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## ARTÍCULO

### Silver and Copper Coins Used in Jerusalem: A Study Through the Records of the Sharia Court in Jerusalem from 1111-1163 AH/1700-1750 AD

Asma Jadallah Khasawneh<sup>1\*</sup>

<sup>1</sup> Jadara University, Irbid, Jordan, College of Arts and Languages/Department of History

Email: [akhasawneh@jadara.edu.jo](mailto:akhasawneh@jadara.edu.jo)

ORCID iD: <https://orcid.org/0000-0002-4460-0257>

Corresponding Author Email: [akhasawneh@jadara.edu.jo](mailto:akhasawneh@jadara.edu.jo)

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**Abstract:** This study seeks to shed light on the types of silver currency circulating in Jerusalem in the eighteenth century, of which the Akcheh was the oldest, as it was the official currency unit in circulation. As a result of the changing circumstances and economic conditions in the country, changes occurred to this currency and new coins were minted to replace it, such as the bar, the Ottoman coin, and the Egyptian piece. Other forms of money were circulated, such as Al-qirsh and the zulta, and others minted in the style of foreign money, such as the lion qirsh and the riyal. The study presented an introduction to the coins, then the names and titles of the Ottoman sultans that were minted during their reign, along with the honorary titles and propaganda phrases that were written on some of the coins, in addition to the date and place of the coin's minting. The study relied on the records of the Sharia court in the first half of the eighteenth century because they contain valuable and diverse information that is rarely found in many sources and references about currencies that were circulated in Jerusalem during the first half of the 18th century.

Author Correspondence: [akhasawneh@jadara.edu.jo](mailto:akhasawneh@jadara.edu.jo)

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## Introduction

Money is an interesting topic, reflecting developments in economics and politics in different eras. The study of money in the Ottoman Empire in the 18th century AD opens a window on many of the political, economic, and commercial aspects of that historical era, in which the Ottoman Empire was one of the most important countries that were affected by major changes. Money was an integral part of these changes, as it was reflected in its design and historical value in the country's paths and developments. It played an important role in the war of the Ottoman Empire against the Mamluk state when Sultan Selim I consulted Mufti Ali al-Jamali in the war against the Mamluks by asking him several questions. He asked, "What do you think of a nation (meaning the Mamluks) that engraves on its dinars and dirhams Qur'anic verses that are used by Jews, Christians, and atheists who are people of desires and whims? They desecrate it, committing the most horrific sins by carrying it into lavatories." The Mufti replied that if this nation refuses to stop committing this shame, it is permissible to exterminate it (Fahmy, 1964).

Although Islamic money, since its Arabization, bears the testimony of monotheism and verses from the Holy Qur'an, no protest came from the Muslim caliphs except from the Ottoman Sultan Selim I to justify his war on the Mamluks. Ottoman money spread in the Arab countries after the entry of the Ottomans in different shapes, weights, and names of silver and copper metals. What concerns us is what was in Al-Quds Al-Sharif in the first half of the 12th century AH/18AD, as the Sharia records of the Jerusalem Court were mentioned through the various arguments issued by the sultans and governors. There existed several coins, such as Roman coins, Egyptian coins, and many types of money, whether Arab, Persian, or Ottoman. The importance of the Sharia records in Al-Quds Al-Sharif Court is that they provide accurate and credible information about the prevailing conditions in that period. The scientific addition to this study is that it is the first study of silver and copper coins circulating in Jerusalem in the first half of the 12th century AH/18AD, certified through the records of the Jerusalem Sharia Court.

### The Akcheh

The Akcheh was minted for the first time during the reign of Othman bin Ertugrul (729 AH/1329 AD). It is one of the oldest and smallest basic denominations of currency in the Ottoman Empire and the main means used in the state's official accounts (Ogli, 1999). It was initially made of pure silver, as its caliber reached about 95%, and from here came the name "Akcheh," which is a Turkish word meaning whitish (Khoury, 1894). It was minted throughout its period of circulation in different forms and weights depending on the ruler, and due to the fluctuation of the financial situation in the state related to the state's political, military, and economic conditions or external causes, which was known as minting the coin. The old currency was collected and a new currency was minted, which provided the state in some circumstances with a new resource (Al-Hariri, 1995). As for the sayings that were written on both sides of the coin, in the beginning, during the reign of Othman, they were not legible signs, while during the reign of Orhan, they were in the following form:

Front	Back
La Elah Ela Allah (No God except Allah) His sovereignty Mohammed The messenger of Allah	Khallad Allah (Allah preserves)



Figure 1: Akcheh, Orkhan Bin Othman Al-Janabi (2015)

During the reign of Murad I (1362-1389 AD), the name of the sultan was written on the front with the phrase "God has immortalized his kingship," and on the back, "There is no god but Allah and Muhammad is His Messenger" In subsequent periods, only the name of the sultan was written with the title on the front, and on the back, "He immortalized his kingship/or the glory of his victory with the place and date of minting (Al-Janabi, 2015). It should be noted that the use of the Akcheh was in Jerusalem, like the rest of the Arab countries that were subject to Ottoman rule, since the beginning of the Ottoman rule, and historians referred to it in multiple forms. Among the Egyptians, it was written: "Akhsha" or "Aqsha", or "Akshaya" (Al-Hallaq, 1959; Al-Sawy, 2001). As for Al-Hallaq and Al-Sabbagh in his Dictionary of Words, he wrote that "isber" was a term used to refer to the Ottoman currency, the Akcheh (1999). In another source, it becomes clear to us that the word Aspron is a translation of the word (Aspron) or (Asapire), which means white, and it is a coin used in ancient times in Byzantium (Saban, 2000). It has the same significance for the Akcheh in its colour, white, so we find Western sources referring to the Akcheh as if it were an asper. Ghanayem and Al-Tal saw that the Akcheh is the same currency known as the Uthmaniyah, which is used for the wages of daily workers in Jerusalem (2019). Al-Hariri said that the Akcheh is the same currency that has been known since the eleventh century AH / seventeenth century AD in legal records as the Bara, the Uthmaniyah, the Uthmani, or the silver qirsh (1995). Jerusalem court records confirm this, as the Akcheh was only mentioned in the rulings written in Turkish. As for the Arabic rulings, they were not mentioned at all, but rather the bara, the Levantine bara, the Egyptian piece, and the Ottoman word were used instead. It seems that the inhabitants of the Arab regions called the Akcheh 'Uthmaniyah', the main currency of the Ottoman Empire.

### The Bara, Uttomaniyah, Ottomani, and the Egyptian Piece

Al-bara is a word of Persian origin that means a piece or a sheaf (Khoury, 1894). It is one of the smallest silver coins circulated in the Ottoman era after the Akcheh. The Ottomans gave this name as an alternative to the Akcheh. It was minted for the first time in Egypt during the reign of the Mamluk Sultan Abu al-Nasr al-Muayyad Sheikh al-Mahmoudi in the early fifteenth century AD. It was known among the public as half a silver dirham, a piece, or half silver (Pamuk, 2002), or half, or half of silver (Al-Sawy, 2001). When the Ottomans came and ruled Egypt, they kept it, as evidenced by the fact that the Nama Law of Egypt when it determined Egypt's tax, kept it as it had been levied since ancient times and years ago—that is, the Mamluk era—at the expense of Al-Ashrafi "twenty-five barahs" (Metwally, 1986), Perhaps the reason for maintaining it was due to the Ottoman Empire's desire to avoid economic chaos and staying away from any social unrest that might occur (Abdeen, 2017), not to mention the possibility of the Ottomans being economically or administratively unable at that time to unify silver currency in the state. Rather, they made some amendments, such as changing the name of

the minting house from Cairo to Egypt (Pamuk, 2002). The following figure shows this coin.



**Figure 2:** Al-Bara (As Coined in Egypt) (Al-Janabi, 2015).

As for the difference between Al-Bara and Al-Akcheh, it was in weight and design. The bara contained a percentage of silver greater than the Akcheh one and a half times (Ghanaïem & Al-Taal, 2019), in addition to the fact that it did not contain writings as is the case with the Akcheh (Al-Sawy, 2001; Ogli, 1999).

Since the sixteenth and seventeenth centuries, the value of property began to decline and it lost half of its value due to wars and the decline in the economic situation of the Ottoman Empire. The reader in the records of the Jerusalem Sharia Court in the eighteenth century notices the rarity of the use of bara, as it was only written in a few arguments, including what was mentioned in Record 204 in specifying the salary of Jarallah al-Lutfi in the Saliha

school of four bara per day (Ruling 2, 10, Dhu al-Qa'dah 1115 AH/1704 AD: 12). In a second argument in the same record, four years later, 1120 AH/1708 AD, Al-Lutfi received a salary at the Saliha School of four Egyptian bara per day (Ruling 3, 24 Sha'ban: 12). When funds were calculated for an endowment for the year 1143 AH/1730 AD, they were calculated in Egyptian bara (record 223, Ruling 1, early Muharram: 383), just as the salary for the student job in the Uthmani school was an Egyptian bara daily (record 226, Ruling 1, mid-Rabi' al-Awwal 1146 AH/1733 AD: 107). The third argument was from page 191 in record 232, showing that the allotment for half the job of reading the noble part of the Noble Qur'an in the shrine of our Master David was four Syrian bars per day while reading Surat Al-Kahf in the Khasaki Sultan Waqf - Al-Amarah Al-Amira - was five Syrian bars (1156 AH / 1743 AD). It seems that the difference between the Egyptian bara and the Levant bara is the place of multiplication, in addition to the fact that the Levant bara is less valuable than the Egyptian bara, as it is equivalent to three-quarters of the Egyptian bara (Ghanaïem & Al-Taal, 2019; Pamuk, 2002). It is also noted that the Ottomans followed a dual-currency approach, and allowed the creation of multiple regions for the same silver coin that matched the needs of the region in which it was circulated.

By reading the records of the Jerusalem Sharia Court, we find that the people used to call the bar the Uthmaniyah or Ottomani, in reference to the Ottoman state. Then a new name appeared, which is the Egyptian piece, in reference to Egypt, which used to mint the Ottoman currency, and both the Ottoman and the Egyptian coin were used to determine the salaries of daily work like jobs in various scientific institutions, as shown in the following table:

**Table 1:** Using the Akcheh and Egyptian Pieces for Wages.

Source	Wages	Location	Job
Record 200, Ruling 2, 12, Rabi' al-Awwal 1112 AH/1770 AD: 76	Two uttomaniyahs	Al-Salahia school	Jurisprudence
Record: 202, R1, Middle Rajab, 1122 AH / 1704 AD: 78	15 uttomaniyahs/day	Al-hamra school	Teaching
Record 202, R2, Muharram 10, 1116 AH/1704 AD: 234	One Egyptian piece daily	Al-Salahia school	Imam
Record 202, R4, mid-Rabi' al-Awwal 1115 AH/1703 AD: 285	Four Egyptian uttomaniyah daily	Ibn Zurayq's conditional Waqf on the Maliki imams	Security
Record 202, R4, mid-Rabi' al-Awwal 1115 AH/1703 AD: 285	Two Egyptian uttomaniyah daily	In the Moroccan Mosque	Readingg the honorable part (from the Qur'an)
Record 205, R2, 20 Dhu al-Hijjah 1120 AH / 1709 AD: 241	3 uttomaniyahs/day	Tazyan school	Imam
Record 207, R5, Safar 5, 1124 AH/1712 AD: 196	2 Egyptian piece daily	Al-Salahia school	Supervision
Record 204, R 2, late Jumada al-Awwal 1119 AH/	Four Akcheh	Al-Salahia school Waqf	Supervision
Record 211, R 2, late Rajab 1129 AH/1717 AD: 125	2 uttomaniyahs/day	Al-Kilaniya School	Teaching
Record 217, R 3. 2 Jumada al-Awwal 1134 AH/1722 AD: 321	Six and a half uttomaniyahs a day	Al-Aqsa Mosque	Imam
Record 227, R 2.10 Shawwal 1147 AH/1735 AD: 215	Otmani and a half daily	Al-zamanyah school	Part Imam
Record 233, R 2. 9 Jumada Thani 1157 AH/174 AD: 159.	2 Otmani daily	Al-Husseiniya School	High-level teacher

In reading and analyzing the table above, we notice that the Akcheh, the bara, the ottoman (Uthmani), and the Egyptian piece are units of measurement for money that became close in value at the beginning of the 12th century AH/18AD. The difference was only the percentage of silver and weight between them. It can also be said that the Ottoman Empire used to resort to maintaining the continuity of a currency by giving it a nominal value such as "Othmaniyah (Othmani)" instead of the bara that replaced the Akcheh, and then the bara was replaced by the Egyptian piece, which the Ottoman

Empire, at one time, wanted to give it strength, so it became associated with it. It was stated in the argument for purchasing 22 carats from a house in the Al-Risha district in Jerusalem that its price was a thousand qirsh, each qirsh being equivalent to thirty Egyptian pieces (record 205, R1, 12 Muharram 1120 AH/1708 AD: 51).

The salary for half the job of reading part of the Holy Qur'an in the Holy Rock was three sultans and a half sultanis. Every year, each sultan counted forty Egyptian coins (Register 206, R5, 20 Ramadan, 1121 AH, 1709 AD: 119). The value of the Egyptian piece can be

traced through the following table concerning the coins circulating in Jerusalem in the eighteenth century.

**Table 2: The Coins Circulating in Jerusalem in the Eighteenth Century.**

Name of Coin	Equivalent in Egyptian Piece	Source
Numerical Qirsh	30	Record 202, R1, late Safar 1115 AH/1703 AD: 67
		Record 205, R 1, 12 Muharram 1120 AH/1708 AD: 519
		Record 206, R1, Jumada al-Ula 1131 AH/1719 AD: .4
		Record 213, R 3, 25 Dhu al-Hijjah 1130 AH/1718 AD: 7
		Record 216, R 1, Jumada al-Akhirah 1131 AH/1719 AD: 4
Lion Qirsh	50	Record 223, R2, late Jumada al-Awwal 1142 AH/1729 AD: 150
		Record 205, R3 Safar 1120 AH / 1708 AD: 68
		Record 206, mid-Shawwal 1121 AH/1709 AD: 141
		Record 209, R2, 1st Jumada al-Awwal 1126 AH / 1714 AD: 73
		Record 220, R1 24 Rabi' al-Awwal 1137 AH/1724 AD: 15
Zolta	30	Record 228, R 1, 15 Rabi' al-Awwal 1150 AH / 1737 AD: 333
		Record 209, R 2, 1st Jumada al-Awwal 1126 AH / 1714 AD: 73
		Record 217, R1, 4 Muharram 1134 AH / 1721 AD: 78
Riyal	80	Record 209, R 2, Jumada al-Awwal 1st 1126 AH / 1714 AD: 73
Al-Sikka Al-Hasanah	45	Record 206, R 4, 6 Safar 1122 AH / 1710 AD: 173
Gold Sultani	40	Record 203, R 1, 6 Shaban 1117 AH / 1705 AD: 112
		Record 206, R 5 20 Ramadan 1121 AH/1709 AD: 119
		Record 210, R 1, 1st Dhul-Hijjah 1128 AH/1716 AD: 164

We note from the table above that all the money that was in circulation during the study period was calculated in Egyptian currencies, which is one of the multipliers of the price in reality. The difference is in the weight, which occurred as a result of the financial imbalances that struck the Ottoman Empire in the 12th century AH/18AD. Through these currency correction operations, the state sought to fill the deficit in its treasury.

It is also worth noting that the annual financial transfers that were sent from Egypt to the Ottoman Empire annually were calculated by the value of the Egyptian coin, which is equivalent to 35,320 Egyptian coins. However, the Ottoman Empire, to ensure its fear of the fluctuation of the exchange rate of the Egyptian coin, required that the money be sent in gold currency, which had a fixed value of 883 dinars (Sultaniya) of Ottoman gold. As for the distribution of money upon its arrival to those entitled to it, which was in Egyptian coins the value of what was distributed was less than that of distributing gold. An example of this is what has been approved to Sheikh Musa, son of the late Mahmoud Ghodiya, Sheikh of the Holy Mosque, in five sultans, the calculation of each sultan being forty Egyptian pieces from the Egyptian bundle received every year for Al-Quds Al-Sharif (Record 206, Ruling 6, 7 Dhul-Qi'dah 1121 AH/1710 AD: 143). Another example also what was allocated to Fakhr al-Nawakar, Mrs. Badri Khatun, daughter of Fakhr al-Ulama Sayyid Muhammad Effendi, the Hanafi Mufti of Jerusalem, five sultans and a quarter of a sultan in Egyptian pieces (Record 214, Ruling 2, 5 Jumada al-Akhirah 1133 AH/1721 AD: 322). It was stated in an argument for guardianship over a palace that five Egyptian pieces should be paid to them daily (Record 209, Ruling 2, 5 Jumada al-Thani 1126 AH/1714 AD: 95). Likewise, the donations of the Roman bundle received from Constantinople were distributed to those who deserved it in Egyptian coins, as was Fatima bint Abdullah's share of twenty Egyptian coins from the group of Ribat Ala al-Din al-Basri (Record 203, R 2, early Ramadan 1117 AH/1705 AD: 124).

### The Qirsh (piastre)

The qirsh (gurus) entered Turkish from the German adjective (grossus) (Al-Sawy, 2001) and was minted for the first time in the history of the Ottoman Empire during the reign of Suleiman II (1099 AH / 1687 AD). Its circulation was for the first time in 1101 AH / 1690 AD (Mahmoud, 2003). What is generally accepted in the sources is that if the qirsh is written without any adjective, what is meant is the silver

qirsh, due to the presence of the red qirsh, which is made of gold, and the lion qirsh, which was common in the region. As for the records of the Sharia court, it mentioned in all rulings "a numerical qirsh," and the Ottoman silver qirsh was not mentioned except in rare arguments, including the argument of selling small land in the area of Sharaf for a price of 200 silver qirsh (Record 203, R 3, 10 Dhul-Hijjah 1118 AH / 1707 AD: 269).

It seems that the Ottoman Empire had used the Zolta currency in the late seventeenth century, as a result of the availability of silver at the beginning of the 12th century AH/18AD and because of the growing abundance of silver in European countries, which in turn was reflected in its use in the Ottoman lands through exchange and trade balance between the Ottoman Empire and the countries. In Europe, specifically from the year 1114 AH/1703 AD, the Ottoman Empire began using the qirsh more officially than the zolta, as it was larger in weight, and the zolta constituted three-quarters of the qirsh (Pamuk, 2002). Evidence is an example from the Shari Court records, as the deferred dowry was 100 zolta, and the alimony and clothing were valued at 10 numerical piasters (Record 227, R. 2, 8 Muharram 1148 AH / 1735 AD: 256). The fact that the two were present in court together during a divorce case demonstrates this. Then, after some time, the qirsh and the zolta became of the same value, as indicated in the contract. The deferred marriage is 40 piasters, numerically Zulta (Record 226, R 4, middle of Dhul-Qi'dah 1145 AH: 32). The numerical value of the qirsh was equal to 30 Egyptian coins, as stated in Table 2. As for the sayings that were written on the numerical qirsh, they were as follows:

Front	Back
Sultan of two sides	Sultan Salim
Monarch of the Two Seas	Bin Ibrahim Khan
Sultan Bin Sultan	May his Reign prevail
	Coined in 1099



**Figure 3: The Numerical Qirsh of Sultan Suleiman (Al-Janabi, 2015).**

The numerical Qirsh was used in many transactions, especially those whose salary is paid annually, as shown in the following table:

**Table 3: Uses of the Numerical Qirsh for Wages.**

Source	Salary	Location	Job
Sharia Record 200, Ruling 1, Safar 1112 AH / 1700 AD: 52	Fifty-one qirsh annually	Al-Hamra School	Imam
Sharia Record 209, R 5, 3 Muharram 1126 AH/1714 AD: 7	Two and a half piasters annually	Al-Aqsa Mosque	Read the Noble Seven every night
Sharia Record 217, R 4, 5 Dhu al-Hijjah 1137 AH/1725 AD: 42	Three piasters annually	Ottoman School	Reading the holy part (from Qur'an)
Sharia Record 2018, R 1, Muharram 10, 1137 AH / :492	Four piasters annually	The Yaqubiya Khanqah	Gatekeeper and janitor
Sharia Record 220, R 3, Rajab 1133 AH / 1721 AD: 67	Seven piasters annually	Ottoman School	Gate
Record 221, R 1, 25 Dhu al-Hijjah 1138 AH/1726 AD: 139	One piaster and a half annually	Rabat of Mansouri	Gate
Shari'a Record 223, R 1, 1141 AH/1728 AD: 139	Six piasters annually	Al-Salahia School	Jurisprudence

Marriage dowries were also paid in numerical qirsh, as in the following table, which represents a sample of contracts during the study period:

**Table 4: Using the Numerical Qirsh in Marriages.**

Source	Dowry	Wife	Husband
Record 200, R 1, mid-Muharram 1111 AH/1700 AD: 7	200 numerical qirsh	Saleha Al-Asali	Muhammad Abdel Halim Al-Bazuz
Record 205, R. 1, Dhu al-Qa'dah 1119 AH/1708 AD: 1	100 numerical qirsh	Fatima Ibrahim Al-Sarouri	Habibullah Al-Lutfi
Record 210, R 6, middle of Rajab 1128 AH/1716 AD: 96	250 numerical qirsh	Aisha Abdul Latif Al-Nimri	Mustafa Shaheen Hajej
Record 215, R 1, 1133 AH/1721 AD: 9	500 numerical qirsh	Khadija Mustafa Al-Alami	Mohamed Ahmed
Record 221, R 4, 15 Jumada al-Thani, 1140 AH/1728 AD: 484	400 numerical qirsh	Afifa Hebat Allah Al-Nimri	Suleiman Abdel-Hay Al-Dajjani
Record 225, R 1, 1144 AH/1731 AD: 48	600 numerical qirsh	Fatima Moheb Al-Din Ghodia	Khalil Sanallah Al-Khalidi
Record 228, R 1, 12 Muharram 1149 AH/1736 AD: 59	800 numerical qirsh	Alamyah Al-alam	Omar Agha, Mayor of Jerusalem
Record 231, R 4, 4 Rabi' al-Awwal 1154 AH/1741 AD: 15	30 numerical qirsh	Fatima Ghoussoub	Muhammad Ahmed Al-Muqattam
Record 233, R 1, 22 Rajab 1158 AH/1745 AD: 329	500 numerical qirsh	Saleha Abdel Qader Al-Qutb	Ahmed Abdel Wahab Effendi Al-Shehabi

We note from the table above that the numerical qirsh was used in the value of dowries, whether high or low and continued to be dealt with throughout the study period as the prevailing currency unit in Jerusalem in the first half of the 18th century AD.

Likewise, many buying and selling transactions were carried out in numerical qirsh, as shown in a sample taken from different years of buying and selling transactions that were recorded in the records of the Sharia Court in Jerusalem.

**Table 5: Using the Numerical Qirsh in Commerce.**

Source	Price	Location	Share	Sold object
Sharia Record 200, R 2, 4 Rajab 1112 AH/1700: 174	200 numerical qirsh	the Christians area	24 carats	Basement with a tank
Sharia Record 208, R 3, 19 Dhu al-Hijjah 1125 AH/1713 AD: 130	50 numerical qirsh	Okbat al sit	20 carats	Bakery
Sharia Record 220, R 1, 10 Muharram 1138 AH / 1725 AD: 162	85 numerical qirsh	Al-sharaf	2 carats	House
Record 228, R 2, 27 Shaban 1149 AH/1736 AD: 203	30 numerical qirsh	Dhaheer Al-Quds	6 carats	Garden
Sharia Record 232, R 2, late Jumada al-Awwal 1155 AH/1742 AD: 150	240 numerical qirsh	David's line	24 carats	House

The real estate was also calculated in numerical Qirsh. In the account of the estate of Abd al-Rahman al-Asali, it was 6,756 numerical qirsh (Record 207, R 5, mid-Jumada al-Awwal 1133 AH/1711 AD: 134) and Saleh al-Barbarawi's was 422 numerical qirsh (Record 213, R 1, 10 Jumada al-Akhir 1131 AH/1719 AD: 1), and the estate of Qasim al-Turjman was 32,529

numerical qirsh (Record 218, R 3, late Dhul-Qi'dah 1134 AH/1722 AD: 247). For some of the bequests, the total is in Zolta, and the details of the estate are in numerical qirsh. An example in the records is the inheritance of Amnah Ramadan, in which the estate was estimated at 84 Zolta, of which expenses, for example, were 41 numerical qirsh, and the cost of preparing,

shrouding, and staying for the week was 14 numerical qirsh (Record 213, R 1, 1st Rajab 1133 AH/1721 AD, 177). We should not forget that when the beneficiaries of the Roman basket were emptied of their shares, they were compensated with the numerical penny.

An example of this is when Mrs. Hasiba Khalil Al-Daoudi was granted two gold sultans and half of the sultan from the basket from the Zawiyat of the Prophet of God David group, peace be upon him, in place of her brother Fakhr Al-Sadat, Mr. Muhammad Abu Al-Huda. Effendi al-Dawudi for his free time, for which he was compensated with 60 piasters (Record 225, R 1, late Rabi' al-Awwal 1145 AH / 1732 AD: 196). Pamuk pointed out that the salaries of the janissaries were paid in pennies, and this was a strong reason for the monetary stability of this currency (2002).

We note from all of the above that the numerical qirsh occupied the forefront throughout the first half of the 12th century AH/18 AD and recorded success among other silver coins. Despite the use of the Zolta with the qirsh sometimes, the use of the qirsh was the most popular. It seems that the Ottoman Empire wanted to establish the qirsh as a new monetary unit to be traded in its territories. The state linked the numerical qirsh with the calculation of other currencies when controlling their value, as happened in 1126 AH / 1714 AD when the exchange rates for gold, English gold, lion qirsh, and Zolta were determined in numerical qirsh.

### The Zolta

The Ottoman Empire restored its efforts by establishing a new financial system centered around a large silver unit, which was minted for the first time in 1690 during the reign of Sultan Suleiman II. It was the first large silver coin similar to the Polish zolota, which was known and popular in the second half of the sixteenth century as lseult or Dholutia, and it contained 60% silver and 40% copper (Pamuk, 2002). Then it was published during the reign of Sultan Ahmed III in 1703 and carried the following sayings:

Front	Back
Sultan of two sides	Sultan Ahmad Bin Mohammed
Monarch of the Two Seas	May his Reign prevail
Sultan Bin Sultan	Coined in Constantinople 1099

**Table 6:** Using the Zolta in Marriage Dealings.

Source	Dowry	Wife	Husband
Record 214, Ruling 1, mid-Muharram 1133 AH/1720 AD: 219	200 zolta	Marwa Al-Lutfi	Muhammad Al-Sarouri
Sajjil 2014, R 2, 1st Muharram 1133 AH/1720 AD: 220	200 zolta	Fatima Nour Allah	Abdul Razzaq Al-Lutfi
Record 214, R 3, 1st Rabi' al-Awwal 1133 AH/1720 AD: 247	400 qirsh zolta	Asila Al-Hammouri	Nourallah Al-lutfi
Record 216, R 8, 25 Rajab 1133 AH/1721 AD: 9	500 zolta	Khadija Al-Alami	Muhammad Ahmed Al-Alami
Record 216, R 4, end of Rajab 1133 AH/1721 AD: 35	300 zolta	Khazraj Fathallah Al-Akkari	Abu Bakr Al-Alami
Record 218, R 3, 4 Rabi' al-Awwal 1135 AH/1722 AD: 71	400 zolta	Al-sit Khatun Ishaq Al-Jama'i	Mustafa Abu Al-Saud Al-Thawri
Record 218, R 1, 20 Jumada al-Akhir 1135 AH/1123 AD: 146	350 qirsh zolta	Nagia Muhammad Sharif	Khalil Sanallah Al-Khalidi
Record 223, R 3, 25 Shaban 1141 AH/1729 AD: 44	300 zolta	Latifa Abdel Razzaq Al Asali	Ahmed Musa Al-Qutb
Record 225, R 2, 6 Muharram 1145 AH/1732 AD: 170	150 qirsh zolta	Alfia Abdul Nabi	Qasim Al-Baba
Record 232, R 4, late Shawwal 1156 AH/1734 AD: 230	200 zolta	Fatima Ahmed Hajej	Issa Othman
Record 232, R 2, 26 Shaban 1155 AH/1742 AD: 69	500 zolta	Hasab Abdul Rahman Al-Jaouni	Fathallah Al-jamay
Record 230, R 5, 15 Rabi' al-Akhir 1153 AH/1740: 10	80 zolta	Safia Ibrahim	Ramadan Sabah



**Figure 4:** Zolta of Sultan Ahmad bin Mohammed (Al-Janabi, 2015).

It was mentioned in the records of the eighteenth century in several different transactions, and was written in different forms. These forms included Zuliya (Record 209, R. 2, 1st Jumada al-Awwal 1126 AH/1714 AD: 73), Zultah (Record 214, R. 3, 1st Rabi' al-Awwal, 1133 AH/1721 AD): 247), Zolta (Record 228, R 1, Shawwal 8, 1149 AH/1737 AD: 220), and Zulta (Record 232, R 1, early Rabi' al-Awwal 1156 AH/1743 AD: 130). It seems that the reason for the difference in writing the name goes back to the writing style of the clerk in the Jerusalem Sharia Court.

As for the value of this currency, it varied from one period to another. In the year 1126 AH/1714 AD, when the Ottoman Empire started to control the value of the currency to prevent manipulation and fraud by some, it was worth thirty-four Egyptian coins (Record 209, R 2, 1127 AH/1715 AD: 73), and it declined in value. In 1132 AH/1720 AD, it became thirty Egyptian pieces (Record 217, R1, 4 Muharram: 78). As for the writings on the Zolta, Al-Mubayed mentioned that the following phrase was written on the obverse of the coin: Tughra, minted in Constantinople, 1099 (1948: 205).

The records of the Sharia Court of Jerusalem in the eighteenth century mentioned the zolta for the first time in 1121 AH/1709 AD and it was coupled with the numerical qirsh (Record 206, R 1, middle of Shawwal: 141). It seems that this conjunction between the two currencies is evidence of the emergence of a new currency (the zolta) equal to the previous currency (the numerical qirsh). Then we find that since the year 1133 AH/1720 AD, trading began noticeably using the term zolta, either in conjunction with the numerical qirsh or separately. This is evidence that this currency seemed to be popular in the markets. It began to be used in many rulings, such as marriage contracts, as shown in the following table:

We note from the table above that the Zolta currency was sometimes issued singly, and at other times it was coupled with the numerical qirsh, which indicates that in a certain period, it became equal to the same value as the numerical qirsh.

The zolta was also used in calculating the estates of the deceased. The first circulation of the currency was associated with the numerical qirsh in the estate of Khalil Agha in the year 1121 AH/1709 AD, which was 409 zolta piasters. The estate of Amna Ramadan equals 84 zolta (Record 213, R 1, 1st Rajab 1133 AH/1721 AD: 137). In the year 1132 AH/1720 AD, the estate of Hassan Abd al-Latif (the Sheikh of Al-Haram) was estimated at 3,760 zoltas (record 214, R

1, late Dhul-Qi'dah: 131), and in another ruling in the year 1149 AH/1736 we find the estate of Ahmad Awda al-Dajjani equal to 4,539 zoltas (record 228, R 2, 10 Rajab: 192), while the legacy of Abd al-Qadir Muhib Allah was 351 zoltas (record 229, R 1, early Shawwal 1151 AH/1739 AD: 204).

As for the rulings for buying and selling, the zolta was adopted as the currency in which buying and selling operations were carried out throughout the study period, as shown in the following table.

**Table 7: Using The Zolta in Commerce.**

Buyer	Seller	Sold item	Price	Source
Muhammad Sanallah Al-Khalidi	Argonia Mahmoud Arghun	Two carats from a house in Al-Risha	100 zolta	Record 216, Ruling 1, 10 Rajab 1133 AH/1721 AD: 92
Abu Al-Fadl Mustafa Al-Alami	Muhammad Yahya Imam	3carats of coffee contract in Al-Nasara locality	30 qirsh zolta	Record 218, R 1, 1136 AH/1724 AD: 246
Muhammad Ali Al-Alami	Issa Mujahid	21carat from a house in marzipan line	200 qirsh zolta	Record 221, R 2, Jumada al-Awwal 1140 AH/1728 AD: 479
Fathallah Dajani	Khaldoun Sarkis	A house in Al-Risha district	1000 zolta	Record 225, R 1, Safar 14, 1145 AH/1732 AD: 182
Abu Al-Fadl Al-Alami	Ali Mahmoud Al-Ajmi	A ruined house in the Jewish camp	150 zolta	Record 227, R 4, Safar 10, 1148 AH/1735 AD: 253
Faizallah Al-Alami	Muhammad Al-Saadi	The cellars in Bab Al-Amoud	30 zolta	Record 230, R 2, 7 Rabi' al-Awwal 1152 AH/1732 AD: 3
Mahmoud Musa Al-Khalidi	Mahmoud Tabali	12carat from land in Al-Salahia	9 zolta	Record 232, R 1, late Shaban 1156 AH/1743 AD: 166

### The Lion Qirsh

The lion qirsh is one of the ancient coins that was used before the Ottomans. The Seljuks minted it on the Anatolian mainland and took it with them when they invaded the Arab nations. It was known by this name in relation to the image of the lion that was on it, as in the following figure:



**Figure 5: The Lion Qirsh (Pamuk, 2002).**

Some mention that the Ottoman Turks were the first to use the lion qirsh and took it from the Dutch lion dinar currency that was widespread in the Ottoman Mamluks (Al-Arif, 1961). Its value in the first half of the 12th century AH/18AD was different from one period to another. At the beginning of the century, in the year 1120 AH. / 1708, it was equal to fifty Egyptian pieces (Record, 205, R 3, safar: 68), with a difference of 20 Egyptian pieces from the numerical qirsh for the same year. In the following year, it decreased in value by five Egyptian pieces and increased in the year 1126 AH / 1714 AD to equal 60 Egyptian pieces, and was determined according to the ancient lion qirsh (record 209, H. 2: 73), that is, twice the value of the numerical qirsh. After that, it returned and stabilized at the same numerical value as the qirsh in the year 1137 AH/1724 AD. The value of the lion qirsh then increased by more than ten Egyptian pieces, making one lion qirsh equal to 40 Egyptian pieces (Record 228, R 1, 15 Rabi' al-Awwal: 333). It seems that the reason for the fluctuation in the value of the lion shark is perhaps due to the connection of some money with the exchange rate in the capital, Istanbul, which is coupled with the amount of silver production, as well as with the level of production of

minting houses.

It should be noted that some have called the lion qirsh the "Ottoman qirsh," the "Turkish qirsh," and the "Sultanian qirsh". As for the records of the Jerusalem Court, this currency was mentioned in the name of the lion qirsh, and it was traded in various transactions, the most important of which was the Roman pound received from the capital, Istanbul, whose value throughout the study period was equal to 5,580 lion piasters. It was also used in buying and selling transactions, where a house in the Jewish quarter in Jerusalem was sold for a thousand lion qirsh (Record 209, 1st Safar 1127 AH/1715 AD, p. 393), and a dye house in the Christian quarter for 1,500 piasters (Record 203, R 20, late Safar 1119 AH/1707 CE: 313).

As for jobs, it was rarely used except for what was stated in specifying the salaries of the muezzins (Imams who call for the prayers) at the Holy Rock in Jerusalem in the year 1145 AH / 1733 AD, paid from the endowment of Damascus, the Levant, which was seventy lion qirsh every year (Record 226, R 1, late Dhul-Qa'dah: 72). When the fee for a court clerk in the Sharia Court of Jerusalem was calculated per year, it was 100 lion qirsh (Record 226, R 4, 1146 AH/1733 AD: 64). The cost of renovating the Salihyha school in 1150 AH/1737 AD was 325 lion piasters (Record 228, R1, 15 Rabi' al-Awwal: 333). Regarding the lawsuit Sheikh Issa Muhammad Ghudiya filed against the monk Gabriel, the steward of the Armenian sect's monks in Jerusalem in the year 1158 AH/1745 AD, it concerned a debt the sect owed in the amount of 400 lion piasters (Record 233, R 2, 20 Rajab: 322). Finally, the salary for the position of preacher in Al-Aqsa Mosque for Ahmad Al-Muqaqt every year was one lion qirsh from the Romanian bundle allocations (Record 234, R 5, 1158 AH/1745 AD: 9). This is contrary to what some have mentioned about the sudden disappearance of the lion qirsh in the records of the Sharia courts since the year 1140 AH/1730 AD (Al-Sawy, 161: 159). As for marriage contracts, among the contracts during the period 1112-1160 AH / 1700-

1750 AD, only one dowry was recorded for Dajaniya Abd al-Hayy al-Dajjani in the year 1114 AH / 1702 AD, at a value of 200 lion piasters (Records 201, R. 2 3 Rabi' al-Awwal: 257). In some cases, the lion qirsh was associated with gold coins, as it was mentioned in the rulings of a dowry whose value was 12 lion qirsh when calculating the gold coins, four gold coins, and one riyal (Record 203, R 2, 7 Rajab 1117 AH/1705 AD: 109).

The bottom line is that the use of the lion qirsh in official state transactions and high-value buying and selling transactions is due to this currency maintaining its purchasing value compared to the numerical qirsh that was commonly used in this particular period. Most of those who traded currency with it were mostly from non-Muslim religious sects residing in Jerusalem, which was known for its influence and financial wealth. It seems that these sects wanted to use this new foreign currency instead of the Ottoman currency in its various denominations in order to preserve its exchange value. The distinction in arguments between the numerical qirsh and the lion qirsh confirms that the exchange rate for both currencies is different from the other.

### The Dirham

The Dirham is a silver monetary unit. The name is derived from the Greek "drachma." The Arabs used this term in financial transactions after they took it from the Persians (Fahmy, 1964). Some historians indicated that it was one of the silver coins that were minted in Iraq according to the style of currency of the Persian Shahi, and was then called the Ottoman dirham (Ghanaïem & Al-Taal, 2019). Despite the prevalence and circulation of the dirham, according to sources, since early periods in the Arab countries, the records of the Sharia Court of Jerusalem for the first half of the eighteenth century have little on the dirham. In a ruling to control the value of the currency, it was reported that the Egyptian dirhams bearing the Egyptian stamp are all eight dirhams for an Egyptian piece (Record 209, R 3, Jumada al-Awwal 1st 1126 AH/1714 AD: 73). In another ruling for determining the prices of bread and cakes, the price of a pound of cake was set at 150 dirhams (Record 234, R 2, Muharram 3, 1167 AH/1753 AD: 259).

### The Riyal

The Riyal is among the foreign currencies that were circulated in the Arab regions. It is a silver coin that some have argued that it comes from the word royal (Fahmy, 1964). While Jeb says that it is derived from real, meaning price. Regardless of the root of the word, it is recognized that it was first minted by the Spaniards in the year 1497 AD and traded in commercial markets. The Jews were famous for transporting and selling it, and it has been circulated in Arab countries since the sixteenth century AD. It has been called the riyal, as in the following figure.



Figure 6: The Spanish Riyal.

This currency appeared in the records of the Sharia court in the eighteenth century, from the beginning. In the year 1117 AH/1705 AD, when the Sheikh of the Sanctuary, Ishaq Effendi, was approved in the endowment of Abbas Agha,

the fee for reading the Qur'an was 54 riyals annually (Record 203, R 4: 123). In the year 1126 AH/1714 AD, a debt lawsuit was filed, and its value was 3 riyals (Record 209, R 2, 20 Dhu al-Hijjah: 279). A second debt issue was worth 400 riyals in the year 1131 AH / 1719 AD (Record 212, R 2, 7 Shul: 80), and 686 riyals were found in one of the estates in 1132 AH / 1720 AD (Record 214, R 2: 184). In the year 1137 AH/1725 AD, Musa Muhammad Ghudiya admitted that he owed 14 riyals to the heirs of Abd al-Qadir al-Jama'i (Record 220, R 4, 24 Rabi' al-Thani: 31).

The riyal was worth 80 Egyptian coins (Record 209, R 2, 1st Jumada al-Awwal: 73), which is equal to two piasters throughout the first half, as stated in the denomination that the judge of Jerusalem announced in the year 1126 AH/1714 AD to prevent fraud and manipulation of the value of the currency from the eighteenth century. At times, it was equal to two Zolta and two lion qirsh. It did not appear during the first half of the eighteenth century whether the value of the riyal changed or remained at the same value. Also, no other description or name was mentioned for it, as some sources indicated the existence of the Austrian riyal, the Dutch riyal, or the Ottoman riyal, which is the Majidi (Al-Hariri, 1995). However, Pamuk and Mahmoud Al-Sayyid both mentioned it once in the record of 200 Al-Hajjat Al-Awla, a riyal of qirsh (Pamuk, 2002).

### Copper Coins

From the beginning, the Ottomans used copper coins along with silver and gold coins, but they were at the bottom of the monetary scale. Because people needed fractions of cash that were less valuable than akchah, bara, and other small coins. The importance of copper money came as it had a nominal or legal value that helped in the smoothness and flexibility of small transactions in daily life (Al-Maqrizi, 2007). It also played an essential role in the exchange (change) that people needed in economic transactions (Al-Sawy, 2001). These copper coins were known in the sources as the copper coin, which is taken from the Latin origin "follis" (Al-Karmali, 1939). The minting of copper coins was renewed whenever a sultan came, and they were minted in his name, so they were known as Al-Jadid. Although this currency was mentioned in the sources under several names, including (manjir, fils, bul, manqour, jaddid), the records of the Jerusalem court in the first half of the eighteenth century mentioned it as jaddid, and "a bundle of money." It seems that the reason for calling it a bundle is because a bundle of money means a large amount of money, which requires a long time to count, and creates severe confusion. While some historians mentioned the reason because it was illegal money (Al-Sawy, 2001).

The copper coin was mentioned in the records mostly in the arguments and rulings for buying and selling transactions and in a similar form. For example, the price of 24 carats was paid from a house in the Christian area, 156 numerical piasters, a bundle of money, and a quarry ring of unknown value (Record 201, R 1, 20 Rabi' al-Awwal 1113 AH/1701 AD: 29). In the year 1131 AH / 1718 AD, 20 carats were sold from a house in the same locality for 100 numerical piasters, a bundle of money of unknown number, and two stone silver rings of unknown metal value (Record 213, R 3, Muharram 17: 81). As for the house located in the Marzban script in Jerusalem, which includes four houses, a heavenly courtyard, an iwan, a water tank, a kitchen, a tree basin, and utilities and facilities, its price in 1136 AH / 1724 AD was 717 numerical piasters, a bundle of money

of unknown number, and two silver rings and two metal stones of unknown quantity and value (Record 218, R 1, 7 Jumada al-Awwal, 337). It seems that the mention of two silver rings and two metal stones was a symbol of a certain value in order to adjust the value to the unknown amount of money (Youssef, 2018).

As for the value of the “new” fils, according to the call announced by the judge of Jerusalem in the year 1126 AH/1714 AD, the new was valid, where every four new fils was equal to an Egyptian piece (Record 209, R 3, 1st Jumada al-Awwal: 73). Then it increased in a later period to become every ten fils and equal to an Egyptian piece, then decreased in the year 1160 AH / 1747 AD, so that every nine fils is equal to an Egyptian piece. According to the majority of sources, the general shape of the money appeared to have significant distortion and unevenness due to manufacturing errors, as shown in the following figure:



Figure 7: Different Shapes of Fils (Al-Janabi, 2015).

The reason for this variation may be because workers in mint houses received the lowest wages, no matter how well they worked. Because of its low value, or because these workers showed great haste in minting it due to the large quantities, they produced these irregular shapes (Youssef, 2018).

## Conclusion

By studying the silver and copper coins that were circulated in Jerusalem during the first half of the eighteenth century, the study reached several results, the most important of which are:

1. The akcha, which had been the main currency of the Ottoman state, lost its value as a result of the conditions that befell the Ottoman state. So, the state worked to issue currencies that were similar and close to them. They were considered a multiple of the akcha, such as the bara, which was widely used in Arab countries under different names, including the Uttomaniyah, the Ottomani coin, and the Egyptian piece.
2. Coins differed in weight according to the region of their mints, such as the Egyptian bara and the Levant bara.
3. In addition to its money, the Ottoman Empire introduced some money similar to the European style in form, such as the lion qirsh and the riyal.
4. The numerical qirsh was the most successful in achieving the lead position. The lion qirsh and the zolta shared their use in large and medium transactions, while the bara and its multiples of the Uttomaniyah, ottomani and the Egyptian piece were used in small transactions.
5. The Ottoman coins were devoid of Qur'anic verses and carried sayings bearing the names of the sultans, some propaganda phrases, the place of mintage, and the date, which was written in Indian numerals, unlike previous Islamic eras, which were written in Arabic numerals.
6. There was no diversity in copper coins like the diversity found in silver coins, and the reason for this appears to be the value of money and the methods of using it, in addition to the availability of silver metal in the mines of the Ottoman Empire.
7. The change that occurred in the basic currencies of the Ottoman Empire, such as the akchah and then the bara, is considered a response to the economic transformations that the Ottoman Empire underwent

and to adapting the Ottoman financial system to economic challenges.

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