



## An Analytical Descriptive Study of an Arabic Papyrus That Includes a Commercial Letter Belonging to Deceased Partner

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### ARTICLE INFO

#### Keywords:

Commercial role  
Arabic papyrus  
Islamic Egypt  
Correspondances  
Partner

### ABSTRACT

The research highlights some aspects of the mysterious economic life of some traders, such as the financial situation or some financial crises experienced by some traders. which published for the first time, these letters and correspondences were exchanged between traders and partners, and they were often written and sent weekly to receive a reply. If there were no reply to them, the merchant sends another letter to inquire about the reason for the lack of response, saying: "Lam Oqer Lak Kitab Hazahel Joma'a", meaning (I have not received your correspondence this week). It also sheds light on their activities and commercial transactions during the period under study. The current text is one of these correspondences. It is a business letter related to some trade affairs from a merchant to his partner, namely: Ibrahim bin Habib... and Abu Ishaq Ibrahim bin... Although the text is undated, this letter can be dated based on the calligraphy and writing style to the third century AH / ninth century AD.

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### 1. Introduction

Correspondence and personal letters that include business affairs are among the most important topics that were recorded on the Arabic papyri and the Kaged paper.<sup>1</sup> These are of importance because they reveal some aspects of the ambiguous economic life of some traders, such as the financial conditions or some financial crises that some traders experienced (مغوري ١٩٩٨). These letters and correspondences were exchanged between

merchants and partners, and in most cases, they were written and sent on a weekly basis to receive replies to them. If there were no reply to them, the merchant sends another letter to inquire about the reason for the lack of response, saying: "meaning (I have not received your correspondence this week) (مغوري ٢٠٠٠). This correspondence included a detailed report on the latest business carried out by one of these two partners to inform the other of the latest news of profit or loss of their trade. These papers also reveal the nature of the relationship between partners

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(Khan,2013), their locations, type of their business, the volume of trade that they manage, and the prices of some commodities and products as well as the markets conditions in terms of boom or stagnation. These letters also reveal the names of some clients and intermediaries in this trade (Blau,1999). The examined text is one of these correspondences. It is a business letter related to some commercial affairs from a merchant to his partner, namely: Ibrahim bin Habib and Abu Ishaq Ibrahim bin .... The letter is a reply to a previous one from the addressee. It shows that the sender (Ibrahim bin Habib) informs Abu Ishaq what the former inquired about in his letter regarding the belongings of a deceased person called Ibn Ubaid. The text is undated, but this letter can be dated back to the third century AH /ninth century AD based on the calligraphy and writing style (Weill,1971).

### ***Study Significance***

- For a long time, papyrus was the most prevalent means of recording events, and its use reached many points in the era of the Umayyad Dynasty (41-132 AH / 662- 750 AD), and evidence of this is the presence of huge numbers of papyrus documents in many libraries, museums, universities and international book houses. Europe, particularly in Austria and Germany.
- The papyrus has been receiving the attention of the successive rulers of Egypt, from the era of the Rightly Guided Caliphs to the Abbasid Era, due to its importance in filling the needs of the bureaus and the caliphs' offices for the governors, workers, judges, policemen and other policemen.
- These messages also reveal to us the names of some clients and brokers in this trade.

- These papers also reveal to us the nature of the relationship between the partners, their locations, the type of trade in which they trade, the volume of trade they conduct, the prices of some commodities and products, and the conditions of markets, whether boom or bust.

### **2. Papyri Description**

Topic: A letter between two partners to discuss business affairs.

Date of the Papyrus: Undated / dates to the third century AH / ninth century AD.

Acquisition Information: Unknown.

Preservation Place: Yale University Library, USA (Beinecke Rare Book & Manuscript Library).

Call Number (Record Number): (P. CTYBR. inv. 1700).

Physical Description: Size: 14.4 x 22.8 cm.

The Condition of Papyrus: Good, with some tears in the middle and in the lower right section, which hinders reading some of its words and phrases.

Number of Lines of the Papyrus: 12 Lines.

Type of Script: Hijazi Layyin Script2 .

### ***General Description of the Papyrus:***

The text is inscribed on a brown papyrus in black ink. There are margins on all edges of the papyrus. There are also some tears and gaps in the middle of the text. These tears start from the sixth line up to the ninth line. There is also a tear in the lower part of the right end of the papyrus. Moreover, there is a small gap in the eleventh line, but this particular line is unreadable due to the faded ink (Grohmann,1950).

Sender's Name: Ibrahim bin Habib.

Recipient's Name: Abu Ishaq Ibrahim bin.

*The Text of Papyrus**The Verso*

Line No.	In Arabic	Translation	Transliteration
1	بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ	In the name of God, the Most Gracious, the Most Merciful.	Bismillah ar-Rahman ar-Rahim
2	أكرمك الله بطاعته و <span style="text-decoration: underline;">جنته</span> وإياك وختم لنا ولك بالمغفرة برحمته كتابي إليك.	May God honor you with His obedience, His Paradise, and ended your and our life with forgiveness by His mercy. This is my letter to you.	Akramaka Allah Bi-ta'ateh wajannateh wa Iyaka wa-khatama lana walak bilmaghfera berahmateh Ketabi Elayk
3	وأنا من الله في نعمة أحمد الله على ذلك حمدا كثيرا لا شريك له وصل إلي كتابك.	God bestowed his blessing upon me, and I thank God for that. All Praise be to God, who has no partner. I received your letter.	Wa-Ana men Allah fe Neama Ahmadullah 'Alā Zalek Hamdan Kathiran la sharika lah wasala Elayā Ketabak
4	بما قد سرني من سلامتك أدام الله لنا ولك العافية في الدنيا والآخرة برحمته.	With what has pleased me of your safety. May God grant us and you wellness in this world and the hereafter with His Mercy.	Bema Qad sarrani men salamatek Adamallahu Lana walak al-'Afeya feddunya wal Akhera berahmateh.
5	وفهمت ما ذكرت من أمر بن عبيد رحمة الله عليه ومغفرته في متاعه فقد.	And I understood what you mentioned about the affairs of Ibn Ubaid in his belongings - May God have mercy and forgiveness on him!	Wafahemtu ma zakartu men Amre Bin Obaid Rahmat Allahu 'Alayhe wa Maghferatuh fe mata'eh faqad
6	حللت له متاعه اكرمك الله فرأيت غلا كبير مع ردا <sup>٣</sup> و.....في تترا.	I investigated his belongings for him, May God bless you, and I found a large tunic with a garment and..... in "Tinra".	Hallaltu lahu mata'eh Akramaka Allahu fara'ayta ghullan kabir ma;a reda' wa ... fe Tinra.
7	ولا بصر <sup>٤</sup> ولتشهد إني لا احمل منه شيء واني .....	And no fine clothing. Bear witness that I carry nothing of it, and that I.....	Wala busr wal-Tashhad Anni la Ahmel menhu shay' wa-enni ...

8	واوجا به؟ حقا فدفعت من عندي اربعين .....المتاع انه هو له/مع رسوله	...? Your right, so I paid forty from me.....the belongings is his/with his messenger	Wa Ojابه? Hakkaq fadafa'ta men 'Endi Arba'een ... almata' annahu howa lahu/ma'a rasuleh
9	وهم الذي أوصلوا الي المتاع° وقد بقي المتاع أسل الله ان نبيعه.	They are the ones who brought the belongings for me. The belongings remained. I will invoke God to sell them.	Wahum allazina Awsalu elaya al- mata' As'al Allahu An Nabi'ah
10	في عافية مع إنني ارجوا ان يأتي الله بالرزق ان شا الله.	I am in wellbeing, although I hope that Allah sends down a provision for me, God Willing.	Fe 'Afeya ma'a Anni Arjo An Ya'teni Allah bil Rizq Inshallah
11	كتب الي بخبرك وحالك وحوائجك إنك تسرني بذلك ان شا الله.	I was informed with your news, your conditions and your needs, I would be pleased with that, God willing.	Koteba Elaya bekhbarek wahalak wa Hawa'ejok Annaka Tasurrani bezalek Inshallah
12	اكرمك الله بطاعته وختم لنا ولك بالمغفرة برحمته وصل الله على محمد النبي وعلى إله وسلم.	May God honor you with His obedience and ended your and our life with forgiveness by His mercy. And may God's prayers and peace be upon Muhammad the Prophet and his Family.	Akramaka Allah Beta'ateh wakhatama Lana walak bil- Maghfera berahmateh wasalla Allah 'Ala sayyidina Mohamed wa 'Ala Aleh wasallam.

### The Recto

Line No.	In Arabic	Translation	Transliteration
1	لأبي إسحق أكرمه الله.. من إبراهيم بن حبيب	To Abi Ishaq, May God honor him! ... from Ibrahim bin Habib	Le-Abi Ishaq Akramahu Allah men Ibrahim bin Habib
2	إبراهيم بن ..... أبقاها الله	Ibrahim bin.... May God prolong your life!	Ibrahim bin ... Abqah Allah

## The second letter to the same merchant

Ibrahim bin Habib

P.Berl.Arab. II 62: Mitteilung über eine Lieferung Kleidungsstücke (unknown (Egypt); 1. 1. 801 - 31. 12. 900 CE)

Inv. No.: P.Berl.inv. 24073 recto and verso Material: papyrus Height: 9 cm. Width: 12 cm. Language(s): Arabic Kind: Business letter Edition(s): Diem, P.Berl.Arab. II 62 Translation(s): Diem, P.Berl.Arab. II 62 Further literature: Sijpesteijn, P.Horak 85 p. 264; Diem, P.Berl.Arab. II p. 14; 148; 245; 281; Shahn, Bitte p. 179; Sijpesteijn, P.MuslimState p. 391 Image(s): Diem, P.Berl.Arab. II pl. 37

### The Recto

Line No.	In Arabic	Translation	Transliteration
1	بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ	In the name of God, the Most Gracious, the Most Merciful.	Bi-smi ăl-lāhi ăr-raĥmāni ăr-raĥīm
2	أَكْرَمَكَ اللَّهُ بِطَاعَتِهِ وَخَيْرَ لَنَا وَلَكَ بِالْمَغْفِرَةِ بِرَحْمَتِهِ كِتَابِي إِلَيْكَ وَأَنَا وَمَنْ قَبْلِي فِي كُلِّ	May God honor you with His obedience and bestow upon us and you the forgiveness by His mercy. My letter to you and I am from before in every...	Akramak Allah B-Ta'ateh wa Khayar Lana wa-lak Bil-Maghfera B-Rahmateh Ketabi Elayk wa-Ana wamen Qabli fe Kolle
3	نِعْمَةٌ أَحْمَدُ اللَّهُ عَلَى ذَلِكَ حَمْدًا كَثِيرًا لَا شَرِيكَ لَهُ وَأَمَّا الصَّرَّةُ الَّتِي بَعَثْتُ بِهَا إِلَيْكَ	blessing thank God Almighty. All Praise be to God who has no partner. As for the bundle that I sent to you	Ne'ma Ahmadullah 'Ala Zaleka Hamdan Kathiran La Sharik Lah wa Amma al-Surra allati Ba-'Athto Beha ELayk
4	فَلِي فِيهَا عَشْرِينَ دِينَارًا كَتَبْتُ إِلَيْكَ أَنَّ الصَّرَّةَ فِيهَا بِقِيَّةٍ مَالِي عَلَيْهِ فَابْعَثْ بِهَا إِلَيَّ إِنْ شَاءَ اللَّهُ	I have twenty dinars in it. It was written to me that I have some other money in the bundle, so send it to me, God Willing!	Falee feeha 'Ishreen Dinar, Kuteba Elayya Anna alSurra feeha baqeyat Mali 'Alayhe Fab-'Ath Beha Elayya In Sha' Allah.
5	وَبَعْدَ فَقْدِ وَصْلِ إِلَيَّ كِتَابِكَ مَعَ غُلَامِ الشَّيْخِ وَوَصَلَتْ إِلَيَّ *****. وَبَعَثْتُ إِلَيْكَ مَعَ ***** بِ*****. أَثْوَابٍ / ثَوْبٍ وَهِيَ	After that, I received your letter from the assistant of sheikh, and I received the ***** and sent you with ***** for ***** garments/garment which is	Waba'd faqad wasala Elayya Kitabok Ma'a Gholam al-Sheikh wa-wasalat al... wa-Ba'athto Elayka maa ***** B ***** Athwab/ thawb waheya...

6	متاع رفيع رفيع بعشرين قيراط الثوب متاع رفيع جدًا	A very thin cloth for twenty carats. The cloth is very light.	Mata' Rafee' Rafee' be-'Ishreen Qirat al-Thawb mata' Rafee' Jeddān
7	في رزمتي أزر صغار بين هذا الرخيص إن شاء الله مع الكتاب إليّ بخبرك وحالك وجميع حوائجك فإتاك	In my bundle, there are small garments, sort out the cheap, God willing. And write to me on your news, your condition and all your needs as you	Fe Rozmati Ezeron Seghar bayyen Haza al-Rakhees In Sha' Allah ma'a al-Ketab Elayya b-Khabarek wa-Halek wa-Jame' Hawa'ejok fa-Innak
8	تسرني بذلك أبقاك الله وحفظك وأمتع بك صالحا	Please help me with this. May God prolong your life, May God guard you, and bless you with righteous deeds!	Tasorrani B-Zalek, Abqak Allah wa-Hafezak Wa-Amta' Beka Salehan
9	وما هيأ الله بعنت به إليك إن شاء الله	And what God bestows upon me, I sent it to you, God willing!	Wama Haya' Allah Ba'athto Behe Elayka In Sha' Allah

### The Verso

Line No.	In Arabic	Translation	Transliteration
1	إلى أبي **** * الله	For father, Allah	Ila Abi ***** Allah
2	من إبراهيم بن حسيب / حبيب	from Ibrahim Bin Hassib/Habib	Men Ibrahim Bin Hassib/Habib
3	أشمون	Ashmoun	Ashmoun
4	إن شاء الله	If God will	In Sha' Allah

### Calligraphic Features

This text has many diacritic features, which are as follows:

Line (1): There is a dot under the letter (ب: bā') in the word (بسم), and there are also two dots under the letter (يā') in the word (الرحيم).

Line (2): There are two dots over the letter (ت: tā') in the word (بطاعته) Bitā'ateh). (عبد، ١٩٩٣).

Line (3): There are two dots over the final Alif letter (آ: ā) in the words (إلى، على، 'Alā, Elayā).

This is one of the features of calligraphy in this text, as the dots of final letter (alif maqṣūrah) are placed over the letter, not below it.

Line (4): There are two dots above the (يā') in the word (سرني: sarrani), and there is a dot under the letter (ب: bā') in the word (برحمته: Berahmateh) at the end of the line. In the same word there are three dots above the letters (ت: tā') and (ه: hā') and the correct is to place only two dots above (اللطيف ٢٠١٢).

Line (5): There are two dots above the letter (ت: tā') in the word (ومغفرته: wa Maghferatuh).

Line (6): There are two dots above the letter (ت: tā') and the letter (ن: nūn) in the word (تترا: Tinra).

Line (7): There is a dot under the letter (ب: bā') in the word (بصر: Busr), and there is also a dot above the letter (ن: nūn) in the word (أني: Anni). In addition, there are three dots above the letter (ش: shin) and two dots above the (ي: yā') in the word (عبدالعظيم ٢٠١٠) (شيء).

Line (9): There are two dots above the (ي: yā') in the word (إلى).

Features of Writing Letters.

The Letter of (Hā').

The last separate (Hā') is written as a dot, as in the words: (بالمغفرة) in Lines (2) and (12), as well as in the word (الأخرة) in Line (4).

The Letter of (Yā').

The final letter of (Yā') was written in some words oblique to the right, as in the words: (في) in Lines (3), (4), (5), (10), as well as in the word (بقي) in Line (10), the words (علي، النبي) in Line (12). It was written in the standardized form in other words. The letter of (Yā') was distinguished by the presence of two dots above it and not below it, as is usual. While the rest of letters in this text were written as in other documents and papyri (Sijpesteijn,2014).

### **Hijazi script**

is based on what the Arabs called the Jazm line at that time. The Jazm line in its entirety describes the method of drawing letters, and it was written in two forms. The first form is the dry script, and we can say that the Hijazi script is considered one of the first dry scripts (it was followed by the Kufic script). (Grohmann,1950). The second line is the soft, which represented handwriting. In the picture, there is a comparison between the Hijazi calligraphy, which represents the dry lines - on the right - and the writing by the hand of a governor of Egypt, whose name is Sharik bin Qurra - on the left - which represents the soft lines. As for soft fonts with curved strokes, they were used in transactions such as writing contracts, correspondence, and the like.

Calligraphers continued to write the Qur'an in dry Hijazi script, then came the eastern Kufic, the Eastern Kufic and the Moroccan scripts for a long period of time. Then soft lines prevailed in the writing of the Qur'an in the fourth century AH (ninth century AD) at the hands of Baghdad calligraphers, such as Ibn Muqla, Yaqoot al-Musta'sim and Ibn al-Bawab, (Grob,2010).As for the aesthetic calligraphic rules, it seems that they did not reach the degree to which the individual style of the calligrapher diminishes in front of the calligraphic assets that would unify the line within a certain aesthetic framework. Therefore, we find that the Hijazi script differs greatly between the works of calligraphers, and even in the one Qur'an, on which a number of his books were cooperating with the Qur'an (Sijpesteijn,2014).

### **Grammatical Mistakes**

The writer made some grammatical mistakes such as writing the word (الذي) in Line (9), while talking about a plural, and the correct is (الذين).

### **The Analysis**

This papyrus is a reply from a merchant to his partner, and the sender began his letter with the basmalah in line (1)<sup>6</sup>, followed by the opening of the text<sup>7</sup> in Line (2), which is supplications for the recipient (Cahen,1978).

Then, the sender proceeded to talk about his conditions at the time of writing this letter, with the phrase: (كتابي إليك: My letter to you)<sup>8</sup>, to reassure the recipient about him and his good condition by expressing his gratitude and thankfulness to God in the phrase: (وأنا من الله في ) : God bestowed his blessing upon me, and I<sup>9</sup> thank God for that.). He praised God for that by saying: (أحمد الله على ذلك حمدا كثيرا<sup>10</sup> God). At the end of Line (3), he told his partner that he had received his letter with the phrase (وصل إلي كتابك)<sup>11</sup> and that he was very pleased to know his safety<sup>12</sup> (وقد سرتني من سلامتك), then he added another phrase of supplication that combines goodness in this world and happiness in the hereafter (ادم الله بقاءك بعافية في الدنيا والأخرة) (برحمته) (Diem, (2006).

The sender told his partner that he understood the letter he received in relation to the person called

(Ibn Obaid) and perhaps this person was their third partner or an agent or broker in the trade they manage. The said person died and left behind belongings with other people that the papyrus did not mention their names. However, these belongings reached the sender of this letter through one of these individuals as stated at the end of Line (8) and Line (9).

These belongings include suits, a large tunic with a garment, and other clothes (Grob, 2010).

The sender wanted to make his partner a witness to that by informing him of everything in the belongings of Ibn Obaid and confirming that he did not take away anything from these belongings (Mukhtar 1970).

It seems that these belongings were not sold, and the sender did not sell anything of them as clarified in Line (9) in the phrase (وقد بقي المتاع): The belongings remained). It is also clear that the sender is going through financial hardship (Sijpesteijn, 2014), because the goods are not sold and this appears in the phrase (وأرجوا ان) : I hope that Allah sends down a provision for me, God Willing), The sender concluded his letter with the same supplication phrase mentioned in the opening, but he added to that the prayers and peace be upon the Prophet.

### 3. Conclusion

This papyrus reveals various social, religious and economic aspects. It highlights a deep social aspect between the two partners and this is evident in the opening and conclusion of the letter and the included supplication phrases. Considering these phrases of supplication (Khan, 2013), it can be found that they are five out of a letter consisting of twelve lines. In Line (2) the phrase (اكرمك الله بطاعته وجنته واطال ..... ولك) (بالمغفرة برحمته) which means (May God honor you with His obedience, His Paradise, and ended your and our life with forgiveness by His mercy.); in Line (4): (ادام الله بقاءك بعافية في الدنيا والآخرة برحمته), which means (May God grant us and you

wellness in this world and the hereafter with His Mercy.); in Line (6): (اكرمك الله), which means (May God bless you!), and in the last line the phrase (اكرمك الله بطاعته ..... بالمغفرة برحمته), which means (May God honor you with His obedience!..... with forgiveness by His mercy).

On the other side, this papyrus shows that the sender is going through a financial hardship, because the belongings were not sold and they were left with him, and he is in need of money (Hanafi, 2004). This appears in the phrase (وأرجوا) : I hope that Allah sends down a provision for me, God Willing).

### Concluding Remarks

In the light of this descriptive and analytical study, the researcher concluded the following:

- Showing some aspects of the mysterious economic life of some traders, such as the financial situation or some financial crises experienced by some traders.
- Indicating to the most important letters and correspondences were exchanged between traders and partners,
- Writing down some of the written and sent weekly to receive a reply. If there were no reply to them, the merchant sends another letter to inquire about the reason for the lack of response, saying: "لم أقر لك كتاب هذه الجمعة": Lam Oqer Lak Ketab Hazahel Joma'a", meaning (I have not received your correspondence this week).
- Clarification of the most important activities and commercial transactions during the period under study.
- The current text is one of these correspondences. It is a business letter related to some trade affairs from a merchant to his partner, namely: Ibrahim bin Habib.... and Abu Ishaq Ibrahim bin.
- Showing to that the text is undated, but this letter can be dated based on the calligraphy and writing style to the third century AH / ninth century AD.

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## Notes

1 Al-Kaged ; An Arabic word used by the Arabs to refer to paper. It is a word of Chinese origin that was added to the Arabic lexicon through the Persian language. It was called upon the paper made of different materials according to Chinese traditions. Originally, it is a Chinese invention of a Chinese man called Cai Lun in 105 AD. It was made of coarse fibers as well as fishing nets, old rags, and hemp. This paper spread from China to many neighboring countries and then to several prosperous regions in the Umayyad era. See Ahmed (Mukhtar Omar: *Tarikh al-Logha al-Arabiya fe Misr*, Cairo 1970, p. 82.

Al-Kaged was used in writing instead of papyrus, which was the main material for writing since the Abbasid era, specifically in the time of the Abbasid Caliph Harun Al-Rashid (170-193 AH / 784-807 AD), whose era witnessed the use of Kaged on a large scale among people. Hence, he commanded people to write only on al-Kaged, because leather and other materials may expose to erasure and re-writing on them, which provides a room for forgery, unlike paper. If the paper

of al-Kaged exposed to erasure, it will spoil, and if it is scraped, any deformation will be apparent. Since then the writing on paper has spread throughout the territories and used by people until now. See Saeed Maghawry Muhammad: *Al-Bardiyat al-Arabiya*, p. 105

2 Al-Tahrir al-Mukhaffaf Script: It is called Al-Khatt al-Layyin (the soft and flexible script). This script was used at the same time of using the Kufic script for writing the Qur'an and this (Layyin Script) was used in writing the official documents, letters and correspondences since the Arab conquest. Therefore, most of the Arab papyri were written in this script. A quite plain script, with some cursive traits. For more see: Ibrahim Jumaa: *Qessat al-Kitaba al-Arabiya*, Dar Al-Maaref, pp. 39-42

3 The Arabic word "الرداء: Al-Rida'", (Pl. Ardeyah), meaning any article of clothing and other garments. It is an outer covering or outward appearance. It may be a Jubbah or Abaya - long outer garments with long sleeves, worn in Muslim countries. It may also be the cloth that covers the upper part of the body above the lower body, or it is the scarf. *Majma' al-Lughah al-'Arabiyyah: Al-Qamous al-Muheet*, Part I, P 340.

4 The Arabic word "البصر: Al-Busr ", means the fine and strong garment. *Majma' al-Lughah al-'Arabiyyah: Al-Qamous al-Muheet*, Part I, P 59.

5 The Arabic word "المتاع: Al-Mata'", means everything that benefits man from food, clothing, and home furnishings. It is everything of the goods or attained from provisions, that leads to pleasure. God Almighty says in the Holy Qur'an: "ابتغاء حلية أو متاع": "Abtighā'a Hilyatin 'Aw Matā'", which means "for ornaments or tools". - *Al-Muqree: Al-Mesbah al-Munir*, Part II, P. 95.

6 The Basmala (Arabic: بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ) is the Islamic phrase "In the name of God, the Most Gracious, the Most Merciful" (Arabic: بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ, bi-smi llāhi r-raḥmāni r-raḥīmi). It is similar to other Islamic phrases such as Hamdalah (Arabic: حَمْدَلَة), meaning "praise be to God", Hay'alah that is a blend of حَيَّ (ḥayya) + عَلَى ('alā), from the first two words in the sentence عَلَى الصَّلَاةِ حَيَّ (ḥayya 'alā ṣ-ṣalāh, "hasten to the prayer"), a part of the adhan text. *Al-Muqri: Al-Misbah Al-Munir*, Vol. 1, p. 24

It is mentioned at the beginning of any work, in correspondences, contracts, and others, in accordance with the hadith of the Messenger of God "Every matter of significance does not begin with the name of God, the Compassionate, the Merciful, it is cut off or amputated". It was mentioned in the Noble Qur'an in the Almighty's saying: "In the name of God, the Most Gracious, the Most Merciful." in the verse reading: "

" إِنَّهُ مِنْ سُلَيْمَانَ وَإِنَّهُ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ " or ('Innahu Min Sulaymāna Wa 'Innahu Bismi Allāhi Ar-Rahmāni Ar-Rahīmi), which means " Lo! it is from Solomon, and lo! it is: In the name of Allah, the Beneficent, the Merciful". Surat An-Naml, Aya 30.

7 The opening phrases of letters and correspondences are always phrases of supplication that are usually the same as their conclusion. These included, for example: " أطل الله بقاءك و أدام عزك وأكرمك الله بطاعته وأمتع بك وأبقى النعمة عليك وزاد في إحسانه إليك وحفظك الله ودفع عنك السوء وعنا وعن جميع أمة محمد", which mean (May God prolong your life and perpetuate your honor! May God honor you with His obedience! May God bless you and increase His benevolence to you! May God protect you and repel evil from you, us and the entire nation of Muhammad!). Sometimes, these phrases are followed by others such as (Prayers and Peace be upon the Prophet).

8 This is one of the basic phrases of writing letters and correspondence. It moves the writer from the opening of the text to talking about his condition at the time of writing the letter to express his good conditions by praising God, or to complain of the contrary but also by praising God.

9 This is one of the usual phrases in writing such letters alongside with some other well-known phrases such as: ( وأنا ومن قبلي علي الذي تحب ويسرك , وأنا ومن تحب علم خبره ) بحال عافية , وأنا ومن قبلي بحال جميل وسرور , وأنا ومن قبلي في عافية ). As for the phrases that express the bad condition of the sender: ( وأنا من أشد الناس غم , وأنا في غم وهم ) , which mean (I am one of the most distressed people, and I am in distress and uneasiness).

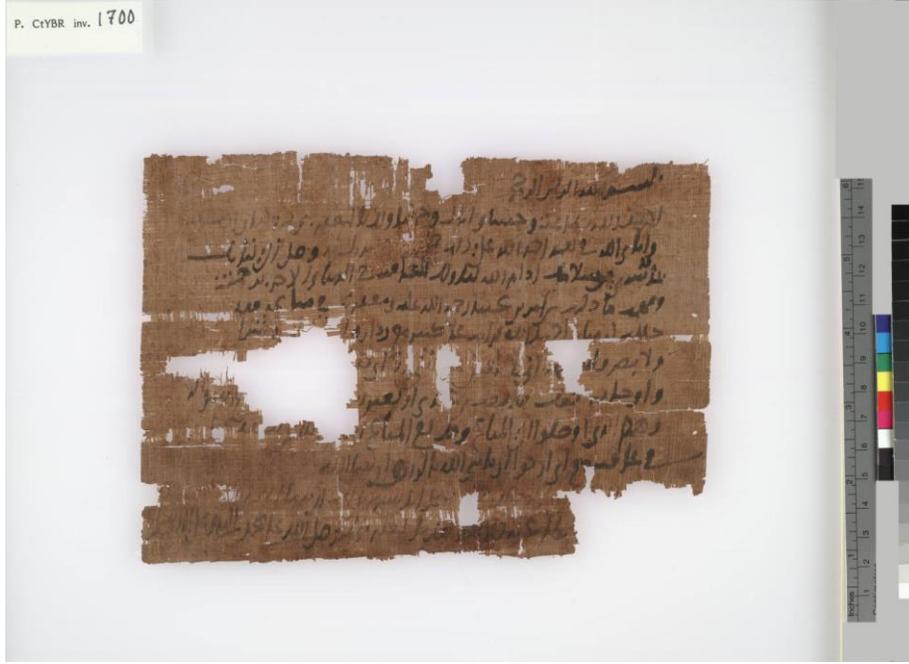
10 This is one of the familiar phrases when praising God Almighty. There are some other phrases including: ( والحمد لله رب العالمين , والله محمود لا شريك له , وربنا ) محمود كثيرا كما هو أهله وصلي الله علي محمد النبي وعلي آله وسلم ( , ) , والله محمود مشكور لا إله إلا هو وصلي الله علي محمد mean (Praise be to God, Lord of the Worlds, God is praiseworthy, He has no partner, and our Lord is praiseworthy. God's prayers be upon His Prophet and his family. Allah is praiseworthy. There is no God but Him and the Prayers of Allah be upon Muhammad).

11 This phrase is always mentioned in such letters when there is constant correspondence. It aims to confirm receiving the letter, and then to reassure its writer of its arrival and the response to what was stated therein. If the correspondence was terminated, one writes to the other the phrase: ( لم أقرأ لك كتابا منذ كذا ) , which means (I have not read you a letter since so and so) to inquire about the reason for ceasing the correspondence. There is another form of inquiry by saying ( قد كتبت إليك من الكتب كذا وكذا ) , which means "I have written to you so and so from letters" inquiring about its arrival or not and the reason for ceasing the correspondence.

12 This phrase also is always repeated in such texts with some slight differences, such as saying ( وقد سرني ) ( ما فيه من سلامتكم , أو وقد سررتي سلامتكم ) , which means (I have been pleased with your wellbeing, or your wellbeing has pleased me!

Figures

P. CTYBR inv.1700



P. BACK .1700



Discharge of the papyrus made by researcher.

