

A rare fils 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 fils (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 fils, 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 fils studied is exceptional as it is the first known Aq Qoyunlu fils 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

Fils; 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.doahamed@yahoo.com

فلس نادر من عصر الآق قوينولو باسم السلطان محمد بن يوسف بن حسن الطويل ومسجل عليه الآية السابعة من سورة الزلزلة

د/ دعاء السيد حامد أحمد

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

الملخص

يتناول هذا البحث دراسة فلس نادر من عصر الآق قوينولو (دولة الشاة البيضاء) باسم السلطان محمد بن يوسف بن حسن الطويل (903 – 905 هـ / 1497-1499 م) والمعروف محمد ميرزا ومسجل عليه الآية السابعة من سورة الزلزلة ونصها : ﴿ فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ ﴾ والمسجلة عليه مرتين الأولى بهامش الوجه والثانية بمركز الظهر ، ولم يسبق نشره ودراسته من قبل ويدرس وينشر في هذا البحث لأول مرة ، ومحفوظ بمتحف الفن الإسلامي بالقاهرة ، وقمت بوصف هذا الفلس وصفاً علمياً دقيقاً من حيث الشكل العام وتناولت بالدراسة والتحليل الكتابات والزخارف المسجلة على الفلس في ضوء الظروف المختلفة للدولة.

ترجع أهمية الفلس موضوع الدراسة في تسجيل الآية السابعة من سورة الزلزلة حيث انها لم ترد سوى على دراهم الآق قوينولو وبالتحديد على دراهم السلطان يعقوب بن حسن الطويل الذي ضرب ثلاثة طرز بدور سك امد وماردين ويزد ، ودراهم السلطان باينقر بن يعقوب والذي وصلنا من دراهمه طراز واحد ضرب في حصن كيفا وهي من المدن العراقية الفراتية التي خضعت لحكم الآق قوينولو ، ولم ترد الآية السابعة من سورة الزلزلة على الفلوس المضروبة في عهد دولة الآق قوينولو مما يوضح أهمية الفلس موضوع البحث وندرته ، والذي يدرس و ينشر في هذا البحث لأول مرة ، ويعد هذا البحث إضافة جديدة لمسكوكات الآق قوينولو بصفة خاصة والنقود الإسلامية بصفة عامة .

الكلمات الدالة

فلس؛ نادر؛ محمد بن يوسف؛ سورة الزلزلة؛ الآق قوينولو؛ الشاة البيضاء .

1. Introduction

The Aq Qoyunlu state was founded by a Turkmen 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 AH / 14th century CE. 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 / 1378 A.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,

¹⁻ Tawfiq ,A.(2013). The Foreign Policy of the Ak Qoyunlu Dynasty in Diyarbakir and Tabriz (806-914 A.H /1403-1508 A.D), Journal of African Studies, Vol. 35,189-234, p. 190.

²⁻ Ibn Hajar al-Asqalani ,Ahmad bin Ali bin Mohamed bin Ali bin Ahmad. (852A.H.), Anbaa al-Ghamr bi-Abnaa al-Umar, Part One, Dar al-Kutub al-Ilmiyyah, First Edition, Beirut, Lebanon, 1395/1975, p. 104, Al-Sakhawi ,Mohamed bin Abdul Rahman bin Abi Bakr bin Othman. (902A.H.), Al-Daw' al-Lami' li Ahl al-Qarn al-Tasi' (The Shining Light of the People of the Ninth Century), Vol. Three, Dar Maktabat al-Hayat, Beirut, First Edition, p. 481, Zambauer,E. (1980). 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.(1972). 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 ,Mohamed Ibn Ahmad, (930A.H.), Bada'i' Al-Zuhur fi Waqa'i' Al-Duhur, Part Two, edited by Mohamed Mustafa, Cairo, 1982-1984, p. 219.

⁴⁻ Tawfiq,A., Foreign Policy, p. 190.

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.

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

2. Coins Description

The Museum of Islamic Art in Cairo preserves a rare fil² 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 mint date, The coin bears Verse SEVEN of Surat Al-Zalzalah: "So whoever does an atom's weight of good will see it" ﴿مَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ﴾ .

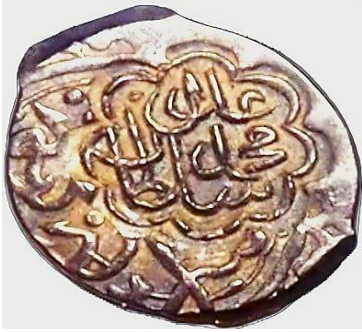



The general shape of the obverse of this coin is characterized by its inclusion of central writings in three horizontal lines within a segmented circle of eight lobes³ around which there are writings in one margin that include the seventh verse of Surat Al-Zalzalah surrounded by another segmented circle. 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:

¹- Kutubi,M. (2003). 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.

³- 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 fil is decorated with a circle with eight lobes. See: Al-Taish,A. (2000). Early Islamic Arts, Al-Zahraa Sharq Publishing Library, Cairo, p.18 .

A rare fils 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.

	Obverse	Reverse
center	عدل محمد سلطان	فمن يعمل (مئقال) ذره خيراً (يره)
Translation	Adl Mohamed Sultan	So, whoever does (an atom's weight) of (good) will see it.
Margin	(فمن) يعمل (مئقال ذرة خيراً يره)	-----
Translation	(So, whoever) does (an atom's weight of good will see it)	-----
		
<p>(Plate No. 1) A rare fils 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).</p>		
		
<p>(Figure NO.1) Illustration: Detailed drawing of the inscriptions and decorations on the upper fils. (the work of the researcher)</p>		

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 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 Coin², 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.³

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 (903-905 AH / 1499-1501 AD). Before talking about this Sultan, it must be noted that in the month of Dhu al-Qi'dah, 902 AH/1498 AD, Rustam was captured by his cousin Ahmed Bey (902-903 AH / 1498-1499 AD), 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, 903 AH / December 1499 AD,⁴ 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 903

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-Fayyumi ,Ahmad bin Mohamed bin Ali(770A.H.), Al-Misbah Al-Munir fi Gharib Al-Sharh Al-Kabeer, Vol. 2, Al-Maktaba Al-Ilmiyyah ,Beirut, p. 396.

²- Ramadan,A. (2018). Encyclopedia of Archaeological Inscriptions on Islamic Coins, Part One, Cairo, p. 136.

³- Ramadan,A., Encyclopedia of Archaeological Inscriptions, pp. 136-145, Al-Husayni,M. (1966), Seljuk Coins, a thesis for PhD, Faculty of Arts, Cairo University, p. 2, No. 11, p. 6, No. 20, p. 16, No. 67, Kazan,W. (1983). 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.(1938) .The Numismatic History of Rayy, New York, Nos. 235, 238, 240, 243, 271A.

⁴- Iqbal ,A.(1989). 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.

AH/1499AD, and Alwend Bey bin Yusuf bin Hasan at-Taweel in Azerbaijan then in Diyarbakir from 903 AH until his death in 910 AH / 1506 AD. The tribe that resided in the mountains and the region of Faris was also ruled by Mohamed Mirza (brother of Alwend) from 903 AH / 1499 AD until 905 AH / 1501 AD. ¹

A conflict occurred between Murad and Alwend, which ended with Murad's defeat and arrest in the Ruppin Castle in 903 AH / 1499 AD. Mohamed also 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. ²The 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 905 AH / 1501 AD, and Mohamed was killed by Murad, who seized Persian Iraq and Faris. ³

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, ⁴ who coined the fils 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 fils was an official issue of the Aq Qoyunlu State. The word adl "Justice" appeared above the

¹- Iqbal,A., History of Iran, p. 637, Kutubi, The Turkmen Emirates and their role in the struggle of Islamic powers, p. 214.

²- Mawlawi ,Ahmad bin Lutfallah.(1113 A.H.), Jami' al-Dewal, illustrated manuscript at the Institute of Arabic Manuscripts No. 195, History, Part 2, Sheet 708-709, Kutubi,M., Turkmen Emirates, pp. 214-215.

³- Mawlawi, Jami' al-Dewal, Part 2, Sheet 708-709, Kutubi,M., Turkmen Emirates, p. 215..

⁴- Iqbal,A., History of Iran, p. 637.

writings of the center of the reverse of the Aq Qoyunlu dirham in the name of Sultan Ahmed Kud bin Mohamed (902-903 A.H. / 1498-1499 A.D.).¹

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.²

It is worth mentioning that to the best of our knowledge, Surat Al-Zalzalah was only mentioned on the dirhams of the Aq Qoyunlu³ specifically, Sultan Yaqub ibn Hasan at-Taweel (883-896 AH / 1479-1492 AD) and Bay Sunqur ibn Yaqub (896-897 A.H / 1492-1493 A.D). To understand the importance of the fils 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 891 AH. 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:

¹- Artuk,E. and Artuk, C.,(1974). Istanbul Archeology, Muzelere.Teskirdeki Islamici sikkeler Katalogu, Clit 2, Istanbul, p. 242, No. 24-26.

²- For more information, see: Ibn Kathir ,Imad al-Din Abu al-Fida Ismail bin Amrat .(774 A.H.), Interpretation of the Great Qur’an, Vol. 8, annotated and commented on by: Mohamed Hussein Shams al-Din, First Edition, Dar al-Kutub al-Ilmiyyah, Beirut ,Lebanon, 1998, p. 442.

³- Youssef,F. (2003). Qur’anic Verses on Islamic Coins,A Comparative Study, First Edition, Riyadh, pp. 216-317 ,Artuk,E and Artuk, C., Muzelere.Teskirdeki Islamici sikkeler Katalogu, pp. 838-840.

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 ¹stamp "دمغة" 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.



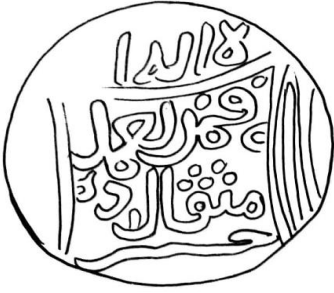

The writings in the center of the reverse include the name and titles of the Sultan and then the name of the mint. This style does not include marginal writings on the reverse, and the writings on the reverse are limited to central writings only. **(Plate No. 2) (Figure NO.2)³** , The writings and decorations of this style are as follows:

	Obverse	Reverse
center	فمن يعمل مئقال ذره خير (أیره)	السلطان (دمغة) العاذل يعقوب خان ضرب امد
Translation	So whoever does an atom's weight of	Sultan (Stamp)

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-Ash,M.(1972), The Treasure of Umm Hajar Al-Fadhi, Damascus, p. 21, for more information see, Al-Qusus,N. (1996).Umayyad Coins in the Levant, Arab Bank, Amman, Jordan, p. 12.

² - Abaza,A. (2011). “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 Shaybanids and early Moghuls, Journal of the Numismatic Society of India XXVI, part II, Varanasi, p. 159.



3- Artuk,E and Artuk ,C., Muzelere.Teskirdeki Islamici sikkeler Katalogu, Vol.2, p. 838, No.2416, weight 5.05 grams, diameter 18 mm.

	good (will see it)	The Just Yaqoub Khan Mint Amad
Margin	لا اله الا - (الله) (محمد رسول - الله)	-----
Translation	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. (After: Artuk, Ebrahim & Ceveriy, Muzelere. Teskirdeki Islamici sikkeler Katalogu, Vol.2, p. 838, No.2416)</p>		
		
<p>(Figure NO.2) Illustration: Detailed drawing of the inscriptions and decorations on the upper dirham.. (the work of the researcher)</p>		

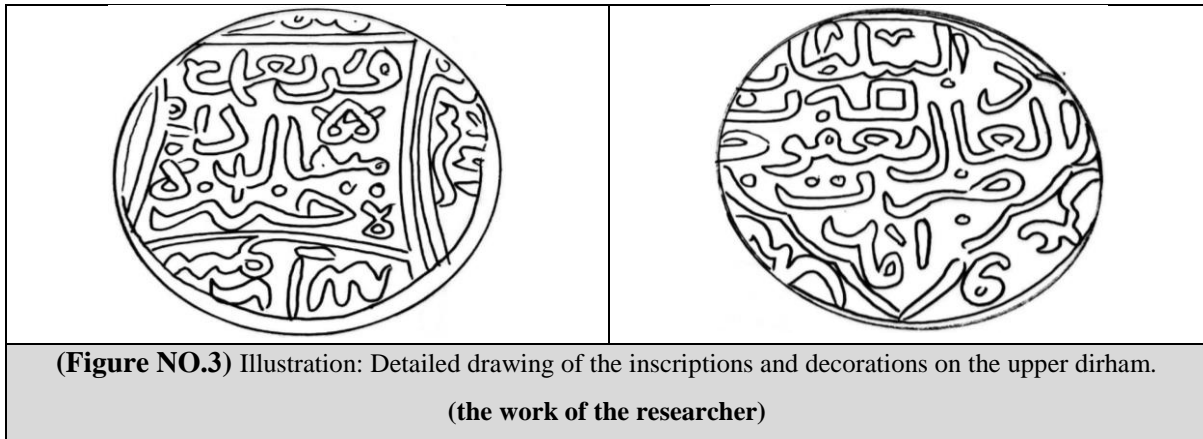
There is another model of the dirhams of Sultan Yaqub bin Hassan Al-Taweel, minted in the city of Amd, which resembles the previous dirham in terms of its general shape and its inclusion of the seventh verse of Surat Al-Zalzalah in the center of the face in three lines, as well as the inscriptions in 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(883-896AH/1479-1481AD), This dirham is published on one of the websites on the Internet that is

A rare fils 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.

interested in studying and publishing Islamic money, **(Plate No. 3) (Figure NO.3).**¹ The writings on this coin are as follows:

	Obverse	Reverse
center	فمن يعمل مثقال ذرة خير (أیره)	السلطان (دمغة) العادل يعقوب خان ضرب امد
Translation	So whoever does an atom's weight of good (will see it)	Sultan (Stamp) The Just Yaqoub Khan Mint Amad
Margin	(لا إله الا 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>		

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



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 92 AH to 103 AH 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 (155-157 AH / 769-774 AD) 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 Byzantine Arab dinar in the Berlin collection. ⁵ It also appeared on the obverse of two dinars, each bearing a picture of the Caliph Abd al-Malik

¹- Mohamed,F. (1965). Encyclopedia of Arab Coins and Numismatics, Egyptian Book House in Cairo, pp. 296-304.

²- Mohamed,F. , Encyclopedia of Arab Coins, p. 409, No. 948-951.

³- Mohamed,F. ,Encyclopedia of Arab Coins, p. 786, Nos. 2865-2867.

⁴- Mohamed,F. , Encyclopedia of Arab Coins, p. 787, Nos. 2872-2874.

⁵- Nutzel, H.(1898). Catalog of Oriental Mint,Vol.1,Berlin, p.9,No.21.

ibn Marwan,¹ the first dinar dated 76 AH and the other dated 77 AH. 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 (116-124 AH/734-742 AD)² 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.³

The Mohamedan message is on the reverse of many Abbasid dinars and dirhams, and on the reverse of many Abbasid coins⁴, minted in Al-Jazira and the Aleppo treasury in the year 146 AH, Damascus in the year 142 AH, Ramla and Rayy in the year 144 AH, 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.⁵ 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.⁶ It also appeared on the reverse of some Tulunid coins minted in Egypt dated 258 AH and 259 AH, and they are preserved in the Museum of

¹- Mohamed,F. Encyclopedia of Coins, pp.287-288, Lavoix,H.(1887),Catalogue Des Monnaies Musulmanes de la Bibliotheque Nationale,Vol.1,Paris, No.1677, p.485, No.56p17.

²- Mohamed,F., Encyclopedia of Arab Coins, pp.406-407, No.85-945, Plate No.4, Nos.850,851,859,860.

³- Mohamed,F., Encyclopedia of Arab Coins, 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.

⁴- Al-Ash,M. (1984). Arab Islamic Coins Preserved in the Qatar National Museum, Doha, pp. 217-389.

⁵- Mohamed,F., Encyclopedia of Arab Coins, pp. 761-775, register numbers 20464, 17850, 17804, 17797, 16990, 20957, 19899, 20468, 17803, 18609, 20441/63, 20455/9.

⁶- Mohamed,F., Encyclopedia of Arab Coins, pp. 784-787, register numbers 16995/5-7, 17964, 6724/22, 20465, 6724/23, 20460/3-5.

Islamic Art in Cairo. ¹Some Tulunid dinars minted in Palestine or Egypt, ² as well as the center of the reverse of most dinars, ³ are preserved in the Museum of Islamic Art in Cairo.

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 ⁴ 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. ⁵ Yaqub also confronted an attack during the reign of the Circassian Mamluk Sultan Ashraf Abu al-Nasr Qaitbay (872-901A.H/ 872-1468A.D). ⁶He also seized the fortress of Khatun Karkhestan in 887 A.H corresponding to 1482 A.D, ⁷ and Sultan Yaqub built the famous buildings called Hasht

¹- Mohamed,F., Encyclopedia of Arab Coins, pp. 799-802, Serial No. 2918 to 2926, Record Numbers 6724/51, 6724/47.

²- Mohamed,F., Encyclopedia of Arab Coins, register numbers 16735/2, 21924/1-2, 21928.

³- Museum of Islamic Art, register numbers 16870/1, 16613, 16614, 21906; Mohamed,F., Encyclopedia of Arab Coins,, pp. 829-841.

⁴- Yaqub bin Hassan al-Tawil (883-896 A.H. / 1478-1490 A.D.). This prince was born in 868 AH / 1463 AD, and assumed the sultanate in Tabriz in Jumada al-Ula 883 AH July 1478 AD, 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 was the reason for the princes' revolt against him. For more information, see: Al-Sakhawi ,Shams al-Din Mohamed bin Abd al-Rahman bin Mohamed .(902 A.H.), Al-Daw' al-Lami' li Ahl al-Qarn al-Tasi', Vol. 10, First Edition, Beirut, 1992, p. 283, Kutubi, Turkmen Emirates, p. 208, Al-Ghazawi,A. (1939), History of Iraq between Two Occupations, Vol. 3, First Edition, Iran, p. 261.

⁵- Mawlawi, Jami' al-Dewal, Vol. 2, P. 704, Kutubi,M., Turkmen Emirates, p. 208.

⁶- Mawlawi, Jami' al-Dewal, Vol. 2, P. 704.

⁷- Mawlawi, Jami' al-Dewal, Vol. 2, P. 704, Kutubi,M., Turkmen Emirates, p. 209.

Behesht, and continued to rule until he died in 899 AH / 1491 AD at the age of twenty-eight years.¹ 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 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.²

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 Amad³, was called Diyarbakir and is now known as Diyarbakir. King al-Salih Ayyub ruled it between 629 AH and 636 AH, and he minted copper coins in it in 636 AH. In 637 AH, 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 637 AH 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.⁴

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.⁵ 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

¹- Al-Sakhawi ,Shams al-Din Mohamed bin Abd al-Rahman.(902 A.H.), Brief Speech Appendix to the States of Islam, Vol. 3, edited by Dr. Bashar Awad Marouf and others, First Edition, Beirut, 1995, p. 118, Ibn Tulun ,Shams al-Din Mohamed ibn Ahmad died., (953 A.H.), Mufakahat al-Khulan fi Hawadeth al-Zaman, annotated by Khalil Mansour, First Edition, Beirut, 1998, p. 114, Al-Qaramani ,Ahmad ibn Yusuf .,(1019 A.H.), Akhbar al-Duwal wa Athar al-Awal fi al-Tarikh, vol. 3, edited by Dr. Fahmi Saad and Ahmad Khatit, First Edition, Beirut, 1992, p. 95.

²- Kutubi,M., Turkmen Emirates, p. 210.

³- Artuk,E and Artuk ,C., Muzelere.Teskirdeki Islamici sikkeler Katalogu, Vol.2, p. 838, No.2416.

⁴- Al-Kaabi,A. (2009). Al-Jazirah Al-Furatiyah and its Arab lands, Damascus, pp. 33-34,Al-Nabarawi,R. and Al-Nabarawi,R (2019), The Ayyubid silver, copper and bronze coins minted in Al-Jazirah Al-Furatiyah, Cairo, p. 113.

⁵- Yaqut Al-Hamawi ,Shihab Al-Din Abu Abdullah Al-Rumi Al-Baghdadi.(626 A.H.), Mu'jam al-Buldan, Vol. 4, Beirut, 1957, p. 117.

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. ¹

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 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 مئقال نره خيراً يره	السلطان (دمغة) العادل 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

¹- Al-Qazzaz,M. (1970). Political Life in Iraq during the Era of Mongol Domination, Iraq , p. 128, footnote No. 2.

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 name of the place of minting, which is Mardin. Mardin, was one of the lands of Al-Jazira.² 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 19-20 A.H / 640-641 A.D.³

This type resembles the first⁴ 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.

¹- Al-Qalqashandi, Sheikh Abu al-Abbas Ahmad bin Abdullah .,(821 A.H.), Subh al-A'sha fi Sana'a al-Insha, Dar al-Kutub al-Masryia, vol. 6, Cairo, 1915, p. 19, Al-Basha ,H.(1978), Islamic titles in history, documents and antiquities, Cairo, p. 188.

²- Abu al-Fida ,Imad al-Din Ismail bin Mohamed bin Omar.,(732 A.H.), Taqwim al-Buldan (A Sketch of the Countries) , Al-Muthanna Library,Cairo,1963., p. 278, Yaqut al-Hama Al-Nabrawi ,R wi, Mu'jam al-Buldan (Dictionary of Countries), vol. 5, p. 39, Al-Nabrawi ,R. and Al-Nabrawi ,R .,Silver, Copper and Bronze Coins, p. 72.

³- Yaqut al-Hamawi, Mu'jam al-Buldan, Mu'jam al-Buldan, (Dictionary of Countries), vol. 5, p. 39.

⁴- Artuk , E & Artuk, C. , Muzelere.Teskirdeki Islamici sikkeler Katalogu, p. 839, NO.2418. weight 5 gr, diameter 19 mm.

3.3. Third Type: Minted in Yazd, 891 AH

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
center	فمن يعمل مئقال ذره خييراً يره	السلطان (دمغة) خان العادل يعقوب ضرب يزد 891
Translation	So, whoever does an atom's weight of good will see it.	Sultan (Stamp) Khan The Just Yaqoub Khan Yazd 891
Margin	(لا اله) – الا الله - (محمد رسول – الله)	(أبو بكر و عمر) 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 (896–897 AH / 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

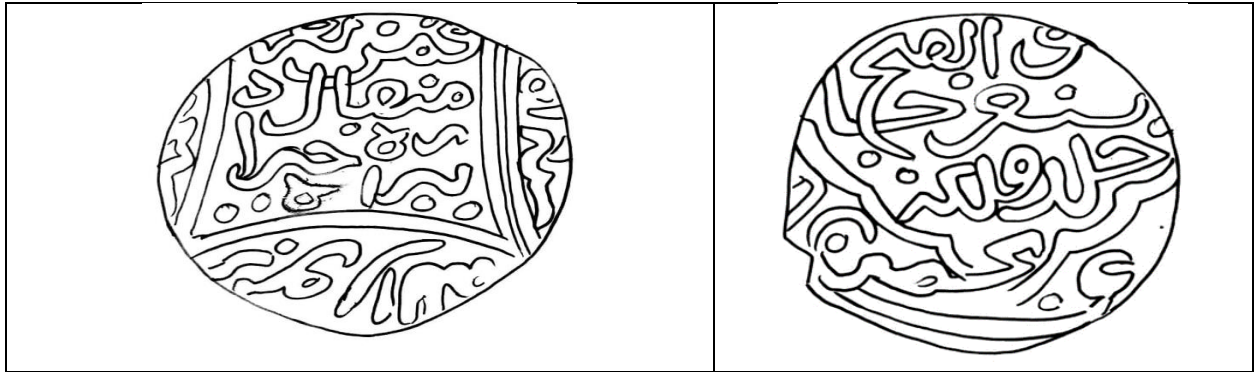
¹- Artuk , E. & Artuk, C. , Muzelere Teskirdeki Islamici sikkeler Katalogu,p. 839, No.2419, weight 5.15 grams, diameter 17 mm.

A rare fils 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.

which are marginal writings recorded the name of Uthman, the third of the Rightly-Guided Caliphs. (Plate No. 4) (Figure NO.4), ¹ The writings of this style are as follows:

	Obverse	Reverse
center	فمن يعمل مقال ذ رة خيراً يره	(السلطان) أبو الفتح (با)يسنقر خان خلد ملكه بحصن
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
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
		
<p>(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.)</p>		

¹- Artuk , E. & Artuk,C. , Muzelere Teskirdeki Islamici sikkeler Katalogu,p. 840, No.2420, weight 5.10 grams, diameter 17 mm.



(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 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 661 AH. ² 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. ³

¹- Sultan Bay Sunqur is the son of Sultan Yaqub bin Hassan al-Tawil, who assumed power over the emirate after the death of his father Yaqub 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.) Mawlawi, Jami' al-Dewal, Part 2, P. 706, Kutubi,M., Turkmen Emirates, pp. 211-212.

²- Ramadan, A.,Encyclopedia of Archaeological Inscriptions, p. 438, lane-poole, S.(1890). Catalog of Oriental Coins in The British Museum, Vol. 10, London, p.89, No.75, P.127.

³- Al-Nuwayri ,Shihab al-Din Ahmad ibn Abd al-Wahhab,(733 A.H.), Nihayat al-Arab fi Funun al-Adab, vol. 27, edited by Saeed Abd al-Fattah Ashour, Mohamed Mustafa Ziyada and Fuad Abd al-Muati al-Sayyad, Cairo, 1985, pp. 392-393, Abu al-Fida ,Imad al-Din Ismail ,(732 A.H.), Al-Mukhtasar fi Akhbar al-Bashar, vol. 4, First edition, Al-Husseiniya Library, Cairo, n.d., p. 3.

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.¹ 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 Kifa², it is pronounced Kiba.³ It is a city and a great castle overlooking the Tigris between Amad and Jazirat Bin Omar from Diyar Bakr.⁴

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.⁵ 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 941 AH/1538 AD when the Safavids took control of it. It is 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 AH/13th century AD. The Aq Qoyunlu settled in Diyar Bakr and Armenia, and the Kara Qoyunlu in Azerbaijan and Sivas.⁶

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

¹- Ramadan,A., Encyclopedia of Inscriptions, pp. 438-442.

²- Abu al-Fida, Taqwim al-Buldan, (A Sketch of the Countries), p. 281.

³- Yaqut al-Hamawi, Mu’jam al-Buldan (Dictionary of Countries), vol. 3, Beirut, 1957, p. 286.

⁴- Yaqut al-Hamawi, Mu’jam al-Buldan (Dictionary of Countries), vol. 3, p. 286; Abu al-Fida, Taqwim al-Buldan (A Sketch of the Countries) , p. 282.

⁵- Al-Nabarawi ,R .and Al-Nabarawi ,R ., Silver, Copper and Bronze Coins, pp. 46-47.

⁶- Yousef, Quranic Verses, p. 216. For more details, see: Iqbal,A., History of Iran, pp. 633-636,Qaddawi,A. (2012). History of Iraq in the Era of Qara Qayunili and Aq Qoyunlu (814-914 A.H. / 1411-1508 A.D.), First Edition, Iraq, p. 45.

minted; the name of Sultan Mohamed bin Yusuf bin Hassan at-Taweel (903-905 AH / 1497-1499 AD). It is certain that the minting date was mentioned during the reign of this Sultan; 903-905 AH.

5. Islamic Titles recorded on coins

5.1. Sultan

This title was recorded on the coins 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 AH. 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 392 AH to mean victory or sovereignty. This is regarding one of the Buyid dynasties, and Jarhan believes that the first 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 891AH, 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

¹ Al-Basha,H., Islamic Titles in History, pp. 323-324.

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.¹

5.3. Al-Adil

This title was recorded on the dirhams of Sultan Yaqub bin Hassan al-Taweel minted in Amd, Mardin and Yazd 891AH. 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.²

6. Calligraphy

As for the script used in executing the writings of the fils, 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 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

1- Al-Basha,H., Islamic Titles in History, p. 274.

2- Al-Basha,H., Islamic Titles in History, p. 388.

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 the fil 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 fil 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 fil, 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 fil 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 Fil 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 Fil, 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.
- 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

¹ - Al-Sharaan, N. (2021). Arabic calligraphy on Islamic coins, King Abdulaziz Public Library, Riyadh, pp.68-75.

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 fils 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 Artaq 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 fils.
- 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.

References

- Abaza ,A.(2011). “The Mark on the Islamic Coin”, Journal of the Faculty of Archaeology, Qena, South Valley University, Issue. 6,114-189.
- Abu al-Fida ,Imad al-Din Ismail .,(died 732 A.H.), Al-Mukhtasar fi Akhbar al-Bashar, vol. 4, First edition, Egyptian Husseiniya Press, Cairo, 1908.
- Abu al-Fida ,Imad al-Din Ismail bin Mohamed bin Omar., (died 732 A.H.), Taqwim al-Buldan (A Sketch of the Countries) , Al-Muthanna Library,Cairo,1963.
- Al-Ash ,M.(1972). The Treasure of Umm Hajar Al-Fadhi, Damascus.
- Al-Ash,M. (1984). Arab Islamic Coins Preserved in the Qatar National Museum, Doha.
- Al-Basha,H. (1978), Islamic titles in history, documents and antiquities, Cairo.
- Al-Fayyumi ,Ahmad bin Mohamed bin Ali., (died 770A.H.), Al-Misbah Al-Munir fi Gharib Al-Sharh Al-Kabeer, Vol. 2, Al-Maktaba Al-Ilmiyyah , Beirut.
- Al-Ghazawi,A. (1939). History of Iraq between Two Occupations, Vol. 3, First Edition, Iran.
- Al-Husayni ,M.(1966), Seljuk Coins, a thesis for PhD, Faculty of Arts, Cairo University.
- Al-Kaabi ,A.(2009), Al-Jazirah Al-Furatiyah and its Arab lands, Damascus.
- Al-Nabarawi,R. and Al-Nabarawi, R.(2019). The Ayyubid silver, copper and bronze coins minted in Al-Jazirah Al-Furatiyah, Cairo.
- Al-Nuwayri ,Shihab al-Din Ahmad ibn Abd al-Wahhab. ,(died 733 A.H.), Nihayat al-Arab fi Funun al-Adab, vol. 27, edited by Saeed Abd al-Fattah Ashour, Mohamed Mustafa Ziyada and Fuad Abd al-Muati al-Sayyad, Cairo, 1985
- Al-Qalqashandi ,Sheikh Abu al-Abbas Ahmad bin Abdullah., (died 821 A.H.), Subh al-A'sha fi Sana'a al-Insha, Dar al-Kutub al-Masryia, vol. 6, Cairo, 1915.
- Al-Qaramani ,Ahmad ibn Yusuf.,(died 1019 A.H.), Akhbar al-Duwal wa Athar al-Awal fi al-Tarikh, vol. 3, edited by Dr. Fahmi Saad and Ahmad Khatit, 1st ed., Beirut, 1992.

- Al-Qazzaz,M. (1970). Political Life in Iraq during the Era of Mongol Domination, Iraq 1970.
- Al-Qusus,N. (1996), Umayyad Coins in the Levant, Arab Bank, Amman, Jordan .
- Al-Sakhawi ,Mohamed bin Abdul Rahman bin Abi Bakr bin Othman., (died 902A.H.), Al-Daw' al-Lami' li Ahl al-Qarn al-Tasi' (The Shining Light of the People of the Ninth Century), Volume Three, Dar Maktabat al-Hayat, First Edition, Beirut1990.
- Al-Sakhawi , Mohamed bin Abd al-Rahman bin Mohamed. ,(died 902 A.H.), Al-Daw' al-Lami' li Ahl al-Qarn al-Tasi', Vol. 10, First Edition, Beirut, 1992.
- Al-Sharaan,N. (2021). Arabic calligraphy on Islamic coins, Riyadh.
- Al-Taish ,A.(2000). Early Islamic Arts, Al-Zahraa Sharq Publishing Library, Cairo.
- Artuk, E., and ,Cevriye,(1974). Istanbul Archeology, Muzelere.Teskirdeki Islamici sikkeler Katalogu, Clit 2, Istanbul.
- Ibn Ayas ,Mohamed Ibn Ahmad Ibn Ayas., (died 930A.H), Bada'i' Al-Zuhur fi Waqa'i' Al-Duhur, Part Two, edited by Mohamed Mustafa, Cairo, 1982-1984.
- Ibn Hajar al-Asqalani ,Ahmad bin Ali bin Mohamed bin Ali bin Ahmad.,(died. 852), Anbaa al-Ghamr bi-Abnaa al-Umar, Part One, Dar al-Kutub al-Ilmiyyah, First Edition, Beirut, Lebanon, 1395/1975.
- Ibn Kathir ,Imad al-Din Abu al-Fida Ismail bin Amrat,(died 774A.H.), Interpretation of the Great Qur'an, Vol. 8, annotated and commented on by: Mohamed Hussein Shams al-Din, First Edition, Dar al-Kutub al-Ilmiyyah, Beirut , Lebanon, 1998 .
- Ibn Tulun ,Shams al-Din Mohamed ibn Ahmad., (died 953 A.H.), Mufakahat al-Khulan fi Hawadeth al-Zaman, annotated by Khalil Mansour, 1st ed., Beirut, 1998.
- Iqbal , A .(1989), History of Iran after Islam from the beginning of the Tahirid state until the end of the Qajar state (205 AH / 820 AD), translated by Alaa El-Din Mansour, Cairo.
- Kazan ,W.(1983). Islamic Coins, Beirut.
- Kutubi , M.(2003), 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. (1890). Catalog of Oriental Coins in The British Museum, Vol. 10, London.
- Lane-poole, S.(1889). Catalogue Of Oriental Coins in the British Museum, Vol. 9, 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 Shaybanids and early Moghuls, Journal of the Numismatic Society of India XXVI, part II, Varanasi.
- Mawlawi ,Ahmad bin Lutfallah., (died 1113 A.H.), Jami' al-Dewal, illustrated manuscript at the Institute of Arabic Manuscripts No. 195, History, Part 2, Sheet 708-709.
- Miles, G .(1938). The Numismatic History of Rayy, New York.
- Mohamed,A. (1965). Encyclopedia of Arab Coins and Numismatics, Egyptian Book House in Cairo.
- Nutzal, H.(1898). Catalog of Oriental Mint,Vol.1,Berlin,1898.
- Qaddawi,A. (2012). History of Iraq in the Era of Qara Qayunili and Aq Qinlu (814-914 AH / 1411-1508 AD), First Edition, Iraq .
- Ramadan,A. (2018). Encyclopedia of Archaeological Inscriptions on Islamic Coins, Part One, Cairo.
- Suleiman , A.(1972). History of Islamic States and Dictionary of Ruling Families, Dar Al-Maaref, Egypt.
- Tawfiq ,A.(2013). The Foreign Policy of the Ak Qoyunlu Dynasty in Diyarbakir and Tabriz (806-914AH/1403-1508 AD), Journal of African Studies, Volume 35,189-234 .

- Yaqut Al-Hamawi ,Shihab Al-Din Abu Abdullah Al-Rumi Al-Baghdadi., (d. 626 AH), Mu'jam al-Buldan (Dictionary of Countries) (Dictionary of Countries), Vol. 4, Beirut, 1957.
- Youssef,F. (2003). Qur'anic Verses on Islamic Coins: A Comparative Study, First Edition., Riyadh.
- Zambauer,E. (1980). Dictionary of Genealogies and Ruling Families in Islamic History, translated by Zaki Mohamed Hassan and Hassan Hamad Mahmoud, Fouad I Press.
- <https://en.numista.com/catalogue/pieces87852.html,N#87852>.