

A rare fals from the Aq Qoyunlu era in the name of Sultan Muhammad bin Yusuf bin Hassan al-Tawil and inscribed with the seventh verse of Surat Al-Zalzalah

Dr. Doaa Al-Sayed Hamed Ahmed *

Associate Professor of Islamic Archaeology & Numismatics, Faculty of Arts, Kafr El-Sheikh University, Egypt

Abstract:

The current research investigates a rare fals (coin) from the Aq Qoyunlu era (White Sheep Turkmen State), as attributed to Sultan Mohamed bin Yusuf bin Hasan Al-Taweel (903–905 A.H/ 1497–1499 A.D), known as Mohamed Mirza. The coin bears Verse Seven of Surat Al-Zalzalah, inscribed twice: once on the obverse margin and once at the center of the reverse. The fals, which has not been previously published or studied, has been analyzed hereunder for the first time. It is preserved in the Museum of Islamic Art in Cairo. The study includes a meticulous scientific description of the coin's general appearance, along with an analysis of its inscriptions and decorations in light of the different circumstances of the state.

The coin is significant due to its inscription of the seventh verse of Surat Al-Zalzalah, a feature found only on the dirhams of the Aq Qoyunlu, particularly those of Sultan Ya'qub bin Hasan At-Taweel, who minted three types in the mints of Amad, Mardin, and Yazd. Additionally, Sultan BaySunqur bin Ya'qub minted a single type in the Hasn Kifa mint, a town in the Euphrates region under Aq Qoyunlu rule. The fals studied is exceptional as it is the first known Aq Qoyunlu fals bearing this verse, highlighting its rarity and importance, which is studied and published in this research for the first time in this research, this research is a new addition to the Aq Qoyunlu coins in particular and Islamic coins in general.

Keywords:

Fals; A rare- Mohamed bin Yusuf-Surat Al-Zalzalah- Aq Qoyunlu- White Sheep State.

Article History

Received: 23/11/2024

Accepted: 29/12/2024

DOI: 10.21608/lijas.2024.340548.1061

* Correspondence Author: d.doaahamed@yahoo.com

فَلَسْ نَادِرٌ مِنْ عَصْرِ الْأَقْفُيُونُلُو، بِاسْمِ السُّلْطَانِ مُحَمَّدِ بْنِ يُوسُفَ بْنِ حَسَنِ الطَّوِيلِ، وَمُسَجَّلٌ عَلَيْهِ الْآيَةُ السَّابِعَةُ
مِنْ سُورَةِ الزَّلْزَلَةِ.

د/ دعاء السيد حامد احمد

أستاذ الآثار والمسكوكات الإسلامية المساعد، كلية الآداب، جامعة كفر الشيخ، جمهورية مصر العربية

ملخص البحث:

يَتَنَاوَلُ هَذَا الْبَحْثُ دِرَاسَةً فَلْسِيَّ نَادِرٍ مِنْ عَصْرِ الْأَقْفُيُونُلُو (دَوْلَةُ الشَّادِ الْبَيْضَاءِ) بِاسْمِ السُّلْطَانِ مُحَمَّدِ بْنِ يُوسُفَ بْنِ حَسَنِ الطَّوِيلِ (٩٠٣ - ٩٠٥ هـ / ١٤٩٧ - ١٤٩٩ م)، وَالْمَعْرُوفُ بِمُحَمَّدٍ مِيرْزَا، وَمُسَجَّلٌ عَلَيْهِ الْآيَةُ السَّابِعَةُ مِنْ سُورَةِ الزَّلْزَلَةِ وَنَصُّهَا: ﴿فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ﴾، وَالْمُسَجَّلَةُ عَلَيْهِ مَرَّتَيْنِ: الْأُولَى بِهَامِشِ الْوَجْهِ، وَالثَّانِيَةُ بِمَرْكَزِ الظَّهْرِ، وَلَمْ يُسَبِّقْ نَشْرُهُ وَدِرَاسَتُهُ مِنْ قَبْلُ، وَيُدْرَسُ وَيُنْشَرُ فِي هَذَا الْبَحْثِ لِأَوَّلِ مَرَّةٍ، وَمَحْفُوظٌ بِمُتَحَفِ الْفَنِ الْإِسْلَامِيِّ بِالْقَاهِرَةِ. وَقُمْتُ بِوَصْفِ هَذَا الْفَلْسِ وَصُفًا عِلْمِيًّا دَقِيقًا مِنْ حَيْثُ الشَّكْلِ الْعَامِّ، وَتَنَاوَلْتُ بِالْإِسْلَامِيَّةِ وَالتَّحْلِيلِ الْكِتَابَاتِ وَالزَّخَارِفَ الْمُسَجَّلَةَ عَلَى الْفَلْسِ فِي ضَوْءِ الطَّرُوفِ الْمُخْتَلِفَةِ لِلدَّوْلَةِ.

تَرْجِعُ أَهَمِّيَّةُ الْفَلْسِ مَوْضُوعِ الدِّرَاسَةِ فِي تَسْجِيلِ الْآيَةِ السَّابِعَةِ مِنْ سُورَةِ الزَّلْزَلَةِ، حَيْثُ إِنَّهَا لَمْ تَرِدْ سِوَى عَلَى دَرَاهِمِ الْأَقْفُيُونُلُو، وَبِالتَّحْدِيدِ عَلَى دَرَاهِمِ السُّلْطَانِ يَعْقُوبَ بْنِ حَسَنِ الطَّوِيلِ، الَّذِي ضَرَبَ ثَلَاثَةَ طُرُزٍ بِدُورِ سِكَ أَمْدٍ وَمَارِدِينَ وَبَزْدٍ، وَدَرَاهِمِ السُّلْطَانِ بَايَسَنْقَرُ بْنُ يَعْقُوبَ، وَالَّذِي وَصَلْنَا مِنْ دَرَاهِمِهِ طَرَازٌ وَاحِدٌ ضُرِبَ فِي حِصْنِ كَيْفَا، وَهِيَ مِنَ الْمُدُنِ الْعِرَاقِيَّةِ الْفَرَاتِيَّةِ الَّتِي خَضَعَتْ لِحُكْمِ الْأَقْفُيُونُلُو. وَلَمْ تَرِدِ الْآيَةُ السَّابِعَةُ مِنْ سُورَةِ الزَّلْزَلَةِ عَلَى الْفُلُوسِ الْمَضْرُوبَةِ فِي عَهْدِ دَوْلَةِ الْأَقْفُيُونُلُو، مِمَّا يُوْضِحُ أَهَمِّيَّةَ الْفَلْسِ مَوْضُوعِ الْبَحْثِ وَنُدْرَتَهُ، وَالَّذِي يُدْرَسُ وَيُنْشَرُ فِي هَذَا الْبَحْثِ لِأَوَّلِ مَرَّةٍ، وَيَعُدُّ هَذَا الْبَحْثُ إِضَافَةً جَدِيدَةً لِمَسْكُوكَاتِ الْأَقْفُيُونُلُو بِصِفَةِ خَاصَّةٍ، وَالتَّقْوَدِ الْإِسْلَامِيَّةِ بِصِفَةِ عَامَّةٍ.

الكلمات الدالة:

فَلَسْ - نَادِرٌ - مُحَمَّدُ بْنُ يُوسُفَ - سُورَةُ الزَّلْزَلَةِ - الْأَقْفُيُونُلُو - الشَّادِ الْبَيْضَاءِ.

1.Introduction:

The Aq Qoyunlu state was founded by a Turkmen (Figure. A) clan that migrated from Turkestan to Azerbaijan and later to the Diyarbakir (Amad)region, ultimately settling in the area between Amad and Mosul. The clan traces its lineage reverse to Bayındır, the eldest son of Gök Khan, son of Oghuz Khan. They established their state in this region in the late 8th century A.H/ 14th century A.D⁽¹⁾.

The first prominent leader of the Aq Qoyunlu was Tur Ali (or Dur Ali) Turki, nicknamed Alaa-Eddin the Turkmen. He was succeeded by his son Qutluq (Qutlu Beg), nicknamed Fakhruddin. He was renowned for his bravery and strength, and his fame reached far and wide. He had famous battles and well-known stances in which he achieved victory and triumph, especially against the Qara Qoyunlu. However, the true founder of the state was Bahaddin Qara Osman bin Qutluq⁽²⁾, nicknamed Qarayülük⁽³⁾. Osman served as Qalish Ay (military commander) for Timur, who rewarded him with lands in Armenia and the Upper Euphrates region in 780 A.H/ 1378A.D for his loyal service. This reward laid the foundation for the White Sheep State, which Osman later expanded and solidified⁽⁴⁾.

Osman Karayolk was able to seize cities and annex them to his kingdom, including Amad and its environs, and after Timur Lenk's departure from the region, he tried to seize Mardin, but his attempts ended in failure, and he was keen to expand the area of his emirate because of his courage and strength, and he died while fighting his enemy Iskandar bin Qara Yusuf in 839A.H/ 1435A.D.

(1)Tawfiq, A. S. (2013). *Al-Siyasat al-Kharijiyah li al-Aq Qoyunlu fi Diyar Bakr wa Tabriz* [The Foreign Policy of the Ak Qoyunlu Dynasty in Diyarbakir and Tabriz (806-914A.H /1403-1508 A.D)], Journal of African Studies, Vol. 35,189-234, p. 190.

(2) Al-Asqalani, A. A. (1395/1975). *Anbā' al-ghamr bi-abnā' al-'umr* (Vol. 1) [The notification of the grief with the sons of Umar] (1st ed.). Dar al-Kutub al-Ilmiyyah. p. 104. Al-Sakhawi, M. b. A. R. b. A. B. b. O. (1975). *Al-Daw' al-lami' li-ahl al-qarn al-tasi'* [The shining light of the people of the ninth century] (Vol. 3). Dar Maktabat al-Hayat, Beirut, (1st ed.), p. 481, Zambauer, E. (1980). *Muejam aliansab walasirat alhakimat fi altaarikh alasilamaa* [Dictionary of Genealogies and Ruling Families in Islamic History], translated by Zaki Mohamed Hassan and Hassan Hamad Mahmoud, Fouad I Press, p. 284.

(3) The title Othman was mentioned in historical sources in MANY forms, including Qarayluk, Iluk, and Iluk. For more information, see: Suleiman, A. S. (1972). *Tarikh al-duwal al-Islamiyya wa mu'jam al-asrat al-hakima* [History of Islamic States and Dictionary of Ruling Families], Dar Al-Maaref, Egypt, p. 38, Ibn Ayas mentions that his nickname was Qaramlik See, Ibn Ayas, M. Ibn. A. (1982-1984). *Badā'i'Al-zuhūr fi Waqā'i'Al-Duhūr* [The marvelous flowers in the events of the times], Part Two, edited by Mohamed Mustafa, Cairo, p. 219.

(4)Tawfiq, A. S. *Al-Siyasat al-Kharijiyah li al-Aq Qoyunlu*, p. 190.

This emirate has been given different names over the ages. Ancient historians referred to it as the "Bayandari State," named after their ancestor Bayandar Khan. It was also known as the "Aq Qoyunlu State." Modern researchers called it the "Emirate of the White Sheep" because a white sheep was depicted on its flag, or because they owned white sheep, leading them to be called "White Sheep." As for the meaning of the name, the first part (Aq) is a Turkish word meaning "white," and the second part of the name (Qoyunlu) is a Turkish word meaning "sheep," which corresponds to the Arabic meaning "Lords of the White Sheep"⁽¹⁾.

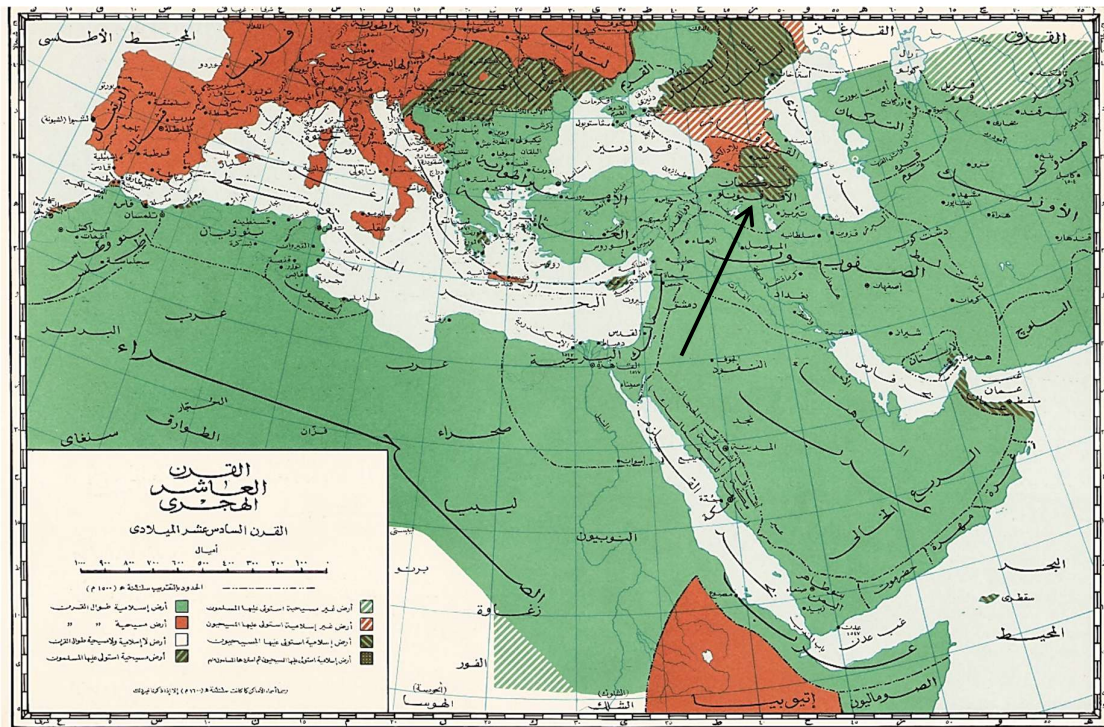


FIGURE A. Map of Aq Qoyunlu. by Hazard, H. W., (1951). *Atlas al-Tarikh al-Islami* [Atlas of Islamic History], (I. Z. Khourshid, Trans.). Cairo: Maktabat al-Nahda al-Misriyya, (Original work published 1951), P. 25.

2-Coins Description

The Museum of Islamic Art in Cairo preserves a rare fals⁽²⁾ from the Aq Qoyunlu era attributed to Sultan Mohamed bin Yusuf bin Hasan At-Taweel, also known as Mohamed Mirza, It does not bear the name of the mint house and the

(1) Kutubi, M. S. (2003). *Al-imārāt al-Turkumāniyya wa-dawruhā fī širā' al-quwā al-Islāmiyya* [The Turkmen Emirates and their role in the struggle of Islamic powers (784-922 A.H. / 1382-1516 A.D.)], a thesis for PhD, the Department of History and Civilization, Faculty of Arabic Language, Mansoura, Al-Azhar University, pp. 177-184.

(2) Registry number 17345 at the Museum of Islamic Art, weighing 1.86 grams, diameter 9 mm.

mint date, The coin bears Verse SEVEN of Surat Al-Zalzalah: “So whoever does an atom’s weight of good will see it” ﴿فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ﴾.

The general shape of the obverse of this coin is characterized by its inclusion of central writings in three horizontal lines within a segmented circle of eight lobes⁽¹⁾ around which there are writings in one margin that include the seventh verse of Surat Al-Zalzalah surrounded by another segmented circle. As for the reverse, it includes three parallel lines that include the seventh verse of Surat Al-Zalzalah and is also surrounded on the outside by two parallel circles (**Plate No. 1**) (**Figure NO.1**) The writings on this coin are as follows:

	Obverse	Reverse
<i>center</i>	عدل محمد سلطان	فمن يعمل (مِثْقَالَ) ذره (خَيْرًا) يَرَهُ
<i>Translation</i>	Adl Mohamed Sultan	So, whoever does (an atom’s weight) of (good) will see it.
<i>Margin</i>	(فمن) يعمل (مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ)	-----
<i>Translation</i>	(So, whoever) does (an atom’s weight of good will see it)	-----

(1) Geometric motifs are one of the most important types of decorations in Islamic art, which is the use of triangles, squares and circles in the creation of highly decorative formations, beauty and harmony. Geometric motifs have appeared on Islamic Coins and The fals is decorated with a circle with eight lobes. See: Al-Taish, A. (2000). *Al-Funūn Al-Islāmiyya Al-Mubakkira* [Early Islamic Arts], Al-Zahraa Sharq Publishing Library, Cairo, p.18.



(Plate No. 1) A rare fals in the name of Sultan Muhammad bin Yusuf bin Hassan Al-Taweel, Without the name of the mint and the mint date, weight 1.86 gr, diameter 9 mm, preserved in the Museum of Islamic Art in Cairo, registration number 17345. (published and studied for the first time).



(Figure NO.1) Illustration: Detailed drawing of the inscriptions and decorations on the upper fals.
(the work of the researcher)

The writings of the center of the obverse came in three parallel lines, where the word “adl” "عدل" justice appeared in the first line⁽¹⁾. Justice of something is to establish and level it, and it is said that the measure and balance are just. The

(1) (A d l): Justice is intention and it is the opposite of injustice. It is said that he was just in his matter, justly, from the root word; justly, and “mu’addala” with a kasra or fatha on the dal means he deviated from the path, deviated from it and turned away, and justly, from the root word. “Zulm” means injustice. Ibn Faris said: Justice is that which is equal in weight and amount, and that which takes its place from a different kind. For more information, see: Al-Fayyūmī, A. b. M. b. [n.d.]. ‘A. *Al-Miṣbāḥ al-munīr fī gharīb al-Sharḥ al-kabīr [The illuminating lamp on the obscure words of the great commentary]*, al-Maktaba al-‘Ilmiyya, Vol. 2, Al-Maktaba Al-Ilmiyyah, Beirut, p. 396.

word justice has an economic connotation and was recorded on coins to clarify that they were issued officially by the state, and it was also a license for the circulation of this Coin⁽¹⁾, and that it enjoyed the quality of the caliber and fulfilled the weight at the legal way. The word “Adl” justice appeared on many dinars, dirhams and coins minted during the periods of Islamic rule, such as the Abbasid, Tahirid, Samani, Buyid, Ghaznavid, Fatimid, Seljuk, Shahs of Khwarazm, Ghurid, Sultans of Delhi and others⁽²⁾.

The second line of the writings of the obverse center mentions the name of “Mohamed”, Mohamed Mirza, Sultan Mohamed bin Yusuf bin Hassan at-Taweel (903-905A.H/ 1499-1501A.D). Before talking about this Sultan, it must be noted that in the month of Dhu al-Qi'dah, 902 A.H/1498A.D, Rustam was captured by his cousin Ahmed Bey (902-903A.H/ 1498-1499A.D), who had rebelled against him before that, and killed him crowning himself the ruling prince. Ahmed Bey's rule did not last long, despite that, he was characterized by justice and love of knowledge until the governor of Kerman killed him in the month of Rabi' al-Thani, 903A.H/ December 1499A.D⁽³⁾, after the death of Sultan Ahmed in Isfahan due to treason. The princes of the Aq Qoyunlu were divided into three clans, and each clan was ruled by one of the descendants of Sultan Hassan bin at-Taweel, namely Murad bin Ya'qub, who died in 903A.H/ 1499A.D, and Alwend Bey bin Yusuf bin Hasan at-Taweel in Azerbaijan then in Diyarbakir from 903A.H until his death in 910A.H /1506A.D. The tribe that resided in the mountains and the region of Faris was also ruled by Mohamed Mirza (brother of Alwend) from 903A.H/ 1499A.D until 905AH /1501A.D⁽⁴⁾.

A conflict occurred between Murad and Alwend, which ended with Murad's defeat and arrest in the Ruppin Castle in 903A.H / 1499A.D. Mohamed also

(1) Ramadan, A. M. (2018). *Mawsū'at al-nuqūsh al-athariyya 'alā al-maskūkāt al-Islāmiyya* [Encyclopedia of Archaeological Inscriptions on Islamic Coins], Part One, Cairo, p. 136.

(2) Ramadan, A. M. *Mawsū'at al-nuqūsh al-athariyya 'alā al-maskūkāt al-Islāmiyya*, pp. 136-145; Al-Husayni, M. B. (1966), *Nuqūd al-Salājiqa* [The coinage of the Seljuks], a thesis for PhD, Faculty of Arts, Cairo University, p. 2, No. 11, p. 6, No. 20, p. 16, No. 67, Kazan, W. (1983). *Al-maskūkāt al-Islāmiyya* [Islamic Coins], Beirut, Nos. 575, 579, 955, 956, 989, 990, 1011, Lane-Poole, S. (1889) *Catalogue Of Oriental Coins in the British Museum*, Vol. 9, London, Nos. 467K, 535ff616ee 137s, 143C, 499T, Miles, G. C. (1938) *The Numismatic History of Rayy*, New York, Nos. 235, 238, 240, 243, 271A.

(3) Iqbal, A. (1989). *Tārīkh Īrān ba'd al-Islām: Min bidāyat al-dawla al-Tāhiriyya ḥattā nihāyat al-dawla al-Qājāriyya* [History of Iran after Islam from the beginning of the Tahirid state until the end of the Qajar state (205 A.H. / 820 A.D.)], translated by Alaa El-Din Mansour, Cairo, p. 637.

(4) Iqbal, A. *Tārīkh Īrān ba'd al-Islām*, p. 637; Kutubi, M.S. *Al-imārāt al-Turkumāniyya wa-dawruhā fī širā' al-quwā al-Islāmiyya*, p. 214.

succeeded in extending his authority over Isfahan, Shiraz, Faris and Persian Iraq. This situation tempted Sultan Mohamed bin Yusuf bin Hassan at-Taweel to seize the property of his brother Alwend in Azerbaijan, which led to a battle between them that ended with Mohamed's victory over his brother Alwend, who seized his royal palace in Tabriz and settled there as Sultan⁽¹⁾. The princes of Bayindariyah did not accept this situation, so they released Murad and appointed him Sultan of the Emirate of Faris, which prompted Mohamed bin Yusuf to move with his forces. The two armies met in the vicinity of Isfahan in 905A.H/ 1501A.D, and Mohamed was killed by Murad, who seized Persian Iraq and Faris⁽²⁾.

Thus, it becomes clear to us through the events that the name Mohamed here refers to Sultan Mohamed bin Yusuf bin Hassan at-Taweel, known as Mohamed Mirza⁽³⁾, who coined the fals in question, and whose name is recorded on the second line in the writings of the center of the obverse. The title "Sultan", is engraved on the third line and in the writings of the center of the obverse below the name Mohamed; Sultan Mohamed bin Yusuf bin Hassan at-Taweel, whose name is recorded on the second line, above it in the first line, the word adl or "Justice." Perhaps Sultan Mohamed wanted to tell his subjects that he would rule them with justice and that this fals was an official issue of the Aq Qoyunlu State. The word adl "Justice" appeared above the writings of the center of the reverse of the Aq Qoyunlu dirham in the name of Sultan Ahmed Kud bin Mohamed (902-903A.H/ 1498-1499A.D)⁽⁴⁾.

The seventh verse of Surat Al-Zalzalah: "So whoever does an atom's weight of good will see it" (فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ) was mentioned on the margin of the obverse and the center of the reverse, meaning that it was mentioned twice, once on the margin of the obverse and the other in the center of the reverse, indicating that Sultan Mohamed Mirza wanted to tell his subjects and his clan in the region of the mountains and the region of Faris that whoever among you does an atom's weight of good will see it and receive his reward, his verse contains the utmost encouragement to do good, even if it is a little⁽⁵⁾.

It is worth mentioning that to the best of our knowledge, Surat Al-Zalzalah was only mentioned on the dirhams of the Aq Qoyunlu⁽⁶⁾specifically, Sultan

(1) Mawlawī, A. b. L. (1701). *Jāmi' al-duwal* [Compendium of nations], illustrated manuscript at the Institute of Arabic Manuscripts No. 195, History, Part 2, Sheet 708-709, Kutubi, M.S. *Al-imārāt al-Turkumāniyya wa-dawruhā fī širā' al-quwā al-Islāmiyya*, pp. 214-215.

(2) Mawlawī, A. b. L. *Jāmi' al-duwal*, Part 2, Sheet 708-709, Kutubi, M.S. *Al-imārāt al-Turkumāniyya wa-dawruhā fī širā' al-quwā al-Islāmiyya*, p. 215.

(3) Iqbal, A. *Tārīkh Īrān ba'd al-Islām*, p. 637.

(4) Artuk, E. and Artuk, C., (1974). *İstanbul arkeoloji müzeleri teşhirdeki İslamî sikkeler kataloğu*, Clit 2, Istanbul, p. 242, No. 24-26.

(5) For more information, see: Ibn Kathīr, 'I. al-D. A. (1998). *Tafsīr al-Qur'ān al-'azīm* [Interpretation of the Great Qur'an], Vol. 8, (M. H. Shams al-Dīn, Ed.; 1st ed.), Dar al-Kutub al-Ilmiyyah, Beirut, Lebanon, p. 442.

(6) Yusuf, F.A. (2003). *Al-ayat al-quraniya 'ala al-maskukat al-islamiya dirasa muqarana* [Qur'anic Verses on Islamic coins: A comparative study, A comparative study, 1st ed, Riyadh],

Yaqub ibn Hasan at-Taweel (883-896A.H/ 1479-1492A.D) and Bay Sunqur ibn Yaqub (896-897A.H/ 1492-1493A.D). To understand the importance of the fals under study, it is necessary to address the dirhams that bear the seventh verse of Surat Al-Zalzalah for the two sultans mentioned above to make a comparison between them.

3. Firstly: The dirhams of Sultan Yaqoub bin Hassan Al-Taweel

The first is the dirhams of Sultan Yaqub ibn Hasan at-Taweel, who coined three styles in the mints of Amad, Mardin and Yazd, one of which is dated; the one in Yazd in 891A.H. The other two styles, one of which is struck in Amad and the other in Mardin, the date of striking is not recorded on some pieces, while others are recorded on them, but the name of Sultan Yaqub is engraved on these three styles, as follows:

3.1. The First Type: Minted in Amad

The general shape of the obverse of this style is characterized by including central writings in three parallel lines that include the seventh verse of Surat Al-Zalzalah within a shape that resembles a rectangle. Each of its four sides is slightly curved inward from the middle, and around this geometric shape revolve the marginal writings that include "the testimony of monotheism and the message of Mohamed" in brief. As for the reverse, it includes four lines interspersed with the Aq Qoyunlu⁽¹⁾ stamp "تمغة" between the first and second lines. The importance of the stamp is that it gives the coin new legitimacy through a new authority or when regions are brought under the control of the state⁽²⁾. The date of minting on the dirham is not clear.



The writings in the center of the reverse include the name and titles of the Sultan and then the name of the mint. This style does not include marginal writings on the reverse, and the writings on the reverse are limited to central

pp. 216-317; Artuk, E. and Artuk, C. İstanbul arkeoloji müzeleri teşhirdeki İslamî sikkeler kataloğu, pp. 838-840.

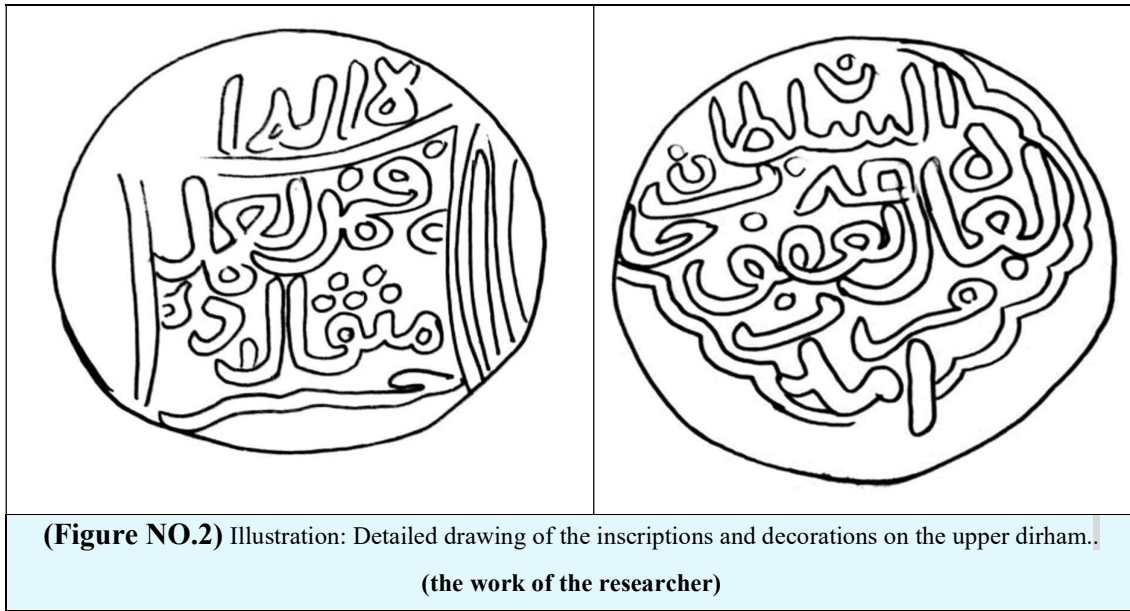
(1) The mark "sigma" in the field of minting is a specific abbreviation, symbol, image, or writing on the coin with an additional mold on one side of the coin, i.e. the coin is coined again with a mark after it is made or minted. Al-Ush, M. A. (1972), *Kanz Umm Hajar al-Fadhi* [The Treasure of Umm Hajar Al-Fadhi, Damascus], p. 21, for more information see, Al-Qusus, N. (1996). *Al-nuqūd al-Umawiyya fī Bilād al-Shām* [Umayyad Coins in the Levant], Arab Bank, Amman, Jordan, p. 12.

(2) Abaza, A. E. (2011). *Al-wasm 'alā al-sikka al-Islāmiyya* [The Mark on the Islamic Coin], Journal of the Faculty of Archaeology, Qena, South Valley University, Issue. 6, 114-189, p.7; Lowick, N. (1965), *Coinage and History of the Islamic World*, XII: Some Countermarked Coins of the Shay banids and early Moghuls, Journal of the Numismatic Society of India XXVI, part II, Varanasi, p. 159.

writings only. **(Plate No. 2) (Figure NO.2)⁽¹⁾**, The writings and decorations of this style are as follows:

	Obverse	Reverse
<i>center</i>	فمن يعمل مئثال ذره خير (أيره)	السلطان (تمغة) العادل يعقوب خان ضرب امد
<i>Translation</i>	So whoever does an atom's weight of good (will see it)	Sultan (Stamp) The Just Yaqoub Khan Mint Amad
<i>Margin</i>	لا اله الا - (الله) محمد رسول - (الله)	-----
<i>Translation</i>	There is no god but - (Allah) (Mohamed is the Messenger of - Allah)	-----
		
<p>(PlateNo.2) Dirham in the name of Sultan Ya'qub bin Yusuf al-Tawil, Minted In Amad, weight 5.05 grams, diameter 18 mm, Preserved in Istanbul Museum.</p> <p>(After: Artuk, Ebrahim & Ceveriy, Muzelere.Teskirdeki Islamici sikkeler Katalogu, Vol.2, p. 838, No.2416)</p>		



(3) Artuk, E. and Artuk, C. *İstanbul arkeoloji müzeleri teşhirdeki İslamî sikkeler katalogu*, Vol.2, p. 838, No.2416, weight 5.05 grams, diameter 18 mm.

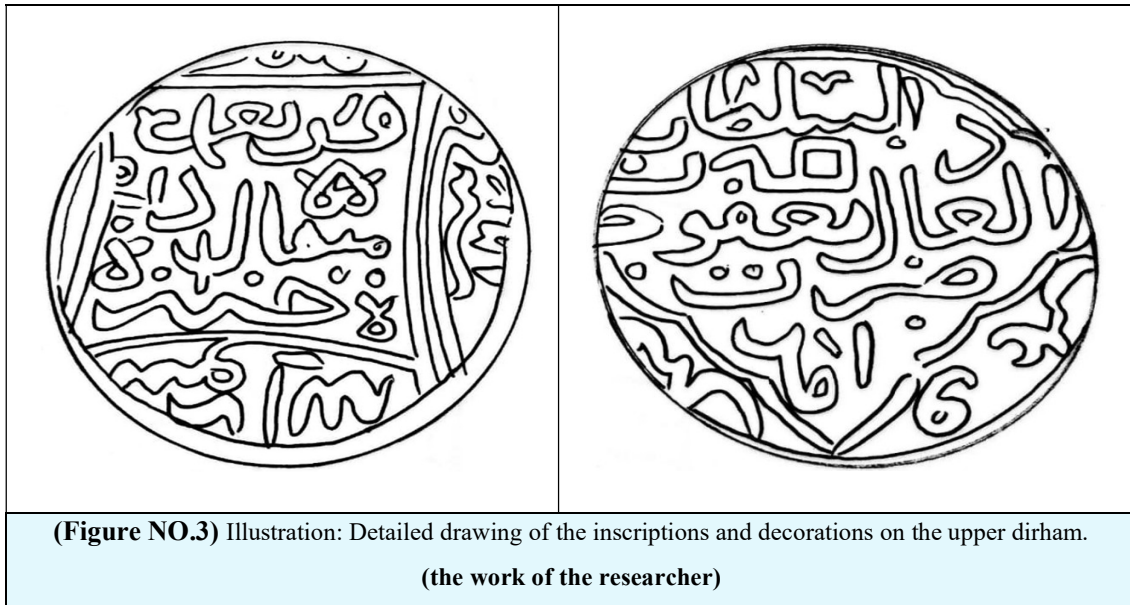


There is another model of the dirhams of Sultan Yaqub bin Hassan Al-Taweel, minted in the city of Amd, which resembles the previous dirham in terms of its general shape and its inclusion of the seventh verse of Surat Al-Zalzalah in the center of the face in three lines, as well as the inscriptions in the center of the back, which include the name of the sultan and the city of mint. This model is distinguished from the previous one in the clarity of the date of minting by the margin of the face, preceded by the word year, and it is possible that the date of minting this dirham was 889A.H during the rule of Sultan Yaqoub bin Hassan(883-896A.H/ 1479-1481A.D), This dirham is published on one of the websites on the Internet that is interested in studying and publishing Islamic money, **(Plate No. 3) (Figure NO.3)**⁽¹⁾. The writings on this coin are as follows:

	Obverse	Reverse
<i>center</i>	<p>فَن يَعمَلْ مِثْقَالَ ذَرَّةٍ خَيْرٌ (أَيُّه)</p>	<p>السلطان (تمغة) العادل يعقوب خان ضرب امد</p>

(1) <https://en.numista.com/catalogue/pieces87852.html,N#87852>.

Translation	So whoever does an atom's weight of good (will see it)	Sultan (Stamp) The Just Yaqoub Khan Mint Amad
Margin	(لا إله إلا الله) - محمد رسول الله - سنة (889)	-----
Translation	(There is no god but Allah)- Mohamed is the Messenger of Allah – year(889)	-----
		
<p>(Plate No. 3) Dirham in the name of Sultan Ya'qub bin Yusuf al-Tawil, Minted in Amad, Probable mint date (889A.H), weight 5.03 grams, diameter 17.49 mm, N#87852 (studied for the first time) published on the website: https://en.numista.com/catalogue/pieces87852.html,N#87852.</p>		



The writings on the margin of the obverse are around the geometric shape from the outside located in four areas or spaces starting from the upper area then the left then the lower and finally the right area. These writings include the testimony of monotheism and the message of Mohammad abbreviated as follows: There is no god but Allah (Mohamed is the Messenger of Allah). The testimony of monotheism appeared in this form: “There is no god but Allah” in the center of the obverse of many coins that were minted in the Umayyad era from 92A.H to 103A.H⁽¹⁾, and preserved in the Museum of Islamic Arts in Cairo and their number is thirteen.

The testimony of monotheism was also engraved in the same form on the obverse of four Umayyad coins minted in Baalbek⁽²⁾, and on the obverse of three Abbasid coins in the name of Mohamed bin Saeed, tax-collector of Egypt⁽³⁾ (155-157A.H / 769-774A.D) and on the margin of the obverse of three Abbasid coins in the name of Prince Mahfouz bin Suleiman⁽⁴⁾ and preserved in the Museum of Islamic Art in Cairo.

The testimony of monotheism is followed in the margin of the obverse by the Mohamedan message abbreviated as follows: (Mohamed is the Messenger of God). The Mohamedan message appeared in this form on the reverse of a

(1) Fahmy, M. A., (1965). *Mawsū‘at al-nuqūd al-‘Arabiyya* [Encyclopedia of Arab Coins and Numismatics], Egyptian Book House in Cairo, pp. 296-304.

(2) Fahmy, M. A., *Mawsū‘at al-nuqūd al-‘Arabiyya*, p. 409, No. 948-951.

(3) Fahmy, M. A., *Mawsū‘at al-nuqūd al-‘Arabiyya*, p. 786, Nos. 2865-2867.

(4) Fahmy, M. A., *Mawsū‘at al-nuqūd al-‘Arabiyya*, p. 787, Nos. 2872-2874.

Byzantine Arab dinar in the Berlin collection⁽¹⁾. It also appeared on the obverse of two dinars, each bearing a picture of the Caliph Abd al-Malik ibn Marwan⁽²⁾, the first dinar dated 76A.H and the other dated 77 A.H. These two dinars are preserved in the National Library in Paris.

The Mohamedan message also appeared in the same form on the center of the obverse of many Umayyad coins bearing the name of al-Qasim ibn Ubayd Allah, the tax collector of Egypt (116-124A.H/734-742 A.D)⁽³⁾, preserved in the Museum of Islamic Art in Cairo. It also appeared on the center of the reverse of many coins minted in Ilia, Basra, Baalbek, Aleppo, Damascus, Ramla, Tiberias, Palestine, Qinnasrin, Mosul and others. These coins are preserved in the Museum of Islamic Art in Cairo⁽⁴⁾.

The Mohamedan message is on the reverse of many Abbasid dinars and dirhams, and on the reverse of many Abbasid coins⁽⁵⁾, minted in Al-Jazira and the Aleppo treasury in the year 146A.H, Damascus in the year 142A.H, Ramla and Rayy in the year 144A.H, Tiberias, the Ahwaz market, Tarsus, Qinnasrin, Kufa, Al-Mohamediyah, Madinat Al-Salam, and Egypt. These coins are preserved in the Museum of Islamic Art in Cairo⁽⁶⁾. Some of them bear the names of princes such as Al-Abbas bin Mohamed, Ismail bin Ali, Ali bin Issa, Mohamed bin Saeed, Mahfouz bin Suleiman, and others⁽⁷⁾. It also appeared on the reverse of some Tulunid coins minted in Egypt dated 258 AH and 259AH, and they are preserved in the Museum of Islamic Art in Cairo⁽⁸⁾. Some Tulunid dinars minted in Palestine or Egypt⁽⁹⁾, as well as the center of the reverse of most dinars⁽¹⁰⁾, are preserved in the Museum of Islamic Art in Cairo.

(1) Nutzel, H. (1898). *Catalog of Oriental Mint*, Vol.1, Berlin, p.9, No.21.

(2) Fahmy, M. A., *Mawsū'at al-nuqūd al-'Arabiyya*, pp.287-288, Lavoix, H. (1887), *Catalogue Des Monnaies Musulmanes de la Bibliotheque Nationale*, Vol.1, Paris, No.1677, p.485, No.56p17.

(3) Fahmy, M. A., *Mawsū'at al-nuqūd al-'Arabiyya*, pp.406-407, No.85-945, Plate No.4, Nos.850,851,859,860.

(4) Fahmy, M. A., *Mawsū'at al-nuqūd al-'Arabiyya*, register numbers 2044/9, 17845, 17972, 19906, 16995/13, 20441/1, 21 117/4, 1375, 20447, 17841, 17863, 17963/1, 16995/10, 19847, 20444, 17851, 25453.

(5) Al-Ush, M. A. (1984). *Al-nuqūd al-Islāmiyya al-'Arabiyya al-mahfūza fī Mathaf Qatar al-Waṭanī* [Arab Islamic Coins Preserved in the Qatar National Museum], Doha, pp. 217-389.

(6) Fahmy, M. A., *Mawsū'at al-nuqūd al-'Arabiyya*, pp. 761-775, register numbers 20464, 17850, 17804, 17797, 16990, 20957, 19899, 20468, 17803, 18609, 20441/63, 20455/9.

(7) Fahmy, M. A., *Mawsū'at al-nuqūd al-'Arabiyya*, pp. 784-787, register numbers 16995/5-7, 17964, 6724/22, 20465, 6724/23, 20460/3-5.

(8) Fahmy, M. A., *Mawsū'at al-nuqūd al-'Arabiyya*, pp. 799-802, Serial No. 2918 to 2926, Record Numbers 6724/51, 6724/47.

(9) Fahmy, M. A., *Mawsū'at al-nuqūd al-'Arabiyya*, register numbers 16735/2, 21924/1-2, 21928.

(10) Museum of Islamic Art, register numbers 16870/1, 16613, 16614, 21906; Fahmy, M. A., *Mawsū'at al-nuqūd al-'Arabiyya*, pp. 829-841.

The first line of the inscriptions on the center of the reverse contains the title of Sultan, followed by the stamp of Aq Qoyunlu on the second line, and at the beginning of the second line the title of Al-Adil or the just and then the name of Sultan Yaqub⁽¹⁾Khan.

An important event during his reign was the rebellion of his nephew, Alwend Bey Ibn Khalil in Shiraz against him at the beginning of his reign, as well as Prince Kose Haji, who was one of the notable princes of the Bayandariyeh in Isfahan. He was able to eliminate those who rebelled against him, when he sent his forces to fight them, and they were able to arrest Kose Haji and Alwend Bey brought under the obedience of Sultan Yaqub⁽²⁾. Yaqub also confronted an attack during the reign of the Circassian Mamluk Sultan Ashraf Abu al-Nasr Qaitbay (872-901A.H/ 872-1468A.D)⁽³⁾. He also seized the fortress of Khatun Karkhestan in 887A.H corresponding to 1482A.D⁽⁴⁾, and Sultan Yaqub built the famous buildings called Hasht Behesht, and continued to rule until he died in 899AH/ 1491AD at the age of twenty-eight years⁽⁵⁾. His three sons were: Bay Sunqur Mirza, Sultan Murad Mirza, and Hassan Beyk.

He was a just king with a good reputation, who spoke Turkish and Persian, and was very fond of scholars. He treated his subjects well and applied Islamic law. He bestowed favors on judges and scholars. During his reign, he achieved

(1) Yaqub bin Hassan al-Tawil (883-896 A.H. / 1478-1490 A.D.). This prince was born in 868 A.H/ 1463A.D, and assumed the sultanate in Tabriz in Jumada al-Ula 883 AH July 1478A.D, and was called Sultan Abu al-Muzaffar and adopted a new approach in his dealings with the princes of his state, and his policy was characterized by justice and fairness, so he gained their love, not to mention that he returned to the princes the fiefdoms that they had from the era of his father Hassan al-Tawil, which Khalil had granted them. This was the reason for the princes' revolt against him. For more information, see: Al-Sakhāwī, S. al-D. M. (1992). *Al-Daw' al-lāmi' li-ahl al-qarn al-tāsi' al-daw' al-lāmi' li-ahl al-qarn al-tāsi'* [The shining light for 9th-century notables], Dār al-Jīl, Vol. 10, (1st ed.), Beirut, p. 283; Kutubi, M.S. *Al-imārāt al-Turkumāniyya wa-dawruhā fī širā' al-quwā al-Islāmiyya*, p. 208; Al-Ghazawi, A. (1939), *Tārīkh al- Irāq bayna al-iḥtilālāyn* [History of Iraq between Two Occupations], Vol. 3, (1st ed.), Iran, p. 261.

(2) Mawlawī, A. b. L. *Jami' al-Dewal*, Vol. 2, P. 704; Kutubi, M. S. *Al-imārāt al-Turkumāniyya wa-dawruhā fī širā' al-quwā al-Islāmiyya*, p. 208.

(3) Mawlawī, A. b. L. *Jami' al-Dewal*, Vol. 2, P. 704.

(4) Mawlawī, A. b. L. *Jami' al-Dewal*, Vol. 2, P. 704, Kutubi, M. S. *Al-imārāt al-Turkumāniyya wa-dawruhā fī širā' al-quwā al-Islāmiyya*, p. 209.

(5) Al-Sakhāwī, S. al-D. M. b. 'A. al-R. (1995). *Al-I' lān bi-al-tawbīkh li-man dhamma ahl al-tārīkh* [Brief Speech Appendix to the States of Islam], (B. 'A. Ma'rūf et al., Eds.), Vol. 3, Dār al-Kutub al-'Ilmiyya, (1st ed.), Beirut, p. 118; Ibn Tūlūn, S. al-D. M. b. A. (1998). *Mufākahat al-khillān fī ḥawādith al-zamān* [The delight of companions in the events of the times], (K. Maṣṣūr, Ed.), Dār al-Kutub al-'Ilmiyya, (1st ed.), Beirut, p. 114; Al-Qaramānī, A. b. Y. (1992). *Akhbār al-Duwal wa-āthār al-uwal fī al-tārīkh* [Chronicles of nations and historical relics], (F. Sa'd & A. Khaṭīṭ, Eds.), vol. 3, Dār al-Kutub al-'Ilmiyya, (1st ed.), Beirut, p. 95.

clear successes in the military field, conquests, stability of the emirate, and the scientific and architectural renaissance that flourished during his reign, similar to the reign of his father, Hassan at-Taweel⁽¹⁾.

The last two lines of the inscriptions on the reverse center, the fourth and fifth lines, contain the words “darb” and “Amad”, which is the name of the mint Amad⁽²⁾, was called Diyarbakir and is now known as Diyarbakir. King al-Salih Ayyub ruled it between 629A.H and 636A.H, and he minted copper coins in it in 636A.H. In 637A.H, Al-Salih Ayyub became the ruler of Damascus and left the rule of Amad to his son Ghiyath al-Din al-Mu'azzam Nur al-Din Shah, who minted copper coins in 637A.H without writing his name on them, but rather engraved his father's name. The last issues of copper coins minted in Amad bore the name of King Al-Kamil Mohamed II Ibn Al-Muzaffar Ghazi⁽³⁾.

Arab geographers divided the Euphrates Peninsula into three sections bearing the names of the Arab tribes that migrated before Islam, namely Diyar Bakr, Diyar Rabia, and Diyar Nadr. The city of Amad was the main city in Diyar Bakr⁽⁴⁾. Diyar Bakr is a large and vast country named after Bakr bin Wael bin Qast. It is bordered to the north by the province of Sivas and Erzurum, to the south by Iraq and the Arab desert, to the west by Syria, and to the east by Kurdistan. It was known in ancient times as the island between the two rivers, as most of it lies between the Tigris and Euphrates⁽⁵⁾.

This style is unique from the last two styles of Sultan Yaqub, which are the second and third styles, in the absence of an inscription margin on the reverse, as well as the arrangement of the inscriptions on the reverse and the name of the mint. The second style is the only style that is similar to the first style in its general form, especially the obverse, but differs from it in the arrangement of the inscriptions in the center of the reverse and the name of the mint, as the first

(1) Kutubi, M.S. *Al-imārāt al-Turkumāniyya wa-dawruhā fī širā' al-quwā al-Islāmiyya*, p. 210.

(2) Artuk, E. and Artuk, C. *İstanbul arkeoloji müzeleri teşhirdeki İslamî sikkeler kataloğu*, Vol. 2, p. 838, No. 2416.

(3) Al-Kaabi, A. (2009). *Al-Jazīrah al-Furātiyah wa-arḍuhā al-'Arabiyyah* [Al-Jazirah Al-Furatiyah and its Arab lands], Dār al-Ḥasād, Damascus, pp. 33-34; Al-Nabarawi, R.M. and Al-Nabarawi, R.M. (2019), *Al-nuqūd al-Ayyūbiyya al-fidḍiyya wa-al-nuḥāsiyya wa-al-birūniyya allatī duribat fī al-Jazīrah al-Furātiyya* [The Ayyubid silver, copper and bronze coins minted in Al-Jazirah Al-Furatiyah], Cairo, p. 113.

(4) Yāqūt al-Ḥamawī, S. al-D. A. (1975) *Mu'jam al-buldān* [Dictionary of countries], Dār Šādir, Vol. 4, Beirut, p. 117.

(5) Al-Qazzāz, M. (1970). *Al-ḥayāh al-siyāsiyya fī al-'Irāq fī 'aṣr al-ghazw al-Mughūlī* [Political Life in Iraq during the Era of Mongol Domination], Ministry of Culture, Iraq, p. 128, footnote No. 2.

style was minted in Amad, while the second style was minted in Mardin. The first style also lacks an inscription margin on the reverse, while the second style has an inscription margin around the inscriptions in the center of the reverse. The first and second styles also differ from the third style in their geometric shape. Inside it are the writings of the center of the obverse, as this shape in the third style is a square, while in the first and second styles it is a geometric shape resembling a rectangle, each of the four sides is slightly curved inward from its middle.

3.2. Second Type: Minted in Mardin

This model is similar to the general shape of the first model, but differs from the first model and the third model in the arrangement of the back center. The writings of the Back Center were as follows:

	Obverse	Reverse
center	فمن يعمل مئثال ذره خييراً يره	السلطان (تمغة) العاذل يعقوب ضرب خان ماردين
Translation	So, whoever does an atom's weight of good will see it.	Sultan (Stamp) The Just Yaqoub Mint Khan Mardin
Margin	لا اله الا - الله (محمد رسول) - الله	_____
Translation	There is no god but Allah (Mohamed is the Messenger of) Allah	_____

The third line of the inscriptions of the reverse center includes the title of “Al-Adil”. It is one of the titles of the Sultan, and it is the opposite of Al-Ja’ir, which is the highest description of the king, found among the governors⁽¹⁾. The fifth and final line of the inscriptions of the reverse center also includes the

(1) Al-Qalqashandī, S. A. al-‘A. A. b. ‘A. (1915). *Ṣubḥ al-a‘shā fī ṣinā‘at al-inshā’* [Dawn for the Night-Blind in the Art of Chancery Writing], Dār al-Kutub al-Miṣriyya, vol. 6, Cairo, p. 19; Al-Basha, H. (1978), *Al-alqāb al-Islāmiyya fī al-tārīkh wa-al-wathā‘iq wa-al-āthār* [Islamic titles in history, documents and antiquities], Dār al-Nahḍa al-‘Arabiyya, Cairo, p. 188.

name of the place of minting, which is Mardin. Mardin, was one of the lands of Al-Jazira⁽¹⁾. It was a famous fortress overlooking Denisar, Dara, and Nasibin, and in front of it is a great suburb with many markets, inns, and schools. Its people used to drink from cisterns prepared in their homes. It was opened during the reign of Caliph Omar bin Al-Khattab between 19-20A.H / 640-641A.D⁽²⁾.

This type resembles the first⁽³⁾, in its general shape and the arrangement of inscriptions on the obverse, but it differs in the arrangement of the reverse center inscriptions and the mint name. It also features a margin on the reverse, although its text is missing, unlike the first type, which lacks a margin altogether. The first and second styles also differ from the third style in the geometric shape that includes the writings in the center of the obverse, as well as in the arrangement and positions of the writings in the margin of the obverse.

3.3. Third Type: Minted in Yazd, 891A.H

This type is similar to the first and second in the arrangement of the inscriptions on the obverse but differs in the arrangement of the inscriptions on the reverse and the inclusion of "Uthman", the third caliph of Islam. The inscriptions are as follows:

	Obverse	Reverse
<i>center</i>	<p>فمن يعمل مئثال ذره خييراً يره</p>	<p>السلطان (تمغة) خان العاقل يعقوب ضرب يزد 891</p>
<i>Translation</i>	<p>So, whoever does an atom's weight of good will see it.</p>	<p>Sultan (Stamp) Khan The Just Yaqoub Khan Yazd 891</p>

(1) Abū al-Fidā', 'I. al-D. I. b. M. (1963). *Taqwīm al-buldān* [A sketch of the countries], I-Muthannā Library, Cairo, p. 278, Yāqūt al-Ḥamawī, S. al-D. A. *Mu'jam al-buldān*, vol. 5, p. 39; Al-Nabarawi, R.M. and Al-Nabarawi, R.M. *Al-nuqūd al-Ayyūbiyya al-fidḍiyya*, p. 72.

(2) Yāqūt al-Ḥamawī, S. al-D. A. *Mu'jam al-buldān*, vol. 5, p. 39.

(3) Artuk, E. and Artuk, C. *İstanbul arkeoloji müzeleri teşhirdeki İslamî sikkeler kataloğu*, p. 839, NO.2418. weight 5 gr, diameter 19 mm.

Margin	(لا اله) - (الا الله - (محمد رسول - الله)	(أبو بكر وعمر) عثمان (علي)
Translation	(There is no god)- but Allah- (Mohamed is -the Messenger of Allah)	(Abu Bakr and Umar) Uthman – (Ali)

This type stands out from the first and second due to: The geometric shape enclosing the central obverse inscriptions. The margin, which includes the Shahada and the names of the four Rightly Guided Caliphs⁽¹⁾, confirming Sultan Ya'qub's adherence to Sunni Islam.



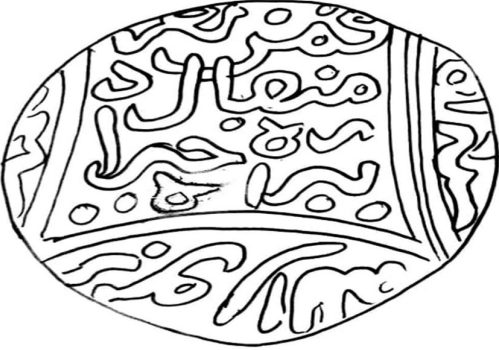
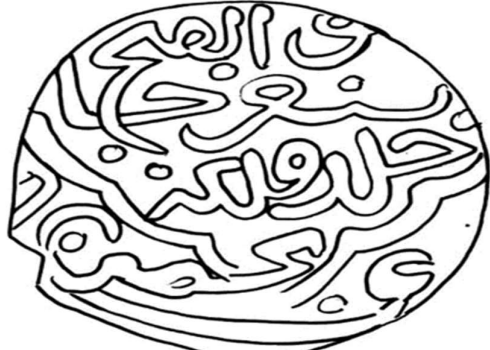
4. Secondly: The dirhams of Sultan Bayesangur bin Yaqoub (Hisn Kefa)

Regarding coins of Sultan Bay Sunqur ibn Ya'qub (896–897AH /1490–1491 AD), one type of silver dirham attributed to Sultan Bay Sunqur has been identified. It features: Obverse center: The seventh verse of Surat Al-Zalzalah “So whoever does an atom's weight of good will see it” inscribed within a geometric design similar to the first and second types. The date of striking is recorded in the margin of the face and is preceded by the word year, but the date is not clear, Reverse center: The name "Uthman," surrounded by a margin featuring the Shahada and a truncated Prophetic testimony. The reverse includes central writings around which are marginal writings recorded the name of Uthman, the third of the Rightly-Guided Caliphs. **(Plate No.4.) (Figure NO.4)⁽²⁾**, The writings of this style are as follows:

	Obverse	Reverse
center	فمن يعمل مثقال ذ رة خيرا يره	(السلطان) أبو الفتح (با)يسنقر خان خلد ملكه بمحسن
Translation	So, whoever does an atom's weight of good will see it.	(Sultan) Abu al-Fath (Ba)Yasanqur Khan Immortalize his kingdom in Hisn

(1) Artuk, E. and Artuk, C. *İstanbul arkeoloji müzeleri teşhirdeki İslamî sikkeler kataloğu*, p. 839, No.2419, weight 5.15 grams, diameter 17mm.

(2) Artuk, E. and Artuk, C. *İstanbul arkeoloji müzeleri teşhirdeki İslamî sikkeler kataloğu*, p. 840, No.2420, weight 5.10 grams, diameter 17 mm.

Margin	(لا إله إلا الله) - محمد - رسول الله - سنة.....عثمان.....
Translation	(There is no god but Allah)- Mohamed- is the Messenger of Allah-year	Uthman
		
(Plate NO. 4) Dirham in the name of Sultan Bay Sunqur bin Ya'qub, Minted In Hisn Kifa, weight 5.10 grams, diameter 17 mm, Preserved in Istanbul Museum. (After: Artuk, Ebrahim & Ceveriy, Muzelere.Teskirdeki Islamici sikkeler Katalogu, Vol.2, p. 840, No.2420.)		
		
(Figure NO.4) Illustration: Detailed drawing of the inscriptions and decorations on the upper dirham. (the work of the researcher)		

The second line contains Abu al-Fath, the nickname of Sultan Bay Sunqur Khan⁽¹⁾, which is found on the third line. The fourth line of the inscriptions on

(1) Sultan Bay Sunqur is the son of Sultan Ya'qub bin Hassan al-Tawil, who assumed power over the emirate after the death of his father Ya'qub in (Safar 896 A.H / December 1490 A.D.). He was assisted in this by Atabeg Sufi Khalil, who occupied a prominent position during the reign of Bay Sunqur, which made the princes resent him and rebel against him, including Suleiman Bayrak, the governor of Diyarbakir, who killed Sufi Khalil. Many disturbances occurred during the reign of Sultan Bay Sunqur, and the matter ended with Sultan Bay Sunqur resorting to his maternal grandfather to seize the sultanate. Bay Sunqur was deposed in Rajab 897 A.H. / May 1492 A.D.) See: Mawlawi, A. b. L. *Jami' al-Dawal*, Part 2, P. 706, Kutubi, M.S. *Al-imārāt al-Turkumāniyya wa-dawruhā fī širā' al-quwā al-Islāmiyya*, pp. 211-212.

the reverse center contains the prayerful phrase “May his kingdom be eternal.” This phrase represents a prayer for its owner for the perpetuation of his kingdom and the continuation of his authority. The phrase “May his kingdom be eternal” was mentioned on Islamic currency for the first time in light of what reached us during the era of the Mongol state in Iran, when Hulagu used it as a prayer for him, in the last two lines of the inscriptions on the reverse center of the dinars minted in his name in Baghdad in 661A.H⁽¹⁾. Hulagu recorded this prayer after he had seized some of the countries located to the east of the Islamic world, and they became his vast territories and great kingdom. Various kingdoms were folded under his banner, such as the lands of Khurasan, the lands of Persia, the Iraq of the Arabs, the Iraq of the Persians, the lands of the Romans, Diyarbakir, and other countries that he seized⁽²⁾.

Therefore, Hulagu recorded this phrase as a prayer for the continuity of this kingdom for him and his successors after him. This prayerful phrase was engraved on the coins of the Seljuks of Rum, the Jalayirid, Mamluk, Ottoman, and Sultanate of Delhi coins, especially the Tughluq dynasty⁽³⁾. The fifth and last line of the inscriptions of the reverse center includes the name of the mint, which is “Hisn,” meaning the fortress of Kifa⁽⁴⁾, it is pronounced Kiba⁽⁵⁾. It is a city and a great castle overlooking the Tigris between Amad and Jazirat Bin Omar from Diyar Bakr⁽⁶⁾.

The Ayyubids ruled it, along with Diyar Bakr, Mardin, and others, among the cities of the Euphrates region that were part of Iraq, from 626 A.H until 866 A.H⁽⁷⁾. Then it was subjected to the rule of the Aq Qoyunlu when Mansur bin Hassan at-Taweel seized Baghdad in 873 AH/1468 AD. Their control over Iraq continued until 941A.H/ 1538A.D when the Safavids took control of it. It is

(1) Ramadan, A. M. *Mawsū‘at al-nuqūsh al-athariyya ‘alā al-maskūkāt al-Islāmiyya*, p. 438, lane-poole, S. (1890). *Catalog of Oriental Coins in The British Museum*, Vol. 10, London, p.89, No.75, P.127.

(2) Al-Nuwayrī, S. al-D. A. b. ‘A. al-W. (1985). *Nihāyat al-arab fī funūn al-adab* [The ultimate ambition in the arts of erudition], (S. ‘A. al-F. Āshūr, M. M. Ziyāda, & F. ‘A. al-M. al-Sayyād, Eds.), al-Hay’a al-Miṣriyya al-‘Āmma lil-Kitāb, vol. 27, Cairo, pp. 392-393; Abū al-Fidā’, ‘I. al-D. I. (1908.). *Al-Mukhtaṣar fī akhbār al-bashar* [A compendium of human history], vol. 4, (1st ed.), Al-Husseiniya Library, Cairo, p. 3.

(3) Ramadan, A. M. *Mawsū‘at al-nuqūsh al-athariyya ‘alā al-maskūkāt al-Islāmiyya*, pp. 438-442.

(4) Abū al-Fidā’, ‘I. al-D. I. b. M. *Taqwīm al-buldān*, p. 281.

(5) Yāqūt al-Ḥamawī, S. al-D. A. Mu‘jam al-buldān, vol. 3, p. 286.

(6) Yāqūt al-Ḥamawī, S. al-D. A. Mu‘jam al-buldān, vol. 3, p. 286; Abū al-Fidā’, ‘I. al-D. I. b. M. *Taqwīm al-buldān*, p. 282.

(7) Al-Nabarawi, R.M. and Al-Nabarawi, R.M. *Al-nuqūd al-Ayyūbiyya al-fidḍiyya*, pp. 46-47.

worth noting that the Aq Qoyunlu and the Kara Qoyunlu are among the Turkmen tribes that migrated from the lands of Western Turkestan in the 7th century A.H/ 13th century A.D. The Aq Qoyunlu settled in Diyar Bakr and Armenia, and the Kara Qoyunlu in Azerbaijan and Sivas⁽¹⁾.

This is supported by the fact that the first and second types of Sultan Yaqub were struck in the mints of Amad and Mardin respectively. Likewise, the only type of Sultan Bay Sunqur was struck in Hasn Kafa, one of the Iraqi Euphrates cities that was subject to the rule of the Aq Qoyunlu. Therefore, the coin in question may have been struck in a given mint, one of the mints of the Mountains region, the Faris region, or the Armenian region, because this coin did not have a minting date or minting house. It had the name of the Sultan who ordered it to be minted; the name of Sultan Mohamed bin Yusuf bin Hassan at-Taweel (903-905A.H/ 1497-1499A.D). It is certain that the minting date was mentioned during the reign of this Sultan; 903-905A.H.

5. Islamic Titles recorded on coins

5.1. Sultan

This title was recorded on the fals subject of the study, The word "Sultan" is derived from the word "sultanate" meaning (coercion). The word has been mentioned in many Quranic verses to mean argument and proof. This word is taken from the Syriac language and is found in Arabic papyrus from the first century AH. The title refers to the authority of the government, the governor or the ruler. Then it was given to the great men of the state. It was used for the first time during the reign of Harun al-Rashid when Khalid bin Barmak or Jaafar bin Yahya al-Barmaki was given the title. In this case, it is considered a special honorary title if the title was discontinued after that until the fourth century A.H. The title Sultan did not become a general title until after the kings in the East, such as the Buyids, defeated the caliphs and monopolized power. Thus, they adopted the title Sultan as a general characteristic for them, in addition to what the caliph bestowed upon them of special honorary titles. Then Sultan became a general title for independent governors, minted on their coins to distinguish them from other independent governors. The word Sultan was mentioned in a memorial text dated 392A.H to mean victory or sovereignty. This is regarding one of the Buyid dynasties, and Jarhan believes that the first

(1) Yousef, Quranic Verses, p. 216. For more details, see: Iqbal,A., *Tārīkh Īrān ba'd al-Islām*, pp. 633-636

Al-Qaddāwī, A. (2012). *Tārīkh al- 'Irāq fī 'aṣr al-Qarā Qūyūnlū wa-al-Āq Qūyūnlū* [History of Iraq in the Era of Qara Qayunili and Aq Qayunlu], (814-914 A.H. / 1411-1508 A.D.), Dār al-Shu'ūn al-Thaqāfiyya al-Āmma, (1st ed.), Iraq, p. 45.

person to take the title of Sultan was Mahmud bin Sabuktigin Ghaznawi. For more information⁽¹⁾.

5.2.Khan

This title was recorded on the dirham of Sultan Yaqub bin Hassan Al-Tawil minted in Yazd in 891A.H, and the dirham of Sultan Baysan Qarban Yaqub minted in Al-Hisn. The Word “Khan” is a Turkish title given to the elders of the princes in the Turkish tribes from the first or second century AH, meaning the president, and they may have been called Kan or Khagan, and the title was later given to the Mongol governors who recognized loyalty to the great family master, who was called “Khagan.” This title entered the Islamic world through the Turkistan khans, so it was given to Prince Nasr bin Ali on a coin dated 390A.H in Bukhara and then moved to some parts of the Islamic world with Turk and Tartar⁽²⁾.

5.3. Al-Adil

This title was recorded on the dirhams of Sultan Yaqub bin Hassan al-Taweel minted in Amd, Mardin and Yazd 891A.H. The Word “al-Adil” “just” is one of the titles of kings and rulers, and it is one of the highest qualities for them, because it is through justice that countries and kingdoms are built and things are fixed. This title was mentioned as a general characteristic of sultans in some inscriptions, such as Abu al-Abbas Ma'mun Khwarizm Shah in an establishment text dated 401A.D on a lighthouse in Jarjania, and was called for ministers such as Fatimid ministers, and was known in the Mamluk era and used “al-Adli” for senior military deputies⁽³⁾.

6. The type of Arabic script recorded on the COINS

As for the script used in executing the writings of the fals, the subject of the study, it is the Naskh script. The first appearance of the Naskh script on Islamic coins appeared early, including some names and nicknames on Samanid coins. Among them is the dirham of Prince Ismail bin Ahmed in the city of Al-Shash in the year 291 A.H, and it was widely used on the coins of the Almoravids in Morocco on the coins of Prince Yusuf bin Tashfin, including his dirham minted in Cordoba in the year 502A.H.

It also appeared on coins in Egypt and the Levant during the reign of King Al-Kamil Muhammad in the year 622 A.H, including a dinar minted in Cairo in

(1) Al-Basha, H. *Al-alqāb al-Islāmiyya*, pp. 323-324.

(2) Al-Basha, H. *Al-alqāb al-Islāmiyya*, p. 274.

(3) Al-Basha, H. *Al-alqāb al-Islāmiyya*, p. 388.

the year 624 A.H. As for the eastern Islamic world, it was used on many coins from Islamic countries, including the coins of the Abbasid state on an Abbasid dinar in the name of the caliph al-Mustadhi bi-Amr Allah in the year 575 A.H, the coins of the Seljuks of Rum, the coins of the Arabian Peninsula on the Ayyubid coins in Yemen, the coins of the Banu Rasul state, the coins of the Banu Tahir state, and the coins of the state Ilkhanate It was mentioned on the coins of the Aq Qoyunlu state in eastern Anatolia and Azerbaijan, including Ashrafi in the name of Sultan Abi al-Nasr, Uzun Hasan minted in Urdu in the year 877 A.H, and it was also used on the coins of the Karaquyunlu state, including a silver tank in the name of Sultan Qarayusuf Noyan bin Muhammad in Tabriz, and it was used on the coins of the Timurids, the Safavid and Afsharid states, and also In Afghanistan and India⁽¹⁾.

7. Conclusion and Results

The study presented fals of Sultan Muhammad bin Yusuf, on whom the seventh verse of Surat Al-Zalzalah is recorded, and by comparison with similar models, we concluded the following results:

- Publication and study of a rare coin: A rare fals from the Aq Qoyunlu era, attributed to Sultan Mohamed bin Yusuf bin Hasan al-Tawil (also known as Mohamed Mirza), is presented and studied for the first time in this research.
- The study highlights the importance of the fals, which features the seventh verse of Surat al-Zalzalah. This verse has only been documented previously on the dirhams of Sultan Ya'qub bin Hasan al-Tawil and Sultan Bay Sunqur bin Ya'qub.
- The research explains the significance of recording the seventh verse of Surat al-Zalzalah twice on the same fals once in the obverse margin and once at the center of the reverse. This suggests Sultan Mohamed Mirza's message to his subjects in the regions of Jibal and Fars: "Whoever does an atom's weight of good will see it and receive their due reward."
- The study suggested that the Fals subject of the study may have been minted in one of the mints in the Mountains region, the Persian region, or the Armenian region. Also, no date was recorded on the Fals, but the name of Sultan Muhammad bin Yusuf bin Hassan al-Taweel was recorded on it. It is certain that the date of its minting came during the period of Sultan Muhammad's rule between the years 903-905A.H.

(1) Al-Sharaan,N. (2021). *Al-khatt al- 'Arabī 'alā al-nuqūd al-Islāmiyya* [Arabic calligraphy on Islamic coins], King Abdulaziz Public Library, Riyadh, pp.68-75.

- The study examines dirhams of the Aq Qoyunlu rulers inscribed with the seventh verse of Surat Al-Zalzalah, including: Sultan Ya'qub bin Hasan al-Tawil's coins, minted in three types from Amed, Mardin, and Yazd. Sultan Bay Sunqur's single type, minted in Hasn Kifa, a city in the Iraqi Euphrates region under Aq Qoyunlu rule.
- The study provides evidence that the fals under discussion may have been struck at one of the mints in the regions of Jibal, Fars, or Armenia. It was likely minted during the reign of Sultan Mohamed bin Yusuf (903–905 A.H/1499-1501A.D).
- The study dealt with a dirham in the name of Sultan Yaqoub Ibn Hassan al-Taweel, which was minted in the city of Amd and published on one of the Internet sites for Islamic Coins, and is studied in this research for the first time, It is distinguished from the piece published in the Ibrahim Arttaq catalogue, in that it includes the date of minting in the back margin, which is approximately 889A.H.
- The study was confirmed by historical evidence that the name "Mohamed " inscribed on the second line of the obverse center refers to Sultan Mohamed bin Yusuf bin Hasan al-Tawil, also known as Mohamed Mirza, who ordered the minting of the fals.
- The study proved that the dirhams of Sultan Yaqub bin Hassan, minted in Yazd 891AH, and the dirhams of Sultan Ba Sinqar bin Yaqub, minted in Hisn Keyfa, include in the back margin the names of the Rightly Guided Caliphs, which confirms these princes' embrace of the Sunni doctrine.
- The research compared the different models dating back to the era of Aq Qoyunlu, and recorded the seventh verse of Surah Al-Zulzala on it, and explained what distinguishes each model from the other.
- The study dealt in detail with each of the types recorded on the seventh verse of Surah Al-Zulzala, analyzing the writings and decorations on them.
- The study proved through references and historical sources that The Aq Qoyunlu and Qara Qoyunlu were Turkmen tribes that migrated from western Turkistan in the 7th century AH / 13th century CE. The Aq Qoyunlu settled

in Diyarbakir and Armenia, while the Qara Qoyunlu established themselves in Azerbaijan and Sivas . Sultan Ya‘qub’s first and second types were struck in Amed and Mardin, respectively. Sultan Bay Sunqur’s single type was minted in Hasn Kifa, part of the Iraqi Euphrates region under Aq Qoyunlu rule.

8. REFERENCES:

The Holy Qur'an.

- Abaza, A. E.** (2011). *Al-wasm ‘alā al-sikka al-Islāmiyya* [The Mark on the Islamic Coin], Journal of the Faculty of Archaeology, Qena, South Valley University, Issue. 6.
- Abū al-Fidā’, I. al-D. I.** (1908). *Al-Mukhtaṣar fī akhbār al-bashar* [A compendium of human history], vol. 4, (1st ed.), Al-Husseiniya Library, Cairo.
- Abū al-Fidā’, I. al-D. I. b. M.** (1963). *Taqwīm al-buldān* [A sketch of the countries], l-Muthannā Library, Cairo, p. 278, Yāqūt al-Ḥamawī, S. al-D. A. *Mu‘jam al-buldān*, vol. 5.
- Al-Asqalani, A. A.** (1395/1975). *Anba’ al-ghamr bi-abna’ al-‘umr* (Vol. 1) [The notification of the grief with the sons of Umar] (1st ed.). Dar al-Kutub al-Ilmiyyah.
- Al-Basha, H.** (1978), *Al-alqāb al-Islāmiyya fī al-tārīkh wa-al-wathā’iq wa-al-āthār* [Islamic titles in history, documents and antiquities], Dār al-Nahḍa al-‘Arabiyya, Cairo.
- Al-Fayyūmī, A. b. M. b. ‘A.** [n.d.]. *Al-Miṣbāḥ al-munīr fī gharīb al-Sharḥ al-kabīr* [The illuminating lamp on the obscure words of the great commentary], al-Maktaba al-‘Ilmiyya, Vol. 2, Al-Maktaba Al-Ilmiyyah, Beirut.
- Al-Ghazawī, A.** (1939), *Tārīkh al-‘Irāq bayna al-iḥtilālayn* [History of Iraq between Two Occupations], Vol. 3, (1st ed.), Iran.
- Al-Husayni, M. B.** (1966), *Nuqūd al-Salājiqa* [The coinage of the Seljuks], a thesis for PhD, Faculty of Arts, Cairo University.
- Al-Kaabi, A.** (2009). *Al-Jazīrah al-Furātiyyah wa-arḍuhā al-‘Arabiyyah* [Al-Jazirah Al-Furatiyah and its Arab lands], Dār al-Ḥasād, Damascus.
- Al-Nabarawi, R.M. and Al-Nabarawi, R.M** (2019), *Al-nuqūd al-Ayyūbiyya al-fidḍiyya wa-al-nuḥāsiyya wa-al-birūnziyya allatī duribat fī al-Jazīra al-Furātiyya* [The Ayyubid silver, copper and bronze coins minted in Al-Jazirah Al-Furatiyah], Cairo.
- Al-Nuwayrī, S. al-D. A. b. ‘A. al-W.** (1985). *Nihāyat al-arab fī funūn al-adab* [The ultimate ambition in the arts of erudition], (S. ‘A. al-F. Āshūr,

- M. M. Ziyāda, & F. 'A. al-M. al-Sayyād, Eds.), al-Hay'a al-Miṣriyya al-
'Āmma lil-Kitāb, vol. 27, Cairo.
- Al-Qaddāwī, A.** (2012). *Tārīkh al- 'Irāq fī 'aṣr al-Qarā Qūyūnlū wa-al-Āq Qūyūnlū* [History of Iraq in the Era of Qara Qayunili and Aq Qayunili], (814-914 A.H. / 1411-1508 A.D.), Dār al-Shu'ūn al-Thaqāfiyya al-'Āmma, (1st ed.), Iraq.
- Al-Qalqashandī, S. A. al-'A. A. b. 'A.** (1915). *Ṣubḥ al-a 'shā fī ṣinā 'at al-inshā* [Dawn for the Night-Blind in the Art of Chancery Writing], Dār al-Kutub al-Miṣriyya, vol. 6, Cairo.
- Al-Qaramānī, A. b. Y.** (1992). *Akhbār al-Duwal wa-āthār al-uwal fī al-tārīkh* [Chronicles of nations and historical relics], (F. Sa'd & A. Khaṭīb, Eds.), vol. 3, Dār al-Kutub al-'Ilmiyya, (1st ed.), Beirut.
- Al-Qazzāz, M.** (1970). *Al-ḥayāh al-siyāsiyya fī al- 'Irāq fī 'aṣr al-ghazw al-Mughūlī* [Political Life in Iraq during the Era of Mongol Domination], Ministry of Culture, Iraq.
- Al-Qusus, N.** (1996). *Al-nuqūd al-Umawiyya fī Bilād al-Shām* [Umayyad Coins in the Levant], Arab Bank, Amman, Jordan.
- Al-Sakhawī, M. b. A. R. b. A. B. b. O.** (1975). *Al-Daw' al-lami' li-ahl al-qarn al-tasi'* [The shining light of the people of the ninth century] (Vol. 3). Dar Maktabat al-Hayat, Beirut, (1st ed.).
- Al-Sakhāwī, S. al-D. M.** (1992). *Al-Ḍaw' al-lāmi' li-ahl al-qarn al-tāsi' al-ḍaw' al-lāmi' li-ahl al-qarn al-tāsi'* [The shining light for 9th-century notables], Dār al-Jīl, Vol. 10, (1st ed.), Beirut.
- Al-Sakhāwī, S. al-D. M. b. 'A. al-R.** (1995). *Al-I'lān bi-al-tawbīkh li-man dhamma ahl al-tārīkh* [Brief Speech Appendix to the States of Islam], (B. 'A. Ma'rūf et al. Eds.), Vol. 3, Dār al-Kutub al-'Ilmiyya, (1st ed.), Beirut.
- Al-Sharaan, N.** (2021). *Al-khaṭṭ al-'Arabī 'alā al-nuqūd al-Islāmiyya* [Arabic calligraphy on Islamic coins], King Abdulaziz Public Library, Riyadh.
- Al-Taish, A.** (2000). *Al-Funūn Al-Islāmiyya Al-Mubakkira* [Early Islamic Arts], Al-Zahraa Sharq Publishing Library, Cairo.
- Al-Ush, M. A.** (1972), *Kanz Umm Hajar al-Fadhi* [The Treasure of Umm Hajar Al-Fadhi], Damascus.
- Al-Ush, M. A.** (1984). *Al-nuqūd al-Islāmiyya al-'Arabiyya al-mahfūza fī Maḥaf Qatar al-Waṭanī* [Arab Islamic Coins Preserved in the Qatar National Museum], Doha.
- Artuk, E. and Artuk, C.** (1974). *İstanbul arkeoloji müzeleri teşhirdeki İslamî sikkeler kataloğu*, Clit 2, Istanbul.

- Fahmy, M. A.** (1965). *Mawsū‘at al-nuqūd al-‘Arabiyya* [Encyclopedia of Arab Coins and Numismatics], Egyptian Book House in Cairo.
- Hazard, H. W.** (1951). *Atlas al-Tarikh al-Islami* [Atlas of Islamic History], (I. Z. Khourshid, Trans.). Cairo: Maktabat al-Nahda al-Misriyya, (Original work published 1951).
- <https://en.numista.com/catalogue/pieces87852.html>, N#87852.
- Ibn Ayas, M. Ibn. A.** (1982-1984). *Badā‘i‘Al-zuhūr fī Waqā‘i‘Al-Duhūr* [The marvelous flowers in the events of the times], Part Two, edited by Mohamed Mustafa, Cairo.
- Ibn Kathīr, ‘I. al-D. A.** (1998). *Tafsīr al-Qur’ān al-‘aẓīm* [Interpretation of the Great Qur’an], Vol. 8, (M. H. Shams al-Dīn, Ed.; 1st ed.). Dar al-Kutub al-Ilmiyyah, Beirut, Lebanon.
- Ibn Ṭūlūn, S. al-D. M. b. A.** (1998). *Mufākahat al-khillān fī ḥawādith al-zamān* [The delight of companions in the events of the times], (K. Mansūr, Ed.), Dār al-Kutub al-‘Ilmiyya, (1st ed.), Beirut.
- Iqbal, A.** (1989). *Tārīkh Īrān ba‘d al-Islām: Min bidāyat al-dawla al-Ṭāhiriyya ḥattā nihāyat al-dawla al-Qājāriyya* [History of Iran after Islam from the beginning of the Tahirid state until the end of the Qajar state (205 A.H. / 820 A.D.)], translated by Alaa El-Din Mansour, Cairo.
- Kazan, W.** (1983). *Al-maskūkāt al-Islāmiyya* [Islamic Coins], Beirut.
- Kutubi, M.S.** (2003). *Al-imārāt al-Turkumāniyya wa-dawruhā fī širā‘ al-quwā al-Islāmiyya* [The Turkmen Emirates and their role in the struggle of Islamic powers (784-922 A.H. / 1382-1516 A.D.)], a thesis for PhD, the Department of History and Civilization, Faculty of Arabic Language, Mansoura, Al-Azhar University.
- Lane-Poole, S.** (1889) *Catalogue of Oriental Coins in the British Museum*, Vol. 9, London.
- lane-Poole, S.** (1890). *Catalog of Oriental Coins in The British Museum*, Vol. 10, London.
- Lavoix, H.** (1887), *Catalogue Des Monnaies Musulmanes de la Bibliotheque Nationale*, Vol.1, Paris.
- Lowick, N.** (1965), *Coinage and History of the Islamic World*, XII: Some Countermarked Coins of the Shay banids and early Moghuls, *Journal of the Numismatic Society of India* XXVI, part II, Varanasi.
- Mawlawī, A. b. L.** (1701). *Jāmi‘ al-duwal* [Compendium of nations], illustrated manuscript at the Institute of Arabic Manuscripts No. 195, History, Part 2.
- Miles, G. C.** (1938). *The Numismatic History of Rayy*, New York.
- Nutzel, H.** (1898). *Catalog of Oriental Mint*, Vol.1, Berlin.

- Ramadan, A. M.** (2018). *Mawsū'at al-nuqūsh al-athariyya 'alā al-maskūkāt al-Islāmiyya* [Encyclopedia of Archaeological Inscriptions on Islamic Coins], Part One, Cairo.
- Suleiman, A. S.** (1972). *Tarikh al-duwal al-Islamiyya wa mu'jam al-asrat al-hakima* [History of Islamic States and Dictionary of Ruling Families], Dar Al-Maaref, Egypt.
- Tawfiq, A. S.** (2013). *Al-Siyasat al-Kharijiyah li al-Aq Qoyunlu fi Diyar Bakr wa Tabriz* [The Foreign Policy of the Ak Qoyunlu Dynasty in Diyarbakir and Tabriz (806-914A.H /1403-1508 A.D)], Journal of African Studies, Vol. 35, 189-234.
- Yāqūt al-Ḥamawī, S. al-D. A.** (1975) *Mu'jam al-buldān* [Dictionary of countries], Dār Ṣādir, Vol. 4, Beirut.
- Yusuf, F.A.** (2003). *Al-ayat al-quraniya 'ala al-maskukat al-islamiya dirasa muqarana* [Qur'anic Verses on Islamic coins: A comparative study], A comparative study, 1st ed, Riyadh.
- Zambauer, E.** (1980). *Muejam aliensab walasirat alhakimat fi altaarikh alasilamaa* [Dictionary of Genealogies and Ruling Families in Islamic History], translated by Zaki Mohamed Hassan and Hassan Hamad Mahmoud, Fouad I Press.