

DOCUMENTS FROM THE OTTOMAN PERIOD IN THE KHĀLIDĪ LIBRARY IN JERUSALEM

BY

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In the spring of 1978, when I¹ was in Jerusalem with a team engaged in conserving and photographing Mamlūk documents recently discovered in the Islamic Museum of al-Ḥaram al-Sharīf,² I was fortunate enough to meet Mr. Ḥaydar al-Khālīdī, a former official in the Palestine Ministry of Education and member of one of the most prominent Arab families of Jerusalem. Being informed of my interest in medieval Arabic manuscripts, Mr. Khālīdī invited me to visit the Khālīdī Library, a family library of which he is chief custodian, located in the Old City of Jerusalem. I was, of course, delighted to accept the invitation, as I knew the Khālīdī Library by rumor to be one of the richest private collections of Arabic manuscripts and books anywhere in the world, and my interest in viewing it was considerably heightened by the claim which I had read that it consists of "12,000 books and manuscripts, written in Arabic, English, French, Persian, and Turkish".³ As it turned out this claim was exaggerated by a multiple of two: there are "only" some 6000 items in the library, of which approximately three fourths are in Islamic languages, primarily Arabic, with the remaining quarter

¹ Professor Little is responsible for the introductory text of the article and the description of the Arabic documents; Professor Turgay is responsible for the description of the Turkish documents.

² For a preliminary report on this discovery, see Linda S. Northrup and Amal A. Abul-Hajj, "A Collection of Medieval Arabic Documents in the Islamic Museum at the Ḥaram al-Šarīf", *Arabica*, XXV (1978), 282-91. I am preparing a survey of the entire collection.

³ A. G. Walls, "The Turbat Barakat Khan or Khalidi Library", *Levant*, VI (1974), 25.

in English, French, and German. Nevertheless, even a paltry collection of some 4500 books and manuscripts in Islamic languages seemed worthy of attention during the time that our group was awaiting permission to photograph the documents in the Ḥaram. There is in Mr. Khālīdī's possession a handlist of the items in the library, prepared by al-Shaykh Amīn al-Anṣārī, prior to his death in 1954, who was employed as librarian by the supervisors of the Khālīdī *waqf*. Contained in a *daftar*, the list records each work by title and author and assigns to each a reference number. Although Mr. Khālīdī kindly permitted me to examine the *daftar*, I did not have time to study it as carefully as it deserved, being preoccupied with complications involved in photographing the Ḥaram documents, so that I had to content myself with scanning it for manuscripts which might deal with my chief field of interest—the history of Egypt and Syria under the Bahrī Mamlūks. In the process I did learn that the library does contain many manuscripts on Islamic subjects—*fiqh*, theology, mysticism, grammar, and rhetoric, in the main—which I would guess to be in the hundreds. Needless to say, the publication of a catalogue of these manuscripts would be of no little interest to Islamicists, though, as far as I know, there are no plans for such a project. Other than the original list at the library, there is said to be a copy kept at the University of Jordan in 'Ammān.

The collection is stored in a chamber which, until the establishment of the library in 1900 by Shaykh Rāghib al-Khālīdī, was used as a family mosque by the Khālīdīs who lived, and continue to live, in the complex of buildings which they own on Ṭarīq Bāb al-Silsila. Before that time the building was used mainly as a tomb, or cenotaph, of a Khwārizmian chieftain named Barakat Khān (d. 644/1246) and his two sons, who served under the Mamlūk sultan Baybars.⁴ Inscriptions and slabs commemorating their burial are still to be seen in the courtyard outside the library. The walls of the library, including the wall containing the *mihrāb* of the mosque, are covered by tall bookcases filled with manuscripts and books. In one corner sits an old safe made in Marseilles which can be opened only by the trick manipulation of two large keys; the safe, I can attest, is well made. It has not been opened since the death of the shaykh more than

⁴ *Ibid.*, pp. 25, 45.

fifty years ago and it resisted all the strength and cunning which I could bring to bear upon it, so that its contents remain tantalizingly unknown. Be that as it may, while scrambling up and down a ladder among the bookcases in search of prize possessions to show to my companions and me, Mr. Khālīdī produced, almost as an afterthought, a large portfolio covered with dust, which contained, in addition to a large dried-up beetle, what he called “wathā’iq ‘ā’iliyya”—family papers. These, to our startled eyes, turned out to be approximately fifty documents of various sizes and scripts, some of which unmistakably bore Ottoman *tughrā’s*. Though it was not an appropriate occasion to examine the documents at leisure, it was obvious even from a glimpse that they could be of importance, and I did not hesitate to convey this judgment to Mr. Khālīdī, along with the request for permission to photograph them. Not unexpectedly, this request was denied.

During the next two weeks Mr. Khālīdī received me at his home, which is a few doors away from the library, on two more occasions which I used to peruse the *daftar* in search of Mamlūk manuscripts. In vain. On both occasions the subject of the family documents was brought up, and both times I stressed the importance of taking steps to insure their preservation and, if possible, their use by scholars. These steps I regarded as urgent in view of the fact that the house adjacent to the library and overlooking its courtyard had been confiscated by the Israeli army. The army charged that a bomb had been found there, with the assumption that it was going to be used by Arab terrorists against Jews making their way to the Wailing Wall. Mr. Khālīdī claims that the Israelis themselves planted the bomb so that they could confiscate the house. Whatever the case may be, this development did not bode well, in my opinion, for the Khālīdī Library. Nevertheless, with unfailing courtesy, Mr. Khālīdī resisted my pleas until the last moment when I was bidding him good-by in front of his house and expressed my willingness to return to Jerusalem if he should ever change his mind about photographing the documents. Much to my surprise he granted permission on the spot to photograph them on the following day. This was done, in duplicate, by a professional photographer.⁵ One set of negatives remains in the possession

⁵ Mr. Martin Lyons, assisted by Miss Linda S. Northrup and myself.

of Mr. Khālīdī, and one is deposited at the McGill Institute of Islamic Studies, where they are available for research by qualified scholars.

The collection is comprised of forty-six documents, thirteen of which are handwritten in Ottoman Turkish and thirty-three in Arabic; one document is printed in Arabic. They span a period of some 239 years, the earliest having been written in 1093/1682, during the reign of Mehmet IV, and the latest in 1340/1921, when Jerusalem had been liberated from Ottoman rule. Of the twelve Turkish documents, two are dated in the late seventeenth century, seven in the eighteenth, and three in the nineteenth century; one bears no date. Of the thirty-three Arabic documents, one is dated in the seventeenth century, ten in the eighteenth, eleven in the nineteenth, and eleven in the early twentieth century. Thus, of the total, the largest number (seventeen) comes from the eighteenth century, followed by fourteen from the nineteenth, eleven from the twentieth, and three from the seventeenth. Though the total number of documents is few, they cover a broad period of time in the history of Jerusalem under Ottoman and British occupation. There is also a wide range of content represented by the documents, which, accordingly, is reflected in a variety of types of documents. Of the Turkish documents, nine are royal *berats*—decrees of appointment—of which eight bear the *tughrā's* of Ottoman sultans, naming residents of Jerusalem, who are sometimes explicitly identified as members of the Khālīdī family, to various offices in Jerusalem, ranging from custodians of *awqāf* and chief clerk of the Jerusalem Sharī'a Court, to *khaṭīb* of al-Aqṣā Mosque, *mudarrisīn*, etc. These give an initial impression of the prominence of the Khālīdī family in the religious and bureaucratic life of the city during the Ottoman period. Only one of the Arabic documents (#38), issued by the Dīvān in Damascus, constitutes an appointment to office, and appropriately, the Arabic script and style in which it is cast are heavily influenced by Ottoman. Another of the Turkish documents reinforces the impression already mentioned that the Khālīdīs were prominent in Jerusalem public life. Document #36 is a register of thirteen appointments and honors awarded to Mūsā al-Khālīdī from 1872 to 1906. Several of these appointments concern offices in the Sharī'a Court in Jerusalem, but several are related to Mūsā's ranks and grades assigned elsewhere in the empire, specifically in *madrāsas* in Edirne and İzmir. The remaining three Turkish documents are of a different nature. One of

them, for which there are two counterparts in Arabic documents, is an order instructing that specific individuals be allotted a sum of money from the annual purse (*surra*) sent each year to Jerusalem from the Ottoman capital. The other two Turkish documents are more substantial and therefore more interesting. One (#37) is a *firmān* of 1257/1841 regarding a commercial treaty concluded by the Ottoman sultanate with Great Britain and France; the other (#35), signed by some forty-five notables in Jerusalem and including several Khālīdīs, concerns an uprising which occurred at the Jerusalem Fortress at an unspecified date.

In contrast to the documents written in Ottoman Turkish, almost all of which are connected in some way or another, as we have seen, with royal affairs, the Arabic documents, with one exception, deal with private affairs. The one exception is a printed copy of the Ottoman call to *jihād* in Arabic against the Triple Entente in 1914, accompanied by the *fatwās* issued by the Shaykh al-Islām supporting the call. It is a fascinating document and I was quite excited when I first realized what it is, because, though I had frequently seen references to such a document, I had never seen it published or translated. I have still not found publication of the entire text, but I have located a translation of the call itself, without the *fatwās* or the signatures, in the book by Ahmad Emin [Yalman] entitled *Turkey in the World War*.⁶ Probably the entire document should be translated and published. The thirty-two other documents in Arabic can be divided into several categories. Over half, eighteen to be precise, deal in some way or another with real estate. This category can be subdivided. One group of seven documents deals with simple transactions in which property was transferred from one owner to another by sale, rent, or redistribution. A second group of documents, ten or eleven in number, concerns *waqfs*, or property which though it had been removed from the market through its transformation into a trust or endowment, was still subject to manipulations which were

⁶ (New Haven: Yale University Press, 1930), pp. 174-77. Apparently unaware of this translation, Professor Geoffrey Lewis has recently published another one, "The Ottoman Proclamation of Jihād in 1914", in *Arabic and Islamic Garland: Historical, Educational and Literary Papers Presented to Abdul-Latif Tibawi*, ed. Adel Awa *et al.*, (London: Islamic Culture Centre, 1977), pp. 159-65. Lewis also gives a translation of the *fatwās*, which is based on versions which appeared in Turkish and French newspapers.

recorded in documents. All the documents dealing with property, whether *waqf* or otherwise, are in the form of judicial records issued either by an individual judge in his own capacity or by the Sharī'a Court in Jerusalem. Some of these judicial documents merely record, in a legally-recognized manner, the transfer of property from one person to another: they identify the parties to the transaction, define the property boundaries, state the terms of sale, including the price, as well as any conditions to the transaction agreed upon by the parties. Needless to say, such documents are of considerable interest to the historian from several points of view—legal, topographical, demographic, economic, etc. Other documents, more complex and interesting, record disputes over ownership and disposition of property which were argued in the Jerusalem Court and which register the workings of the Islamic legal system in all its complexity. This complexity is most amply demonstrated by document #46, which is a record of a dispute over the buildings which the Department of Education erected on *waqf* property. This document is the longest one in the collection: 410 centimeters, or approximately thirteen feet, long. To state the obvious again, I would mention that this type of document is also valuable to the historian if he is at all interested in the complexity and the high degree of organization of the society which the document reflects.

There are several other judicial documents in the collection. Two of these (#9 and 14) make allotments from the Ottoman purse sent annually to Jerusalem from the Sublime Porte. There are two marriage contracts (#19 and 20). Oddly enough, the names of the bride and groom do not permit us to identify them as members of the Khālidi family, though in both cases Khālidi's signed the contracts as witnesses. Another judicial document (#30) is a copy of a court record of a domestic dispute over money, in which a wife, using a Khālidi as her *wakil*, claims that her husband had left her without support (*naṣāqa*). The last judicial document (#27) concerns a dispute over moveable property, in this case, appropriately enough, a book—the *Fatāwā* of 'Alī Afandī, which was in the possession of 'Ārif Afandī al-Khālidi—presumably in the library—and which the defendant claimed had been made a *waqf* for the male progeny of one Maṣṣūr b. Naṣr Allāh Qarājā, from whom he claimed descent. On behalf of book lovers and library users, it is a pleasure to report that the judge, after

reviewing testimony as to the plaintiff's genealogy, ruled in his favor and ordered 'Ārif Afandī to make the book accessible to the plaintiff. In this connection I might note parenthetically that the holdings of the Khālīdī Library are still not accessible to everyone, though apparently they once were. In a *Handbook of Palestine and Trans-Jordan* published in 1934, the library is said to be "open to the public", though "books and MSS. are lent only by special permission".⁷ In a book published thirty years later, in 1974, Mr. Ori Stendel, one-time Deputy Adviser to the [Israeli] Prime Minister on Arab Affairs notes:

The Hal'di [sic.] family also seized its place in the power structure at that time. Alha'aldiyah [sic.], the family library, reflects their period of glory. To this day its treasures include ancient manuscripts, rare books, and documents from the Ottoman period. (The library is now locked, its keys held by Hider Al'Aldi [sic.], current head of the family. About a year ago I was among the few who were permitted to enter. The library has been neglected and shows considerable disorder, but undoubtedly contains much valuable research material).⁸

A last group of documents can be classified as private, in the sense that they were not issued by a judge or a court and pertain to private affairs. One (#16) is a notation of the genealogy of the Khālīdī family which traces the descent of Maḥmūd al-Khālīdī, who was alive in 1921, when the document was written, through all his direct male ancestors, back to the famous Arab general Khālīd ibn al-Walīd, nicknamed the Sword of God, and conqueror of Jerusalem in 17/638, from whom the family derives its name and much of its prestige. Two documents are of a religious nature. One (#31) is an *ijāza* which grants to al-Shaykh 'Abd al-Raḥmān ibn Riyāḍ b. Naḍḍār al-Dihlawī al-Hindī, who was shaykh of the Zāwiyat al-Hunūd in Jerusalem, full membership and privileges in the Qādiriyya order of Sufis. How or why this document should have found its way into the Khālīdī family papers I cannot explain at this time. The last document (#42) and one of the most complex in the entire collection, is also an *ijāza*, though in this case not a Sufi one, which authorizes Sayyid Mūsā al-Khālīdī to transmit a *ḥadīth qudsī*, that is to say a sacred tradition which transmits the words of God himself rather than those of the Prophet Muḥammad. From the form of the document, which contains

⁷ Sir Harry Luke and Edward Keith Roach (London: Macmillan and Co., 1934), p. 197.

⁸ "The Arabs in Jerusalem", in *Jerusalem*, ed. John M. Oesterreicher and Anne Sinai (New York: The John Day Co., 1974), p. 152.

the genealogy of Mūsā, it is clear that the privilege granted to him was based to some extent on his descent from Khālīd ibn al-Walīd. It should be mentioned in passing that this is a mystery document, in that the name of the principal issuer has been obliterated, for reasons which I am unable to explicate. Again, however, I would take the document as evidence of the prestige which the Khālīdī family enjoyed. Both of these *ijāzas* merit publication if only for their value as specimens of such documents.

What is the significance of the Khālīdī documents? This question will remain difficult to answer until they are analyzed by experts in the history of Jerusalem under the Ottomans. Still, a tentative judgment can be made. It is obvious that documents are of greatest value as primary sources when they exist in large numbers in archival form, as the records of an institution in the form and order in which the institution organized and used them. The Khālīdī documents are neither numerous nor organized: they represent a few documents which were preserved apparently by chance by a family which was obviously interested in preserving the written word in any form whatsoever. Yet this fact alone is not without importance, because, unless I am mistaken, the Khālīdī documents, few though they may be, constitute the *only* collection of family documents which so far have come to light in the Islamic world. This is not to say that there are no collections of Muslim documents in, or from, private hands; I have found one reference to a collection of papers now held by the National Library of Bulgaria, which once belonged to one Husrev Paşa of Samokovo, as well as two private collections in Hungary, though I have not been able to determine whether these are family papers.⁹ Though there may well be, and probably are, collections of papers tucked away by other Muslim families elsewhere in the Islamic world, they have not yet emerged from their repositories. However, above and beyond their mere curiosity value, the Khālīdī papers are implicitly valuable as a source for tracing the history of a Muslim family over an extended period of time from documentary, as opposed to literary, evidence. Again, though it is possible to use chronicles and biographical dictionaries to reconstruct the activities

⁹ Jan Reychman and Ananiasz Zajaczkowski, *Handbook of Ottoman-Turkish Diplomats*, tr. Andrew S. Ehrenkreutz (The Hague: Mouton, 1968), pp. 35, 43.

of Muslim families, the data recorded in such sources are limited in several respects. First of all, such reports are obviously colored by the historian who wrote them, if not by a conscious bias, by the failings to which historians, as human beings, are subject. Besides these human failings, the traditional literary forms in which the historians expressed themselves dictated the type of material which they recorded. To be mentioned in a chronicle or a biographical dictionary a person had to be someone, or to have done something, noteworthy or unusual, as is the case with *Who's Who* or other biographical dictionaries today. Such is not the case with documents, especially legal documents, because anyone could and did get married, buy and sell property, get involved in legal disputes for which documents are required. Furthermore, documents, being written in an impersonal and standardized form, do not lie, or at least do not lie as much as chronicles and biographies, and are implicitly more reliable, when controlled by the historian's tools, than literary works. With the Khālīdī documents, therefore, we have at least the possibility of setting a family's history on an objective basis over a period of some 240 years. I would have to stress the word *possibility*, however, since in practice I do not know how much information the documents will reveal on the Khālīdī family. As I have already mentioned, many of the documents are issued in the name of a Khālīdī—the *berats* and one *ijāza*, for example—and some of the legal papers record litigation in which they were involved. In others, however, the name of a Khālīdī does not appear at all, and in still others Khālīdīs appear only as *shuhūd* who witnessed the drafting of the documents and the court cases to which they refer. Why the Khālīdīs should have preserved such documents and whether they may concern members of the family who did not bear the Khālīdī *nisba* are questions which require further research. In the meantime, it can be said even from a quick look at the documents in the collection that there is a great deal of information to be gleaned about the Khālīdīs and their activities in late Ottoman Jerusalem.

So far I have been speaking about the Khālīdī documents in isolation, ignoring a fact which everyone knows, namely that thanks to the preservation of the Ottoman archives, there are in existence hundreds of thousands—millions—of Ottoman documents, even though we know that bales of Ottoman financial records were sold in the 1930's

as waste paper to a Bulgarian paper mill.¹⁰ The bulk of these archives is stored in the Turkish capitals, Istanbul and Ankara, but there are considerable numbers stored elsewhere in former Ottoman provinces, including Syria. In Jerusalem it is known that there are almost six hundred volumes of records of the Shari'a Court, dating from the year 936/1529 to the present. In addition there are numerous volumes containing other types of records in Jerusalem.¹¹ Therefore, the legal documents in the Khālidī collection constitute a drop in the great reservoir of legal records preserved in the Jerusalem court archives. The same is true for the *firmāns* and *berats*, copies of which were presumably recorded in the registers kept for the correspondence originating in the capital. But a virtue can be made of necessity if we observe that thousands of records relating to the history of Jerusalem have been virtually untouched by historians so far, and, given the magnitude of the task, are unlikely to be studied systematically and exhaustively in the near future.¹² At any rate, against this background of the extant Ottoman documents, the Khālidī collection can probably best be viewed as a sampling of the contents of the archives which is both accessible and manageable. As is the case with all historical sources, whatever their nature may be, they will have to be analyzed and evaluated in the light of all other sources that are available before their true significance can be determined.

A Descriptive List of the Documents

No. 1: Deed paper;¹³ width 28.75 cms., length 62.25 cms.

Recto: Water stained at top with worm holes on margins. Sixteen

¹⁰ *Ibid.*, p. 24.

¹¹ Jon Mandaville, "The Ottoman Court Records of Syria and Jordan", *Journal of the American Oriental Society*, LXXXVI (1966), 318.

¹² See, however, Uriel Heyd, *Ottoman Documents on Palestine, 1552-1615* (Oxford: Oxford University Press, 1960) and Bernard Lewis and Amnon Cohen, *Population and Revenue in the Towns of Palestine in the Sixteenth Century* (Princeton: Princeton University Press, 1978), as examples of publications using Ottoman documents for the history of Palestine. See also Jon Mandaville, "The Jerusalem Shari'a Court Records: A Supplement and Complement to the Central Ottoman Archives", in *Studies on Palestine during the Ottoman Period*, ed. Moshe Ma'oz (Jerusalem: The Magnes Press, 1975), pp. 517-24.

¹³ By "deed paper" is meant official stationery bearing a printed or embossed seal at the top, along with a printed statement regarding the use to which the stationery could be put.

lines of text in Arabic *naskh*, with a *damgha* cancelled by a circular seal and an *'unwān* at upper left of text.

A copy of a Jerusalem Court record, issued by Sulaymān Rushdī ibn Ḥasan al-Mutawallī Khilāfa, dated 10 Shawwāl 1329 (4 October 1911). 'Azīza bint 'Umar b. Zāhir of the village of Mazāri' Banī Zayd declares al-Ḥājj 'Arīf Afandī b. Sulaymān Afandī al-Khālīdī of Jerusalem to be her legal *wakil* in her case against her husband seeking the payment of her deferred bride price of 500 *ghurūsh* subsequent to his divorcing her.

Verso: Notations of registration in Arabic *naskh*, with three *damghas*; 1 oval and 2 circular seals.

No. 2: Paper; width 25.25 cms., length 66.5 cms.

Recto: Ten lines of text in Ottoman *divānī* script,¹⁴ headed by an outline of a *bayt* (for a *tuğra*), with notations at bottom right of text and left margin.

An official copy of a *berat* issued in Koştañtīniye (the signature of the issuer is not legible), dated *evāil* Muharrem 1127 (7-16 January 1715). The appointment of Mevlânâ Şeyh Ḥabībullāh el-Luṭfī and Şeyh Şun'ullāh Deyrī as Mütewellis of the *vakıf* of Maymūniye Medresesi in Jerusalem, with a salary of five *akçes* per day (combined?).

Verso: Two notations in Ottoman, one of which is a religious formula, the other, a notation of content; one notation of content in Arabic *naskh*.

No. 3: Paper; width 14.25 cms., length 42.25 cms.

Recto: Forty-one lines of text in Arabic *naskh*, with an *'unwān* and seal of issuer at upper left; fourteen-line notation written upside down in lower right margin; copies of three (undeciphered) signatures at the end of the text.

A deed of purchase (*hujjat mushtaran*) issued by al-Sayyid Aḥmad Rashīd al-Qāḍī bi-Miṣr al-Maḥrūsa, dated 10 Rabī' I 1223 (7 April 1808). Şālīḥ ibn Ibrāhīm al-Majdalī and his wife, Shāma bint al-Ḥājj Yūsuf al-Shāmī, purchase from Ṭayyiba bint al-Ḥājj Badawī al-Naḥḥās,

¹⁴ Thanks are due to Miss Karon Salch for her help in translating the documents in Ottoman script and in identifying *tuğras*.

one half (12 *qirāts*) of a place (*makān*) in the Mashhad Ḥuṣayn Quarter in Cairo, for forty-six Egyptian *riyāls*.

Verso: Two notations of content in Arabic *naskh*.

No. 4: Paper; width 22.25 cms., length 23 to 26.5 cms.

Recto: Irregular strip torn from top and small pieces missing from left margin. Some worm holes at top. Twenty lines of text in Arabic *naskh*, headed by an *'unwān* with issuer's seal at upper left; copies of six signatures¹⁵ at end; one notation in lower right margin.

A deed of purchase (*hujjat mushtaran*) issued by Ismā'īl al-Qādī bil-Quds al-Sharīf, dated 20 Ṣafar 1186 (23 May 1772). Al-Ḥājj Muḥammad b. al-Ḥājj Yūsuf ibn 'Aṭīq al-Dimashqī purchases from Ṣā'ima ibnat al-Ḥājj Muḥammad Qarqir all of a dwelling (*dār*) in the Maḥallat al-Niyāba Quarter of Jerusalem, for 130 *zalaṭas*.

Verso: Notation of content in Arabic *naskh*.

No. 5: Paper; width 30 cms., length 42.75 cms.

Recto: Nineteen lines of text, headed by an *'unwān* with issuer's octagonal seal at upper left; copies of six signatures at bottom.¹⁶

A copy of a Jerusalem Court record in Arabic *naskh*, issued by Ibrāhīm al-Mawlā Khilāfa bil-Quds al-Sharīf, dated 20 Sha'bān 1114 (9 January 1703). In an action brought by Ibrāhīm Āghā b. Aḥmad al-Jawzbajī and Bahmān Khātūn, legal heirs of their late brother Ishāq Bak, former *za'im* of Jerusalem, it is established by a sworn declaration from two witnesses that the deceased had legally sold before his death all his vineyards in al-Biq'a to his nephew 'Abd Allāh b. 'Abd al-Karīm al-Jawzbajī, for 1000 *'Abdiyya ghurūsh*.

Verso: Two notations of content in Arabic *naskh*.

No. 6: Paper; width 24.75 cms., length 51.25 cms.

Recto: The top section is separated from the body of the document along the second horizontal fold; the left-hand corner is missing. There are holes at folds on the left margin and worm holes at the top and in the text. Sixty-one lines of text in Arabic *naskh*, headed

¹⁵ Including al-Ḥājj Ibrāhīm al-Khālīdī, Maḥmūd al-Khālīdī, Ḥuṣayn al-Khālīdī, and Aḥmad al-Khālīdī.

¹⁶ Including Muḥammad al-Khālīdī, Maḥmūd al-Khālīdī, and perhaps three other Khālīdis whose names are undeciphered.

by four *'unwāns* with three octagonal seals and one oval seal at the top; copies of ten (undeciphered) signatures at the end of the text.

A lease issued by 'Alī al-Mawlā Khilāfa [one word obliterated] al-Mahrūsa, al-Sayyid Muḥammad [one word undeciphered] al-Damardāshī al-Mālikī, al-Sayyid 'Umar al-Qāḍī bil-Quds al-Sharīf, and [one signature missing], dated 12 Rabī' I 1149 (21 July 1736), for the rental by Ibrāhīm Afandī Qāḍī al-Bahār al-Miṣriyya, though the agency of 'Abd al-Sayyid Muḥammad al-Khālidi al-Mālikī, of 3/4 of Khān al-Qaṭṭānīn, including its caravansaray and shops and the village of Jīb al-Fakhkhār, from al-Ḥājj Khalīl b. Aḥmad Darwish al-Asyād, Nāzīr of the *waqf* of his grandfather, al-Sulṭān al-Ashraf Abū l-Naṣr Īnāl and his wife Khawand Zaynab.

Verso: Two notations of content in Arabic *naskh*.

No. 7: Paper; width 28.75 cms., length 26.75 cms.

Recto: Strip missing at top; slight tearing at top right and at folds along right margin. Twenty lines of text in Arabic *naskh*, headed by *'unwān* and octagonal seal at upper left and copies of eight signatures¹⁷ at end. One notation in lower right margin.

Deed of purchase (*hujjat mushtaran*) issued by Khalīl al-Khālidi al-Mawlā Khilāfa bil-Quds al-Sharīf, dated late Dhū l-Ḥijja 1157 (January 1745). Al-Ḥājj Ṣāliḥ and his brother al-Ḥājj Muḥammad al-Ṣaghīr, sons of al-Ḥājj Nūrī al-Sa'dī, purchase from Mūsā al-Ḥamawī, acting as *wakīl* for his mother Fāṭī ibnat Kamāl al-Dīn Bak al-'Alī, and others, 7/12 of cultivated land in al-Ṣarāra for 120 *zalaṭas*.

Verso: Notation of content in Arabic *naskh*.

No. 8: Paper; width 24 cms., length 52 cms.

Recto: Strip missing along top; there are holes along upper folds and one hole in the text. Forty-six lines of text in Arabic *nasta'liq*, headed by an *'unwān* and circular seal at left; one signature at bottom left.¹⁸

A copy of a Jerusalem Court record, issued by Muḥammad al-Ḥilmī al-Aṭwā, al-Qāḍī bil-Quds al-Sharīf, dated early Muḥarram 1277 (July

¹⁷ Including Sayyid Muḥammad al-Khālidi, Muḥammad al-Khālidi, Maḥmūd al-Khālidi, and Mūsā al-Khālidi.

¹⁸ Mūsā 'Imrān al-Khālidi.

1860). The court certifies the *istiḥkār* lease¹⁹ taken by Muḥammad Nu'mān Afandī ibn al-Shaykh Rāghib Afandī al-Khālīdī for a delapidated house in the Bāb al-Silsala Quarter of Jerusalem, for fifteen *ghurush* annually, plus 6,000 *Asadī ghurūsh* from Maḥmud Afandī and al-Ḥājī 'Abd al-Raḥīm Afandī al-Quṭb and their associates, the Mutawallis and Nāzīrs of the *waqf* of their deceased grandfather.

Verso : Notation of content.

No. 9 : Paper ; width 21.5 cms., length 22.75 cms.

Recto : Strip missing along top ; long worm hole in top left margin. Fifteen lines of text in Arabic *naskh*, headed by an '*unwān* (mostly obliterated) with oval seal ; copies of seven signatures at end.²⁰ One notation in right margin.

An allotment (*qarār*) issued by [obliterated] 'Alī [obl.] Ḥāfīz 'alā Umūr [obl.], dated 15 Rajab 1195 (7 July 1781). Ten *zalaṭas* a year are allotted to al-Sayyida Faṭūma Khātūn ibnat al-Sayyid 'Abd Allāh, former Dizdār Qal'at al-Quds, from the purse (*al-ṣurra al-rūmiyya*) sent annually from the imperial treasury to Jerusalem.

Verso : Two notations of content.

No. 10 : Paper ; width 10.5 cms., length 15.5 cms.

Recto : Two worm holes in text. Two separate texts, six and five lines respectively, in Ottoman *siyākat*.

Allotments from the annual purse. In text A dated 23 Cemaziyel-evvel 1129 (4 May 1717), Şeyh Muḥammed Celilî is allotted a portion of the purse in place of the deceased Ebû'l Faṭḥ ibn Şeyh Faṭḥullāh veled-i Mevlânâ Ṭaha Dirîn. Signature undeciphered. In text B, Şeyh Muḥammed Celilî is allotted a portion of the purse in place of the deceased Ebû'l Faṭḥ mentioned in text A ; no date or signature. Between the two texts occurs the notation : *Yalnız senede bir buçuk sikkedir* (only one and one half *sikke* annually).

Verso : A rectangular seal with two short notations.

¹⁹ This type of transaction is called *ijāratayn*, literally "two rents", by Henry Cattan, "The Law of Waqf", in *Law in the Middle East*, Vol. 1, ed. Majid Khadduri and Herbert J. Liebesny (Washington, D.C. : Middle East Institute, 1955), 209, and is a jurist-sanctioned device for avoiding the inalienability of *waqf* property.

²⁰ Including al-Ḥājī Ibrāhīm al-Khālīdī, 'Alī ... Şafī Allāh al-Khālīdī, Ḥusayn al-Khālīdī, al-Sayyid Aḥmad al-Khālīdī, and al-Sayyid 'Alī al-Khālīdī.

No. 11: Paper; width 21 cms., length 23 cms.

Recto: Strip missing along top fold; holes along center folds; worm holes in margin. Thirteen lines of text in Arabic *naskh*, headed by an *'unwān* (mostly missing) with seal; (copies of?) eight signatures at end; one notation in lower right margin.

Copy of a Jerusalem Court record issued by [obl.] Yūsuf al-Mawlā [obl.], dated 22 Rabī' II 1093 (30 April 1682). The issuer authorizes the withdrawal of 'Alī b. Muḥammad b. Shams al-Dīn of Awlād Sa'ūd as Nāẓir of his grandfather's *waqf*, known as Waqf Awlād Rabī', with a salary of six 'Uthmāniyya [*qurūsh*] per day and the appointment of his father's maternal aunt, Ṣāliḥa bint Muḥammad Sa'ūd, as the Nāẓira.

Verso: Notation of content in Arabic *naskh*.

No. 12: Deed paper, width 28.25 cms., length 61 cms.

Recto: Worm holes in top and right margins. There are a circular seal and a *damgha* in the top margin. Twenty-four lines of text in Arabic *naskh*; one notation, with oval seal, in lower right margin.

A notarized copy, dated Rajab 1332 (May 1914), taken from a Jerusalem Court register (*sijill*), of the record, dated 17 Ramaḍān 1292 (17 October 1875), of a purchase of land. Muṣṭafā b. Muṣṭalīh b. Jābir Dayyān from Liḥṭa, acting on his own behalf and as agent for his sister 'Asīla bint Muṣṭalīh, purchases from Istiryādī Afandī b. al-Khawāja Istariyūn Mutawallī al-Rumī 1/4 of a plot of land outside Jerusalem for twenty-five French gold lira.

Verso: Blank.

No. 13: Paper;²¹ width 37.25 cms., length 40.5 cms.

Recto: Twenty-nine lines of text in Arabic *naskh*; one signature at end; two notations in right margin.

A notarized copy, taken from a Jerusalem Court register (*sijill*), of a case, dated 23 Rabī' I 1253 (27 June 1837). The court rules against al-Sayyid al-Ḥājj 'Abd Allāh b. 'Abd Allāh al-Ḥamawī, Mutawallī of the *waqf* of his grandfather Khalīl Bāshā, who claimed that the price paid in exchange (*istibdāl*) for a delapidated house

²¹ Unfortunately the top of this document was not photographed so that I am unable to say whether it is deed paper.

in the *waqf* (6000 *ghurūsh asadī*) did not represent double the value of the property and that therefore the *istibdāl* was invalid. Relying on the opinion of a court-appointed commission which included al-Sayyid Maḥmūd Afandī al-Khālīdī, the court declared in favor of the defendant, al-Sayyid Khalīl Bak al-Ṣaliḥ al-Tarjumān.

Verso: Blank.

No. 14: Paper; width 21.5 cms., length 45.75 cms.

Recto: Stained at top and right margins; holes along top folds. Thirteen lines of text in Arabic *naskh*, headed by an *'unwān* with octagonal seal; copies of seven signatures²² at end; one notation in lower right margin.

An allotment (*taqrīr*) issued by al-Sayyid Sulaymān [obl.] al-Qāḍī bil-Quds al-Sharīf, dated late Ṣafar 1188 (April 1774). The court authorizes the allotment of one and one-half gold *sulṭānis* from the annual purse to al-Sayyid Mūsā Afandī, the Imām of al-Aqṣā mosque.

Verso: Two notations of content.

No. 15: Paper; width 39.5 cms., length 56.75 cms.

Recto: Fifteen lines of text headed by an *'unwān* with octagonal seal; copies of eight signatures at end,²³ one notation in lower right margin.

A notarized record of a court case (*hujjat da'wā*) issued by 'Abd al-Wahhāb al-Shihābī, al-Na'ib bil-Quds al-Sharīf; the document is dated 15 Rajab 1150 (22 November 1737), the copy is dated 15 Muḥarram 1151 (5 May 1738). Al-Shaykh Dā'ūd b. Sulaymān al-Qurbā, Nāzīr of the *waqf* of his grand-father 'Abd al-Qādir, known as the *waqf* of Awlād al-Dimashqī, charges Ibrāhīm Ḥilmī al-Namirī, *wakīl* of his sister al-Sitt 'Afifa, with taking illegal possession of a house in the Ṣahyūn quarter of Jerusalem, included in the aforementioned *waqf*. The court finds in favor of the plaintiff and orders the restoration of the property to the *waqf*.

Verso: One notation of content in Arabic *naskh*.

²² Including al-Ḥājj Ibrāhīm al-Khālīdī, Maḥmūd al-Khālīdī, al-Sayyid 'Alī al-Khālīdī, and Ḥusayn al-Khālīdī.

²³ Including Khalīl al-Khālīdī, Mūsā al-Khālīdī, Muḥammad al-Khālīdī, Muḥammad Mūsā al-Khālīdī.

No. 16: Paper; width 20.5 cms., length 30 cms.

Recto: Worm holes on left side. Fourteen lines of Arabic *naskh*. A list of the thirty-seven direct ancestors of Maḥmūd Şabrī Afandī al-Khālīdī.

Verso: Notation of content in Arabic *naskh*, dated 1340 (1921-22).

No. 17: Deed paper; width 37.25 cms., length 57 cms.

Recto: Some water stains and smears. Twenty-eight lines of text in Arabic *naskh*, headed by a notation with circular seal; signature and seal at end.

Record of proceedings in litigation, issued by Aḥmad Khurshīd Mutaşarrif Quds Sharif, dated 25 Şafar 1270 (23 November 1853). 'Abd Allāh b. Aḥmad Abū l-Fās al-Qalandāwī and Muḥammad Şālīḥ Abū Nuḍār al-Khalīlī (acting as *wakil* for Muşţafā Aḥmad al-Mişrī and several others from the village of Qalandiyya) seek the payment of a portion of a pledge, which had been made in exchange for various lands in the vicinity of Qalandiyya, from Muḥammad Aḥmīdān of the village of al-Rām, acting as *wakil* for 'Abd Allāh Ḥabbās and others. This plea is denied on the basis of insufficient evidence.

Verso: Blank.

No. 18: Paper; width 32.25 cms., length 99.5 cms.

Recto: Seventy-three lines of text in Arabic *naskh*, with signature at bottom, framed in a line drawing; two notations in the lower right margin.

An *ijāza* issued by 'Abd al-Jalīl Julnūr al-Afghānī al-Qādirī al-Ḥanafī al-Naqshbandī, dated 10 Jumādā I 1330 (27 April 1912). Al-Shaykh 'Abd al-Raḥmān b. Riyāḍ b. Nuḍār al-Dihlawī al-Hindī, Shaykh Zāwiyat al-Hunūd in Jerusalem, is granted full membership and privileges in the Qādiriyya Order. The document is certified by al-Sayyid Muşţafā Ḥasan Salīm al-Dajānī and al-Ḥājj 'Abd al-Ḥamīd Afghānī.

Verso: Notation of content.

No. 19: Green linen; width 18 cms., length 34 cms.

Recto: Seven lines of text in Arabic *naskh*, headed by an 'unwān with oval seal, with eight signatures²⁴ at end.

²⁴ Including Muḥammad 'Alī al-Khālīdī and 'Alī al-Khālīdī.

A marriage contract (*'aqd nikāh*), issued by Imām Zādah al-Sayyid Muḥammad As'ad al-Qāḍī bil-Quds al-Sharīf, dated 1 Rabī' 1233 (9 January 1818). Al-Sayyid al-Shaykh Ibrāhīm Afandī marries Āmina bint Ḥasan Za'tara, on whom he bestows a *ṣadāq* of 600 *Asadi ghurūsh*, half paid at the date of the contact and half deferred.

Verso: Blank.

No. 20: Green linen; width, 29.5 cms., length 37 cms.

Recto: Eight lines of text in Arabic *naskh*, headed by an *'unwān* with seal; seven signatures²⁵ at end.

A marriage contract (*'aqd nikāh*), issued by al-Sayyid Muḥammad 'Ārif al-Qāḍī bil-Quds al-Sharīf, dated 1 Rajab 1259 (28 July 1843). Al-Sayyid Muḥammad b. al-Ḥājj Muṣṭafā Tuqīsh marries Ṭarafanda bint al-Sayyid Qāsim 'Uwayḍa, with a deferred *ṣadāq* of 500 *ghurūsh*.

Verso: Blank.

No. 21: Paper; width 30.75 cms., length 58.25 cms.

Recto: Thirteen lines of text in Ottoman *divānī*, headed by a *tuğra*.

A *berat*, issued under the *tuğra* of Mustafa II, dated 16 Zilkade 1110 (16 May 1699). Şeyh Muḥammed ibn-Muḥammed el-Celili is appointed as the Mütevellī and administrator to the *vakıf* of the Beledīye Medresesi in Jerusalem, upon the resignation of Şeyh 'Abdullāh b. Şeyh 'Abdül-kādir. The appointment is effective on 9 Zilkade 1110 (9 May 1699) and was made at the request of the *kadı* of Jerusalem, Mevlânâ Muḥammed Emîn, and with the approval of Şeyhul-islām Mevlânâ Feyzullāh Efendi.

Verso: One notation of content in Arabic *naskh*; four *kuyruklu imzas* (tail-like signatures); one religious formula.

No. 22: Paper; width 31.75 cms., length 37.5 cms.

Recto: Strip along top fold missing; water stains. Thirty-six lines of text in Arabic *naskh*, headed by an *'unwān* with seal, eight signatures²⁶ at end; one notation in right margin.

²⁵ Including Muḥammad Zāhir al-Khālidi, al-Sayyid Khalil al-Khālidi, al-Sayyid Muṣṭafā al-Khālidi, al-Sayyid Ibrāhīm al-Khālidi, and al-Ḥājj ... al-Khālidi.

²⁶ Including Khalil al-Khālidi, Muṣṭafā al-Khālidi, Muḥammad al-Khālidi, and Mūsā al-Khālidi.

Copy of a court record issued by al-Sayyid Aḥmad Najīb al-Qāḍī bil-Quds al-Sharīf, dated 17 Dhū l-Qaʿda 1144 (12 May 1732).

Muḥammad Bak b. al-Ḥājj ʿAbd al-Raḥmān al-Ṭawīl testifies that he made a *waqf* of 23/24 of three houses that he owned in Jerusalem, as recorded in six cited documents, for the benefit of himself and his progeny, for the Dome of the Rock, and for the poor. The properties are defined and the conditions of the *waqf* stated.

Verso: Blank.

No. 23: Paper; width 32.25 cms., length 43.75 cms.

Recto: Twenty-two lines of text in Arabic *naskh* headed by an *ʿunwān* with seal, with copies of seven signatures²⁷ at end; one notation in lower right margin.

A court record issued by Muṣṭafā Qadrī Zāda, dated 12 Rabī II 1150 (9 August 1737). The Nāẓirs and Mutawallis of the *waqf* of al-Khānqāh al-Ṣalāhiyya in Jerusalem—Jūd Allāh Afandī, ʿAbd al-Bāqī Afandī, Najm al-Dīn Afandī, and others—charge that al-Sayyid Ḥasan b. al-Sayyid Aḥmad b. ʿAwda al-Dāʿūdī, in his own capacity as a *wakīl* for his mother, had taken illegal control of two shops included in the *waqf* after the death of the *mutaṣarrif*, the defendant's father. The judge rules that the defendants must pay twenty years' rent at an amount fixed by the court.

Verso: One notation of content in Arabic *naskh*.

No. 24: Paper; width 22 cms., length 61.5 cms.

Recto: Eight lines of text in Ottoman *divānī*, headed by a *tuğra*; one signature at end.

A *berat* issued in Edirne under the *tuğra* of Ahmet II, dated *evāil* Zilhicce 1104 (3-12 August 1693). The petition of Şunʿullah Efendi el-Hālidī to be reappointed as Başkâtip of the Court of Jerusalem is accepted.

Verso: One notation of content in Arabic *naskh*; “Kuds” appears in the upper left corner; a signature and seal in the upper right corner; there are also two lines in *siyâkat* which give the registration date of the *berat* at the Court of Jerusalem.

²⁷ Including Khalīl al-Khālidī, Sayyid Muḥammad al-Khālidī, Muḥammad al-Khālidī, Şāliḥ al-Khālidī, and Mūsā al-Khālidī.

No. 25: Paper; width 48.5 cms., length 48 cms.

Recto: Some holes along the folds at the top; stains running the length of the page. Seven lines of text in Ottoman *divâni* headed by *tuğra*; one signature at end.

A *berat* issued in *Ḳostaṅṭîniye* under the *tuğra* of Ahmet III, dated 14 Muharrem 1140 (1 September 1727). Şeyh Halil ibn Şeyh Şun'ullâh is appointed as Başkâtip, without salary, of the Court of Jerusalem, effective 13 Muharrem 1140 (31 August 1727), to replace his deceased father Şeyh Şun'ullâh b. Şeyh Halil el-Hâlidî. The request for the appointment was made by the *kadı* of Jerusalem, Mevlânâ Muḥammed Emîn, and was approved by Şeyhulislam [Yenişehirli] Mevlânâ 'Abdullâh Efendi.

Verso: Two notations of content, both in Arabic *naskh*; two *kuyruklu imzas*.

No. 26: Paper; width 24.25 cms., length 62.75 cms.

Recto: Ten lines of text in Ottoman *divâni*, headed by a *tuğra*; one signature at end.

A *berat* issued under the *tuğra* of Ahmet III, dated 23 Cemâziyel-evvel 1129 (5 May 1716). Upon the petition of el-Ḥâcc Beşir Ağa, the Dâru's-sa'âdet Ağası and the administrator of the *vakıfs* of Ḥaremeyn, Şeyh Muḥammed Celilî is assigned responsibility for disbursing part of the annual purse sent to Jerusalem from the imperial treasury, succeeding the deceased Şeyh Ebû'l-Faṭḥ b. Şeyh Faṭḥullah veled-i Mevlânâ Ṭaha Dîrîn.

Verso: Blank.

No. 27: Legal paper; width 40.5 cms., length 56.75 cms.

Recto: Thirty-four lines of text in Arabic *naskh*.

A Jerusalem Court record dated 29 Şafar 1325 (13 April 1907). Muştafâ b. 'Alî b. Muştafâ b. İbrâhîm from Dayr Ibzi' claims that al-Sayyid 'Ârif Afandî b. al-Sayyid Sulaymân Afandî al-Khâlidî of Jerusalem should give access to *Kitâb Fatâwâ 'Ali Afandî*, which had been placed in *waqf* for the male progeny of al-Sayyid Manşûr b. Naşr Allâh ... b. al-Sayyid Râjîḥ Qarājâ. Two witnesses attest to the plaintiff's gènealogy, and the judge rules in his favor.

Verso: Blank.

No. 28: Paper; width 24.5 cms., length 58.5 cms.

Recto: Eleven lines of text in Ottoman *divâni*, headed by a *tuğra*; one signature at end.

A *berat* issued in *Ḳoṣtaṇṭîniye* under the *tuğra* of Mahmut I, dated 22 Receb 1054 [sic!] (24 November 1644). The sons of Feyzullâh, along with one Cûdullâh, are given the joint appointment of Haṭîb at Mescid-i Akṣâ, for a combined daily salary of seven *Osmânîs*, replacing their father, who relinquished the position. The appointment was made at the request of el-Ḥâcc Beṣîr Ağa, the administrator of the *vakıf* of Ḥarameyn-i Şerifeyn, and was considered on 19 Receb 1154 (30 November 1741).

Verso: One notation of registration in Ottoman; two *kuyruklu imzas*; one religious formula.

No. 29: Paper; width 44 cms., length 61.5 cms.

Recto: Nine lines of text in Ottoman *divâni*, headed by a *tuğra*; two signatures at the end; one notation in lower left corner.

A *berat* issued in *Ḳoṣtaṇṭîniye* under the *tuğra* of Mahmut II, dated 14 Zilkade 1227 (19 November 1812). Three sons of es-Seyyid 'Alî el-Hâlidî, Muḥammed 'Alî, Ibrâhîm, and 'Abdülkâdir, are assigned three *paras* daily from the *vakıf* of Yûsuf b. Eyyûb, in place of es-Seyyid Muḥammed b. Ḥasan, the *muhaddîs*, who had tendered his resignation. Approval was granted at the request of Mevlânâ Aḥmed Beğ, the *kadı* of Jerusalem, with the support of Şeyhulislâm Dürriẓâde Mevlânâ es-Seyyid 'Abdullâh Efendi.

Verso: One notation of content in Arabic *naskh*.

No. 30: Paper; width 20.5 cms., length 57 cms.

Recto: Twenty-two lines of text in Arabic *naskh*, headed by an *'unwân* with oval seal over a *damgha*.

A copy of a Jerusalem Court record issued by Muḥammad Nûrî al-Mawlâ Khilâfa bi-Liwâ' Quds al-Sharîf, dated 27 Dhû l-Ḥijja 1330 (7 December 1912). Al-Ḥâjj 'Ārif Afandî b. Sulaymân Afandî al-Khâlidî of Jerusalem, acting as *wakil* for Zulfâ bint Muḥammad b. Yûsuf Ghânim, charges that her husband, 'Abd al-Şamad b. Mûsâ al-Bashîti, had left her without support (*nafaqa*). The judge orders the defendant to pay her four *ghurûsh* and six *şagh* per day.

Verso: Notation of registration with oval seal; 2 *damghas* cancelled with script and seals.

No. 31 : Paper ; width 21.5 cms, length 27.75 cms.

Recto : Slight tearing along upper folds. Eleven lines of text in Arabic *naskh*, headed by an *'unwān* with oval seal ; copies of seven signatures²⁸ at end.

A *taqrīr* issued by Ismā'il Mas'ūd Zāda al-Mawlā Khilāfa bil-Quds al-Sharif, dated mid-Rabī' I 1124 (April 1712), assigning al-Shaykh 'Ārif Afandī the following offices : half the office of Qā'imqām, Mutawallī, and Nāzir at the Madrasa al-Fārisiyya in Jerusalem at a salary of five *'Uthmāniyyas* per day ; reciter of *al-juz'ayn al-sharīfayn* in Nābulūs and at al-Madrasa al-Fārisiyya to replace the deceased Shaykh Abū l-Faṭḥ al-Dayrī.

Verso : Two notations of content in Arabic *naskh*.

No. 32 : Paper ; width 39.75 cms., length 65 cms.

Recto : Ten lines of text in Ottoman *divānī*, headed by a *tuğra*, with one signature at end.

A *berat* issued in Koṣtaṇtīniye under the *tuğra* of Ahmet III, dated 14 Muharrem 1140 (1 September 1727). Şeyh Halil b. Şeyh Şun'ullāh is appointed to the position held by his father, Şeyh Şun'ullāh b. Şeyh Halil, before his death, as a *müderris* at the Tankiziyya as well as an inspector of its *vakıf*. This appointment, effective 13 Muharrem 1140 (31 August 1727), was made in response to the petition of the Kadı of Jerusalem, Mevlânâ Muḥammed Emîn, with the approval of Şeyhulislām [Yenişehirli] Mevlânâ 'Abdullāh Efendi.

Verso : One notation of content in Arabic *naskh*:

No. 33 : Deed paper ; width 48 cms., length 151 cms.

Recto : Seventy-eight lines of text in Arabic *naskh*, with one notation in lower right margin.

A copy, dated 4 Dhū l-Ḥijja 1331 (4 November 1913), of a Jerusalem Court record dated 6 Dhū l-Qa'da 1307 (24 July 1890). A large group of persons, including al-Sayyid Sa'īd, al-Sayyid 'Abd al-Qādir, al-Sayyid Yūsuf b. Sa'īd Kamālī, al-Sayyid Ishāq Afandī, and others, holding joint ownership of three parcels of contiguous land outside Jerusalem (some of which borders on land owned by al-Sayyid 'Abd al-Raḥman

²⁸ None of these are Khālidīs ; six bear the *nisba* "al-Dayrī". Thanks are due to Miss Karon Salch for translating this document.

Nāfidh Afandī b. al-Ḥājj Muḥammad 'Alī Afandī al-Khālidi) which constitute one piece of land (*arḍ wāhida*) ask the court to authorize the division (*qisma*) and distribution of this land to the individual owners. A group appointed by the court, including al-Sayyid Muḥammad Ṭāhir Afandī al-Khālidi, inspects the land and finds that it qualifies for division. Thereupon the court divides and distributes the property in the manner described in the document.

Verso: Blank.

No. 34: Paper; width 41 cms., length 54 cms.

Recto: Strip along top fold missing.

Fifty-four lines of text, headed by an *'unwān* with oval seal, with copies of nine signatures²⁹ at end.

A Jerusalem court record issued by Abū l-Faḍl Muḥammad al-Qādi bil-Quds al-Sharīf, dated Rabi' I 1181 (August 1767). Al-Sayyid Muḥammad b. al-Ḥājj Khalīl Dughrī and his nephew Muṣṭafā b. al-Ḥājj Ṭālib 'Alī bring charges against 'Alī Bāshā b. al-Ḥājj Khidr al-Faqā'i, Nāzir and Mutawallī of the *waqf* of his grand-father, Qāsim al-Zardkāsh, claiming that a house belonging to them by inheritance had been illegally incorporated by the defendants into the *waqf*. The court rules in favor of the plaintiff.

Verso: Notation of content in Arabic *naskh*.

No. 35: Paper; width 53.75 cms., length 80.5 cms.

Recto: Thirty-five lines of text in Ottoman *divānī kirması*, headed by an *'unwān* with seal at upper left of text and a large, badly smeared circular seal at upper right; the text is framed on the remaining three sides by forty-five signatures and seals.³⁰

An undated³¹ petition issued by the Kadı of Jerusalem, Muftī-zāde Muḥammed, on behalf and in the presence of the signatories. The

²⁹ Including Ibrāhīm al-Khālidi, Muḥammad al-Khālidi, Aḥmad al-Khālidi, Ḥusayn al-Khālidi, and Sayyid 'Alī al-Khālidi.

³⁰ Including Ibrāhīm Ṣun'ullāh Buhārī el-Hālidi, es-Seyyid Halil Ṣun'ullāh el-Hālidi (all three of whom sign as students—*ṭalebe*—at al-Aqṣā).

³¹ The document is signed by Muḥammad Paṣa, Vāli-i Kud̄s-i Şerif. Since it is known that a Muḥammed Paṣa was Vāli of Jerusalem from 1216 (1801) to 1222 (1807), the document might date from this period. See 'Ārif al-'Ārif, *al-Mufaṣṣal fī Ta'riḫ al-Quds* (Jerusalem: Maṭba'at al-Ma'ārif, 1961), pp. 317-328 for a list of the governors of Jerusalem.

petitioners request that (a) el-Ḥâcc Yûsuf Ağa of *Silâhşör-i Hâsse*, who had been sent to quell a disturbance at the fortress of Jerusalem and had subsequently become the *mütesellim* there, be retained; (b) that the request sent to Istanbul by the supporters of the governor of Damascus suggesting that the fortress be placed under the control of his commander and soldiers be denied; (c) that the accusation sent to Istanbul by the *mütesellims* under the Governor of Damascus accusing el-Ḥâcc Yûsuf Ağa of wrongdoing and supporting the governor be disregarded; (d) that the petitioners attest to the justice of al-Ḥâcc Yûsuf Ağa's rule and his loyalty to the Porte; (e) that it be understood that if control is given to the *mütesellims* of the Governor of Damascus, the local people will contemplate emigrating; (f) that the local people [of Jerusalem] and the petitioners respectfully await a favorable response.

Verso: One notation of content in Arabic *naskh*.

No. 36: Paper; width 34.75 cms., length 126.25 cms.

Recto: Thirteen separate entries with a total of fifty lines of text, plus headings and signatures, twelve in Ottoman, one in Arabic, *rika*.

A list of the appointments and promotions of Mûsâ Şefîk Efendi, the son of Hâlidizâde es-Seyyid Muḥammed Tâhîr Efendi:

- (1) Appointed Kâtîb of the Court of Jerusalem; dated 21 Receb 1289 (24 November 1872).
- (2) Appointed assistant to the Başkâtîb at the Court of Jerusalem, effective 15 Muharrem 1297 (29 December 1879).
- (3) Assigned the grade of *ibtidâ'-i hâric* at the Luṭfi Paşa Medresesi in Edirne; dated 19 Zilkade 1292 (17 December 1875).
- (4) Promoted to the grade of *mûsila-i şahn* at the Luṭfi Paşa Medresesi and Şihâbi-zâde Huseyn Efendi Medresesi in Edirne; dated 3 Ramazan 1294 (11 November 1877).
- (5) Promoted from the grade of *mûsila-i şahn* at the Şihâbi-zâde Medresesi and the Ulây 'Aşım Beğ Medresesi in Edirne to the grade of *ibtidâ altmışlı*; dated 15 Receb 1299 (2 June 1882).
- (6) Presently holding the grade of *ibtidâ altmışlı* at the Ulây 'Aşım Beğ Medresesi in Edirne and the position of Başkâtîb at the Court of Jerusalem, promoted to the grade of *mûsila-ı Süley-mâniye*; dated 5 Receb 1305 (18 March 1888).
- (7) Promoted to the grade of *pâye-i mücerred* of İzmir; dated 14 Şa-

ban 1323 (24 December 1905) and 10 Teşrin-i evvel 1321 (10 October 1903).

- (8) Recommended for promotion to the grade of *devriye mevlevîyeti* by Nâ'ib-i Ẕuds-i Şerif Zeynü'l-âbidîn on the basis of eighteen years' experience at the grade of *mûsıla-ı Süleymâniye*; dated 1 Teşrin-i evvel 1321 (1 October 1903).
- (9) Accepts promotion to *pâye-i mücerred* of İzmir; dated 21 Kânûn-i evvel 1321 (1903).
- (10) Promoted to grade of *pâye-i mücerred* of İzmir; dated 23 Safer 1324 (18 April 1906).
- (11) Appointed Başkâtib of the Court of Jerusalem; dated 14 Şaban 1299 (1 July 1882). Arabic.
- (12) Advised in a letter from Meḥmed Feyzullâh 'Abdü'l-ḥamîd el-Âmidî to perform the duties of Başkâtib in conformity with divine principles; dated 1 Muharrem 1304 (30 September 1886).
- (13) Advised in a letter from Âlûsî-zâde es-Seyyid Muştafâ Zeynü'd-dîn in Jerusalem to perform the duties of Başkâtib with good will and sincerity; dated 27 Rebiyülâhîr 1322 (10 June 1904).

Verso: Notation of content in Arabic *naskh*.

No. 37: Deed paper; width 27.25 cms., length 40.5 cms.

Recto: Thirty-four lines of text in Ottoman *rika* script.

A copy of a *ferman*, dated *evâhir* Cemaziyelâhîr 1257 (9-17 August 1841). Local officials are informed of the new commercial convention signed between the Ottoman State and Great Britain and France, with confirmation of the following points: (a) Ottoman monopolies on all produce are abolished; (b) Ottoman restrictions on the movements of foreign merchants and merchandise are no longer in effect; (c) the new rates of duty established by the convention are to be followed; (d) the privileges accorded to British and French merchants are to be extended to Austrian merchants; (e) the Austrian merchant, Samuel Finkelstein, travelling to Jerusalem and Jaffa under a special *berat*, is to be extended all the privileges of the convention.

Verso: Blank.

No. 38: Paper; width 38 cms., length 53.75 cms.

Recto: Ten lines of text in Arabic *naskh*, headed by a large oval seal, with date at end.

A decree, dated 25 Rajab 1228 (24 July 1813), issued by the

Divan of Damascus reinstating Sayyid 'Alī al-Khālīdī as Bāshkātīb of the Jerusalem Court and appointing him as temporary Nā'ib of the same court.

Verso: Notation of content in Arabic *naskh*.

No.39: Paper; width 9.5 cms., length 27.75 cms.

Recto: There appears to be a strip torn from the bottom of a large document; it is folded in the middle.

Five lines of texts with three lines of notation in upper right corner; a large oval seal at bottom left which reads: "Majlis Kabīr Liwā' Quds Sharīf".

Verso: The right-hand half contains one line of text in Arabic *naskh* with two notations at the top; at the bottom there are thirteen oval and circular seals, twelve of which are in Arabic/Turkish, one in Hebrew, placed under seventeen titles of officials. The left half contains two lines of text with an oval seal. This fragment deals with a petition to the Council of Jerusalem by an individual who wants to sell 1/8 of land (*waqf*?) to his partner; the Council denies its permission for this transaction. The fragment bears several dates and seems to have been written in Aylūl 278 or 279 (September 1861 or 1862).

No. 40: Deed paper; width 41 cms., length 57 cms.

Recto: Thirty-four lines of text in Arabic *naskh*; one notation at lower right.

A copy of a Jerusalem Court record, dated 1 Dhū l-Qa'ada 1309 (28 May 1892). Al-Sayyid Ibrāhīm Afandī b. al-Sayyid 'Abd Allāh Afandī b. al-Sayyid Ibrāhīm al-Namirī of Jerusalem, Mutawallī of his grand-father's *waqf*, charges that al-Sayyid Yūsuf b. al-Sayyid Rashīd b. Yūsuf Ghānim had taken illegal possession of a building in Maḥallat al-Wād belonging to the *waqf*. The court rules in the plaintiff's favor and orders the payment of a rent of thirteen French lira annually and the return of the house to the *waqf*. The names of al-Sayyid 'Abd al-Raḥmān Nāqa Afandī al-Khālīdī and al-Sayyid 'Aṭā' Allah Rāfit Afandī b. al-Sayyid Khalīl Afandī al-Khālīdī figure as signatories to a *tazkiyya* for one of the *shuhūd*:

Verso: Blank.

No. 41: Paper; width 34 cms., length 46.5 cms.

Recto: Nine lines of text in Ottoman *divānī* script, headed by a *tuğra*.

A *berat* issued in *Ḳoṣtaṇṭīniye* under the *tuğra* of Ahmet III, dated 15 Muharrem 1121 (27 March 1709). Es-Seyyid Halīl is appointed to an unspecified position at the Tomb of David with a salary of five *paras* daily to be paid from the income of the *vakıf* of Haşşeki Sulṭān.

Verso: Notation of content in Arabic *naskh*; two *kuyruklu imzas*.

No. 42: Paper; width 55.5 cms., length 59.5 cms.

Recto: Some strips missing, and tears, along top; a split along right center fold. In the center there is a text (1) of twenty-six lines in Arabic *nasta'liq*, headed by a *basmala* and an obliterated *'unwān*. To the right of and perpendicular to the text there are three notes in *naskh*. In the upper right margin there are facsimile copies of three seals. In the middle right margin there are two texts; the first (2) consisting of twelve lines in *nasta'liq* headed by *basmala*, with the scribe's signature at bottom left; the second (3) consisting of twenty lines of text in *naskh*, headed by *basmala*, with signatures at end. In the left margin there are also two texts: the upper one (4) consists of eight lines of text in *nasta'liq* headed with *basmala*, with signature and facsimile of seal at end; the lower one (5) has twenty-seven lines of text in *nasta'liq*, headed by *basmala*, with the *kātib's* signature and facsimile seal at end. The central text (1), dated 10 Dhūl-Ḥijja 1240 (26 July 1825), grants authorization (*ijāza*) to al-Sayyid Muḥammad Afandī al-Khālīdī, al-Nā'ib al-Shar'ī and Ra'īs al-Kuttāb bi-Maḥall al-Ḥukm in Jerusalem, to transmit (*talqīn*) the *ḥadīth qudsī*: "Lā ilāha illā Allāh kalimatī wa-anā huwa fa-man qālahā dakhala ḥiṣnī wa-amina 'iqābī", as recorded in 'al-Bukhārī with variants elsewhere. In text (2) Muḥammad Abū l-Hudā al-Şayyādī al-Rifā'ī al-Khālīdī, Naqīb al-Ashrāf in Aleppo, authorizes Yāsīn Afandī al-Khālīdī b. al-Sayyid Muḥammad Afandī al-Ḳhālīdī to transmit "Lā ilāha illā Allāh ḥiṣnī wa-man dakhala ḥiṣnī amina min 'adhābī". In text (3) 'Alī b. Badr al-Dīn Jam'a al-Kinānī, Mudarris and Khaṭīb at al-Masjid al-Aqṣā, grants his *ijāza* to al-Sayyid Mūsā Afandī [al-Khālīdī]; dated 16 Rabī' I 1328 (28 March 1910). In text (4) Maḥmūd al-Ḥamrāwī, Muftī Dimashq al-Shām, authorizes 'Abd al-Raḥmān Afandī to transmit: "Innī anā Allāh, lā ilāha illā anā man

aqarra li bil-tawhīd dakhala ḥiṣnī amina min ‘adhābī’. In text (5) al-Ḥājj Yūsuf al-Ṣadiq al-Imām al-Ḥasanī Muftī al-Sādāt al-Shāfi‘iyya in Jerusalem gives *ijāza* to al-Sayyid ‘Abd al-Muṭallib Qāsim Afandī al-Khālidi to transmit the *ḥadīth qudsī*, “Lā ilāha illā Allāh kalimatī wa-ana huwa fa-man qālahā dakhala ḥiṣnī wa amina ‘iqābī”. Dated 10 Dhū l-Ḥijja 1314 (12 May 1897).

Verso: Notation of content in Arabic *naskh*.

No. 43: Paper: width 57.75 cms., length 82.5 cms.

This is a copy, in Arabic *naskh*, of document no. 42.

No. 44: Deed paper; width 41 cms., length 109.5 cms.

Recto: Fifty-seven lines of text in Arabic *naskh* with one clerical notation at lower right.

A copy, dated 27 Jumādā II 1330 (13 June 1912), of a court record, dated 27 Rabī’ I 1252 (11 July 1836), from the register of the Jerusalem Court. Yūsuf Bak al-Qabbānī, Mutawallī of the *waqf* of his paternal grandfather Yūsuf Bak, asks permission for exchange (*istibdāl*) of delapidated properties belonging to the *waqf* in Bab al-‘Āmūd for cash in order to purchase property which will be beneficial to the *waqf*. A commission appointed by the court, including Muṣṭafā al-Khālidi, Maḥmūd al-Khālidi, and al-Ḥājj Rashīd al-Khālidi, inspects the property, verifies the Mutawallī’s claim, and recommends an *istibdāl* of 3000 *Asadī ghurūsh*. This amount is contested by the Mutawallī but upheld by the court.

No. 45: Paper; width 81.5 cms., length 56.75 cms.

Recto: Slight tears along the right-hand horizontal folds.

The right-hand half of this document contains twenty-nine lines of printed Arabic text, with three lines of heading and an Ottoman flag in the upper right-hand corner, and twenty-nine signatures at the end; the name of the press al-Maṭba‘at al-‘Āmira, bi-Dār al-Khilāfa, in the lower left corner.

A call to *jihād* bearing the signature of the Shaykh al-Islām and twenty-eight other dignitaries, dated 4 Muḥarram 1333 (22 November 1914). All Muslims are summoned to holy war against the Russians, British and French. The left-hand half of the document is divided into five paragraphs, from two to five lines in length, each with a

signature. There is a four-line heading, with an Ottoman flag at the upper right; the name of the press appears at the bottom.

This side contains the *fatwās* issued by the Shaykh al-Islām in support of *jihād*.

Verso: Blank.

No. 46: Paper; width 42 cms., length 409.75 cms.

Recto: Three hundred fifty-two lines of text in Arabic *naskh*. Copy of a Jerusalem Court record concerning a dispute between the Jerusalem Department of Education (*Ma'ārif*) and the Mutawallīs of the al-Ghubūsi (?) and the Muḥammad Bak Hindiyya *waqfs* over a *khān* and a coffee house which the administrators of the *waqfs* claim had been illegally erected on *waqf* property. Mūsā Shafīq Afandī al-Khālīdī acts as a *wakīl* to a party in the dispute. After complex proceedings the court rules in favor of the plaintiffs and declares the structures to be illegal.³² The document is not dated and several phrases have been scratched out at the end. The court action was initiated on 9 Hazīrān 1325 (9 June 1907).

Verso: Blank.*

³² I am indebted to Mrs. Hoda Lotfy for help with this document.

* After this article went to press I learned of the discovery of the extensive Bakrī family archives in Egypt. See F. De Jong, *Ṭuruq and Ṭuruq-Linked Institutions in Nineteenth Century Egypt* (Leiden: E. J. Brill, 1978), pp. 3-4.