

‘Arzuḥāl For Change: A Collective Voicing from Jerusalem Against Esteryadi Efendi

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Context

Preserved at the Beirut library of the Institute for Palestine Studies, the large document (51.7 x 75.5 cm) herein described belongs to a newly acquired pristine special collection of around 240 items pertaining to the ‘Alamī family.¹ The document exhibits a petition (*‘arzuḥāl*) featuring (1) a concise central text outlining the petition subject, (2) with signatures surrounding it on the right, left, and below. The core text is gracefully written and in a sizable font, while the signatures include names paired with personal stamps, along with a brief description of the individual’s role.

The absence of a date on the document in question is notable. Nevertheless, information gleaned from the biography of Esteryadi Efendi, the central figure targeted in the petition, provides evidence for dating it to the late nineteenth or early twentieth century.

Esteryadi Efendi (d. 1907) was a member of the local Greek community in Jerusalem, who appears to have initiated his career as a translator for the government in Jerusalem, then in Beirut, before assuming a lengthy tenure in the Jerusalem Sandjak/*livâ* Administrative Council. It is on record that he was awarded the fourth class Ottoman badge (*Dördüncü Osmânî Nişânı*).²

When compared to the documents in the Ottoman Archives that present Esteryadi Efendi, this engaging petition further demonstrates the value of diversifying our historical understanding beyond official sources. It exemplifies how the range of voices in the public arena enriches the otherwise monotonous administrative accounts. With the purpose of objecting to his installment as head of the city’s municipal council, this

¹ For an exhaustive examination of the material it presents, see Mariam El Ali, “Mapping Ottoman Jerusalem: A Preliminary Catalogue of Documents from Mūsā al-‘Alamī Collection at IPS Beirut Library” (forthcoming).

² To formulate this short biography I consulted documents from the Ottoman Archives. Fifty-six in total, they depict many milestones in Esteryadi Efendi’s life and career in Jerusalem. The detailed scrutiny of all of them is beyond the range of this article. I express my deep gratitude to Professor Edhem Eldem for sharing them with me. These include *Osmanlı Arşivi*, ŞD.00058.00036.003; BEO.000404.030300.002; DH.MKT.02056.00050.001; HR.MKT.00557.00091.001; HR.MKT.00792.00016.001; HR.MKT.00792.00016.003.

petition offers a remarkably harsh depiction of Esteryadi Efendi that no official document could match.

Reflecting a diverse array of the city's social hierarchy, the petition voices the objections of one hundred fifteen Jerusalemites from a wide range of wealth, job, religion, and family backgrounds —of which nine are 'Alamīs. The text provides insights into people's biases, their local identity, and their methods of expressing their ties to the central government, among other features. What emerges is a collective social representation of Ottoman Jerusalem, proving to be more vivid than many individual histories.

Transcription

'Uṭūfetlū Efendim Ḥazretleri

Al-ma 'rūḍ lā yakhfā 'alā al- 'ilm al- 'ālī anna dawlatanā al- 'aliyya al-abadiyyat al-dawām qad assasat qawānīn wa-nizāmāt saniyya wa-ja 'alathā madāran li-tamshiyat aḥkāmiḥā al- 'ādila fī kāffat al-ijrā 'āt al-mukhtaṣṣa bi-sukkān mamālikihā al-maḥrūsa al-shāhāniyya al-mustazillīn taḥt ḡill janāḥihā al-sāmī wa-min jumlat rafatihā [ra 'fatihā]³ wa-madd naẓariḥā al- 'ālī li-rāḥat al-aḥālī bi- 'ayn al-shafaqa wa-l-raḥma qad awjadat al-dawā 'ir al-baladiyya fī al-mudun wa-l-qasabāt li-l-naẓar fī ṣawāliḥ al- 'ibād wa-ḥawāyij al-fuqarā [al-fuqarā'] wa-l-ta 'ammul fī ḥuṣūl al-umūr al-nāfi 'a al- 'umūmiyya wa-ijrā ' al-tanzīmāt al-waṭaniyya ḥasbamā huwa muṣarraḥ [bih] fī ta 'līmātiḥā al-makhṣūṣa wa-an yakūn ra 'isuhā min ashraf wa-mu 'tabarīn [mu 'tabarī] al-balda dhū [dhā] ḥaythiyya wa-tharwa wa-istiḳāma wa-dirāya kamā yu 'ayyid dhālik mufād al-amrayn al-sāmiyayn al-ṣādirayn aḥaduhumā bi-qaṭ ' ma 'āsh al-riyāsa al-madhkūra muqaddaman wa-l-thānī bi-ṣarf al-ma 'āsh al-madhkūr mu 'akhkharan al-ladhī [al-ladhayn] min muṭāla 'atihimā yattaḍiḥ li-ma 'ālikum 'adam jawāz wujud ra 'isan ajnabiyyan [ra 'īs ajnabī] wa-bi-mā anna al-ra 'īs al-mawjūd al- 'ān al-ladhī huwa Esteryadi Efendi bi-muqtaḍā al-ta 'līmāt wa-mithāl al-

³ The text illustrates a modern standard Arabic that is influenced by colloquial expressions, which I have preserved intact. Nonetheless, I have included grammatical and orthographic corrections in brackets, ensuring that these were kept to a minimum.

amrayn al-mushār ilayhimā lā yajūz istikhdāmuh bi-hādhīh [fī hādhīh] al-riyāsa min awjuh minha **awwalan** [kawn] wujūdiḥ ajnabiyyan **wa-thāniyan** lā yaḥḥam al-luḡha al-‘arabiyya **thālithan** lam yakun min aṣḥāb al-tharwa wa-l-istiḳāma **rābi‘an** lā yaltaḥḥit li-‘umūr [ilā ‘umūr] waḥḥatīḥ al-wāḥib ‘ifā’ihā [‘ifā’uhā] ‘alayh dhimmatan al-ladhī [al-latī] minhā al-naẓar li-maṣāliḥ al-balda wa-manāḥi‘ al-‘umūm wa-mā shākal dhālik **khāmisān** tasalluṭuh ‘alā al-fuqarā’ wa-l-aḍ‘āf [ḍu‘afā’] bi-l-ḍarb fī al-azīqqa wa-l-aswāq wa-l-sabb wa-l-shatm wa-taḥqīr aṣḥāb al-da‘āwī [al-da‘āwā] min dūn murā‘āt aḥādīn mā khilāfan li-l-riḍā’ al-‘ālī wa-ghayrat ‘uṭūfatikum **sādisān** annah awwalan ḥīnamā kān turjumānan li-l-ḥukūma bi-hādhīh al-balda ṣār ‘azluḥ wa-ib‘āduḥ min ‘adam istiḳāmatih wa-iḍrāriḥ li-l-‘ibād [bi-l-‘ibād] fa-murā‘atan li-qawānīn wa-nizāmāt wa-awāmīr dawlatinā al-‘aliyya wa-raḥmatan li-fuqarā’ [bī-fuqarā’] wa-aḍ‘āf [ḍu‘afā’] hādhā al-bayt al-muqaddas nastarḥīm min marāḥīm wa-shafaqat ‘uṭūfatikum takhlīṣanā min takabbur wa-tajabbur wa-adhiyyat wa-ḍarar hādhā al-rajul bi-‘azliḥ min hādhīh al-riyāsa wa-ta‘yīn man yakūn [takūn] fīh al-layāqa wa-l-istiḳāma min ashraf wa-mu‘tabarīn [mu‘tabarī] baldatinā min dhawī al-tharwa wa-l-ḥaythiyya al-ladhīn yurā‘ūn jānīb al-bārī wa-yuḥāfiẓūn ‘alā nāmūs dawlatinā al-‘aliyya wa-yanẓurūn li-rāḥat fuqarā’inā wa-yas‘awn fī tanẓīm baldatinā al-musharrafa wa-l-naf‘ al-‘umūmī waḥḥan li-l-ta‘līmāt al-mushār ilayhā wa-bi-mā anna dawlatanā al-muẓaffara qad manaḥat li-‘umūm [‘umūm] ra‘iyyatihā wa-tabī‘atihā al-iṣḡhā’ li-tashakkiyātihim ‘ammā [mimmā] yaḥill bihim [min] mithl hākadhā umūr munāfiya [li-l-riḍā’]⁴ wa-muḍirra bi-ahl al-waṭan wa-bi-kull ḥurriya tajāsarnā bi-taqdīm [‘alā taqdīm] hādhā al-maḥḍar al-‘umūmī li-a‘tāb ‘uṭūfatikum naskhatan ‘ulā wa-bih [kunnā] mustarḥīmīn shafaqatan wa-raḥmatan wa-iḥsānan wa-minnatan ‘alā fuqarā’ hādhā al-bayt al-muqaddas al-ladhī ‘aẓẓamah Allāh ta‘ālā bi-inqādhinā min tajabburāt al-madḥkūr wa-ijrā’ ijāb mā taḍammanah ‘arḍuḥālīnā hādhā kamā huwa min shiyam ma‘ālīkum raf‘ al-mazālīm wa-daf‘ al-ta‘addiyāt al-munāfiya li-riḍā’ Allāh wa-rasūliḥ al-a‘ẓam ṣallā Allāh ‘alayh wa-sallam wa-waliyy ni‘matinā al-dawla al-‘aliyya ayyad Allāh ta‘ālā sarīr salṭanatihā al-saniyya maḥfūfatan bi-l-‘izz wa-l-iqbāl wa-l-naṣr wa-l-ijlāl ilā ākḥir al-dawarān āmin.

⁴ See “al-munāfiya li-riḍā’ Allāh...” below.

Translation

Your Excellency,

Your Esteemed Authority is no doubt aware that our everlasting and glorious State has established exalted laws and regulations, and has instituted them as the cornerstone for the execution of its just decrees on every procedure pertaining to the inhabitants of its protected Shāhāniyya territories, who abide under the shadow of its soaring wing. In its demonstration of empathy and prioritization of public well-being, it has implemented municipal councils in cities and towns to monitor the interests of the populace, cater to the needs of the impoverished, assure favorable developments in the civic realm, and enforce national laws as prescribed in its directives.

It is further mandated that the council head must be a prominent figure of noble descent and substantial wealth, reputable for his integrity and knowledge, as is affirmed by the provisions of two imperial decrees. The first pertains to halting the advance salary payment of the council head, while the second points to the disbursement of the said salary in arrears, and your grace will observe from the assessment of both that it is prohibited for a foreign individual to assume this position. Hence, Esteryadi Efendi, who currently heads the Jerusalem council, and by virtue of these instructions set forth in the aforementioned decrees, is not suitable for this headship owing to several considerations.

First, he is a foreigner. **Second**, he does not understand the Arabic language. **Third**, he lacks the necessary wealth and integrity. **Fourth**, he disregards the duties required by his role, which involve tending to the needs of the city and promoting the common good, among other responsibilities. **Fifth**, through his actions of physically assaulting the poor and weak in public spaces and markets, as well as verbally abusing litigants without any regard for others, he has been oppressing the weak and disadvantaged, in clear opposition to the satisfaction of the higher authority and your grace's ardor. **Sixth**, when he previously served as an interpreter for the government in this city, he was dismissed and sent away due to his lack of integrity and the harm he caused to the people.

Therefore, and in consideration of the relevant national laws and regulations, and out of compassion for the poor and weak of this sacred place, we humbly implore your grace's

mercy and compassion to relieve us from the tyranny, arrogance, and harm caused by this man by dismissing him from this position; and replacing him with someone who is fit and straight, from among the nobles and respected individuals of our city, who possess wealth and standing, who will honor the Almighty, uphold the dignity of our exalted state, care for the comfort of our poor, and strive for the organization of our honored city and general welfare, in accordance with the aforementioned instructions. As our victorious state has granted all its subjects the right to freely voice their grievances on adverse incidents, we have dared to submit this public petition to your noble attention, humbly seeking your grace, compassion, kindness, and favor upon the poor of this sacred place, which God Almighty has sanctified, by saving us from the tyranny of the aforementioned individual, and by favorably addressing the entreaties articulated in this petition. This is in accordance with your Excellency's customary practice of eradicating injustices and averting transgressions that are contrary to the will of God and His Messenger, peace be upon him, and our benefactor, the exalted state, may God Almighty protect its glorious throne, may it be embraced by honor, prosperity, victory, and reverence until the end of time. Amen.

[Signatures]⁵

[Below the text]	
[Line 1]	
<i>al-dā</i> ⁶ [the claimant]	
<i>Shams al-Dīn al-Jamā</i> ^ī	<i>aḥad a'immat al-Ḥaram al-Sharīf</i> [an <i>imām</i> of <i>al-Ḥaram al-Sharīf</i>]
<i>Muḥammad Nūr</i>	<i>aḥad khadamat al-Ḥaram al-Sharīf</i> [a servant of <i>al-Ḥaram al-Sharīf</i>]

⁵ It is important to recognize that the following table does not reflect the true layout of the signatures as they appear in the original text where the separation between names and occupations is not consistently clear, leading to instances where they actually blend, and occupations may even come before the names. At times, stamps completely substitute for names too.

Alternatively, to promote clarity, the table's first column is allocated for names, while the second column specifies their corresponding occupations. In instances where neither a name (in written form) nor a profession appears in the original text, a dash is utilized.

⁶ This term appears before every name, yet I have only noted its first mention.

<i>Muḥammad Kamāl al-Dīn al-Dāwūdī al-Dajānī</i>	<i>khādim al- 'ilm⁷ bi-dār sayyidinā Dāwūd</i> [servant of (religious) knowledge in the Sanctuary of (the) Prophet <i>Dāwūd</i> (David)]
<i>Tāj al-Dīn al- Jamā 'ī</i>	<i>khaṭīb al-Masjid al-Aqṣā</i> [<i>al-Aqṣā</i> Mosque preacher]
<i>Badr al-Dīn al- Jamā 'ī</i>	<i>khaṭīb al-Masjid al-Aqṣā</i> [<i>al-Aqṣā</i> Mosque preacher]
[Line 2]	
<i>'Abd al-Mu 'ṭī Kamāl</i>	<i>aḥad ahālī al-Quds</i> [a resident of Jerusalem]
<i>Aḥmad Kamāl</i>	<i>aḥad ahālī al-Quds</i> [a resident of Jerusalem]
<i>'Abd al-Muḥsin</i>	<i>aḥad tujjār al-Quds</i> [a merchant of Jerusalem]
<i>Salīm al-Nashāshībī</i>	<i>aḥad [al-]tujjār</i> [a merchant]
<i>'Abd al-Qādir al- 'Alamī</i>	
<i>Muḥammad Shākir Abū Fiḍḍa</i>	<i>khādim al- 'ilm bi-l-Ḥaram al-Qudsī</i> [servant of (religious) knowledge in <i>al-Ḥaram al-Qudsī</i>]
<i>Sulaymān al-Ṣāliḥ</i>	<i>aḥad a 'immat al-Masjid al-Aqṣā</i> [an <i>imām</i> of <i>al-Aqṣā</i> Mosque]
<i>Rashīd Amīn al- 'Alamī</i>	<i>khādim al-sādāt al-ṣūfiyya</i> [servant of <i>al-sādāt al-ṣūfiyya</i>]
[Line 3]	
<i>Ḥasan Ḥusayn al-Dāwūdī</i>	<i>a 'zā maḥalliyyat Bāb al- 'Āmūd</i> [member of the local council of <i>Bāb al- 'Āmūd</i>]
<i>'Abdallāh Qarjūlī</i>	<i>aḥad ikhtiyāriyyat maḥallat Bāb Ḥiṭṭa</i> [one (member) in the mayoral council of <i>Bāb Ḥiṭṭa</i>]
_____	<i>a 'zā majlis ikhtiyāriyyat maḥallat Bāb Ḥiṭṭa</i> [member in the mayoral council of <i>Bāb Ḥiṭṭa</i>]
_____	<i>a 'zā ikhtiyāriyyat maḥallat Bāb Ḥiṭṭa</i>

⁷ Although this terminology may allude to *shaykhs* or instructors of religious sciences, it is recognized as a modesty phrase that finds relevance in diverse contexts.

	[member of the mayoral council of <i>Bāb Hittā</i>]
<i>Bakr al-Nashāshībī</i>	<i>aḥad tujjār al-Quds</i> [a merchant of Jerusalem]
<i>Sulaymān</i>	<i>aḥad al-tujjār bi-l-Quds</i> [a merchant in Jerusalem]
[Line 4]	
<i>al-sayyid ‘Uthmān Ghūsha</i>	<i>qaṣṣāb bāshī bi-l-Quds</i> [butcher in Jerusalem]
<i>Ḥusayn Sharaf</i>	<i>a ‘zā ikhtiyāriyyat maḥallat al-Wād</i> [member of the mayoral council of <i>al-Wād</i>]
_____	<i>a ‘zā ikhtiyāriyyat maḥallat al-Wād bi-l-Quds</i> [member of the mayoral council of <i>al-Wād</i> in Jerusalem]
_____	<i>aḥad majlis ikhtiyāriyyat maḥallat al-Wād</i> [<i>Wād</i>] <i>bi-l-Quds</i> [one (member) of the mayoral council of <i>al-Wād</i> in Jerusalem]
_____	<i>mukhtār maḥallat al-Wād</i> [mayor of <i>al-Wād</i>]
_____	<i>a ‘zā ikhtiyāriyyat maḥalliyyat Bāb al-‘Āmūd</i> [member of the mayoral council of <i>Bāb al-‘Āmūd</i>]
_____	<i>mukhtār maḥalliyyat Bāb al-‘Āmūd</i> [mayor of <i>Bāb al-‘Āmūd</i>]
[Line 5]	
<i>‘Abd Wahba</i>	<i>aḥad al-khuḍarjiyyīn bi-l-Quds al-Sharīf</i> [a greengrocer in Jerusalem]
<i>Muṣṭafā al-Ṣāhib</i>	<i>aḥad al-baqqāla bi-l-Quds</i> [a grocer in Jerusalem]
<i>Ismā‘īl Tẓīẓ</i>	<i>aḥad al-baqqāla bi-l-Quds</i> [a grocer in Jerusalem]
<i>Amīn al-Sharfā</i>	<i>aḥad al-tujjār bi-l-Quds</i> [a merchant in Jerusalem]
<i>Ḥasan Nūr al-Dīn</i>	<i>aḥad al-tujjār bi-l-Quds</i> [a merchant in Jerusalem]
<i>‘Alī al-Jā‘unī</i>	<i>aḥad al-tujjār bi-l-Quds</i> [a merchant in Jerusalem]
[Line 6]	
<i>al-sayyid Muḥammad ‘Akka</i>	<i>ḥalawanjī bi-l-Quds</i> [pastry-cook in Jerusalem]
<i>Muḥammad Islāmbūlī</i>	<i>aḥad al-tujjār bi-l-Quds</i>

	[a merchant in Jerusalem]
<i>Dāwūd Ghūsha</i>	<i>qaṣṣāb bi-l-Quds</i> [butcher in Jerusalem]
<i>al-sayyid Ibrāhīm</i>	<i>qaṣṣāb bi-l-Quds</i> [butcher in Jerusalem]
<i>Mahmūd al-Bashītī</i>	<i>aḥad al-tujjār bi-l-Quds</i> [a merchant in Jerusalem]
<i>‘Abd al-Laṭīf</i>	<i>faṭāyri bi-l-Quds</i> [faṭāyir ⁸ maker in Jerusalem]
[Right]	
[Line 1]	
<i>Yūsuf As ‘ad</i>	<i>al-imām bi-l-Masjid al-Aqṣā al-Sharīf wa-l-</i> <i>mudarris bihi ‘alā al-dawām</i> [imām and teacher in <i>al-Aqṣā</i> Mosque]
<i>‘Abd al-Salām Ṭāhā</i>	<i>turbadār [Türbedâr] sayyidinā Dāwūd</i> <i>‘alayh al-salām wa-l-mudarris bi-l-Ḥaram</i> <i>al-Sharīf</i> [tomb keeper [in the Sanctuary] of (the) Prophet <i>Dāwūd</i> (David) and teacher in <i>al-</i> <i>Ḥaram al-Sharīf</i>]
<i>Muḥammad ‘Alī</i>	<i>al-mu ‘adhdhin bi-l-Ḥaram al-Sharīf</i> [the caller to prayer in <i>al-Ḥaram al-Sharīf</i>]
<i>Mūsā ‘Arafāt</i>	<i>aḥad tujjār al-Quds</i> [a merchant of Jerusalem]
<i>‘Umar al-Daqqāq</i>	<i>khādim al-Ṣakhra al-Sharīfa</i> [servant of <i>al-Ṣakhra al-Sharīfa</i>]
<i>Sharaf al-Dīn al-Khalīlī</i>	<i>aḥad tujjār al-Quds</i> [a merchant of Jerusalem]
<i>Mūsā Jārallāh</i>	<i>aḥad ahālī al-Quds al-Sharīf</i> [a resident of Jerusalem]
<i>Ḥasan al-Hānī</i>	<i>aḥad al-‘ulamā’ mudarris bi-l-Ḥaram al-</i> <i>Sharīf</i> [one of the ‘ulamā’ teachers in <i>al-Ḥaram</i> <i>al-Sharīf</i>]
<i>al-sayyid Jā ‘ūnizāde Ṣāliḥ ‘Umar</i>	_____
<i>Qusṭandī Jirjus Mastūrī</i>	_____
<i>Mikhā ‘īl Jays al-Khūrī</i>	_____
<i>‘Isā al-Dabghī</i>	<i>min al-Rūm</i> [lit. “of the Romans”, i.e. Greek Orthodox, Christian]

⁸ *Faṭāyir* is a popular sweet treat in *Bilād al-Shām*, and is typically prepared in the month of *Ramaḍān*.

<i>Isrāfīl</i>	<i>Rūm</i> [Romans]
<i>Jrays Qusṭandī al-Khūrī</i>	<i>Rūm</i> [Romans]
[Line 2]	
<i>Ibrāhīm Ḥasaballāh</i> [?]	<i>khādim al- ‘ilm al-sharīf</i> [servant of (religious) knowledge]
<i>Muṣṭafā Ṣālīḥ al- ‘Alamī</i>	_____
<i>Mūsā bik</i> [Bey] <i>al- ‘Alamī</i>	<i>min ahālī al-Quds al-Sharīf</i> [a resident of Jerusalem]
<i>Ḥasan al-Khaṭīb</i>	<i>aḥad al-tujjār al-Quds</i> [a merchant of Jerusalem]
<i>Muḥyī al-dīn al-Jamā ‘ī</i>	<i>aḥad al-tujjār al-Quds</i> [a merchant of Jerusalem]
<i>Ḥusayn ‘Abd al-Mu ‘ṭī al-Muhtadī</i>	<i>aḥad al-tujjār bi-l-Quds</i> [a merchant in Jerusalem]
<i>Salmān Wahbī</i>	<i>min ahālī al-Quds al-Sharīf</i> [a resident of Jerusalem]
<i>al-shaykh ‘Uthmān al-Danaf</i> [...] ?	<i>khādim Ṣakhrat Allāh al-Musharrafa</i> [servant of Ṣakhrat Allāh]
<i>‘Abd al-Muḥsin ‘Ārif</i>	_____
<i>Ṣālīḥ Abū Ḥumayd</i>	<i>Guncude khazracı</i> [?] <i>der Kudüs Şerif</i> [greengrocer [?]]
<i>Ilyās Şuş</i>	<i>min tā ‘ifat al-Rūm</i> [from the Roman community]
<i>‘Īsā Jirjus Mastūrī</i>	<i>min al-Rūm</i> [from the Romans]
<i>Rashīd Khayr</i>	<i>Rūm</i> [Romans]
<i>Qusṭandī Shammūṭ</i>	<i>Rūm</i> [Romans]
[Line 3]	
<i>Zayn al-Dīn Ṭahbūb</i>	_____
<i>Ibrāhīm Ḥujayj</i>	_____
<i>al-sayyid ‘Abd al-Laṭīf al-Jā ‘ūnī</i>	_____
<i>‘Abd al-Muḥsin al-Jā ‘ūnī</i>	<i>aḥad al-tujjār bi-l-Quds</i> [a merchant in Jerusalem]
<i>Ibrāhīm al-Man ‘</i>	<i>khādim al- ‘ilm al-sharīf</i> [sevant of (religious) knowledge]
<i>al-sayyid Ḥasan Ṣādiq⁹</i>	<i>aḥad al-tujjār bi-l-Quds</i>

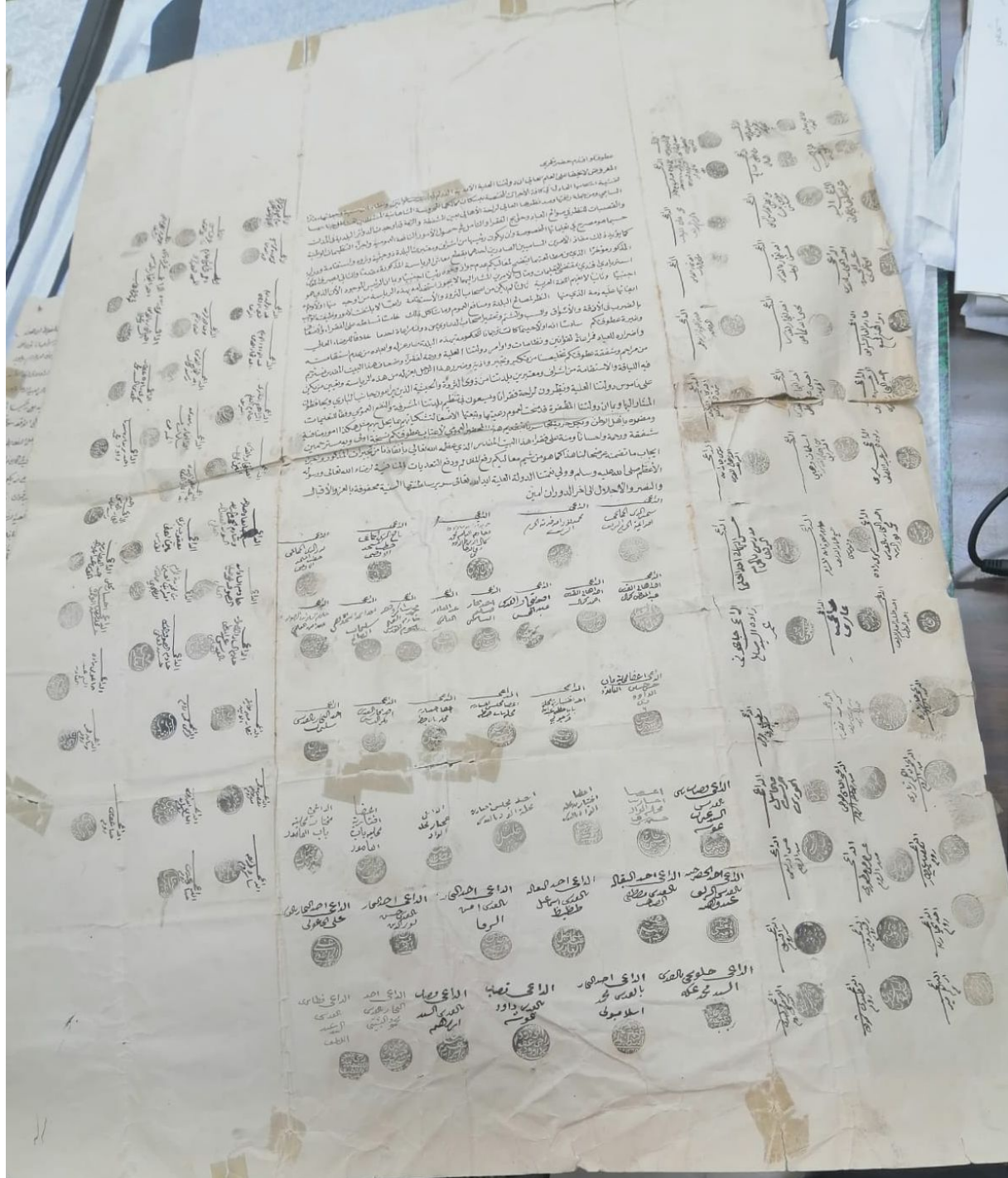
⁹ The family name remains uncertain due to the document’s damage, which obscures the clarity of the word.

	[a merchant in Jerusalem]
<i>Nimrīzāde al-sayyid 'Abd al-Laṭīf</i>	
<i>Nimrīzāde Muḥammad Nūr al-Dīn</i>	<i>aḥad al-tujjār bi-l-Quds</i> [a merchant in Jerusalem]
<i>Aḥmad al-Quṭb</i>	<i>aḥad ṭalabat al- 'ilm al-sharīf</i> [a seeker of knowledge = student]
<i>Ḥannā Zanānirī</i>	<i>min al-Rūm</i> [from the Romans]
<i>Ibrāhīm Zanānirī</i>	<i>min al-Rūm</i> [from the Romans]
<i>Ya 'qūb Bīṭār</i>	<i>Rūm</i> [Romans]
<i>aḥad al-khayārna</i>	<i>Rūm</i> [Romans]
<i>Ibrāhīm Khayr</i>	
[Left]	
[Line 1]	
<i>Bshāra Zarīfa</i>	<i>Rūm</i> [Romans]
<i>Ya 'qūb Qamar</i>	<i>min ṭā'ifat [al-]Rūm</i> [from the Roman community]
<i>Naṣṣār</i>	<i>min ṭā'ifat al-Arman</i> [from the Armenian community]
<i>'Abd al-Mu'ṭī al- 'Alamī</i>	<i>khādim al-sādāt al-ṣūfiyya bi-l-Quds</i> [servant of al-sādāt al-ṣūfiyya in Jerusalem]
<i>Muḥammad Ṣālīḥ al- 'Alamī</i>	<i>khādim al-sādāt al-ṣūfiyya</i> [servant of al-sādāt al-ṣūfiyya]
<i>Aḥmad al- 'Alamī</i>	<i>shaykh Khānqāh Ṣalāḥiyya wa-khādim al-ḥujra al-sharīfa al-nūniyya [?] al-faqīr</i> [shaykh of Khānqāh Ṣalāḥiyya and servant of al-ḥujra al-sharīfa]
<i>Amīn al-Khaṭīb</i>	<i>aḥad al-tujjār bi-l-Quds</i> [a merchant in Jerusalem]
<i>Ibrāhīm al-Budayrī</i>	<i>khādim al- 'ilm al-sharīf</i> [servant of (religious) knowledge]
<i>'Abd al-Wadūd al-Imām</i>	<i>aḥad tujjār al-Quds</i> [a merchant of Jerusalem]
<i>'Abd al-Raḥmān</i>	<i>imām al-Masjid al-Aqṣā al-Sharīf</i> [imām of al-Aqṣā Mosque]
<i>Muḥammad Shaḥāda 'Alamī</i>	<i>shaykh al-Ḥaram al-Qudsī</i> [shaykh of al-Ḥaram al-Qudsī]
<i>al-Ḥājj Yūsuf al-Khālīdī</i>	<i>imām Ṣakhrat Allāh al-Musharrafa</i> [imām of Ṣakhra]

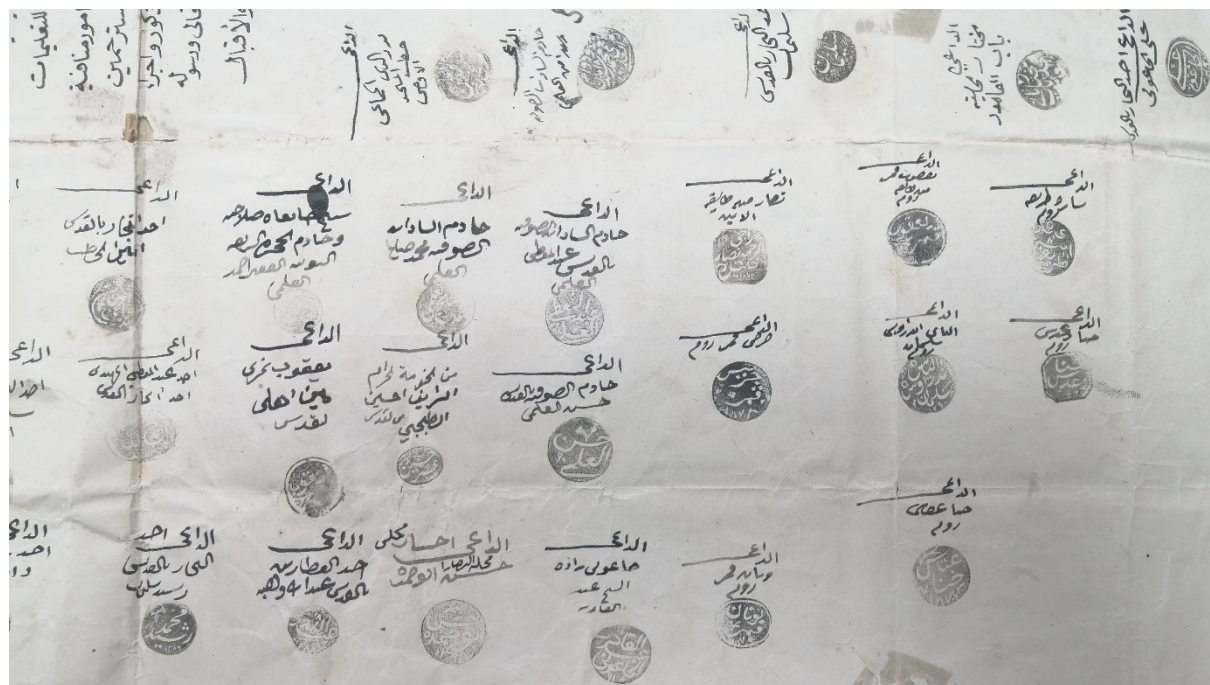
[Line 2]	
<i>Ḥannā Da ‘das</i>	<i>Rūm</i> [Romans]
<i>Ilyās Andrāwus Sulaymān</i>	<i>Rūm</i> [Romans]
<i>Jirjus Qamar</i>	<i>Rūm</i> [Romans]
<i>Ḥasan al- ‘Alamī</i>	<i>khādim al-ṣūfiyyā bi-l-Quds</i> [servant of <i>Ṣūfis</i> in Jerusalem]
<i>Ḥusayn al-Ṭabajī</i>	<i>min khadamat al-Ḥaram al-Sharīf min al-Quds</i> [a servant of <i>al-Ḥaram al-Sharīf</i> from Jerusalem]
<i>Ya ‘qūb Nimrī</i>	<i>min ahālī al-Quds</i> [a resident of Jerusalem]
<i>Aḥmad ‘Abd al-Mu ‘ṭī al-Muhtadī</i>	<i>aḥad tujjār al-Quds</i> [a merchant of Jerusalem]
<i>Sulaymān Ḥasan al-Jaras</i>	<i>aḥad al-tujjār bi-l-Quds</i> [a merchant in Jerusalem]
<i>Rashīd Kamāl</i>	<i>aḥad al-tujjār [bi-]al-Quds</i> [a merchant in Jerusalem]
<i>Ibrāhīm</i>	<i>mu ‘adhdhin al-Ḥaram al-Sharīf al-Qudsī</i> [caller to prayer of <i>al-Ḥaram al-Sharīf</i>]
<i>Aḥmad al-Nashāshībī</i>	<i>khādim al-Masjid al-Aqṣā al-Sharīf</i> [servant of <i>al-Aqṣā</i> Mosque]
<i>‘Umar al-Nashāshībī</i>	<i>khādim al-Masjid al-Aqṣā</i> [servant of <i>al-Aqṣā</i> Mosque]
[Line 3]	
<i>Ḥannā ‘Abbās</i>	<i>Rūm</i> [Romans]
<i>Yūnān Qamar</i>	<i>Rūm</i> [Romans]
<i>Jā ‘ūnizāde al-shaykh ‘Abd al-Qādir</i>	_____
<i>Ḥasan Abū Jamra</i>	<i>majlis ikhtiyār maḥallat al-Naṣārā</i> [mayoral council of <i>maḥallat al-Naṣārā</i>]
<i>‘Abdallāh Wahba</i>	<i>aḥad al- ‘aṭṭārīn bi-l-Quds</i> [a perfumer in Jerusalem]
<i>Rashīd Sulaymān</i>	<i>aḥad al-tujjār bi-l-Quds</i> [a merchant in Jerusalem]
<i>Muḥammad</i>	<i>aḥad turbadāriyyat sayyidinā Dāwūd</i> [a tomb keeper (in the Sanctuary) of (the) Prophet <i>Dāwūd</i>]
<i>al-sayyid Muḥammad Nimrīzāde</i>	<i>‘aṭṭār bi-l-Quds</i> [perfumer in Jerusalem]

<i>al-sayyid Muḥammad 'Alī Nimrīzāde</i>	<i>aḥad al-tujjār bi-l-Quds</i> [a merchant in Jerusalem]
<i>Maḥmūd 'Abd al-Waḥḥāb Nimrīzāde</i>	<i>aḥad al-tujjār bi-l-Quds</i> [a merchant in Jerusalem]
_____	<i>aḥad khadamat al-Masjid al-Aqṣā al-Sharīf</i> [a servant of <i>al-Aqṣā</i> Mosque]

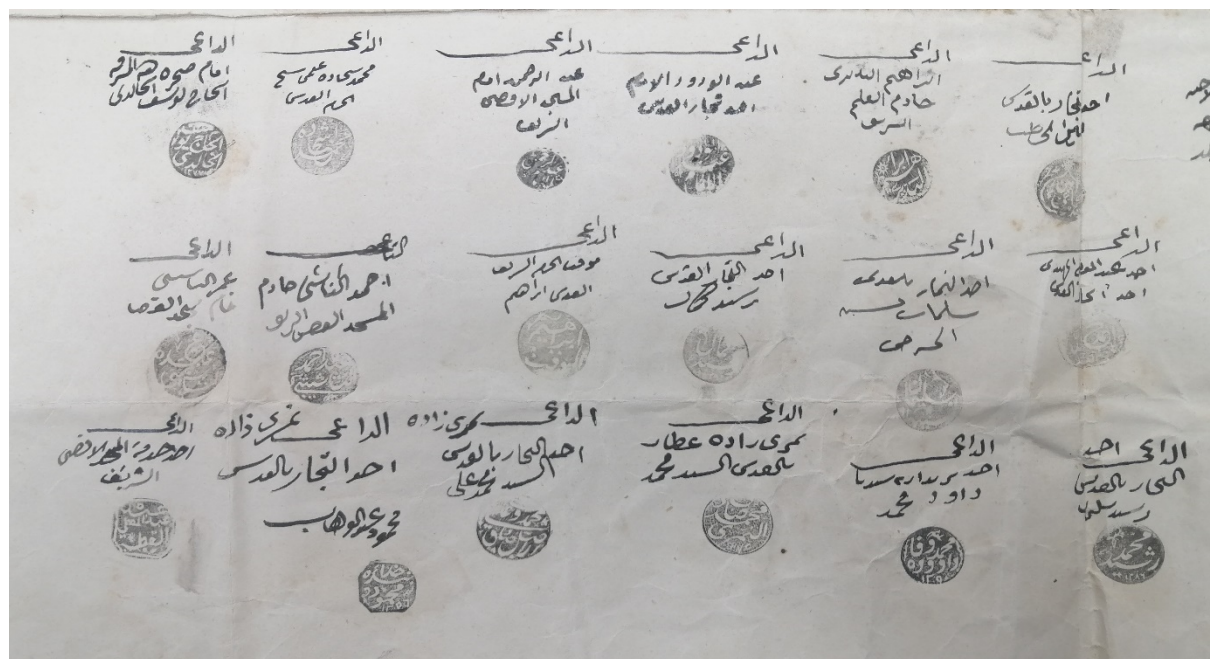
Facsimile



Detail 2



Detail 3



Detail 4



Detail 5

