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COMMERCIAL DOCUMENTS FROM THE CAIRO GENIZA DURING THE
AYYUBID PERIOD (569-648 AH / 1173-1250 AD)

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ABSTRACT

The Cairo Geniza documents are one of the sources of the history of the Islamic world, especially the economic one. There are many documents that confirm and refer to the activity of economic life and the role of the Jews in Egypt and neighboring countries during the Ayyubid era (569-648 AH / 1173-1250 AD); Therefore, the meaning of the Geniza or Genizah and its concept, linguistically and idiomatically, was clarified, and then the role of the geographical location of Egypt in stimulating and encouraging merchants of internal and external trade was found. And what was exported to countries and what was imported, their weights, colors, quantities and prices, and from the sender and the addressee, all of that was found. Preserved with lists, records and documents of the Geniza, and it was concluded that the Ayyubid economy in general and trade in particular was in the most beautiful form, providing security and all the requirements of successful trade despite the political instability thanks to the firmness, strength and rationality of the Ayyubid authority at the time.

INTRODUCTION

The focus of this research is on the study of some documents of the Cairo Geniza in the commercial aspect of the Ayyubid era. Neighboring countries in the Ayyubid period (569-648 AH / 1173-1250 AD) and their economic activities And their methods in various economic aspects, including the commercial aspect, the subject of our research. Hence the importance of the subject of the commercial aspect in the Ayyubid era in the documents of the Cairo Geniza. The aim of studying this aspect is to identify the extent of

commercial development in that era and the role of the Ayyubid state in this development and activity and to clarify the role of trade in establishing ties and civilized relations between Egypt and each of the Levant, Hijaz and Morocco Yemen and other non-Islamic European countries.

All of this will be clarified and clarified by dividing the research plan into several sections: the first topic is devoted to explaining the concept of both trade and the Geniza, linguistically and idiomatically. And then the focus of the second axis is on internal trade in the Ayyubid era through what was mentioned in the documents of the Cairo Geniza, and the third topic was concerned with a statement of foreign trade during the era of the Ayyubid state through what was mentioned in the documents of the Cairo Geniza and then the conclusion of the research and a list of margins and Arab and foreign sources and references.

The First Topic: The Concept of Trade and The Geniza, Linguistically and Idiomatically:

First: The Geniza Language and Idiomatically:

Al-Ghanizah language:

After searching in Arabic and non-Arabic dictionaries for the purpose of investigating the truth of the linguistic meaning of the word (genizta or al geniza), we find that the triple verb (geniza) has come three times, but it has multiple movements and meanings. That is, the verb (janaz) came on the weight of "vered", the content of the first letter and the broken of the second letter, while the last letter came open, indicating the meaning of collecting the thing. There are those who have given two meanings at the same time to the verb "janz", so it was said that it means: to gather something and to cover it (2).

And from "janaza" it is derived "the funeral" means "the dead human being." (3) The dead man was euthanized if his order had been prepared, prepared and tightened on the bed. The funeral procession continued to prepare the dead, shroud him and tighten him on the bed (4). Al-Janaza: It is the singular of funerals, and the common people say the funeral, with the opening, and the meaning is to prepare the dead on the bed (5). And the funeral of the dead person is also a funeral if his order is prepared, shrouded, prepared and tightened on the bed (6). It was said that the word geniza (גניזה) is a Hebrew word derived from the triple verb (גנז) which means "janz" in Semitic languages (7). In the Hebrew language, it means: treasure - hoard, store - hoard, preserve, hang, neglect, stash, bury, conceal, and "bury" (8). In the Aramaic language (ܓܢܝܙܐ) it means treasure, store, neglect, save, while in the Syriac language (ܓܢܝܙܐ) it has another meaning, which is that it means "hidden" and in the Arabic language it comes "cover" (9). So we conclude from everything that was mentioned that the geniza or the geniza, although it is not mentioned in the Arabic dictionaries in this form, but that the final outcome is derived from the triple verb (janz), which refers to collecting the thing, preparing it and tightening it with the aim of throwing it, burying it and

burying it in the place of burial designated for it, such as burying the deceased mourning for burial and storing it. And hide it to get rid of that thing naturally through disintegration and decomposition.

The Concept of The Geniza Idiomatically:

The word “geniza” or “geniza” (גניזה) is of Hebrew origin. It is the word given to the temporary place in the temples, such as the temple of “Ibn Ezra,” for example, or the permanent place to which books and worn-out materials are transported from use in the Jewish cemeteries located in the orchards, and designated for preserving the materials placed or buried. Or dumped therein both, especially religious writings, papers and other written materials that bear little reverence, and materials that are no longer usable for the purpose of their natural disintegration and disappearance, and on the temporary and permanent place in which these papers are kept (10). Joyten said (11): The word “geniza” expresses the room that is taken as a storehouse attached to the temple or any other place designated for storing papers written in Hebrew script, because of the belief of the Jews at the time, such as the belief of Muslims and Copts, that any paper they lined would write in the Hebrew script “the name of God” or “the name of God” or “the name of God.” Al-Rahman, or “the name of the Lord,” is preserved and stored in a safe place. Therefore, the funeral of the Fustat Synagogue, meaning ancient Egypt, and the funeral of the Basateen cemetery in Cairo were known after their discovery by one name, which is “Cairo Geniza.” This is because they consider the Hebrew language to be the language of God, and that from its letters the name of God is formed, so it is a sacred language. Therefore, the Geniza documents are the main source of the social, economic, religious, military and political history of Egypt in the Ayyubid era (12). Arafa (13) emphasized that the genizah is a modern term. Although it is difficult to give a detailed definition of the meaning of the geniza; However, the significance of GENIZA agrees with the meaning of the Aramaic term in the Book of Ezr (17:5), meaning the treasures of the archives. It also agrees with Medieval Hebrew in the meaning of the warehouse or the book, which is raised, and it is derived from Janz, meaning hidden (14). So, we conclude from all of the above that the term geniza is evidence of the predominance of the Arabic language and that the term “funeral” is an analogy to the fact that the papers were buried in the same manner as the dead were buried (15). And the geniza or the geniza means two concepts together without one from the other, and it means a group of stored papers and documents or treasures of archives that may not be destroyed or neglected according to the Jewish religion, especially if it includes the name of God among its folds and a place designated for burial and burial and concealment of those papers and sacred and unholy remnants. The Temple of Ibn Ezra in Cairo and the Jewish cemeteries in the Basateen neighborhood are the most prominent places that were designated for that in Egypt.

Second - Commerce, Language and Idiomatically:

Language Of Commerce:

Ibn Manzur (16) said: “A trader, a trader, a trader, a trader, and a trader; “The merchant and the merchants are a group of the merchant, and he may do trade and the land is traded: he trades for it” (17). And when saying: (and a traded land), by breaking the gym: i.e. (trade to it and in it) and plural is shops, and trade: turning money for the purpose of profit, as in the foundation (18). And I won his trade if the owner of it. And a profitable trade: any profit in it (19). And it is said: “So-and-so profited in his trade if he was better, and he made a profit if he came across a profitable market” (20).

Trade Idiomatically:

Trading is the flipping of money for the purpose of profit (21). That is, carrying out the process of buying and selling in order to develop it, i.e. increase it and profit, and trade in the money traded in it, and metaphorically release trade on the work that results in good or evil (22). Ibn Khaldun said (23) “With regard to the meaning of commerce, its doctrines and its types, know that commerce is an attempt to earn by growing money by buying commodities with cheap prices and selling them at high prices during the days when the commodity was made of flour, plants, animals, or cloth, and that growing amount is called profit. Markets range from cheap to expensive, so his profit is maximized, or he transfers it to another country in which that commodity is spent more than the country in which he bought it, so his profit is maximized.”

The Second Topic: - Egypt's Geographical Location and Its Role in Internal and External Trade in The Ayyubid Era.

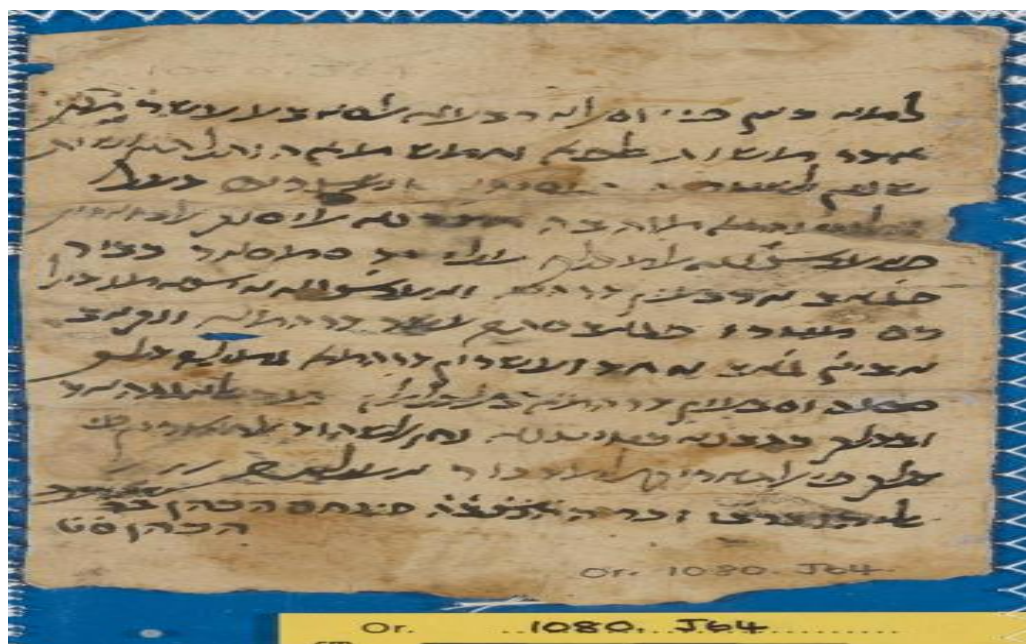
The First Axis: - Egypt's Geographical Location and Its Role in Internal and External Trade:

Egypt occupies a very important geographical position since antiquity, and that importance is still present today; Therefore, it is an important commercial center that links the trade routes of the East with the trade of the countries of the West. Al-Nuwairi spoke the truth (24) by saying: “It is the imposition of the world, and from its goodness is carried to its coasts, and that from its coast in Qalzum is transferred to the Two Holy Mosques, to Jeddah, to Oman, to India, and to China, Sana'a, Aden, Shihr, Sindh, the islands of the sea, and from the side of Tennis and Damietta, and the Farma, the land of the country of the Romans, the ends of the Franks, Cyprus, and the rest of the coasts of the Levant, and the borders of Iraq, and from the side of Alexandria, the border of Aqratah, Sicily, the country of the Romans, and all of Morocco to Tangiers, the setting of the sun, and on the part of Upper Egypt, the hills of the country of Nubia, Beja, Abyssinia, Hijaz, and Yemen. Therefore, the Ayyubid state, by virtue of the most appropriate Red Sea route, played an active role as a link between the East and the West, and thus the economic aspect was activated and the commercial movement was revitalized. There were goods and

products that Egypt imported because it needed from the countries of China and India, and those goods and products were transported through the Red Sea ports, and from those ports they were transported to Egypt by land or river, all the way to the port of Alexandria, and from this port the products were received and exported to the European countries, i.e. to the ports of Italy France and Spain, and all of this is due to the geographical location of Egypt and to the commercial movement as a result of this location (25). The Jews had great credit for the foreign and domestic trade through their contributions with their capital in trade with the Ratani Jews who work in trade between East and West, and Egypt was one of their paths, and they spoke the Persian, Andalusian, Sicilian and Roman languages. The Geniza documents indicated that most of the merchants of the eleventh and twelfth centuries were Muslims and the chief financiers of the Jews were representatives of their class and not representatives of their religious and national group (27). Where it was said: "The Geniza documents ... said that the Hoods, since the second half of the 15th century AD and onward, worked in the fields of trade and commitment. Among the most prominent factors that led to their migration to Egypt were the difficult political conditions of the Jews of the Islamic Maghreb and the boom and economic progress that Egypt enjoyed as a result of the transformation of global trade routes to it (30).

The Second Axis: - Internal Trade in The Ayyubid Era Through What Was Mentioned in The Documents of The Cairo Geniza:

Document No. (1) "legal testimony, by eyewitnesses who were in the Al-Bazzazin market to present women's clothing to one of the major brokers to assess their prices, signed by judges of the Jewish Court (the Rabbi Khan), in Fustat." It was written in Fustat, Egypt, on March 17, 1532 in the Seleucid calendar / 1221 AD, and it is from one page. See Appendix No. (1). As for the format of the title of the document, it is by the researcher (31).



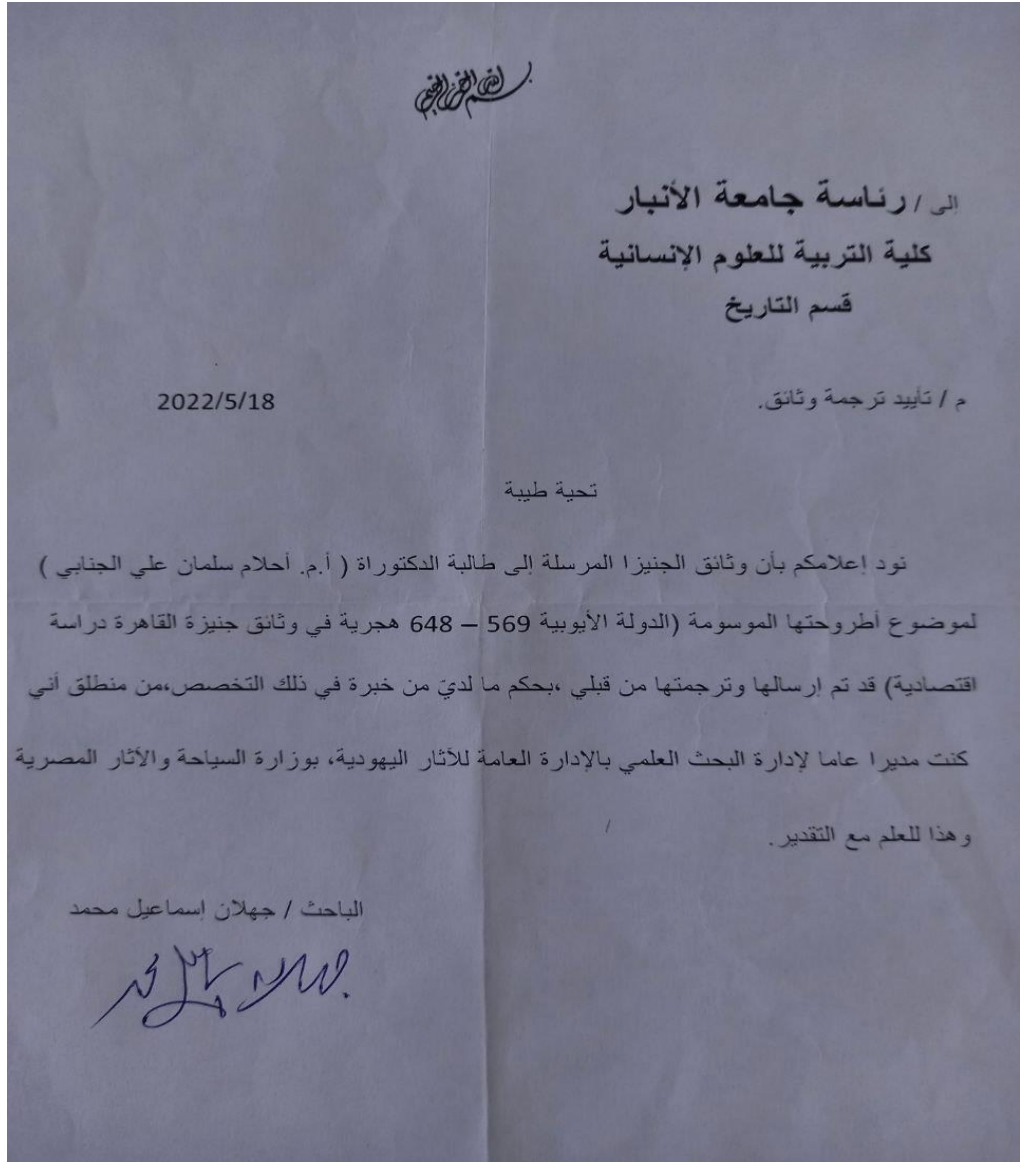
Appendix No. (1) “Legal testimony, by eyewitnesses who were in the Al-Bazzazin market to present women’s clothing to one of the major brokers to assess their prices, signed by judges of the Jewish Court (Rabkhana), in Fustat” and located in the Cambridge University Library under the number (Or 1080J64).

A Brief Summary of Document No. (Or 1080J64):

the date of writing the full document No. T-S8J20.26 is (1532 Seleucid / 1221 AD / 618 AH). So, we conclude that in the case of recording a Seleucid, Gregorian or Hijri date greater than the approved basic date, which was taken as a rule for the year (1531 Seleucus / 1220 AD / 167 AH) we know the difference between the major and the mentioned minor year, and adding, not subtracting; Subtraction only in the case of the opposite, that is, the Seleucid, Gregorian or Hijri date in which a document was written was smaller than the dates of the basic rule of the aforementioned dates (32) As for the content of the document, document numbered (T-S8J20.26) included the testimony of witnesses that they went to the Al-Bazzazin market (ie, the market for clothes and fabrics in general), and presented some women's clothing to a major market broker to assess and know their prices. But the document did not mention the motive or the reason for going to the Bazazine market to find out the true value of these clothes.

Translation of Document No. (Or 1080J64) See Appendix No. (2) (33):

1. When it was on Wednesday the seventeenth of
2. March of the year one thousand five hundred thirty-two
3. Saluki in Fustat, Egypt overlooking the
4. The Nile River, we came to the Al-Bazzazin market
5. So we showed the taxpayer at the hands of a big broker
6. He brought forty dirhams, and we also offered a handkerchief
7. Raw embroidered material, so he wore sixteen dirhams and a veil
8. White brought twenty-one dirhams in total
9. Seventy-seven dirhams, all after diligence
10. And thus we wrote our lines, we are the witnesses present in
11. That on the date mentioned above.
12. Eliyahu, son of Rabbi Zechariah, let her soul be bound in the bundle of life, Pinhas the priest Ibn Shamaria
13. The priest improved his conclusion



Appendix No. (2) A letter supporting the translation of research documents from Hebrew into Arabic by the researcher: Jahlan Ismail Muhammad, Director General of the Department of Scientific Research at the General Administration of Jewish Antiquities, at the Egyptian Ministry of Tourism and Antiquities.

Document No. (Or 1080J64) Historical and Economic Analysis :

The testimony may be motivated by a complaint filed against a person who has tampered with the prices of goods or merchandise with evidence of the matter. It requires submitting the matter to the Jewish court (the rabbinic). The judge of the Jews and the rabbi will undertake the trial before the ruler of Egypt, as he is the supreme authority in Fustat to answer religious questions and rule on legislative matters, and he is considered president For judges and his ruling is limited to a fine of money in the event that a fine is proven against the transgressor or who is entitled because he does not have the authority to imprison or beat, or the complaint may be due to non-payment of taxes because one of his duties is to collect taxes from the Jews to hand them over to

the government, and he is also responsible for issuing fatwas so they were released. The name of the rabbi, meaning the wise, and one of the qualities of the rabbi is excellence, knowledge and knowledge, and their position was hereditary (34). And that Fustat was one of the most important commercial centers in Egypt, and the caravans traveled from Fustat by land to the Hijaz, the Levant and the Maghreb, until the commercial goods arrived there from Africa, Asia and the trade of India and Europe (35).. Therefore, we conclude from this document that the economic conditions and the high prices led to the selling of clothes belonging to the bride, because it is known that the bride acquires luxury items. It appears that this bride is from the lower class and not from the middle or upper class; Because Joyten (36) affirmed, saying: "Many marriage contracts that found their way to the Cairo funeral from the tenth century AD onwards stated that any capable Jewish bride had to have Tabaristan women in her body... because it was in the market at the time that she was imitated, because he did not. It would not have been acceptable for any middle-class bride at that time to marry without having the luxury items he kept..." The hardship of living prompted some Jews to emigrate and leave the Egyptian country in search of safety, prosperity and job opportunities (37).

The Third Topic: - On Foreign Trade in The Ayyubid Era in The Light Of The Documents Of The Cairo Geniza.

Document No. (2) "Trade Relations during the Era of the Ayyubid Sultan "Salah al-Din al-Ayyubi" (569-588 AH / 1174-1193 AD) and the Ayyubid Sultan "Adil Ahmed bin Najm al-Din Ayyub" (596-614 AH / 1200-1218 AD) and the Ayyubid Sultan "Al Kamil Nasser Al-Din Muhammad bin Saif Al-Din (614-635 AH / 1218-1238 AD) between Alexandria and Italy in the thirteenth century. The document is available in the Cambridge University Library under the number (T-S AR53.67), and it is two pages long. See Supplement No. (3) (38).

An Introduction to The Document Numbered (T-S AR53.67):

contained in the numbered document (T-S AR53.67) It is the trade relations and the role of Alexandria in the silk trade, the export and import of pepper, saffron, indigo, how to collect taxes, money exchange, dealing with money changers, and the role of money exchange "Lola Kajak" in money exchange (39).

Translation of the document numbered (T-S AR53.67) (40).

He neither sells nor buys, and the owned costs you for it, (41) because you are similar (similar to) from the carp thank you, and the goods are in demand; the Nile (42) twenty-two dinars, Luban (frankincense) from seven around it, twelve cinnamon, Qom (Bam) Sixty..., peppers are cut with seventy (seventy), each came out of the lamb and has it in the gap (43) If (they came) they threw (they threw) a dirham each dinar (44). . And when Farat sold, a quarter was five dinars for the lamb, (45) and a dinar and a half, you forced him (targma), and a wakala, (46) and you said "Khudair" (47) on the negligence (load) of the bag and its entry to you six, and he says eight, and I knew you that he delivers

it For you, or for our master the chief and he remained under the hands of the slaves. (48) As for saffron, if there is anything left - they are not able to sell it, I have instructed him to put it under the hands of "Abu (Abi) Ali bin Dawood," if you see that, and only with whom you indicate, and if he sells, he takes his wages with evidence, except (49) that Our master will attend according to his number and weight, and he will bring it down with him, and it is to (sends it to) "Ishaq bin Ibrahim al-Tawati", except that he will not be deposited except from my side, but I have mentioned his owner to you because (because) something may happen, our master Ali testifies to his owner, (50) I and God's right, all I meant to get rid of is right, (51) over a few, (52) ashamed if I said no, the owner of this saffron was in Genoa, when I was in Marseille (Marseille), he heard of me; Come and hand me my cloth, may God reward him with goodness, so what can be neglected about his right, our master does not carry the dirhams that (Ali) hand (Ali) hand (in the hand of Khudair). The reckoning, and I count it (I reckon) on them, and if they only went (to) the gap, I open their books and read them, you find the weights of silver, and our master is blessed with jurisprudence, he goes to Cairo "Lula Kajak" (53) From (by) Mahm (Menahem) you take charge of spending it so that they do not harm (they harm themselves, and the compensation is assured for the time, (54) and walks the company of "Khudair", and he says to him that it is the price of the reeds, and whatever the service or need of our master is the honor of the one who is owned by it And do not forget me from the supplications, and I also accompanied "Khudair" with a piece of paper in which there are two white, black turbans, the minimum sale of them is one hundred and fifty.

Neglect them, if there is an increase in the sale Al-Thaghr, or no less than that, and it is all his turbans..., "Ibrahim" was written by Sheikh "Al-Afif", and he is few books, and he also wrote it to our master, reminding him of it if he is asked, and the rice is the company of "Khudair" or the company of "Awad bin Jawhar Al-Makari", And he arrives with you on the three days (Tuesday) with the lamb, because he comes out of the gap on the last day of the feast. And the slave congratulates our master on this pilgrimage(55). No..., and I knew our Master in the previous books by borrowing from him, and there are two types of money changers, the first of which is affiliated with the government and gives the government whatever money it wants In return for his collection of levies and taxes from their owners, and the second of them is the banker who works privately and can combine the two jobs (56). If I saw in my life a report of six foreheads (57)..., and as a matter of grievance to the ruler to force him not to deposit...(58) .



Right side of document (T-S AR53.67) - left side of document (T-S AR53.67)

This document is quoted from: Dr. Sarah Ahmed Hassan, *Hidden Secrets in the Documents of the Cairo Geniza, Reading the Life Conditions of Egypt in the Fatimid and Ayyubid Periods (10th-13th Centuries AD/4-7AH)* Review and Presentation: a. Dr.. Ibrahim Khamis Ibrahim Salama, Professor of Medieval History, Faculty of Arts, Alexandria University, d. Rehab Abdel-Rasheed, teacher of medieval history, Faculty of Arts, Alexandria University (Al-Najah Library, Alexandria, Egypt, 2021) p. 76, and see Supplement No. (9) pg. 179.

Analysis Of the Document Numbered (T-S AR53.67), An Economic and Historical Analysis:

The document numbered (T-S AR53.67) did not start: in the name of God, this may be due to the loss of the beginning of the speech, and it began with the phrase “he neither sells nor buys,” meaning that the owned does not know the art and methods of selling or buying, and if he sells, he sells at a loss. As for the goods to be sold, as mentioned in the previous document, they were identified, including the Nile or the Nile, and the writer of the document specified it at about twenty-two dinars, and this price was close to what was mentioned by “Ibn Mamati” (59), the Ayyubid State Minister, who mentioned that the price of the Nile at this time reached to about twenty-six dinars. We

note in the document the word “Dinar”, which is an Arabic word, and that the document showed the importance of Alexandria’s trade and tax collection. Joytin mentions that the agent for merchants is responsible for collecting or collecting taxes (60). As well as dealing with money changers to value foreign currencies and exchange them with (61). Where many Italian merchants traded and came to the port of Alexandria in search of spices, the most important of which was pepper (62). The price of pepper was “seventy dinars,” and this indicates that it is expensive, (63) and the sender’s honesty informs the addressee of this so that he will be a witness to the matter if something happens to him (64). said about this: “The ruling on what is happening in Damietta and Tennis is gradual according to the ruling of Alexandria, and between them there is a difference in some taxes.” That is, the prices of goods in Damietta and Tennis are subject to the prices of Alexandria, except for the difference between them in taxes. The port of Alexandria also had an active role in trade, being one of the five most prominent ports or Egyptian ports, namely: Damietta, Alexandria, Tennis, Rashid, and Aydhab, and the port of Alexandria was the most important and prominent (65). It was said that Guytin (66) also confirmed that the prices of goods and merchandise had a relationship to the prices offered in Alexandria. He later determined the price of goods in Tunisia and Sicily, as well as setting the prices of Marseille goods at the price of the city of Alexandria. The weight in Alexandria was called “in quintals of pepper,” which is a weight Special in spices and condiments and the like, and it has been determined that “a pound of pepper is one hundred pounds,” which is equal to “140 dirhams = 45 kg,” which is roughly the same weight and price at which it is sold in Marseille after converting it to the currency circulated in Marseille (67). The document shows that the matter of changing or exchanging the currency was not an easy matter, and Lula Kjak was changing the currency of Moroccans as it is a legal responsibility, as evidenced by a phrase that appeared in the document: “so that they do not harm themselves.” So the rabbi feared for these merchants that their money would fall into the hands of those who were not entrusted. (68). And as it has been said before, he is a famous rabbi who works in trade. New information concerning that rabbi is that he worked in banking.

CONCLUSION

This research showed the reality of a microcosm of the internal and external trade in the Ayyubid era and from the depth of what was included in the Cairo Geniza documents. And after him from the sultans By providing what facilitates and secures for merchants their internal and external commercial operations and activities, roads and transportation, providing security, controlling prices and markets and monitoring them, prosecuting trespassers, trespassers, and price manipulators, as well as monitoring goods and their types, weights and validity. Ayyubid and access to the economy, products and industries of other countries and countries.

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- For a copy and text of the document in (Hebrew) see Appendix No. (2).
- From the conclusion, work and analysis of the researcher.
- The document was translated from Hebrew into Arabic by the researcher: Jahlan Ismail Muhammad, Director General of the Department of Scientific Research in the General Administration of Jewish Antiquities, at the Egyptian Ministry of Tourism and Antiquities, and with a letter supporting its translation, see Appendix No. (1).

- See: Qasim Abdu Qassem: The Jews in Egypt, pg. 69; a. Dr. Attia al-Qussi: The Jews in the Shadow of Islamic Civilization, 1st Edition, (Center for Oriental Studies, Cairo University, 1422 AH, 2001 AD) p.49; Dr.. Qassem Abdo Qassem: The Dhimmis in Egypt from the Arab Conquest until the Ottoman Invasion, 1st Edition, (The Arab Foundation for Studies and Publishing, Beirut, 1980 AD), pg. 53; Arafa Abdo Ali, The Jews of Egypt from the First Exodus to the Second Exodus, 2nd Edition (General Authority for Cultural Palaces, Cairo, 2010 CE) p.100, 104-105.
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- Studies in Islamic History and Islamic Systems, p. 141.
- d. Qasim Abdu Qasim, The Jews in Egypt, 30-31.
- d. Sarah Ahmed Hassan, Secrets Hidden in the Documents of the Cairo Geniza, Reading the Life Conditions of Egypt in the Fatimid and Ayyubid Periods (10th-13th Centuries AD/4-7 AH) Review and Presentation: a. Dr.. Ibrahim Khamis Ibrahim Salama, Professor of Medieval History, Faculty of Arts, Alexandria University, d. Rehab Abdel Rashid, Teacher of Medieval History, Faculty of Arts, Alexandria University (Al-Najah Library, Alexandria, Egypt, 2021) p. 76, and Supplement No. (9) p. 179.
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- The format of the title of the document numbered (T-S AR53.67) by the researcher, and translation: Dr. Sarah, The Hidden Secrets in the Documents of the Cairo Geniza, p. 76, and see Appendix No. (9) pg. 179.
- “He neither sells nor buys, and the owned costs you for it.” He means that the owned does not know how to sell or buy, and sells at a loss.
- The Nile or the indigo is a plant that is cultivated between the months of May and July, Asaad Al-Wazir Al-Ayoubi (T.: 606 AH) Book of Laws of Diwans, Edited and Collected by: Aziz Suryal Attia, printed at the expense of the Royal Agricultural Society under the sign of His Highness Prince Omar Toson, i. 1 Madbouly Library, Cairo, 1411 AH / 1991 AD) p. 298. And it was said: The Nile seedling: the indigo seed, a plant from which the indigo is extracted. Dhozi, Rinehart Peter Ann (died: 1300 AH), supplementing the Arabic dictionaries, transferred it to Arabic and commented on it: Part 1 - 8: Muhammad Salim Al-Nuaimi, Part 9, 10: Jamal Al-Khayat, i 1) Ministry of Culture and Information, Republic of Iraq, from 1979 - 2000 M) 6/247-248 .
- The port of Alexandria, meaning the port of Alexandria, as it was among the five most prominent Egyptian ports or ports: Damietta, Alexandria, Tennis, Rashid and Aydhab, and the port of Alexandria was the most important and prominent of them (56). Ibn Mamati, Laws of Diwans, p. 325; Dr.. Sarah, Hidden Secrets, p. 76.
- It means that when he passed the customs of Alexandria, he took out all his goods from his cargo and the tax collectors took from him one dirham on each merchandise whose price is estimated in one dinar, i.e. one dirham for each dinar. Dr.. Sarah, Hidden Secrets in the Cairo Geniza Documents, p. 76.

- This means that a quarter of the lamb is estimated at five dinars. Dr.. Ahmed Mukhtar Omar, Dictionary of Contemporary Arabic Language, 1st Edition, (Alam al-Kutub, Cairo, 2008) 3/2491; Dr.. Sarah, Hidden Secrets in the Cairo Geniza Documents, p. 77.
- A commission that a person takes in return for selling goods on behalf of his principal. Dr.. Ahmed Mukhtar Omar, Dictionary of Contemporary Arabic Language, 1st Edition, (Alam al-Kutub, Cairo, 2008) 3/2491; Dr.. Sarah, Hidden Secrets in the Cairo Geniza Documents, p. 77.
- Khudair: He is an agent for trade, and here the sender sets a price for him in return for selling his goods, and Khudair argues with him about the price of his agency, whether it is six or eight dirhams. A commission that a person receives in return for selling goods on behalf of his client. Dr.. Ahmed Mukhtar Omar, Dictionary of Language Mukhtar Omar, Dictionary of the Contemporary Arabic Language, 1st Edition, (Alam al-Kutub, Cairo, 2008) 3/2491; Dr.. Sarah, Hidden Secrets in the Cairo Geniza Documents, p. 77.
- What is owned here is meant by "Khudair". Dr.. Sarah, The Secrets Hidden in the Documents of the Cairo Geniza, footnote (6) p. 77; He described himself as a slave out of respect for his official or teacher. Dr.. Sarah, Hidden Secrets in the Cairo Geniza Documents, p. 153.
- He means if the rest of the saffron is not sold. Dr.. Sarah, Hidden Secrets in the Cairo Geniza Documents, p. 77.
- It means that the delivery of saffron is in his custody, and he did not inform him of this matter except in the event that something unexpected happened, so he must deliver it to its owner, in that case Ishaq bin Ibrahim Al-Tawati, (and his saying this indicates the extent of his honesty in buying and selling). Dr.. Sarah, Hidden Secrets in the Cairo Geniza Documents, p. 77.
- Pay right, lead right. Dr.. Sarah, Hidden Secrets in the Cairo Geniza Documents, p. 77.
- From the word Shwaya, which means the rest of a thing, or a little of a lot, elite scholars of the Arabic Language Academy, Al Mu'jam Al Waseet, 4th edition, (Al-Shorouk International Library, 2004 AD), p. 502; Dr.. Sarah, Hidden Secrets in the Cairo Geniza Documents, p. 77.
- "Lula Kjak": It was said that she was a girl, based on the content of the document and the letter, and it was on the part of Rabbi Menachem, a money-changer who took the matter of changing the currency of Moroccans; Dr.. Sarah, The Hidden Secrets in the Cairo Geniza Documents, p. 78.
- Meaning, silver is valued at its market price at the time of its arrival at the exchange. Dr.. Sarah, The Hidden Secrets in the Cairo Geniza Documents, p. 78.
- The banker is a rich Jewish merchant who changes the currency from silver to gold or vice versa and assesses its value. Sarah, Hidden Secrets in the Cairo Geniza Documents, p. 78.
- Attia al-Qusi: The Jews in the Shadow of Islamic Civilization, pp. 89-103; Dr.. Howaida Abdel Azim Ramadan, The Jews in Islamic Egypt, pp. 371-372.

- The collector is the one who collects the Kharaj money. Dr.. Anwar Mahmoud Zenati, A Dictionary of Terms of History and Islamic Civilization, 1st Edition (Zahran Publishing, Ain Shams, 2011) p. 105.
- d. Sarah, The Hidden Secrets in the Cairo Geniza Documents, p. 79.
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