you to a position that clearly reflects
12. the respect you are held in and preparing you (for this), (namely an office which)
   will leave its mark (of distinction) on you for
13. a long time to come and pass on to your progeny the pride
14. of your rule! The leadership of the community of the Jews and their sects,
15. the Rabbanites, Karaites and Samaritans in Damascus, the protected city, and all Syria,
16. and al-Salṭ and its district. We have placed you at the head of the people of your community
17. and of the local leaders of your sect, every one, whether near or far,
18. of low or high social status. So assume this (office) happily,

2 verso
1. gladly, with firm resolution, determination
2. and reliability, following your predecessors in this
3. office with regard to the execution of judgments, the equitable treatment of the élite and the common people,
4. the administering of justice to both the weak and the strong and the taking to task of both the poor and the rich;
5. seeing to judgments that your community requires in connection with marriage,
6. circumcision, alms and dues, and the execution of this in
7. the necessary and prescribed way, for you are

1. Literally: 'The pride of your laws'.
8. a guide for the community as is the head for the body below it, if it (the head) is sound, it (the body) is sound.
9. but if it (the head) is corrupt, it (the body) is corrupt. So look into their affairs with your judicious vision.
10. and apply yourself to the performance of actions that will be praised by coming generations. Set right
11. anyone who needs to be set right and discipline anyone who deserves to be disciplined.
12. Transfer anyone whom you do not approve of to a place that is appropriate for him but keep
13. anyone whom you trust and have confidence in and whose views you feel in accord with.
14. It is the duty of these communal groups to recognize your position, obey
15. your word, follow your example and guidance, accept your commands
16. and your prohibitions and carry out whatever you recommend, prescribe or impose upon them
17. with regard to prevention, regulation, correction and discipline.
18. The governors, 'amīrs, deputies and other officers

2 verso
1. - may God give them strength - shall take steps to help you,
2. assist you, grant you aid and support you.
3. The noble signature at the top of it (= this document) is a proof of
4. the necessity of (obeying) it, if God wills. A gracious injunction
5. was written in Jumādā I of the year 589,
6. Praise is (due) to God alone.
7. It was communicated to the public in Rajab of the said year.

Commentary
For a full commentary on this historical background and diplomatic structure of this document see my article on this topic in Y. Rāġib ed., *Documents de l'Islam médiéval: Nouvelles perspectives de recherche*, 97-116.

The document was issued by al-Malik al-'Afdal 'Ali, the eldest son of Saladin. Although al-'Afdal 'Ali was given Palestine (centred on Damasucu) as an appanage in 582 A.H., the sources indicate that he had no direct control of its administration until his father's death in 589 A.H. He was given the governorship of all the former territories of the Latin Kingdom of Jerusalem, but he took no part in Saladin's administrative reorganization in Jerusalem and Galilee after the truce of 588 A.H. (R.S. Humphreys, *From Saladin to the Mongols*, 17-18, 62). Building inscriptions erected in Jerusalem in 587 A.H. and 588 A.H. are in Saladin's name (RCEA nos. 3447, 3453). The earliest inscription in al-'Afdal 'Ali's name was written in 589 A.H., the year of Saladin's death (RCEA no. 3464). Likewise, he did not issue coins in his name until 589 A.H. (Balog, *The Coinage of the Ayyūbids*, 240-41). It is virtually certain, therefore, that the date of our document (2v5) is to be read 589, although the slurring and compression of the first half of the numeral would also allow the reading 584 or 587.

1 recto
1-2. The title of al-'Afdal 'Ali that occurs in our document may be compared with the one that is found in a building inscription from Jerusalem (RCEA no. 3464 - 589 A.H.). "أبا الحسن من مواليد الأندلسيين دار الدنيا والناسين،(...)
10. المهاجرين بلادنا السليمة، دار الدنيا والسني...") The phrase *al-dunyā wa-l-dīn* in Ayyūbid titles implied sovereignty (Ellissev, *La titulature de Nūr al-Dīn*, 176-77). The phrase *muhīṣ dawlat 'amīr al-mu'minīn* in Saladin's title is attested in inscriptions, coins, literary and documentary sources. For references see G. Wiet, *Les inscriptions de Saladin*, 317, to which we may add T-S K296 [no. 87].

1 verso
4. The Jewish leader (nagūd) Abū al-Ma'allā 'Abdallāh is referred to in genealogy lists from the Genizah by his Hebrew name ʻOjadya ben 'Ullah (T-S 8K22.6, EMA 2592).
15-16. The geographical extent of the Jewish leader's authority that is specified in 1v15-16 presumably corresponded to the territories held by al-'Afdal 'Ali in the year of his father's death (589). These included Damascus and its immediate dependencies, all of Palestine west of the Jordan as far south as the fortress of Daron, the hill strongholds in Lebanon, the fortress of Batatunus and every city on the Syrian littoral that was still in Muslim hands after the third Crusade, i.e. Sidon, Beirut, Jubeyl, al-Baṣrūn, Valanīa (Arabic: Bulūnā), Lattakia (Humphreys, *From Saladin to the Mongols*, 75-6). The document specifies that al-Salt on the east bank of the Jordan also fell within the authority of the Jewish leader.

The document is not the original letter of appointment issued by al-'Afdal 'Ali's Chancery. It is a copy that was written in a notebook. Another leaf of the same notebook containing unrelated jottings is extant and has been assigned the same class mark (T-S Ar. 3893). The copy was evidently made by a private individual. It must, therefore, be distinguished from copies of outgoing documents made in the Chancery itself. Chancery copies were made either for the recipient(s) or for the official archives. Those made for the recipient did not differ from the original (Wansbrough, *A Mamlūk commercial treaty concluded with the Republic of Florence* 849/1489, 49). On the other hand Chancery copies of documents made for the official archives did apparently differ in a number of respects from the original. This is shown by the Genizah fragment T-S Ar. 40.37 [no. 117], which may be identified as being a copy of a decree made for the Fātihim Chancery archives in Egypt; cf. also T-S Ar. 40.41 [no. 116] and T-S NS III.14 [no. 118].

The letter of appointment is headed by the name and title of the issuer of the document, al-'Afdal 'Ali. They are written on two lines, which are indented relative to the right margin of the rest of the document. We may identify this as a copy of the signature of the issuer of the document. In the Fātihim period the signatures that were written on dispositive documents consisted of mottos. The Ayyūbids adopted the practice of using names and titles in signatures from the Zangids (Stern, *Fātihim decrees*, 152). A signature of this type was generally known as a taqrā.
No. 121

The text of our document of appointment opens with the basmala and this is followed by the arenga (1r:4-1v:1), in which the issuer of the document gives a prolix general exposition of his greatness, justice and beneficence, especially towards faithful dimmā subjects (cf. lines 12-13). Throughout he refers to himself in the first person.

The arenga is followed by the narratio (1v:1-8), in which the ruler describes his appreciation of the loyalty of the appointee. This consists of a series of co-ordinated clauses governed by the subordinating conjunction lamā. The whole unit is linked to the preceding arenga by the conjunction wa-

The narratio merges into the dispositio, which is not signalled by any introductory formula. One may identify its onset with the phrase that indicates the specific office to which the addressee has been appointed, viz. al-rūsā 'alā jamīdat al-yahūd (1v:4-15). Syntactically this phrase stands in apposition to the preceding general description of the position that the appointee deserved. There then follows a sentence that concisely recapitulates the important kernel of information in the more discursive preceding section, viz. that the ruler had granted the addressee the leadership of his religious community.

The dispositio is followed by a section that rehearses the duties of the head of the Jews (1v:8-2r:13, opening with the imperative verb tawalli). He is exhorted to follow the example of his predecessors. Presumably his predecessors in Egypt were intended, since 'Ojāda was the first Nagid of Syria. He is to administer justice (2r:3-4), be responsible for marriage, circumcision, alms and payment of dues (ṣarām) (2r:5-6) and generally be a good model for his community. This section is referred to by al-Qalqashandi as the wasiya (Subh X. 33-66, 385-405).

After the commendations for the leader there follows a section in which members of the leader's community are enjoined to show him complete obedience and various government officials are requested to aid him in his task. This series of injunctions opens with sabīl... (2r:14-2v:2).

The document closes with the date and final blessings.

A fragment of a document of appointment of a Jewish leader in Egypt from the Fāṭimid period has been preserved in a copy in Hebrew letters in a Genizah manuscript from the British Library collection (BL Or. 5554 A, f. 43).²

---

1. This fragment was first drawn to my attention by Professor Mordechai Friedman. It is now being prepared for publication by Dr. Shulamit Sela.

2. 1. Is the addressee.

---
Fragment of a document of appointment
(Fifth-sixth century A.H./eleventh-twelfth century A.D.)

T-S H5.111. Paper. 35 cm. x 20.7 cm. Wide spaces between lines. The verso contains a Hebrew poetic text.

Text

من نفاحش الموت باللغز ووقوع القنا فما كان

1. لنفس ان تموت الآ بادن الله كتابًا موجبًا

2. ولما استبدلك فيما تعتمد عليه في أمر الترك


Translation
1. . . . from the abomination of death on the frontier and the affliction of annihilation.
2. A soul should not die except by leave of God at its fixed time, which is written down.
3. Since I have required you for your services regarding the affair of the Turks
4. [ ] in that, continuing the practice of your predecessors . . .

Fragment of a document bestowing titles on a judge.
(Fifth-sixth century A.H./eleventh-twelfth century A.D.)

T-S H5.115. Paper. 29 cm. x 24.4 cm. The verso contains a Hebrew poetic text. Some of this Hebrew text is written also between lines 1 and 2 of the Arabic document.

Text

حديثاً وعلى النفس والموال أمينٌ وجب أن يُركَّم

1. اسم يجمع هذه الصفات ويكون موسمًا بهذه السمات

2. ولما كنت إياها الفاضل الرشيد الموفق السديد أبو أسحق


Translation
1. . . . new, and trustworthy regarding people and property, a name is required
2. that gathers together all these epithets so that he may be distinguished with these qualities.
3. Since you were, oh rightly-guided, prospering and just qādhī, 'Abū 'l-ṣāq
4. [ ] your satisfaction . . .
XVI

REPORTS OF DEATH
Report of the death of a Jewish woman  
(621-29 A.H./A.D. 1224-31)

T-S AS 182.278. Paper. 7.5 cm. x 7.4 cm. The verso is blank.

Text

[ 1. يسح الله الرحمن الرحيم ]
[ 2. المماليك يهنئ وفاء فاطمة ]
[ 3. اليهود وفي يوم الاثنين الثامن والعشرين ]
[ 4. وعشرين وستمائة وتركت ابنها المذكور ]
[ 5. في ]
[ 6. المذكور في المذكور والحمد لله الدائم البقا ]

Translation
1. In the name of God, the merciful and compassionate.
2. The slaves report the death of Fadila [ ]
3. the Jew, on Wednesday, the twenty-eighth [ in the year]
4. six-hundred and twenty-[ ] and she left her aforementioned son [ ]
5. he is called 'Abū Dā'ūd, mentioned herein [ on]
6. the aforementioned date. Praise be to God, the eternal.

Commentary
This and the following five documents are reports of the death of Jewish women sent by the Jewish community to the Muslim government. They are all written according to the same formula. Their dates fall within the last two quarters of the seventh century A.H./thirteenth century A.D., spanning the Ayyūbid and early Mamlūk periods. Each report specifies the day on which the death occurred and the heirs of the estate of the deceased. The witnesses are Jews. They were presumably addressed to the office of intestate successions (diwān al-mawārīf al-bati'iyā), which kept a register of deaths (al-Qaṣqārī, Ṣubh III, 464). The interference of the Muslim government in the disposition of the estates of ḍimmin was greater in the Ayyūbid and Mamlūk periods than in the Fāṭimid period. According to al-Nuwayrī the heads of the ḍimmin had to notify the government of every death in their communities (Nihāyat al-ʿarab VIII, 242-45). There is evidence that in the early Mamlūk period a tax was levied on a deceased person's estate even if there were heirs (Rahib, The Financial system of Egypt, 129-30, Goitein, Mediterranean society II, 321, III, 277-78, Tyan, Histoire de l'organisation judiciaire, 549).
Report of the death of a Jewish woman
(Thursday, 23rd Rabt II, 655 A.H./A.D. 10th May, 1257)

Text

1. يسم الله الرحمن الرحيم
2. المماليك ينهاوا وفاة خسند اليهودية الأمرة الكامل ابنة موسى
3. اليهودية وخلت من الورثة المستحقين لعمراتها ثلاث ألون تذكر
4. وهما فتح وابنهاء ومكن وكان ذلك يوم الشهر الخامس الثالث
5. والعشرين من ربيع الآخر سنة خمس وخمسين وستمائة
6. علموا صحة ذلك وضعوا خطوطهم بالتاريخ المذكور والحمد لله
7. الدائم البقا

Textual notes

3. نظيف. The ya' before the tāʾ is presumably a mater lectionis for short i, reflecting the vernacular vocalism ِاللِ. ُ

Translation

1. In the name of God, the merciful and compassionate.
2. The slaves report the death of Husn, the Jewess, an adult woman, the daughter of Mūsaa,
3. the Jew. She left by way of heirs having a right to her inheritance three male
4. children, these being Futūḥ, Ibrāhīm and Makīn. This was on Thursday, the twenty-third
5. of Rabt II, in the year six-hundred and fifty-five. When
6. they recognized the validity of this they attached their signatures on the
7. aforementioned date. Praise be to God,

Commentary

2. For the term kāmil with the sense of 'adult' see al-Makzūmi, Kitāb al-minhāj, 64:20 and T-S Ar. 53:19.

Witness clauses

المملوك يعلم صحة ذلك
1. وكتب هبة الله بن
2. فضائل في تاريخه

المملوك يعلم صحة ذلك
3. وكتب بو سعد بن سالم في تاريخه

Translation

1. In the name of God, the merciful and compassionate.
2. The slaves report the death of Sā'diyah, the daughter of Yusuf, the Jew.
3. She left by way of heirs having a right to her inheritance her aforementioned father.
4. This was on Tuesday, the eighth of the month of Rajab, in the year six-hundred
5. and fifty-seven.
6. Praise be to God, the eternal.

Witness clauses

1. The slave recognizes the validity of that.
2. Written by Hibatallah ibn
3. Fadāʾil on its date.
4. The slave recognizes the validity of that.
5. Written by Bī Sa'd ibn Sālim on its date.
Report of the death of a Jewish woman
(Monday, 13th Ša'bán, 657 A.H./A.D. 5th August, 1259)

T-S AS 121.229. Paper. 16.8 cm. x 12 cm. The verso contains Hebrew liturgical poetry.

Text

بسم الله الرحمن الرحيم
المملوكين يزوا وفاة stabilized مفصول اليهود
وتركت من الورثة المستحاثين لمعيارين أعلاه المذكور
وكان ذلك يوم الاثنين ثلاث عشر من شهر شعبان سنة
سبع وخمسين وستمائة ولما علموا صحة ذلك وعما خطوهم
في التاريخ المذكور والحمد لله المنام البقا

Witness clauses

المملوك يعلم صحة ذلك
وكتب هلال بن عمر في تاريخه

المملوك يعلم صحة ذلك
وكتب سعد بن سالم في [تاريخه]

المملوك يتعبي أن الأئمة الذين وضعوا خطوهم فيه من
مشابع اليهود المقبولين فيقولون بذلك صحة فلهم
وعندئذ أثبت وكتب داوود بن الحاكم إبراهيم بن موسى
ريس اليهود يهود

Translation
1. In the name of God, the merciful and compassionate.
2. The slaves report the death of Sutayt daughter of Mufaddal, the Jew.
3. She left by way of heirs having right to her inheritance her aforementioned father.
4. This was on Monday, the thirteenth of the month of Ša'bán, in the year
5. six-hundred and fifty-seven. When they (the witnesses) recognized the validity of this they attached their signatures,
6. on the aforementioned date. Praise be to God, the eternal.

Witness clauses
1. The slave recognizes the validity of this.
2. Written by Hilal ibn Bū 'Ali on its date.

Commentary
Witness clauses
7. The communal leader is David, the grandson of Maimonides, who served as 'head of the Jews' in Egypt from A.D. 1237 to 1300. This closing statement was written in his own hand.
Report of the death of a Jewish woman
(Thursday, 29th Dū al-Qa‘da, 682 A.H./A.D. 18th February, 1284)

T-S Ar. 39.189. Paper. 14.5 cm. x 12.5 cm. The verso contains a business account, mainly in Judaeo-Arabic with Coptic numerals. Some of this is written also in the top and right margins of the recto.

Text

1. بسم الله الرحمن الرحيم
2. المماليك بهما وفاة علاء بنت بو العلا بن بو سعيد في
3. يوم الخميس تاسع وعشرين ذو القعدة سنة أكتوبر وثمانين وستمائة
4. وتركت من البركة أبوها بو العلا المذكوراء وأختها
5. هبة أبو سعد أولاد أبو العلا المذكوراء وبذلك
6. كتبوا خططهم في التاريخ المرادthouse[لر] [كر] (و)
7. والحمد لله الدائم الباقي

Witness clauses

[وكتب] 2.  
[المولمو ك يعلم صحة ذلك] 3.  
[ ] 4.

Textual notes

3. The numeral before ستمائنه could also be read as ثمانين. Since a document (T-S NS 297.1 [no. 130]) dated 697 A.H./1298 A.D. reports the death of another granddaughter of Bū Sa‘īd the reading ثمانين is preferable.

4. MS: The ta‘ is a vernacular reflex of Classical Arabic tā‘.

Translation

1. In the name of God, the merciful and compassionate.
2. The slaves report the death of ‘Alā‘, daughter of Bū al-‘Alā‘ ibn Bū Sa‘īd [on]
3. Thursday, the twenty-ninth of Dū al-Qa‘da, in the year six-hundred and thirty-two.
4. She left the following heirs: Her aforementioned father, Bū al-‘Alā‘, and her brothers,
5. Hiba and Bū Sa‘īd, the sons of the aforementioned Bū al-‘Alā‘.
6. They wrote their signatures in (testimony of) this on the aforementioned date.
7. Praise be to God, the eternal.
Report of the death of a Jewish woman
(Wednesday, 11th Jumādā II, 697 A.H./A.D. 26th March, 1298)

T-S NS 297.1. Paper. 18.5 cm. x 14.1 cm. The verso contains Arabic pen trials.

Text

بسم الله الرحمن الرحيم

1. الممالك البيهود ينها وفاء كتابة الأبود [أ] بن أبي الفرج
2. ين و أبود البود بك وترك من الزيرة المستحبين
3. لمرابطة أبوها أبو الفرج الخشوب بالعراق يوماً الابع الحادي
4. عشر من شهر جمادى الآخر [أ] سنة سبع وتسعة وثمانية
5. والحمد لله الدائم الباقي
6. 

Witness clauses:

المملك يعلم صحة ذلك 1.
2. وكتب أبو الغمر بن معاي
3. ببوم تاريخه

المملك يعلم صحة ذلك 4.
2. وكتب المفضل في الروابي المسكن
5. في تاريخه

Translation

1. In the name of God, the merciful and compassionate.
2. The Jewish slaves report the death of Faqriyya, the Jewess, daughter of 'Abū al-Faraj
3. ibn Bū Sa'id, the Jew, leaving by way of heirs having a right
4. to her inheritance her father, the aforementioned 'Abū al-Faraj, on Wednesday, the
5. eleventh of the month of Jumādā II, in the year six-hundred and ninety-seven.
6. Praise be to God, the eternal.

Witness clauses

1. The slave recognizes the validity of that.
2. Written by Bū al-Qāmir ibn Mahlī, 3.
3. on its date.
4. The slave recognizes the validity of that.
5. Written by al-Mufaddal, son of the Rabbanite al-Maskil,
6. on its date.

T-S Ar. 397. Paper. 11.5 cm. x 10.8 cm. The verso contains an Arabic letter. At the top of the recto there are three lines of Arabic, which constitute a draft of isolated phrases of another document.

Text

المملك ينها وفاء فلان بن فلان البيهود في يوم الفلان في شهر
1. الفلان في السنة الفلان وترك من الزيرة وله الاسماء فلان
2. وأبيه الاسماء فلان وزوجته الاسماء فلان بن فلان وأيهم
3. الاسماء فلان بن فلان فلما تحققوا ذلك كتبوا خطوطهم به
4. في التاريخ المذكور والحمد لله الواحد الحق الدائم الباقي
5. 

Witness clauses

المملك يعلم صحة ذلك 1.
2. وكتب فلان بن من靡
3. المملك يعلم صحة ذلك 4.
2. وكتب فلان بن فلان
5. المملك مقر بالبيات خطوط هاولي الشهاب واص بسم
6. واص بقراءة عارف وكتب فلان بن فلان رابع البيهود يوم من

Textual notes

2. MS 107. The īrāf is the vernacular reflex of Classical Arabic īrāf.

Translation

1. The slaves report the death of so-and-so, the son of so-and-so, the Jew, on such-and-such a day of such-and-such a month,
2. in such-and-such a year. He left as heirs his son called so-and-so,
3. his daughter called so-and-so, his wife called so-and-so, daughter of so-and-so, and
4. his paternal cousin
called so-and-so, son of so-and-so. When they had verified this they wrote their
5. signatures on it.
6. on the aforementioned date. Praise be to God, the one, the living, the eternal.

Witness clauses

1. The slave recognizes the validity of that.
2. Written by so-and-so, son of so-and-so, the slave.
3. The slave recognizes the validity of that.
4. Written by so-and-so, son of so-and-so.

5. The slave confirms the validity of the signatures of these witnesses, knowing them either by name
6. or by family connection. Written by so-and-so, son of so-and-so, head of the Jews, on this day.

XVII
ACCOUNTS
T-S Ar. 30.175. Paper. 18 cm. x 13 cm. The leaf was originally one of two conjoined leaves forming a folio. The other leaf has been torn away. The verso contains a Hebrew liturgical text.

Text

بسم الله الرحمن الرحيم

1. عملا رفعه يقترن بن سنة المودع بيدسا معا في يديه من غلال التقرى
2. الدروبة من غلة سنة إحدى وأربع مائة الخراجية ومن الحاصل قبله
3. وفي بده على ما يشهد به عمله المروف إلى الدروع المعكور بدار العز
4. لهذه السنة المذكورة والباقي باسم المزارعين مما عليه تصريحه
5. قبلهم وارتجاعهم والمحمول عليه من جهة الشريك اسمه القيم
6. الجعفري للتحضير سنة أثنتين وأربع مائة الخراجية والمطلق من ذلك
7. في تقاوا الطبيعة المعروفة بيدسا سنة أثنتين وأربع مائة الخراجية
8. وما تقل إلى عبد الله بن ملك الدليل من ذلك لسنة أثنتين وأربع مائة الخراجية
9. ما كتب به خطا وضمن القياوة به وأعاده إلى مخزن السلطان بإضاعة
10. المعروفة بيدسا وجميع ذلك كله بالطبيعة المعروفة الصغير [33] ... [64]
11. من أصحاب غلال المائتين وتضييع‘ورغين والنصف ولعن’
12. القسم المجا مراعا تسعين ارديا
13. منه الحامل يقترن بن سنة‘ أربع وثلاثين‘ ونصف‘ أرديا‘ المرجع من غلة سنة اثني
14. ستة وخمسين ارديا‘ وثلاث وثلاثين‘
15. الباقي باسم المزارعين ستة أرديا‘ وثلاث وثلاثين‘

Textual notes

4. A redundant flourish has been written after the final yā’ of the word في at the beginning of the line by mistake.
7. The reading أثنين here and also in lines 8 and 9, is easier than the feminine أثنين which is required according to Classical Arabic syntax.

Translation

1. In the name of God, the merciful and compassionate.
2. A statement submitted by Boghor ibn Sisime, the overseer in Badsa, of what is in his possession by way of the yield of the seed-advance
3. from the produce of the ḫarāj year four-hundred and one, and what is in hand
4. in his possession, according to what is testified by his statement to the prosperous
office in the dār al-iz',
5. for this aforementioned year, and what remains in the name of the cultivators,
which he has to verify as being
6. in their possession or as having been returned to them; also what was brought to
him from the lārit 'isma'il ibn al-Qāsim
7. al-Ja'farī for the disposition of the ḫarāj year four-hundred and two, what has
been granted from this
8. for the seed-advance of the estate known as Bādsā for the ḫarāj year four-hundred and two
9. and what has been transferred to 'Abdallāh ibn Malik, the surveyor, for the
Ḵarāj year four-hundred and two.
10. He has signed it and has pledged to submit it and return it to the warehouse of
the sultan in the estate
11. known as Bādsā. All of it is reckoned in the type of ḥayba known as 'the small'
[ ]
12. Of the various kinds of produce: Two-hundred and forty-nine, a half and an eighth.
14. What is in hand of this in the possession of Būqtor ibn Sisinne: thirty-four and a
half irdabbs. What has been returned of the produce of the year one2 fifty-six, a
third and an eighth irdabbs.
15. What remains in the name of the cultivators: Six, a third and an eighth irdabbs.

Commentary
2. 'Amāliān raṣfā'ahu Būqtor ibn Sisinne. Note the occurrence of the accusative in
the noun 'amāliān, which does not have an explicit governor (cf. Ṣibawayhi, Kitāb,
ed. Derobourg, 143-44). For the use of the verb raṣfa in the sense of submitting
a document see al-Maḳzūmī, Kitāb al-miqāḥā, 62/16 (yarṣa al-'amīl jamāṭa 'the
accountant submits an aggregate account'). The Arabic name بقطور renders Coptic 
Britop, Nktop or Bktrp (cf. Heuser, Die Personenamen der Kapten, 100-101, 111), 
'cinnā corresponds to Coptic CICINNA, CICINHI or CICNE (cf. Grohmann, APEL,
v. I, 179). The town of Bādsā was situated in al-Giza province
(Halm, AML, 211). The medieval sources ascribe a variety of functions to the
official working in the agricultural administration known as the ḥawwāl (plural ḥawwāla) (Frantz-Murphy, The Agrarian administration of Egypt, 76-77).
Al-Maḳzūmī refers to the ḥawwāl as an official working in agricultural administration
responsible for drawing up annual ledgers for receipts and for local
agrarian management (Kitāb al-miqāḥā, 415, 62/22). The management side of his
activities is mentioned by Ibn Mammātī (Qawānīn al-dawwān, 278/6) and
al-murtaqdā. In the autumn an estimate was made of the area of land that would
be irrigated by the coming annual flood of the Nile. A seed advance (taqāwī) was
distributed to the cultivators and a disposition (ḥaḍir, see line 10) of the land was
made, i.e. specific crops were assigned to be grown on the irrigated land. Taxes
were levied according to estimated assessments that were based on the estimated
area of cultivation. In the spring a survey of the actual area of cultivation was
made and the difference between the estimated and the actual tax assessment
was calculated. Supplementary taxes were levied when the actual tax assessment
exceeded the estimated one (Frantz-Murphy, The Agrarian administration of
Egypt, II-52).
3. For the ḫarāj year, i.e. the year relating to the land tax, which was collected
seasonally, see the commentary to T-S Ar. 7:38 [no. 70], line 12. The ḫarāj year
401 corresponded to the lunar year 402. Al-Afdal ibn Badr al-Jamāl harmonized
the ḫarāj and solar years in 501 H, after they had been allowed to diverge for
about 132 years. Thirty-three lunar years corresponded to thirty-two solar years.
4. Dār al-iz': This may be the same as the manāsīl al-iz', which was a residence
of the Fāṭimid caliphs in Cairo. It was built by the mother of the caliph al-Azīz
billāh (al-Maqrizi, Ḥaṣāt II, 364/22).
9. The ḫarāj year 402 corresponded to 403 A.H.
10. Maḳzān al-sūltān: The Fāṭimid caliphs were sometimes referred to as sūltān
in the medieval sources, e.g. al-Muqaddasi, 'Aḥsan al-taqāsīm fi murā'īt
al-taqālim (BGA III, 2068 [ca. 375 A.H./AD. 985], Naṣir-i Kurnāwa, Šefār nameh,
ed. Ch. Scherer, 39/18, 45/9). There is nothing in our document that would
preclude the identification of sūltān with the Fāṭimid ruler, i.e. 'the government
warehouse'. It should be noted, however, that the term sūltān was not always
restricted to the sovereign. In the papryi from pre-Fāṭimid Egypt and in sources
referring to this period the term sūltān is often used to refer to the provincial
governor (Silvestre de Sacy, MIRF V, 48, Becker, Beiträge zur Geschichte
Ägyptens II, 90, Grohmann, APEL vol. II, 37-38, Karabacek, PERF 92, Dietrich,
Arabische Briefe, 61-62). According al-'Aṣkārī jurists often times addressed
judges as sūltān (al-Qalqasandī, Subh V, 448). The element sūltān that appears
in compound titles such as sūltān al-juyūt in inscriptions from the late Fāṭimid
and Ayyūbid periods does not necessarily denote sovereignty (Wiet, CII 148,
Elisseeff, 'La titulature de Nūr al-Dīn d'après ses inscriptions', 180).
11. For the 'small ḥayba' see Grohmann, Einführung und Chrestomathie zur
arabischen Papyruskunde, 158.
Account relating to agrarian administration
(431 A.H./A.D. 1040)

T-S K25189. Paper. 21.4 cm. x 15.4 cm. There is a joint 3 cm. from the top. The verso contains a Judeo-Arabic letter.

Text

[احصى خمسة أرداب البرسيم اربعة]
[الجلبان كممية وأربعين أردبا النزور (7)]

1. 
2. 
3. 
4. ان أدربي ربيع شريعة من النزور
5. 
6. ومن الغلال الثلاثة اربعة وسبعين أردبا
7. 
8. ما تضمنه عمله للثمانية وسبعة وتسعين أردبا

Textual notes
Numerical ciphers are written below the amounts expressed in words.
5. The cipher at the end of the line is, presumably, an abbreviation of the word أردب

Translation
1. Vetch: forty-eight irdabbs. Seed: [ ]
2. Chickpeas: five irdabbs. Clover: Four [ ]
3. Included is the seed-advance that the report indicated
4. was issued by 'Idris ibn 'Abd al-Malik in the karajj year
5. four-hundred and thirty. The whole: nine-hundred and eighty-eight irdabbs.
7. Included in this:
8. What is contained in his account: Three-hundred and sixty-seven irdabbs.

Commentary
4. The karajj year 430 spanned the lunar years 431 and 432.
57-58, 62). It was so named apparently owing to the fact that it was sealed or strung together with other leaves by 'piercing' (kazama; cf. D. Sourdil, Le «Livre des secrétaires» de 'Abdallāh al-Bagdādi', Bulletin d'Études Orientales XIV, 134, Little, IDHS, 335; for the stringing together of documents in the files of the Fāṭimid Chancery see Khan, BSOAS XLIX, 447; for a similar method of filing business accounts see Goitein, Mediterranean society I, 205-206. In Fāṭimid Egypt sugar products were taxed (al-Maqrizi, Kītāb I, 104). The present account may have been drawn up for tax purposes. This would explain its association with the government 'office of supervision' (line 1).

4-5. The ʿābrājī years 490 and 491 correspond to the lunar years 493-494 and 494-95 respectively.

8. 'Abūlāj is the Arabic rendering of Persian ʿablūc (Asbaghi, Persische Lehrwörter im Arabischen, 4).

---

T-S Ar. 39.395. Paper. 16.2 cm. x 17 cm. The fragment is part of a folio consisting of two conjoined leaves. Only one of the leaves is complete. The other one has been torn away and its margin is all that survives together with the beginning of each line. The dimensions of the complete leaf are 16.2 cm. x 12.5 cm. Only this leaf is edited here.

Text

Recto

1. بسم الله الرحمن الرحيم
2. مبلغ ما وجب على بسطبة بن مروبة عن ضمان
3. سلاح أراضي الخصب من ديوقف من أعمال الهبنية
4. الجارية ذلك في ملك ديوان السيدة المكرمة
5. الامامية بالمجان المحول عليها أفضل السلم
6. سنة خمسين وخمسانات الخراجية
7. من الغلفات ماتين أربد
8. قمح ثلاثة قرة وقطفين أربدا شبیر
9. سنة وستين أربدا

Verso

Mark

1. محاسبة
2. بسطبة بن مروبة لما وجب عليه
3. بن ضمان سلاح أراضي الخصب من ديوقف
4. سنة خمسين وخمسانات الخراجية
5. 

Textual notes

Recto

8. The scribe first wrote 100 then corrected the last word to 190 Numerical ciphers are written beneath the numerals.

Verso

1. The checking mark that is written on the verso was frequently used by government clerks in the Fāṭimid period; see the commentary to T-S Ar. 40.37, f.Ir4 [no. 117].
Translation (Reto)

1. In the name of God, the merciful and compassionate.
2. The amount owed by Bastiyya ibn Marqura for the tax-farm
3. of the fallow fertile lands of Dayqaf, in the province of al-Bahnas.
4. this being administered as the property of the office of the noble lady
5. of al-`Amir in the Mu`awwili chamber, upon her be the most excellent peace.
6. for the karajj year five-hundred and fifty.

7. Produce: two hundred irdabbs.
8. Wheat: One hundred and thirty-three irdabbs. Barley:

Verso

1. Mark

2. The settling of accounts
3. by Bastiyya ibn Marqura for what he owes
4. in respect of the tax-farm of the fallow fertile lands in Dayqaf
5. for the karajj year five-hundred and fifty-five.

Commentary (Reto)

2. may be the Arabic rendering of the name Παστος (Preisigke, Namenbuch, 283) or possibly Ψατίς, Ψατίς, Ψατίς (ibid., 482, Foraboschi, Onomasticon Alterum Papyrologicum, 344). is the Arabic form of the Egyptian name Μηρκύπερς or Μηρκύπηλ. It occurs frequently in the Arabic papyri (Grobmann, APEL, vol. 1, p. 90).

3. Salaa`ith (‘fallow ground’): For this term see Frantz-Murphy, Agrarian administration, 81-84. For the toponym Dayqaf in al-Bahnas province see Halim, AML, 151.

4. Al-sayyida al-mukarrama al-`Amiriyya: This was one of the consorts of the caliph al-`Amir, who was no longer alive at the time our document was written.

5. Al-majlis al-muhawwil was a chamber in the qasr al-bahr, which in turn was a component of al-qasr al-kabir, the great palace complex of the Fathamid caliphs (al-Maqrizi, Kitab L, 384, 390-391).

6. For the karajj year, i.e. the year relating to the land tax, which was collected seasonally, see the commentary to T-S Ar. 738 (no. 70), line 12. The karajj year 550 fell within the lunar years 551-52.

Text

العديد من مهأ مصر والقاهرة الذي لا

1. يقدر عرض على شهيب يبج تاءهم للعمر الساكن

2. ماله وخمسين والتي تحصل حالهم

3. أن لا يوجد منهم أكثر من دينارين

4. مقطعة

5. ماله وخمسين

6. الاسكندرية

7. من الفاطميين بصر والقاهرة ماله نفس

8. خمسين لا يقدر عرض على شهيب وخمسين يقدر عرض على دينارين مقطعة

9. ماله وخمسين

10. الشرقية

11. من الفاطميين بصر والقاهرة من لا يقدر عرض على شهيب

12. خمسين وخمسين

13. ومن يقدر عرض مقطعة عشرة

14. العربية خمسين ثلاثين لا يقدر عرض على شهيب

15. خمسين وخمسين مقطعة

16. الصواب جمعهم فقرأ وأشمع ودميم ومنين مصر ووص

17. خمسة وأربعين نفس هما

18. جملة العاجزين من الفاطميين بصر والقاهرة ماله نفس

19. من أهلها ماله وخمسين ومن غيرها ماله وخمسين

20. الفاطميين بها يمن يستحق أن يوجد منهم جالية واحدة مقطعة

21. مثل الفاطميين بملي مقطعة

22. وما مع ذلك يستخرج من أربعية دنابير

23. 136

Account relating to the payment of poll tax in Cairo and Fustat
(End of the sixth or beginning of the seventh century A.H./beginning of the thirteenth century A.D.)

T-S Ar. 3895. Paper. 30 cm. x 11 cm. There is a joint 5.5 cm. from the top. The verso is blank.
Translation
1. The impoverished of the people of Fuṣṭāt and Cairo who
cannot pay anything, whose payment must be postponed until the beginning of
the year:
3. One hundred and fifty. Those whose condition does not allow
4. more than two dinārs being taken from them
5. in instalments:
6. One hundred and fifty.
7. Alexandria.
8. Of the residents of Fuṣṭāt and Cairo, one hundred souls,
9. fifty cannot pay anything and fifty can pay
10. two dinārs in instalments.
11. al-Ṣarqiyya.
12. Of the residents of Fuṣṭāt and Cairo, those who cannot pay anything are
13. twenty-five
14. and those who can pay in instalments are ten.
16. and twenty in instalments.
17. The outlying districts (of Cairo), the residents of all of which are poor, also
Uṣmūm, Damietta, Bani ‘Aṣr, Qūṣ.
18. Forty-five souls.
19. The total number of residents of Fuṣṭāt and Cairo who are unable to pay:
Three-hundred souls,
20. one hundred and fifty from their population and one hundred and fifty from
elsewhere.
21. Residents in them from whom it is permissible to exact one poll tax in
instalments
22. Two hundred souls. The total is five-hundred.
23. As for anyone other than these, four dinārs are to be exacted from them.

Commentary
4. Dinārāya: The document refers to three categories of non-Muslims with regard to
the payment of poll tax, those who cannot afford to pay anything, those who can
afford to pay 2 dinārs in instalments and the remainder, from whom 4 dinārs
should be exacted. Rabie (The Financial system of Egypt, 109-110) overlooked the
last line of the list that refers to the payment of 4 dinārs and believed that the
document reflected the payment of a flat rate of tax at 2 dinārs per head. For the
variation of rates of poll tax in different historical periods see the commentary to
T-S H1562 [no. 89], where it is argued that the following evolution took place. At
the beginning of the Ayyūbid period poll tax was fixed at the three rates of 4 +

1/6 dinārs, 2 + 1/12 dinārs and 1 + 5/8 dinārs. In the middle of the Ayyūbid
period the high and intermediate rates were rounded down to 4 dinārs and 2
dinārs. Towards the end of the period a flat rate of 2 dinārs was introduced. On
the basis of this periodization our document would come from the middle of the
Ayyūbid period (end of the sixth or beginning of the seventh century A.H.).
8. Al-qāṭīnūm: I.e. those registered for tax purposes as permanent residents of Cairo
and Fuṣṭāt. The other localities mentioned in the list (Alexandria, al-Ṣarqiyya
province, al-Ǧarbiyya province etc.) are most likely former places of residence.
17. For the dawāḥī al-Qāhirah see Halm, AML., 313-22. 'Uṣmūm is 'Uṣmūm Ţannah in
al-Daqaqīqīyya province (Halm, AML., 762). Bani 'Aṣr (also known as 'Abū 'Aṣr)
was in al-Ṣarqiyya province (Halm, AML. 610). Qūṣ may refer either to the town
bearing this name in Upper Egypt or to the province as a whole. There is ample
evidence for the existence of Jewish communities during the Middle Ages in all
the places mentioned here, except for Bani 'Aṣr (Golb, 'The topography of the
Jews of medieval Egypt').
Order for delivery of dues to the office of land tax
together with the receipt issued by the government clerk
(423 A.H./A.D. 1031-32)

T-S Ar. 38140. Paper. 46.5 cm. x 27.5 cm. The sheet consists of four pieces of paper glued together. Joints occur 12 cm., 23 cm. and 39.5 cm. from the top. Document 1 is written on the bottom three pieces and document 2 is written on the top piece. The piece containing document 2 has been affixed in such a way that the text lies perpendicularly to that of document 1. The verso contains a Hebrew homiletic text, some of which fills also the margins of the recto.

Text

Document 1

بسم الله الرحمن الرحيم

ليست ابن الحسن ماجد ابن يعقوب السمسار إلهه من جملة الرسم الذي
تسلم من رسول الله صلى الله عليه وسلم من ضمانة منية مييمون لسنة أحد
وعشرين وأربع مائة الخراجية الوارث على يو خلا عبد الرحمن
زكريباً بن مختار بن ليتين بن يقين من سئلة سنة ثلث والعشرين وأربع مائة
الإله بن حزن الكاتب وأبيه بن راشد قلته بن السري الليثيين

إلى الحزام على أوائلهم تسلمه بهما ينصرف في النقاوين كما في كلا
العمرة سنة ثلث والعشرين وأربع مائة

...، الرأي والسبعين [ ]

Document 2

بسم الله الرحمن الرحيم

يقول عبد النور صالوات الله عليه

[ ]

[ ]

[ ]

انثى قبايل من ماجدة بن يعقوب [ ]

من جملة مشاعر بن لائج سنة ثلث والعشرين وأربع مائة بلغ [ ]

وصول ثلاث وأربع مائة وستمائة ووصل عشرة وأربع [ ]

[ ]

وابراه من ذلك براقة قاضياً وأسفاً كتب عنه عماره والطيب

في العشور الأولى من ذي الحجة سنة ثلث والعشرين وأربع مائة

الحمد لله وصلاته على النبي محمد والله وسلم تسليماً

حسننا الله ونعم الوكيل

499
Textual notes

Document 1
7. The words at the end of the line are very faint and cannot be read with any certainty.

Document 2
2. The writer of the document refers to himself in both the third person (line 1 to line 4) and the first person (line 6). The words denoting numbers in this line and also in lines 5 and 7 are written in an abbreviated form. There is a cipher written above the name of the person mentioned in line 7.
5. Ciphers are written above and below the phrase "the name of the person mentioned in line 7."
Receipt of payment of ground rent
(439 A.H./A.D. 1047)

T-S AS 181.163. Paper. 13.5 cm. x 11.2 cm. The verso contains part of an Arabic document. The text is faded and badly rubbed. It appears to be a report of legal proceedings.

Text

الحمد لله وحده

1. بسم الله الرحمن الرحيم

2.

صح للشيخ أبي حسن بن أقرام بمنفوط عن الحكير بقصر الشمع لشهر ربيع الأول

3. وشهر ربيع الآخر سنة تسعم وثلاثين وأربعمائة من العين ربع دينار

4. 

5. نصفه

6. وكتب أسماع بن ضياء عن نسخة سلم الشهد في جمuíد الآخرة من السنة المذكورة

Textual notes

1. The last word of this phrase is written in a highly cursive manner. The reading وحده is only tentative.

Translation

1. Praise be to God alone.

2. In the name of God, the merciful and compassionate.

3. A valid record has been made for the elder 'Abû Hasan ibn 'Efrayîm ibn Mahfûz (releasing him) from the ground rent in the Fortress of the Candles for the month of Rabi' I

4. and the month Rabi' II of the year four-hundred and thirty-nine. One quarter of a dinár, in cash.

5. Half of this is 1/8.

6. Written by 'Isa'îl ibn Dîyîl from a copy submitted by the witnesses in Jumâdâ II of the aforementioned year.

Receipt issued by a Fâtimid 'amîr
(507 A.H./A.D. 1113-14)

T-S Ar. 43.54. Paper. 13.3 cm. x 8.9 cm. The verso contains a medical text in Judaeo-Arabic.

Text

بسم الله الرحمن الرحيم

1. تسلم الهامير أبو الحسن بن حسين المظلوم

2. الحمد لله وله توفيق

3. عن واجب تسعة ذائفي في سنة سبع

4. وخمس مائة خمسة أشهر ورقي

5. ثمانية عشر درهم ونصف

6. [وكتب في التاريخ المنكو] [ر]

7. 

Textual notes

3. This is the 'alâmâ of the 'amîr, which is written in the form of a monogram. Due to the stylized nature of the monogram the reading is not completely certain. The letters ونفف are reasonably clear at the end, but the letters immediately after the words الحمد لله are not clearly distinguished. The motto وله توفيق was that used by the Ayyûbid caliphs.

Translation

1. In the name of God, the merciful and compassionate.

2. The 'amîr 'Abî al-Hasan ibn Hûsayn the qâ'id

3. (Praise be to God, through him is my success)

4. has received, out of a debt of nine dinârs, in the year

5. five-hundred and seven, the dues of six months (reckoning at)

6. eighteen and a half waraq dirhams (a month).

7. He wrote (this) on the aforementioned date.
RECEIPTS RELATING TO THE TAX FARM
OF 'ABU AL-HASAN IBN WAHB
The following receipts were issued at the beginning of the fifth century A.H. to 'Abû al-Hasan ibn Wahab, who managed estates in al-Fayyûm as a tax-farm. Each document records the payment of an instalment of the ḍamān (the sum that he guaranteed to pay to the government). The instalments were delivered at regular intervals, often several times a month. For the payment of the ḍamān in instalments by tax-farmers see al-Maqrizi, Kiṣâf I, 84 (=Ibn al-Ma'mûn, 'Akbâr Mısır, 30) and also Goitein, *Mediterranean society* I, 260. Notes at the top of the receipts indicate that the sums paid were registered in the government office of accounts (diwān al-'amal) and office of supervision (of accounts) (diwān al-ḥirâf). It is stated that the registration was made on behalf of the office of supervision, implying that there was no branch of this office in the locality. These notes include the motto (alâma) of the government clerks. The text of the receipts opens with the phrase qahha li-fulān min ... (literally: 'it is valid for so-and-so with regard to ...'). It is indicated that the receipts were issued under the supervision of the judge and, in some cases, also in the presence of his deputy. The name of the accountant dealing with the matter is also mentioned. Then the amount of the instalment is specified together with an indication of half of this sum. The practice of mentioning half of the full amount to avoid falsification is found in contemporary legal documents that were written in the Fayyûm (see the introduction to section I, p.34). All amounts are expressed in diwâbî ciphers; cf. S. E. Y. Artin Pacha, *Bulletin de l'Institut Egyptien, Année* 1899 (1890), 288-92, A. Silvestre de Sacy, *Grammaire arabe, 2nd ed.*, pl. viii. J. Karabacek, 'Der Papyrusfund von El-Faijûm', *DAW* XXXIII, Erste Abteilung, 215-25, al-Makzûmî, *Kitâb al-minhâj*, vii. The documents were written by a cashier (jahbad), who indicated his name at the end, together with the date.
Abū al-Ḥasan ibn Wabh, the estate-manager, 7.
for the year four-hundred and two, under the supervision of the auspicious, rightly-guided judge, Ṭīqat al-Mulk Makin al-Dawla.
8. wa-ʾAminuhā, the protégé of the commander of the faithful, Abū al-Ḥasan ‘Ali ibn Bahār, and in the presence of the trusted judge.

11. Half of this One, a half and a quarter. Its amount: Three, a half and a sixteenth.

12. Written by Miḳā’il ibn ‘Abd al-Masūḥ, the cashier. Valid. The third of the month of Ramadān.
13. in the year four-hundred and two.

Commentary
6. The town of Ḍāt al-Šafā was in al-Fayyūm province; cf. Halm, AML, 253.
9-10. Al-ʿayḫ Sadīd al-Dawla ... : According to al-Qalqashandī (Ṣubḥ V, 490), non-muslim government clerks had the title of al-ʿayḫ.

Translation
Registration mark on right
1. Let it be registered on behalf of the office of supervision,
2. if God wills.
3. They have registered the amount of three, a half and a sixteenth.
4. Praise be to God for his bounties.

Registration mark on left
1. Let it be registered in the office of accounts,
2. if God wills.
3. They have registered the amount of three, a half and a sixteenth.
4. Praise be to God, with the praise of those who give thanks.
5. In the name of God, the merciful and compassionate.
6. A valid receipt has been granted to the tax-farmer of Ḍāt al-Šafā on behalf of

---

1. Literally: ‘Abū al-Ḥasan ibn Wabh, the estate-manager, undertook it.
141
(8th Ramadān, 402 A.H./A.D. 3rd April, 1012)

T-S Ar. 40.142, fol. 1. Paper. 12.8 cm. x 8.4 cm. The verso is blank.

Text

بليغ بدوان العمل
ان شاء الله
أثيو المعيل نصف والثين
والحمد لله حمد الشاكرين

1. بليغ نداء عن ديوان الاشراف
2. ان شاء الله
3. أثيو المعيل نصف والثين
4. والحمد لله على تعبه
5. بسم الله الرحمن الرحيم
6. صح لضاءن ذات الصفا وقام به أبو الحسن بن وهب قيم ضياع
7. لسنة اثنين واربعمئة بمشارقة القاضي السعيد الرشيد دقة الملك
8. مكين الدولة وامينة صناعة أمير المؤمنين أبو الحسن على بن بكر وحضور
9. القاضي الموتمن أبو على الحسن بن يحيى بن بكر النائب عنه وعمالة الشيخ سعيد
10. الدولة
11. أبو الفرج عبد الحسين بن فريل
12. النصف من ذلك
13. ربع واحد
14. وكتب ميخائيل بن عبد الحسين الجهني صح الثامن من شهر رمضان
15. سنة اثنين واربعمئة

Translation

Registration mark on right
1. Let it be registered on behalf of the office of supervision,
2. if God wills.
3. They have registered the amount of two and a half.
4. Praise be to God for his bounties.

Registration mark on left
1. Let it be registered in the office of accounts,
2. if God wills.
3. They have registered the amount of two and a half.
4. Praise be to God, with the praise of those who give thanks.
5. In the name of God, the merciful and compassionate.
6. A valid receipt has been granted to the tax-farmer of دُتُ الْمُغْلُبِطٍ on behalf of

1. Literally: 'Abū al-Ḩasan ibn Wahb, the estate-manager, undertook it.
The verso is blank.

Text

بِئِتُ بِصُبُورِ الْعَمَل
أَن شَاءُ اللَّهُ
اِبْتُوَ الْمُلْبِغِ رَبِّي وَأَبِيِّن
أَلْحَمْدُ لَهُ عَلَى نُعْمَهُ
بِيَمَانَ اللَّهُ الرَّحْمَنَ الرَّحِيمَ
صَحِيُّ الْحَسَنِ بْنِ وَاَبِي مَنْ شَاءَهُ الْغَيْبُ
مَكِينَ الْمَوْلَا وَمِهِمَّةُ صِنْعَةُ الْمُوْمِمِينَ أَبِي الْحَسَنِ عَلَى بِنِّ نَهْزَاءٍ وَنَعْبَةٍ
الْقَاضِيَ الْمُوْمِمِ أَبِي عَلَى الْحَسَنِ بْنِ يَحْيَى بِنِّ نَهْزَاءٍ وَعَمَّامَةُ الْشَّيْخِ
سَدِيدَ الْمَوْلَا أَبِي الْفَرْجُ عِبَادُ الْمُسْبِحِ بِنِّ فَرَجِيلِ
مِلْبِغِـةُ رَبِّي وَأَبِيِّن
وَكَتِبَ مِخَالِفُ بِنِّ ابْنِ الْمُسْحِبِ الْجَهَّالُ صَحِيُّ السَّابِعِ عِنْدَ مَنْ ذَا الْقَمَدَةِ
سَنَةُ أَثْنَيْنَ وَأَرْبَعَةَ

Translation

Registration mark on right
3. They have registered the amount of two and a quarter.
4. Praise be to God for his bounties.

Registration mark on left
1. Let it be registered in the office of accounts,
2. if God wills.
3. They have registered the amount of two and a quarter.
4. Praise be to God, with the praise of those who give thanks.
5. In the name of God, the merciful and compassionate.
6. A valid receipt has been granted to 'Abū al-Ḥasan ibn Waḥb for the sum owed through his standing surety for the estates in the town of al-Faysūm
7. for the year four-hundred and two, under the supervision of the auspicious, rightly-guided judge, Tiqat al-Mulk
8. Makīn al-Dawla wa-'Aminuḥa, the protégé of the commander of the faithful, 'Abū
1. Let it be registered on behalf of the office of supervision,
2. if God wills.

Registration mark on left
1. Let it be registered in the office of accounts,
2. if God wills.
3. They have registered the amount of three, a half, a third and a sixteenth.
4. Praise be to God, with the praise of those who give thanks.

5. In the name of God, the merciful and compassionate.
6. A valid receipt has been granted to them in al-Šubays, on behalf of 'Abū al-Hasan ibn Wahb the estate-manager.
7. for the year four-hundred and three, under the supervision of the auspicious, rightly-guided judge, Tīqat al-Mulk.
8. Makīn al-Dawla wa-‘Aminuḥā, the protégé of the commander of the faithful, 'Abū al-Hasan 'Ali ibn Bahār, and in the presence of
9. the trusted judge 'Abū ‘Ali al-Hasan ibn Yabhā ibn Bahār, his deputy,
10. with the elder Sadīq al-Dawla 'Abū al-Faraj 'Abd al-Masīḥ ibn Qūrīl acting as accountant.
11. Half of this: One, a half, a quarter and an eighth. Its amount: Three, a half, a third and a sixteenth.
12. Written by Miḳā‘il ibn 'Abd al-Masīḥ the, cashier. Valid. The twenty-second of Jumādā II.
13. in the year four-hundred and three.

Commentary
1. For the town al-Šubays in al-Fayyūm province see Halm, AML, 273.
6. A valid receipt has been granted to 'Abū al-Ḥasan ibn Wāhḥ for the sum owed through his standing surety for the estates in the town of al-Fayyūm.
7. For the year four-hundred and three and it was received in the auspicious chamber of the treasury and was delivered to the glorious warehouse.
8. In the presence of the judge Faqr al-Dawla 'Abū al-Faḍl ǧa’far ibn ʿ Ibrahim ibn Salaymān, who was responsible for the safekeeping.
9. And the recording of cash received.
10. Half of this: One and a half. Its amount: Three and a half and a sixteenth. Its amount: Three and a half and a sixteenth.
11. Miṣkāʾ il ibn ‘Abd al-Masiḥ, the cashier wrote this with his own hand. Valid. The end of Jumādā I, in the year four-hundred and three.

Textual notes
A clerical mark, which I read tentatively as صححا (‘it has been registered correctly’) is written at a right angle to the lines of the text in two places. In one case it is written across the body of the text and in the other across the cipher indicating the amount at the bottom of the document.

Translation
Registration mark on right
1. Let it be registered on behalf of the office of supervision, if God wills.
2. They have registered the amount of ...... three, a half and a sixteenth.
3. Praise be to God for his bounties, if God wills.

Registration mark on left
1. [Let it be registered in the office of accounts,]
2. if God wills.
3. They have registered the amount of three and a half.
4. Praise be to God, with the praise of those who give thanks.
5. In the name of God, the merciful and compassionate.

516
(13th Jumādā II, 403 A.H./A.D. 30th December, 1012)

T-S AS 183.66. Paper 12.8 cm. x 6.9 cm. The verso is blank.

Text

1. يثبت نيابة عن ديون الأشراف
2. إن شاء الله
3. أثبت المبلغ ثلاثة ونصف ونصف ثمن
4. والحمد له حمد الشاكرين
5. بمسم الله الرحمن الرحيم
6. مصمم لابن الحسن ونواب من ضمانه للضيئ بمدينة القاهرة
7. [السنة] ثلاث وأربعمئة [عشرة القاضى السعيد الرشد]. تركة الملك
8. [مكين الدولة] ومبنية صينة أمير المومتين أبي الحسن على بن بهار
9. [ومعالة] أبو السري نيدر بن يحسين
10. [نصف وربع] المبلغ ثلاثة ونصف ونصف ثمن
11. [وكتب ميخائيل بن عبد] المسبح الجهيد صاحب الثالث عشر من
12. [جمعة] الأخرى سنة ثلاث وأربعمئة

Translation

Registration mark on right
1. Let it be registered on behalf of the office of supervision,
2. if God wills.
3. They have registered the amount of three, a half and a sixteenth.
4. Praise be to God, with the praise of those who give thanks.

Registration mark on left
1. Let it be registered in the office of accounts,
2. if God wills.
3. They have registered the amount of three, a half and a sixteenth.
4. Praise be to God for his bounties.

5. In the name of God, the merciful and compassionate.
6. A valid receipt has been granted to 'Abū al-Ḥasan ibn Wāḥib for the sum owed through his standing surety for the estates in the town of al-Fayūm
7. [for the year] four-hundred and three, under the supervision of the auspicious, rightly-guided judge, Tiqat al-Mulk
8. [Maḳīn al-Dawla] wa-'Aminuḥa, the protégé of the commander of the faithful,
7. under the supervision of the auspicious, rightly-guided judge, Tiqat al-Mulk Makin al-Dawla wa-‘Aminuhu,
9. Theodor ibn Yuhannis acting as accountant.

10. Half of this: One, a half, a quarter and two qirāts (= a twelfth). Its amount: Three, a third, a sixth and an eighth.

11. Written by Miḥā’l ibn ‘Abd al-Masih, the cashier. Valid. The fifth of the month of Ramadān
12. In the year four-hundred and three.
T-S AS 181.225. Paper. 13 cm. x 8 cm. The verso is blank.

Text

1. يثبت نية عبد ديوان الأشرف
2. أن شاء الله
3. إيثاء الحبل نصف وربع وسدس وثامن وثاني
4. والحمد لله على نعمة
5. بسم الله الرحمن الرحيم
6. صح لابن الحسن بن وهب من ضمائه لرعي بمدينة الفيوم
7. لسنة ثلاث وأربعمئة مباشرة القاضي السعيد الشريف لقية الملك
8. مبين الدولة وأمينها صبيحة أمير المومئين أبي الحسن علي بن بيار
9. وعملية ابن السري نصير بن يحسن
10. النصف من ذلك ربع وسدس وثاني
11. وكتب ميخائيل بن عبد المسيح الجهيد صح المنصف من ذي القعدة
12. سنة ثلاث وأربعمئة

Translation

Registration mark on right
1. Let it be registered on behalf of the office of supervision,
2. if God wills.

Registration mark on left
3. They have registered the amount of two, a half, a quarter and a sixth.
4. Praise be to God for his bounties.
5. In the name of God, the merciful and compassionate.
6. A valid receipt has been granted to ‘Abū al-Hasan ibn Wāḥib for the sum owed through his standing surety for the estates in the town of al-Fayyūm
7. for the year four-hundred and three, under the supervision of the auspicious, rightly-guided judge, Tijāt al-Mulk
8. Makīn al-Dawla wa-‘Aminuhu, the protégé of the commander of the faithful, ‘Abū al-Hasan ‘Ali ibn Bahār,
9. with ‘Abū al-Sarī Theodor ibn Yuḥannān acting as accountant.
10. Half of this: One, a quarter and a sixth. Its amount: Two, a half, a quarter and a sixth.
11. Written by Mīkā’l ibn ‘Abd al-Masīḥ, the cashier. Valid. The middle of Dū al-Qāda
12. in the year four-hundred and three.
9. Half of this: One, a quarter, a sixth and a sixteenth. Its amount: Two, a half, a third and an eighth.

10. Written by Mikā’il ibn `Abd al-Masih, the cashier. Valid. The twenty-fifth of Du` al-Qa’da
11. in the year four-hundred and three.
al-Fayyūm on behalf of ’Abū al-Ḥasan ibn Wahb the estate-manager’
7. for the year four-hundred and three, under the supervision of the auspicious,
   rightly-guided judge, Ṭiqaṭ al-Mulk Makīn al-Dawla wa’-Aminuhā, the protégé of
   the commander of the faithful,
8. ’Abū al-Ḥasan ‘Alī ibn Bahār, with ’Abū al-Sarī Theodor ibn ῾Uḥannīs acting as
   accountant.
9. Half of this Two qirāṭs (= a twelfth) and a sixteenth. Its amount: A sixth and an
decade.
10. Written by Miḳā’il ibn ’Abd al-Masīḥ, the cashier. Valid. The third of Dū al-Hijja,
in the year four-hundred and three.

Translation

1. Let it be registered on behalf of the office of supervision,
2. if God wills.

Registration mark on left
1. Let it be registered in the office of accounts,
2. if God wills.
3. They have registered the amount of a sixth and an eighth.
4. Praise be to God for his bounties.
5. In the name of God, the merciful and compassionate.
6. A valid receipt has been granted to the [warehouse-keeper] in the province of

1. Literally: ’Abū al-Ḥasan ibn Wahb the estate-manager undertook it.
al-Fayyūm on behalf of 'Abū al-Ḥasan ibn Wahb,' the estate manager,
7. for the year four-hundred and three, under the supervision of the auspicious,
rightly-guided judge, Tiqat al-Mulk Makin al-Dawla
8. wa-‘Amīnuh, the protégé of the commander of the faithful, 'Abū al-Ḥasan ‘Alī
ibn Bahār, with 'Abū al-Sāri
9. Theodor ibn Yuhānīs acting as accountant.
10. Half of this One, a third and an eighth. Its amount: Two, a half, a third and an
eighth dinārs.
11. Written by Miṣḥāl ibn 'Abd al-Masib, the cashier. Valid. The twenty-fifth of Dū'
al-Hijja
12. in the year four-hundred and three.

Translation
Registration mark on right
1. [Let it be registered on behalf of the office of supervision.]
2. [if God wills.]
3. They have registered the amount of [two], a half, a third and an eighth.
4. Praise be to God, with the praise of those who give thanks.

Registration mark on left
1. [Let it be registered in the office of accounts.]
2. [if God wills.]
3. [They have registered the amount of two, a half, a third and an eighth.]
4. [Praise be to God for his bounties.]
5. In the name of God, the merciful and compassionate.
6. A valid receipt has been granted to the warehouse-keeper in the province of

1. Literally: 'Abū al-Ḥasan ibn Wahb undertook it.
1. the estate-manager, for the year four-hundred and three, under the supervision of the auspicious, rightly-guided judge.
2. Tīqat al-Mulk Mukīn al-Dawā wa-'Aminuh, the protégé of the commander of the faithful, 'Abū al-Ḥasan 'Ali ibn Bahār.
3. With 'Abū al-Sāri Theodor ibn Yuḥannis acting as accountant.
4. Half of this: One, an eighth, and two qīrāts (= twelfth). Its amount: Two, a quarter and a sixth.
5. Written by Miṣāli ibn 'Abd al-Masīh, the cashier. Valid. The twenty-fourth of Muḥarram.
6. In the year four-hundred and four.

Registration mark on right
1. Let it be registered on behalf of the office of supervision,
2. if God wills.
3. They have registered the amount of two, a quarter and a sixth.
4. Praise be to God, with the praise of those who give thanks.

Registration mark on left
3. They have registered the amount of two, a quarter and a sixth.
4. Praise be to God for his bounties.
5. In the name of God, the merciful and compassionate.
6. A valid receipt has been granted to the warehouse-keeper in the province of al-Fayyūm on behalf of 'Abū al-Ḥasan ibn Waḥb
Text

1. ابتكر المبلغ ثلاث وقيراطين
2. والحمد لله على نعهه
3. بسم الله الرحمن الرحيم
4. صلى الله على يحيى بن أبي نصر مالك
5. سنة إربع وأربعون
6. سنة إربع وأربعون ممن نشأ في عهد السيد
7. في سننا
8. مبلغ مئة وستون وتمائفع
9. النصف من ذلك سدس وقيراط
10. كتاب ميخائيل بن عبد المسيح الجهيد صبح السابع من صفر [الحادي عشر]
11. سنة إربع وأربعون

Translation

Registration mark on left
1. They have registered the amount of a third and two qirāṭs (= a twelfth).
2. Praise be to God for his bounties.
3. In the name of God, the merciful and compassionate.
4. A valid receipt has been granted to 'Abū Ḥasan ibn Wahib for the sum owed through his standing surety for the estates in the town of al-Fayyūm.
5. in the year four-hundred and four, under the supervision of the auspicious, rightly-guided judge.
6. Ţiqt al-Mulk Makīn al-Dawla wa-Aminūhā, the protégé of the commander of the faithful.
7. 'Abū al-Ḥasan 'Ali ibn Bahār, with 'Abū al-Sarī
t8. Theodor ibn Yuhannis acting as accountant.
9. Half of this: A sixth and a qirāṭ (= a twenty-fourth). Its amount: A third and two qirāṭs (= a twelfth).
10. Written by Mīkā'il ibn 'Abd al-Masih, the cashier. Valid. The seventh of Safar, in the year four-hundred and four.
al-Fayyūm on behalf of 'Abū al-Ḥasan ibn Wahb the estate-manager.
7. for the year four-hundred and three, under the supervision of the auspicious, rightly-guided judge, Tiqāt al-Mulk Makin al-Dawla wa-‘Aminuhā, the protégé of the commander of the faithful, ‘Abū al-Ḥasan ‘Ali ibn Bahār, with ‘Abū al-Sarī Theodor ibn Yūhannis acting as accountant.
8. Half of this One and a quarter. Its amount: Two and a half.
9. Written by Miḥāl ibn ‘Abd al-Masīḥ, the cashier. Valid. The tenth of Safar
10. in the year four-hundred and four.

T-S Ar. 40.13. Paper. 13 cm. x 8.5 cm. The verso contains a document recording proceedings in the office of inspection of al-Fayyūm province.

Text
1. بيت ديوان العمل
2. ان شاء الله
3. الهيثم المبلغ ثلاث وثمان
4. والحمد لله علي نعمة
5. بسم الله الرحمن الرحيم
6. صح لأبو الحسن بن وهب من ضمانة للضياع بمدينة الفيوم لسنة أربع وأربعمائه
7. بمشاركة القاضي السعيد الرشيد تقبلاً الملك مكين الدولة وأميها
8. صنيعة أمير المؤمنين أبي الحسن على بن باهر وعمة أبو السری
9. نيد بحسن
10. النصف من ذلك سدس ونصف ثممن
11. مبلغه ثلاث وثمان
12. وكتب ميخائيل بن عبد المسيح الجند الله ثلاث ثممن من ربيع الآخر

Translation
Registration mark on right
1. Let it be registered on behalf of the office of supervision,
2. if God wills.
3. They have registered the amount of a third and an eighth.
4. Praise be to God, with the praise of those who give thanks.

Registration mark on left
1. Let it be registered in the office of accounts,
2. if God wills.
3. They have registered the amount of a third and an eighth.
4. Praise be to God for his bounties.

5. In the name of God, the merciful and compassionate.
6. A valid receipt has been granted to ‘Abū al-Ḥasan ibn Wahb for the sum owed through his standing surety for the estates in the town of al-Fayyūm for the year four-hundred and four,
7. under the supervision of the auspicious, rightly-guided judge, Tiqāt al-Mulk Makin al-Dawla wa-‘Aminuhā.

Liturally: 'Abū al-Ḥasan ibn Wahb the estate-manager undertook it.
8. the protégé of the commander of the faithful, 'Abū al-Hasan 'Ali ibn Bahār, with 'Abū al-Sarī
9. Theodor ibn Yūḥannās acting as accountant.
11. Written by Miḵāʾil ibn 'Abd al-Masiḥ, the cashier. Valid. The eighth of Rabīʿ II
12. in the year four-hundred and four.

Text

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ
1.
سَبْحَةِ الحَسَنِ مَنْ وَهِبَ مِنْ ضَعْفِهِ لِلْمُصَالِبِ لِسَنَةِ خَمْسَةَ وَأَرْبعَةَ
2.
بِمَشَارِكَةِ القَاضِيِّ السَّعِيدِ الرَّشِيدِ تَطْلُبَ مَكْنَاسَةَ الدِّيَانَةِ وَأَمْهِبَةَ
3.
صِيَانَةُ أمُّرَ المَعْمُوْنِينِ إِبَّةَ الحَاضِرِ عَلَى بِنْ يَهَارَ وَحِضْرَ الْقَاضِيِّ صَفْرَ الدَّوْلَةِ
4.
عبد الْمَجِيدِ بِنْ حَسَنِ النَّحْلِيِّ عَنْ دِيوُانِ الأَشْتَرافِ وَعَمَلَةِ الشَّيْخِ
5.
صدِيدَ الدِّوْلَةِ أَبُو الغَزْرِ عبدِ المَسِيِّحِ بْنُ قُرْنِيلِ
6.
مِلْعَبَةٌ نَصْفٌ وَأَثْنِينَ
7.
وَكَتَبَ بُيَهْنَا بِمَيْخَانِيلْ تَيَاةٍ عَنْ وَلَدِهِ مَيْخَانِيلْ بِنْ عَبْدِ الْمَسِيِّحِ الْمَهْجُودِ
8.
السَّابِعُ وَالْعِشْرِينُ مِنْ صَفْرَ سَنَةٍ خَمْسَةَ وَأَرْبعَةَ
9.

Translation

Registration mark on left
1. Let it be registered in the office of accounts.
2. if God wils.
3. They have registered the amount of two and a half.
4. Praise be to God, with the praise of those who give thanks.

5. In the name of God, the merciful and compassionate.
6. A valid receipt has been granted to 'Abū al-Hasan ibn Wahh for the sum owed through his standing surety for the estates in the town of al-Fayyūm for the year four-hundred and five.
7. under the supervision of the auspicious, rightly-guided judge, Tiqat al-Mulk Makhul al-Dawla wa-'Aminihu.
8. the protégé of the commander of the faithful, 'Abū al-Hasan 'Ali ibn Bahār, and in the presence of the judge Saḣf al-Dawla
9. 'Abd al-Majīd ibn Ḥasan, the agent of the office of inspection, with the elder
10. Sadīd al-Dawla 'Abū al-Faraj 'Abd al-Masīḥ ibn Qirīl acting as accountant.
11. Half of this: One and a quarter. Its amount: Two and a half.
12. Written by Yūḥannā ibn Miḵāʾil on behalf of his father Miḵāʾil ibn 'Abd al-Masīḥ, the cashier. Valid.
13. The twenty seventh of Šafar, in the year four-hundred and five.
157
(6th Ramaḍān, 405 A.H./A.D. 28th February, 1015)

T-S AS 177,330. Paper. 11 cm. x 83 cm. The verso is blank.

Text

1.Peaubta niyyah un diuwan al-ashraf
2.‘an shahad
3.‘aini biyla'il al-dhalil al-‘aًlam al-fu‘umu wal-futum
4.‘alalhumah ‘a'sha al-shakar
5.Bismi Allāh alrahman al-rāhīm
6.mus al-husn bin waḥab min ṣiddah waṭīb niyyah li-mudni al-qiyām li-sanaa ‘alab 'arba‘umah
7.‘as-sarrafat al-sa‘īd al-‘arsh ‘a‘īd fit al-mulk makin al-dawl ‘a‘amina ‘(mugad)

Textual notes

7. The word مجد was written by mistake. The scribe evidently had in mind the title مکین الدولۃ ومجیدہ. He wrote the correct form مکین الدولۃ ومجیدہ above the word مجد.

Translation

Registration mark on right
1. Let it be registered on behalf of the office of supervision,
2. if God wills.

Registration mark on left
1. Let it be registered in the office of accounts,
2. if God wills.
3. They have registered the amount of two, a third and an eighth.
4. Praise be to God with the praise of those who give thanks.
5. In the name of God, the merciful and compassionate.
6. A valid receipt has been granted to ‘Abū al-Ḥasan ibn Wahb for the sum owed through his standing surety for the estates in the town of al-Fayyūm for the year four-hundred and five,
No. 158

Text

1. بنيت نيابة عن ديوان الأشراف
2. أن شاء الله
3. إلى المبلغ نصف وثلاث وثمانين
4. والحمد لله حمد الشاكرين

5. بسم الله الرحمن الرحيم
6. صح لأبي الحسن بن وهب من ضمانه للسبيع بمدينة الفيوم
7. لسنة خمس وأربعونا من تعاونية القاضي السعيد الشريف لملك مكة الدولة
8. وأعسكروا صنعة أمير العمومين أبي الحسن على يد بحار وضيوع القاضي المستمرين
9. أبو على الحسن بن يحيى بن نهار الثابت عنه وعمامة الشيخ سعيد الدولة
10. أبو الفرج [عبد] المسبيح بن قوريل

النصف من [ذلك] ثلاث وثمان وثمانين

وكتب بها [أَلَّلْهُ سَبِيلَ يَسِيرٍ]

سنة خمس وأربعونا من شهر رمضان

Translation

Registration mark on right
1. Let it be registered on behalf of the office of supervision,
2. if God wills.

Registration mark on left
1. Let it be registered in the office of accounts,
2. if God wills.
3. They have registered the amount of two, a half, a third and an eighth.
4. Praise be to God, with the praise of those who give thanks.

5. In the name of God, the merciful and compassionate.
6. A valid receipt has been granted to 'Abū al-Hasan ibn Wahh for the sum owed through his standing surety for the estates in the town of al-Fayyūm.
7. for the year four-hundred and five, under the supervision of the auspicious, rightly-guided judge, Tiqat al-Mulk Makin al-Dawla
8. wa-'Aminuhá, the protégé of the commander of the faithful, 'Abū al-Hasan 'Ali ibn Bahár, and in the presence of the trusted judge
9. 'Abū 'Ali al-Hasan ibn Yahyá ibn Bahár, his deputy, with the elder Sadif al-Dawla

540
T-S AS 177,591. Paper. 12.5 cm. x 8 cm. The verso contains the draft of the beginning of a letter to a judge.

Text

بيت بذويان العَمَل

1. يثبت نبأة عن ديوان الأشراف

2. إن شاء الله

3. اثبت المبلغ ثلاث وثمن وثاني

4. الحمد لله على نعمة

5. بسم الله الرحمن الرحيم

6. صح لأبو الحسن بن وهب من ضمنه للضيغ بمدينة الفيوم

7. لسنة خمس وأربعمئة بمشارقة القاضي الصغير الرشيد تقا الحكم

8. مكن الدولة وامهانا صعبة أمير المؤمنين أبو الحسن على بيت بهاء وحضور

9. القاضي المومئن أبو على الحسن بن البيحي بن بهاء الابنين عنه وعمامة

10. الشيخ سعيد الدولة أبو الفرج عبد المسيح بن قزيل

11. النصف من ذلك

12. سدس ونصف وثمن وواحد

13. وكتب ميثاقاً بن عبد المسيح الجهد صاحب الثالث من شوال

Translation

Registration mark on right
1. Let it be registered on behalf of the office of supervision,
2. if God wills,
3. They have registered the amount of two, a third and an eighth.
4. Praise be to God for his bounties.

Registration mark on left
1. Let it be registered in [the office of accounts],
2. if God wills,
3. They have registered the amount of two, a third and an eighth.
4. Praise be to God, with the praise of those who give thanks.
5. In the name of God, the merciful and compassionate.
6. A valid receipt has been granted to 'Abū al-Ḥasan ibn Wahh for the sum owed through his standing surety for the estates in the town of al-Fayyūm
7. for the year four-hundred and five, under the supervision of the auspicious, right-guided judge, Ṭiqāṭ al-Mulk
8. Makīn al-Dawla wa-'Amin, the protégé of the commander of the faithful, 'Abū al-Ḥasan 'Ali ibn Bahār, and in the presence of
9. the trusted judge 'Abū 'Ali al-Ḥasan ibn Yāhū ibn Bahār, his deputy, with
10. the elder Sa'dīd al-Dawla 'Abū al-Faraj 'Abd al-Malīḥ ibn Qūrīl acting as accountant.
11. Half of this One, a sixth and a sixteenth. Its amount: Two, a third and an eighth.
12. Written by Miḥā'īl ibn 'Abd al-Masīḥ, the cashier. Valid. The third of Śawwal,
13. in the year four-hundred and five.