

The Rules of the Coptic Wills In light of the book "Al Magmou Al-Safawy" Le Ibn Al-Assal

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Abstract:

This paper aims to study the rules (laws) were written by Ibn Al-Asslal (the son of the honey maker) in his valuable book "Al Magmou Al-Safawy" (A Collection of Church and Civil laws), and the Coptic wills. The book turns back to the 13th Century in the reign of Ayoubite family in Egypt. In particular Chapter 42 which concerns with the financial wills in five parts: the will and its author, the willed items, the beneficiary, what it entails and executor of the will. The Coptic wills are from the 7th and the 8th Centuries, were found in Christian monasteries at western Thebes (Luxor).

The Coptic Will is the stated opinion of the individual who issues it for what to be done with his wealth and property after his death, so the main role of the will is to transfer the inheritance of the Christian person into his or her sons and daughters and sometimes the grandsons and the granddaughters, so The Coptic wills documents are very good example to show the social and economic interactions of the inhabitants of Egypt.

The paper studies a very important issue it's the inheritance of the Christians, because the Christian religion isn't concerned with the goods and possessions of the transitory world, and consequently the Apostles and the early fathers hadn't laid down any rules in the matter of inheritance. But we found Gabriel Ibn Turaik the LXX patriarch of Alexandria (1131-1145A.D) made rules for regulating the inheritance.

The main target is to set the Coptic wills as documents and references for what is written in the book of Collection of Church and Civil laws (Al Magmou Al-Safawy) the first are more ancient than the second. And make a connection between the rules and the texts of the Coptic wills documents, depending on the text.