THE INDEPENDENCY ACTIVITIES
OF AHMED PAŞA AL-KRCHĪ AND THEIR REFLECTIONS
ON THE OTTOMAN COINS IN EGYPT (929 A.H./1524 A.D.)

Ahmed M. YOUSEF
Faculty of Archaeology, Cairo University, Egypt
E-mail: amyousef1980@yahoo.com

Abstract

At the beginning of the reign of Sultan Sulaymân I ibn Selîm I in Egypt and the Levant, the Ottoman Empire faced many tribulations and independence movements which aimed to restore the power of the Mamluk State and show noncompliance to the Sultan's orders. However, these movements were toughly faced, thus could not stand in front of the Ottoman Empire. From this point, coins played an important role in studying separatism through studying revolutionaries’ coins. Thus coins have been important documents and records preserving the history of revolutions throughout the different ages. One of the most important revolutionary movements was the one by Khaîn Paşa, the Egyptian governor during the era of Sultan Sulaymân who declared the rebellion against the Sultan’s power, underestimated the Sultan by declaring himself the Sultan of Egypt, and struck coins under his name. But the Ottomans faced this movement forcefully until it was eliminated and Khaîn Ahmed Paşa was executed. Among the most important results were the successive monetary versions of gold and silver coins during the reign of Sultan Sulaymân, beside the emission of law which specified the transactions of the Egypt mint ‘darbkhâne’ or ‘dâr al-ţarb’, and its minters ‘darrâbun’.

Keywords

dinar – Zer – maḥbûb – mint

ملخص

يلقي البحث الضوء على حركة أحمد باشا أحد مماليك السلطان سليم الأول الذي استمر في خدمة السلطان سليمان القانوني، وكان يأمل أن يتولى منصب الصدارة العظمى، ولكن لم يجح السلطان سليمان الأول بن سليم الأول. وأصبح وإياها على مصر في 18 شوال 929هـ/1524م، ولقب نفسه بلقب ‘الملك المنصور أحمد خان’، ووصل به الأمر إلى تغيير علم الدولة العثمانية إلى علم خاص بدولته وجعل لونه أحمر بتفصيلين عريبيين. وأظهر شيخ الإسلام باك فخامة سعيه على المدارج ع换了 السكة من الدنانير والأولى، هيئة فصيلة فصيلة من الفنادق التي ضربت في مصر ومنها سعي السلطان سليمان القانوني لإجراء تعديلات أدبية على نظام الحكم المصري خشية قيام أعمال عصيان وتمرد أخرى تؤدي إلى فقدانها إلى الأبد، والتي أطلق عليها ‘قانون ناية مصر’ عام 931هـ/1524م، والذي أتى بالنظر في كل الأمور المتعلقة بكسب النقد الذهبية والفضية ودار الضرب والصرافين.

ال كلمات الدالة

الدينار – الزر – محبوب – دار الضرب
Introduction

At the beginning of the reign of Sultan Sulaymân I ibn Selîm I in Egypt and the Levant, the Ottoman Empire faced many tribulations and independence movements which aimed to restore the power of the Mamluk State and show noncompliance to the Sultan’s orders. However, these movements were toughly faced, thus could not stand in front of the Ottoman Empire. From this point, coins played an important role in studying separatism through studying revolutionaries’ coins. Thus coins have been important documents and records preserving the history of revolutions throughout the different ages.

One of the most important revolutionary movements was the one by Khaīn Paşa, the Egyptian governor during the era of Sultan Suleiman who declared the rebellion against the Sultan’s power, underestimated the Sultan by declaring himself the Sultan of Egypt and struck coins under his name. But the Ottomans faced this movement forcefully until it was eliminated and Khaīn Ahmed Paşa was executed.

One of its most important results was the successive monetary versions of gold and silver coins during the reign of Sultan Sulaymân I, beside the emission of law which specified the transactions of the mint in Egypt and its minters.

Khaīn Ahmed Paşa was one of the Mamluks for Sultan Selîm I, then he continued serving Sultan Sulaymân I ibn Selîm I, as he aimed for the great land after the great leader Mohamed Paşa Sâdqî retired for his old age. Thus, Ahmed Paşa applied for this position, but Sultan Sulaymân I employed İbrahim Paşa instead of him, despite the supremacy of Ahmed Paşa and his exceptional personality.

İbrahim Paşa pushed Ahmed Paşa away from his great position by giving him the management of Egypt as he became the governor of Egypt on 18 Shâwal 929 A.H./ 19 August 1523 A.D. After that, he tried to kill Ahmed Paşa by sending letters to the princes in Egypt asking them to cut Ahmed’s Paşa throat and send him his head. In return, he will choose one of them to take the leadership of Egypt. But Ahmed Paşa revealed the conspiracy and saw the letters, and cleverly got rid.

Then, Ahmed Paşa started to protect himself and killed some of Sultan Sulaymân’s Mamluks, controlled the trader’s role and took possession of the cabinet money. He also asked Ghanem Al-Hmzaūî to present 150,000 Dinars and the Senate to pay 100,000 Dinars, and took more coins from the Al-mghrīb. Christians and Jewish continued his rebellion when he gathered some of the Arab brats and headed to the citadel and besieged it for 20 days, then arrested some of the Ottoman soldiers.

In order to have full control over the reign of Sultan Sulaymân I, he underestimated him by trying to be independent from the Ottoman reign, and regain the power of the Burji Mamluk State. He declared himself the Sultan of Egypt on 11 Rabi’ II 930 A.H./17 January 1524 A.D., and titled himself al-Malîk al-Manṣūr Ahmed Khan (the victorious king Ahmed

---

1 Ibn Abdel Moaty, Akhbar al-ūawl fîmm tsrf fi misr ararb al-dawl, p. 135.
2 Al-Bakri, Al-rawḍa; Al-m navs a; fi akhbar Misr Al-mirūsâ, p. 82; Al-Malwani, Tâḥfaṣ al-’ḥbab bmn mlk Misr mn al-mulîk aw al-nīâb, p. 109; Al-Ghazy, Al-kawkib al-sa’ra; ba’ayn al-m’ Al-’Ashra, pp. 159; Al-Nahrawali, Al-brq al-aymanî, p. 37; Ibn Abdel Moaty, Akhbar al-ūawl fîmm tsrf fi misr ararb al-dawl, p. 135.
3 Al-Ghazy, Al-kawkib al-sa’ra; ba’ayn al-m’ Al-’Ashra, pp.159; Al-Bakri, Al-rawda Al-m navs a; fi akhbar Misr, p.82; Moussa, Sfḥat mṭaya mn Tarīkh Miṣr al-‘Uthmāniya, pp. 34-35; Sayed, Miṣr fi al-’aṣr al-‘Uthmāni fl qrn 16 al-Mīlādī, pp.118:119.
Ahmed M. Yousef

SHEDET

(Khan), al-ʿAdl (the fair), and ‘malik al-umarāʾ naʿīb al-dyār al-maṣriyah’. He also changed the flag of the Ottoman Empire and introduced a new flag for his new state: red colored with two Arabian swords.

Ahmed Paşa started to instill his policy and ordered that the Imams to make their sermons in his name in mosques. He also struck dinars and dirham with his name for two weeks at the beginning of Rabi’1 in 930 A.H./ January 1524 A.D.

Along with the challenges faced by Ahmed Paşa Al-Krchī, he did not find any support. At the international level, the Levant was not satisfied and armed the Damascus Citadel to face his movement, while the Mecca royals saw that he was aiming at destroying the Egyptian Kingdom. The Ottoman State did not stand still, but began to collide against him and agreed with Cairo princes, on top of whom was Chānim Al-ḥmzaaway, to get rid of him upon the command of Sultan Sulaymān I. He was attacked beside Citadel in Cairo on 17 Rabi’ 1930 A.H./ 23 January 1524, but he ran away until he reached the Arab Sheikh Abd al-Dām bin Bakr.

General upraise was announced to fight Ahmed Paşa, in which the Roman, the Levant, the Moroccan, and the al-ʿūam tribes rose, called the judges, went to the citadel, and Ahmed Paşa’s actions were revealed. The announcer called for attack against him, and simultaneously a thousand soldiers came from Istanbul to Alexandria, sent by Sultan Sulaymān I ibn Selīm I. Everyone united against him, and he was captured and slaughtered. His head was hanged on Zuweila Gate on 29 Rabi’1 1930 A.H./ 5 March 1524 A.D, then it was sent to Sultan Sulaymān on 3 Jūmada 1930 A.H./ 8 March 1524 A.D.

Among the factors that aided Ahmed Paşa in his revolt was Egypt’s location- being far from the Ottoman State, and having great material resources and vast lands. All these factors led him to announce his revolt and rebellion against the Ottoman State. This is in addition to the existence of the Mamluk who were against the Ottoman reign, mistakenly believing that such privileges will be enough to achieve victory and independence from the Ottoman State.

**Ahmed Paşa al-Krchī Movement and its Reflection on Coins in Egypt**

The movement of Ahmed Paşa al-Krchī had its apparent impact on coins struck in Egypt, as Sultan Sulaymān I strove to make administrative amendments in the ruling system in Egypt in fear of any revolt or rebellion leading to its total loss. He called it Egypt’s Development Law in 931 A.H/ 1524 A.D., focusing on everything concerning remint gold and silver

---

4 Al-Hemsy, Hawdth al-zman aw awfīat al-shaykh aw al-ʿqran, p. 572.
5 Al-Maleky, Nīl al-munay bidhīl blīgh al-quray, pp. 349-350.
6 Sayed, Miṣr fī al-ʿaṣr al-ʿUthmāni fī al-qrn 16 al-Mīlādī, pp. 118-119.
7 Al-Nahrawali, Al-brq al-aymanī, p. 37; Al-Maleky, Nīl al-munay, p. 350; Ibn Abdul Moaty, Akhbar al-ʿauwel fīn tṣrf fī miṣr arbab al-dawl, p. 135; Al-Ghazy, Al-kawkib al-saʿra; baʿʿayn al-m al-ahhra, p. 159; Al-Bakri, Al-rawda; Al-m naww a; fi ʾakhabar Miṣr, p. 82; Ahmed (Fouad), Qānūn nama Miṣr, p. 4; Sayed, Miṣr fī al-ʿaṣr al-ʿUthmāni fī al-qrn 16 al-Mīlādī, p.120; Al-Ṣāwī, Al-Nuqud al-Mutadāwala, p. 26.
8 Al-Hemsy, Hawdth al-zman aw awfīat al-shaykh aw al-ʿqran, p. 572.
9 Al-Maleky, Nīl al-munay, p. 350.
10 Al-Nahrawali, al-brq al-aymanī, p.37. Al-Maleky, nil al-munay, p.350. Ibn Abdul Moaty, Akhbar al-ʿauwel fīn tṣrf fī miṣr arbab al-dawl,p.135. Al-Ghazy, al-kawkib al-sa ra; baʿʿayn al-m al-ahhra, p. 159. Al-Bakri, Al-rawda Al-m naww a; fi ʾakhabar Miṣr, p. 82.
11 Al-Ghazy, Al-kawkib al-sa ra; baʿʿayn al-m al-ahhra, p. 159.
12 Abdel Kareem, The Arabs and the Ottomans, p. 86
13 Daniel, Jdhūr Miṣr al-ḥdītha, p. 46.

The Independency Activities of Ahmed Pasha Al-Krchī … on the Ottoman Coins … | - 130 -
coins, the mints, and accountants, as follows:

1- Controlling the Mint

On top of the precautionary developments after Ahmed Paşa al-Krçhî was controlling the mint through Sultan Sulaymân I ibn Selîm I who solely had the right to appoint the mint secretary, and the Head of Princes of Egypt may fire him if he sensed any shortage, carelessness or treason in his work. The case is then forwarded to the Sultan, but the latter does not have the right to appoint another; I ask for a trusted person to be appointed in his place.\textsuperscript{14}

Since that decision, controlling mints has become one of the most important occupations given high significance on behalf of the Ottoman State in all the states under its rule through one of its officers, workers, or a specific representative sent from the royal family.\textsuperscript{15} The reason behind this might be the importance of such an organization at the political and economic levels for the Ottoman State, as it has been traditionally administered by the state.\textsuperscript{16}

As for the source of metal for the mint, Sultan Sulaymân I issued a decree banning and forbidding the accountants transfer through the cities to buy gold from anyone to preserve it, then resell it to the officer Thus, he who does not find it with anyone else and has no choice but to resort to the accountants. Such accountants in turn sell it with the value they estimate, and their punishment is withdrawing their money.\textsuperscript{17}

The importance of this decree lies in banning the accountants’ monopolization of gold import to the mint, leading to the stabilization of the gold price used to struck the gold coins without any increase.

2- Sultan Sulaymân I Policy in remint Gold Coins

The gold Ottoman coins are considered one of the main pillars of the financial system in the Ottoman State, and since their issuance, they strove to have a unified financial form in resemblance to the gold coins terms of weight and standard.\textsuperscript{18} The gold Ottoman coins were different from other states’ coins by the distinguished type of inscription of the dates recorded on them. Such dates refer to the crowning of the Ottoman Sultan to the throne without registering the actual issuance date,\textsuperscript{19} through a decree by the Sultan to struck new coins. This process was known as the Renewed Struck, in which the old coins are banned and exchanged from the mint with the new coins.\textsuperscript{20}

\textsuperscript{14} Ahmed, \textit{Qanûn nama Miṣr}, p. 77.
\textsuperscript{15} Samuel, \textit{Al-nqûd wa Al-mawazayn}, p. 257; Akmal, \textit{Al-dawlh al-‘Uthmâniya}, pp. 669-670.
\textsuperscript{16} Shawkat, \textit{Al-Tarîkhal-malî}, p. 79.
\textsuperscript{17} Ahmed, \textit{Qanûn nama Miṣr}, p. 77.
\textsuperscript{18} Shawkat, \textit{Al-Tarîkhal-malî}, p. 240.
\textsuperscript{19} Raafat, \textit{Al-tarîkh al-‘Hjrî}, p. 240.
\textsuperscript{20} Akmal, \textit{Al-dawlh al-‘Uthmâniya}, pp. 666; Shawkat, \textit{Al-Tarîkhal-malî}, p. 240.
Since Sultan Sulaymân I came to the throne, the Egyptian mint proceeded in issuing gold coins with the date of his crowning in 926 A.H/ 1520 A.D.\(^{21}\) Two coins belonging to this type are preserved in the Egyptian National Library and Archives,\(^{22}\) while Artuk published another one which belonged to this type as well.\(^{23}\) The inscriptions and decorations of this type were as follows (pls. nos.1-2):

```
ضارب النضر
صاحب العز والنصر
في البر والبحر
سلطان سليمان شاه
بن سلطان سليم شاه
عز نصره ضرب ف
مصر سنة
926
```

Four coins which belong to the same type are preserved in the British Museum,\(^{24}\) while William Qazan published another two coins belonging.\(^{25}\)

Among the main goals that Ahmed Paşa strove to achieve was proving his legitimacy through striking coins with his name and changing the type of coins struck by Sultan Sulaymân I, having in mind that coins are one of the major powers of ruling. He is considered the first to cut the ckaån of Ottoman coins milled in Egypt.\(^{26}\) Sources agreed upon the coinage of a new Egyptian currency of dinars and dirham with Ahmed Paşa’s name\(^{27}\), with the inscription of the statement Long Live Sultan Ahmed’s Power.\(^{28}\)

Among the main coins reform by Sultan Sulaymân I to control Ahmed Paşa al-Krchî’s coins are:

1- The confiscation of Ahmed Paşa al-Krchî’s funds, as no coins of such unique numismatics have been found in the history of the Ottoman rule in Egypt. The reason behind this might be the short period of time Ahmed Paşa ruled, being known as the traitor.\(^{29}\) Views have differed, for some believed he ruled for six months,\(^{30}\) while others saw that he ruled for a year\(^{31}\). Egypt’s new ruler Gūscha Kasm Paşa collected all the coins issued by Ahmed Paşa as soon as he arrived to Egypt in 931 A.H /1524 A.D.\(^{32}\)

2- Sultan Sulaymân I determined the coinage of the Sultan Coin (the Ottoman Dinar) from the gold imported from Tkur countries, struck in the special standard mint based on the law followed in Constantinople, as each Sultan strikes with a standard of 18.5 carats of alloy or

\(^{21}\) Lane, Catalogue of Oriental Coins, pp. 80-81.
\(^{22}\) Record No. 3518, 2.5 g 19 mm, record No. 3521, 3.4 g, 20 mm.
\(^{23}\) Artuk, Istanbul Arkeoloji, No. 153
\(^{24}\) Lane, Catalogue of Oriental Coins, No. 202, 203, 204, 205, pp. 80 - 81.
\(^{25}\) William, Collection of William Kazan, No. 753, 754, p.363.
\(^{26}\) Al-Šāwī, Al-Nuqud al-Mutadāwala, p. 27.
\(^{27}\) Al-Hensy, Hawdth al-zman aw awwfiat al-shaykh aw al-’qrän, p.572; Al-Nahrawali, Al-brq al-aymanî, p. 38.
\(^{28}\) Al-Maleky, Nīl al-munay, p.350; Ibn Abdel Moaty, Akhbar al- nawf i mln tṣrfi misr arbab al-dawl, p. 135; Al-Ghazy, Al-kawkib al-su ra ba’ayn al-m- al- ahra, p.159.
\(^{29}\) Sayed, Miṣr fi al-‘aṣr al- ‘Uthmāni fī al-qrn 16 al-Mīlādī, p.120; Al-Šāwī, Al-Nuqud al-Mutadāwala, p. 27.
\(^{30}\) Al-Šāwī, Al-Nuqud al-Mutadāwala, p. 27.
\(^{31}\) Al-Malwani, Tūḥaft al-ʾḥbab bmn mlk Miṣr, p. 109.
\(^{32}\) Al-Bakri, Al-rawda Al-m- newa fi akhbar Miṣr, p. 82.
golden pots and receives a fee of ten golden coins for each hundred mithqal.\textsuperscript{33} What made Sultan Sulaymân I do so was his attempt to fix the standard that was low at the beginning of his age when he sent a letter to Prince Khâîr Bîk to amend the exchange of gold and silver in 926 A.H/ 1520 A.D,\textsuperscript{34} along with connecting the standard of the gold coins struck in Egypt with those struck in Constantinople for the Ottoman State to preserve a fixed exchange rate of the coins struck in Egypt.\textsuperscript{35}

3- Sultan Sulaymân I was keen on striking the gold coins in the same year when Ahmed Paşa al-Krchî’s coins were banned in 930 A.H, and it was followed by searching museums, catalogues, and private collections. This led to the Egyptian mint did not issue any gold coins of Sultan Sulaymân I dated 927 A.H. and 928 A.H., in addition to 929 A.H. in which Ahmed Paşa al-Krchî was appointed to rule Egypt. Thus, it can be concluded that the coins struck since 930 A.H. represent the new coins issued after getting rid of Ahmed Paşa al-Krchî’s coins with the aim of restoring confidence in the Ottoman gold coins after removing the statements inscribed by Ahmed Paşa of Long Live Sultan Ahmed’s Power.\textsuperscript{36}

The New Coins Struck by Sultan Sulaymân I

One of the most important results of Ahmed Paşa al-Krchî’s revolution was the struck of new types of gold coins of Sultan Sulaymân I with the inscription of the struck date instead of the date of crowning the Sultan to the throne since 930 A.H. until 933 A.H. This is considered a very important alteration, in giving up the struck of the date of crowning the Sultan to the throne on coins for the aim of getting rid of Ahmed Paşa al-Krchî’s coins, as follows.

1- The First Type of Gold Coins Struck in Egypt in 930 A.H.

This type can be witnessed in two coins preserved in the Egyptian National Library and Archives,\textsuperscript{37} in which the inscriptions and decorations of this type were as follows (pls.nos.3/4):

\begin{center}
\begin{tabular}{|c|c|}
\hline
\textbf{ضاраб النضر} & \textbf{سلطان سليمان شاه} \\
\textbf{صاحب العز والنصر} & \textbf{بن سلطان سليم شاه} \\
\textbf{فى البر والبحر} & \textbf{عزر نصره ضرب ف} \\
\& 930 & \textbf{مصر سنة} \\
\hline
\end{tabular}
\end{center}

This type was distinguished in terms of the general form as the inscriptions on the obverse and reverse were in horizontal lines inside a prominent lined circle.\textsuperscript{38} On the observe, the names of Sultan Suleiman and his father Sultan Selîm were inscribed given the title Shah, along with the actual date of striking in 930 A.H, in addition to the location of striking in
Egypt that was usually preceded by the preposition (in).\(^{39}\) On the reverse, the old Ottoman inscription was added stating the succulent minter the glorious and victorious in the land and seas. William also published three coins belonging to this type.\(^{40}\)

### 2- The Second Type of Gold Coins Struck in Egypt in 931 A.H.

This type can be witnessed in a coin preserved among a private collection in the United Arab Emirates\(^{41}\) in which the inscriptions and decorations of this type were as follows (pl. no.5)

![ Coin Image](image)

### 3- The Third Type of Gold Coins Struck in Egypt in 932 A.H.

This type can be witnessed in a coin preserved in the Egyptian National Library and Archives published for the first time\(^{42}\), and Artuk published another coin belonging to the same type\(^{43}\), in which the inscriptions and decorations of this type were as follows (pl. no.6)

![ Coin Image](image)

### 4- The Fourth Type of Gold Coins Struck in Egypt in 933 A.H.

This type can be witnessed in a coin preserved among a private collection\(^{44}\) in which the inscriptions and decorations of this type were as follows (pl. no.7)

![ Coin Image](image)

### 3- Reforming Silver Coins

Sultan Sulaymân I started reforming silver coinage by the beginning of his rule in 926 A.H./1520 A.D., due to the major decrease in weight and standard.\(^{45}\) Sulaymân I determined that coinage would be minted in Egypt mint from Ottoman alloy or from silver topical alloy in which each hundred dirham of it equals eighty four dirham of pure silver and sixteen fake silver, deducting what the fire burns, and for each hundred dirham 250 para are minted.\(^{46}\)

---

\(^{39}\) Al-Ṣāwī, *Al-Nuqud al-Mutadāwala*, p.25.

\(^{40}\) *The Coinage of Islam, Collection of William Kazan*, No. 755, 756, 757, p.363

\(^{41}\) United Arab Emirates, *Private Collection*, 2.9g, 20mm.

\(^{42}\) Record No. 3526, 2.6g , 19.5 mm.

\(^{43}\) Artuk, *Istanbul Arkeoloji*, No. 155.

\(^{44}\) Private Collection, 3.3g, 20mm.

\(^{45}\) Ibn Iyas, *bdāʾ ʿal-zhur*, p. 354.

\(^{46}\) Ahmed, *Qanūn nama; Miṣr*, p. 92.
This procedure depends on the Ottoman State’s responsibility to provide the silver raw material from Anatolia and Balkan mines to be sent to Egypt in order for Egypt mint to struck Aqchat⁴⁷. The single bāra contained 1.075 gm. of pure silver, which is almost 50% more than that what the contemporary aqcha; contained.⁴⁸

Pl. no. 1: Dinar struck in Egypt in 926 A.H. with the name of Sultan Sulaymân I, preserved in Egyptian National Library and Archives No. 3518, 2.5 g 19 mm.

Pl. no. 2: Dinar struck in Egypt in 926 A.H. with the name of Sultan Sulaymân I, preserved in Egyptian National Library and Archives No. 3521, 3.4 g 20 mm.

Pl. no. 3: Dinar struck in Egypt in 930 A.H. with the name of Sultan Sulaymân I, preserved in Egyptian National Library and Archives No. 3524, 3.2 g 19.5 mm.

Pl. no. 4: Dinar struck in Egypt in 930 A.H. with the name of Sultan Sulaymân I, preserved in Egyptian National Library and Archives No. 3525, 3.5 g 20 mm.

Pl. no. 5: Dinar struck in Egypt in 931 A.H. with the name of Sultan Sulaymân I, preserved in United Arab Emirates (private collection), 2.9 g, 20 mm.

Pl. no. 6: Dinar struck in Egypt in 932 A.H. with the name of Sultan Sulaymân I, preserved in Egyptian National Library and Archives No. 3526, 2.6 g, 19.5 mm.

⁴⁷ Shawkat, *Al-Tarīkhal-mali*, p. 82-83.
⁴⁸ Shawkat, *Al-Tarīkhal-mali*, p. 184.
CONCLUSION

The Paper confirmed that Sultan Sulaymân I ibn Selîm I solely had the right to appoint the mint secretary. It also established that Sultan Sulaymân I Issued a decree banning and forbidding the accountants transfer through the cities to buy gold from anyone to preserve it. The Study revealed that Sultan Sulaymân I was keen on striking gold coins in the same year when Ahmed Paşa Al-Krî’s coins were banned in 930 A.H. The Research shed light on new types of gold coins of Sultan Sulaymân I which emerged with the inscription of the date of issuance form 930 A.H. until 933 A.H.
REFERENCES

Abdel Kareem (Rafeq), *Ala’rab wa al-o’thman 1516-1916* (The Arabs and the Ottomans 1516-1916), 1st ed., Al-Alaf Baa Publishing, Damascus, 1974.

Ahmed (Fouad), *Qanûn nama Miṣr* (Egypt’s Development Law), The Anglo-Egyptian Library, Cairo, 1986.

Akmal al-Din (Ihsan), *Al-dawlh al-‘Uthmâniya Tarikh wa Ḥdara*; (Umayyad State: History and Civilization), transferred by Saleh Se’dawy, vol.1, IRCICA, Istanbul, 1999.

Al-Bakri, (Mohamed bin Abu al-Sorour al-Sadiqi), *Al-rawda*; *Al-m’naws a fi akhbar Miṣr Al-mhrûsa*, Abdel Razeq Abdel Razeq (ed.), 1st ed., Religious Culture Library, Cairo, 1997.

Al-Ghazy, (Najm al-Din Mohamed bin Mohamed), *Al-kawkhî Al-sâra’ba’ya’na Al-m’ Al-‘Ashra’*, footnotes by Khalil al-Mansour, vol.(1), 1st ed, Academic Books Publishing, Beirut, 1997.

Al-Hemsy, (Ahmed bin Mohamad bin Omar al-Ansary), *Hawdîh Al-zaman aw Awfiat Al-shaykh aw Al-qrn*, Abdel Aziz Fayad Harfoush (ed.), 1st ed., al-Nafâes Publishing, Beirut, 2001.

Al-Ishaqy, (Mohamed bin Abdel Moaty bin Ahmed bin Abdel Moghny), *Akhbâr Al-ūawl fī mn tṣrf fī Miṣr arbab Al-dawl*, Al-Amara Al-Sharqia Publishing, Egypt, 1315 A.H.

Al-Maleky, (Jar Allah bin al-Ezz bin Fahd), *Nîl Al-munay Bidhîl Blûgh Al-quray*, Mohamed al-Habib al-Haila (ed.), 1st ed., vol.(1), Quran Institution for Islamic Heritage, Mecca, 2000.

Al-Malwani, (Youssef bin Mohamed), *Tîhaft Al-ʾḥbab bmn mlk Miṣr mn Al-mulûk aw Al-nûāb*, Mohamed al-Sheshtawy (ed.), 1st ed., Arab Horizons Publishing, Cairo, 1999.

Al-Qarmani, (Ahmed bin Youssef), *Akhbâr Al-dawl aw Aīhâr Al-awl*, Ahmed Heteit and Fahmy Saad (ed.), vol.(3), 1st ed, Books World, Beirut, Lebanon, 1992.

Daniel (Chrisilious), *Idhûr Miṣr Al-hdhîha* (The Roots of Modern Egypt), translated by Abdel Wahab Bakr, Nahdat al-Sharq Library, Cairo, 1985.

Ibn Iyas, (Mohamed bin Ahmed Al-Hanafy), *Bdaʾ al-zhur fī Awqaʿ Al-dhur*, Mohamed Mostafa (ed.), 3rd ed., vol.5, the Public Egyptian Organization for Books, Cairo, 1984.

Mousa (Nasr), *Ṣfḥat Mṭaya; mn Tarikh Miṣr al-ʾUthmâniya* (Hidden Pages from the Ottoman History of Egypt), the Public Egyptian Association, Cairo, (1988).

Raafat (Al Nabaráwî), *Al-Nuqad al-ʾIslâmiyya fi Miṣr ʾaṣr Dawlh Al-Mamlûk* (Islamic Money in Egypt in the Mamluk era), 1st ed., Center of Arab Civilization, Cairo, 1996.

Raafat (Al Nabaráwî), “Al-tarîkh Al-ḫiri ʿala Al-Nuqad Al-ʾIslâmiyâ,” (in Arabic= The Hijri Date on Islamic Coins), *Al-ʾosûr Journal*, Vol. (IV), Part II, Dar Al Marîkî Publishing, London, 1989.

Samuel (Bernard), *Al-nuqad wa Al-mawazayn* (in Arabic= Scales and Coins), translated by Zoheir Al Shayeb, vol. 6, Madbouly Library, Cairo, (2002).

Sayed (Mohamed), *Miṣr fī Al-ʾaṣr Al-ʾUthmâni fi al-qrn 16 Al-Mîlâdî* (Egypt in the Ottoman Era in the Sixteenth Century), Madbouly Library, Cairo, 2003.

Shawkat (Bamouk), *Al-Tarikh Al-malî l Dalâla Al-ʾUthmâniya* ((A Monetary History of the Ottoman Empire), 1st ed, Islamic Madar Publishing, Lebanon, 2005.

Stanford J. (Shaw), *The Financial and Administrative Organization and Development of Ottoman Egypt 1517-1798*, Princeton, N.J., Princeton University Press, 1962.

*The Coinage of Islam: Collection of William Kazan*, Beirut, Lebanon: William Kazan, Bank of Beirut 1983.