



Study and Publishing for a Collection of Abbasid Dirhams at the National Archaeological Museum in Madrid

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Abstract

The national archaeological museum in Madrid (MAN) is one of the main museums in Spain, which houses one of the world's most important antique collections, its exhibits span from prehistory to the 19th century. This research paper offers study for a Collection of 'Abbasid Dirhams preserved inside MNA. The author has selected nine exceptional silver coins that have not been published before. They were struck in different mint cities and contributed to different Abbasid Caliphs. This paper depends on a scientific methodology, where these dirhams are classified chronologically. Therefore, the study is based on three main sections; the first section represents the historical background of the Abbasid Caliphate, the second one includes the descriptive study of the dirhams, while the third Section includes the analytical study. Consequently, the study aims to provide as complete as possible information about these dirhams. In addition to date them and correct the mistakes of the museum classification. Furthermore, it will shed light on the importance of these dirhams. After the description of the coins, this paper presents an in-depth investigation of the monetary legends and their ideological consequences, as well as regarding to the ornamental decorations, identifying the similarities, differences, and distinctive features, in addition to examining the titles that were engraved on such dirhams.

1. Introduction

After the death of Alī ibn Abī Ṭālib, a huge struggle appeared between two powers, Mu'āwiyah's descendants and the Shī'ites, both claimed the Caliphate. At this time, the 'Abbāsids also were common cause with the Shī'ites by pretending devotion to the prophet's family. These three powers began to represent concertedly the downfall of their enemy, the Umayyads. The situation was accomplished by the 'Abbāsids and established their great Empire

After assuming the caliphate in 750d, the 'Abbasids were an Arabic dynasty that initially controlled most of the Islamic empire. Although their empire later broke up, they continued to hold the position of spiritual supremacy as caliphs until 1258d. The 'Abbasids took their name from al-'Abbas b. 'Abd al-Muttalib who was one of Muhammad's earliest supporters and one of his youngest uncles, served as the impetus for the revolution that bears his name. Al-'Abbās's status as the prophet's companion helped them win over many supporters. After overthrowing the Umayyad Dynasty, they took on the title of Caliph, making them the second dynasty to hold the title (632-1924d, intermittently). They made the decision to relocate the capital from Damascus to a city further east; Raqqa was initially selected, and in 762d the 'Abbasid caliph al-Mansur established Baghdad. Based on Mansur's well-known circular city, Baghdad expanded to become one of the largest and most populated cities in the world.¹

Giving the caliphate throne to the "Ahl al-Bayt" was the 'Abbasids' catchphrase. The intriguing aspect of this case is that the rebels never made clear what they meant by "Ahl al-Bayt"; the 'Abbasids were referring to themselves as such, while Shia Muslims use this name to refer to Ali's family.²

The Umayyad caliphate was collapsing rapidly under the onslaught of 'Abbasid armies from the east. In 132h / 750d, Caliph Marwan himself arrived, hotly pursued by 'Abbasid forces led by Salih ibn 'Ali and Abu 'Awn. He and his supporters attempted to establish control over the province, but time was not on their side and in the same year he and many of his followers were killed at Busir. At the beginning of 133h/750d, Salih b. Ali and the 'Abbasid troops entered al-Fustat and a new era had begun.

The 'Abbasid dynasty's establishment in 132h/750d was, of course, particularly associated with Persia, as the propaganda known as 'Abbasid *da'wa*, or propaganda in the name of "a member of the House of the Prophet who shall be pleasing to everyone" (al-reḍā mn āl Moḥammad), originated and achieved its initial successes in eastern Persia. Abū Moslem al-Ḳorāsānī, a Persian, was at least one of the main revolutionaries. The center of this 'Abbasid propaganda was the town and oasis of Marv in northern Khorasan, which was far from the bases of Omayyad power in Syria and the garrison cities of Iraq. From here, the triumphant Abū Moslem forces marched westward via Ray and Jebāl to the Iraqi plains and defeated the Omayyad forces there.³

The four years preceding the establishment of the Abbasid state were considered among the most important years in the history of the 'Abbasids, in which the Abbasid *da'wa* or propaganda organizations carried out their activities and came out of secret into the open when Abu Muslim al-Khurasani was entrusted with the order of the 'Abbasid *da'wa* in the east. The property of Umayyad Caliphate and the killing of its last Caliph Marwan b. Muhammad in the year 137h/ 749d, in the village of Abu Sir al-Malaq, and on its ruins, the Abbasid Caliphate was established after the pledge of allegiance to Abu al-'Abbas 'Abdullah b. Muhammad b. 'Ali b. 'Abdullah b. al-'Abbas for the caliphate in the year 132h/ 700d), and this caliphate lasted for more than five centuries (132-609h/ 700-1208d) During these five centuries, the Abbasid state fluctuated between strength and weakness, prosperity and decline, and was exposed to many events, which prompted historians to divide its time into several eras, each with its own distinctive characteristics, where

¹ In 836 the caliph al-Mu'tassim was unhappy about clashes between the local population and his troops, so he established a new capital further north on the Tigris at Samarra.

² https://www.worldhistory.org/Abbasid_Dynasty/

³ <https://www.iranicaonline.org/articles/abbasid-caliphate>

the first Abbasid era is the golden age of the Abbasid state and enjoyed In it the Caliphs had absolute powers, and this era began with the caliphate of Abū al-‘Abbās al-Saffāḥ and ended with the caliphate of al-Wāthiq Bi-Allah in the year 232h/ 847d. As for the second Abbasid era, during which signs of weakness and deterioration began to appear in the entity of the Abbasid Caliphate, and the rulers of the regions became independent to rule their countries, so many independent countries were established in Morocco, Egypt, the Levant, and eastern Islamic world. Furthermore, the establishment of the Fatimid Caliphate in Morocco, and the caliphate of ‘Abd al-Raḥman al-Nāsir in the Umayyads state in Andalusia in the year 319h, and the establishment of the Alawite state in Tabaristan, and All these countries did not follow the Abbasid Caliphate system but were completely independent from it. The Buyihi invasion of Madinah al-Salam and the overthrow of Caliph al-Mustakfi Billah in 334 h marked the end of this era.

The third Abbasid era was characterized by the control of Banī Buyihi and the Seljuks overpower until they reached the point of isolating and assuming caliphs, and the caliphs had nothing but supplication in the Friday sermon, and their name was engraved on the tracks. This era continued until the end of the great Seljuk state in the year 508h/ 1107AD.

The fourth Abbasid era is categorized by the attempt to revive the ‘Abbasid Caliphate. The Caliph al-Nāsir Li-Dīn Allah (570-622h/ 1180-1225d) tried to restore the Caliphate’s authority. However, the Abbasid Caliphate has greatly deteriorated its position in the eyes of the Islamic world, due to its failure to fight the Crusaders in The west repelled the Mongols in the east, and the later caliphs lacked determination and activity, which led to the confinement of their rule in Baghdad, and as a result Baghdad fell an easy prey to the Mongols led by Hūlākū, who eliminated the ‘Abbasid caliphate in Baghdad and killed al-Must‘asim Billah in 656h/ 1208d.⁴

Table 1: Abbasid Caliphate timeline, (© M. Sayed).

AH	AD	No.	Caliph
132	750	[1]	Abu al-Abbas al-Saffāḥ
136	754	[2]	al-Manṣur
158	775	[3]	al-Mahdī
169	785	[4]	al-Hadī
170	786	[5]	Harūn al-Rashīd
193	809	[6]	al-Amīn
198	813	[7]	al-M’ mūn
218	833	[8]	al-Mu ‘taṣim
227	842	[9]	al-Wāthiq
232	847	[10]	al-Mutaūkl
247	861	[11]	al-Muntaṣir
248	862	[12]	al-Musta‘īn
251	866	[13]	al-Mu ‘taz
255	869	[14]	al-Muhtadī
256	870	[15]	al-Mu ‘tamid

⁴ Ramadan, Atef Mansour M., Mawsu‘at *Al-Nuqud fi Al-‘ālam Al-Islamī*, Vol. 1, 1st edition, Dār Al-Qahira, Cairo, 2004, pp. 171-2.

279	892	[16]	al-Mu'taḍḍ
289	902	[17]	al-Muktafī
295	908	[18]	al-Muqtadir
320	932	[19]	al-Qāhir
322	934	[20]	al-Rādī
329	940	[21]	al-Mutaqī
334	944	[22]	al-Mustakfī
336	946	[23]	al-Mutī'
363	974	[24]	al-Ṭā'a
381	991	[25]	al-Qādir
422	1031	[26]	al-Qā'm
467	1075	[27]	al-Muqtaḍī
487	1094	[28]	al-Mustazhir
511	1118	[29]	al-Mustarshid
528	1135	[30]	al-Rāshid
530	1136	[31]	al-Muqtafī
555	1160	[32]	al-Mustangid
566	1170	[33]	al-Mustaḍī'
575	1180	[34]	al-Nāṣir
622	1225	[35]	al-Zāhir
623	1226	[36]	al-Mustanṣir
640	1242	[37]	al-Musta'ṣim
656	1258- 1261	[38]	No Caliph

1. Descriptive Study

1.1. The 1st type

Writings



Center

لا إله إلا
الله وحده
لا شريك له

محمد
رسول
الله

Margin

inner

بسم الله ضرب هذا الدرهم بدمشق سنة
أربع وثلاثين ومئة

محمد رسول الله أرسله بالهدى ودين الحق ليظهره على
الدين كله ولو كره المشركون

Description

This dirham belongs to the 'Abbasid caliph al-Saffāh.⁵ This type has a circular overall form and was written on both the obverse and reverse sides. The reverse marginal legend was encircled by a double circle, and the reverse central legend was encircled by three circles. Four lineal circles

⁵ 'ABD ALLĀH B. MUḤAMMAD B. 'ALĪ B. 'ABD ALLĀH **Abū al-‘Abbās al-Saffāh**, (born 722—died 754, Anbar [Iraq]), Islamic caliph (reigned 132-136H/ 750–754D), first ruler of the 'Abbāsīd dynasty, when he assumed the caliphate in 750, his surname *al-Saffāh* means "the blood thirsty" or "the generous". he began a campaign of extermination against the Umayyads, the 'Alids, other 'Abbāsīd leaders who had become too popular, and all other claimants to power. He named himself al-Saffah, "the blood-shedder," because of his savage attacks. He established a firm legal and dynastic base for the 'Abbāsīds. His successor moved the caliphate to Baghdad. The first task of Abu 'l-‘Abbās was the total defeat of the Umayyads. The 'Abbasid troops, under the command of his uncle 'Abd Allāh. Britannica, The Editors of Encyclopaedia. "Abu al-Abbas al-Saffah". Encyclopedia Britannica, 1 Jan. 2022, <https://www.britannica.com/biography/Abu-al-Abbas-al-Saffah>. Accessed 1 March 2022.

Moscato, S., "Abu 'l-‘Abbās al-Saffāh", in: *Encyclopaedia of Islam, Second Edition*, Edited by: P. Bearman, Th. Bianquis, C.E. Bosworth, E. van Donzel, W.P. Heinrichs. Consulted online on 01 March 2022 http://dx.doi.org/10.1163/1573-3912_islam_SIM_0150 see also Taqqush, M. Sohail, al-Tarikh al-Islami al-Wagez, issue V, Dar al-Nafa's, 2011, pp 150-2; Shaker, Mahmoud, *Mawsuat Al-Tarikh Al-Islami* (Encyclopedia of Islamic History), Abbasid Dynasty, Vol. 6-2, 6th edition, Al-Maktab Al-Islami, Beirut, 2000, pp 66-90.

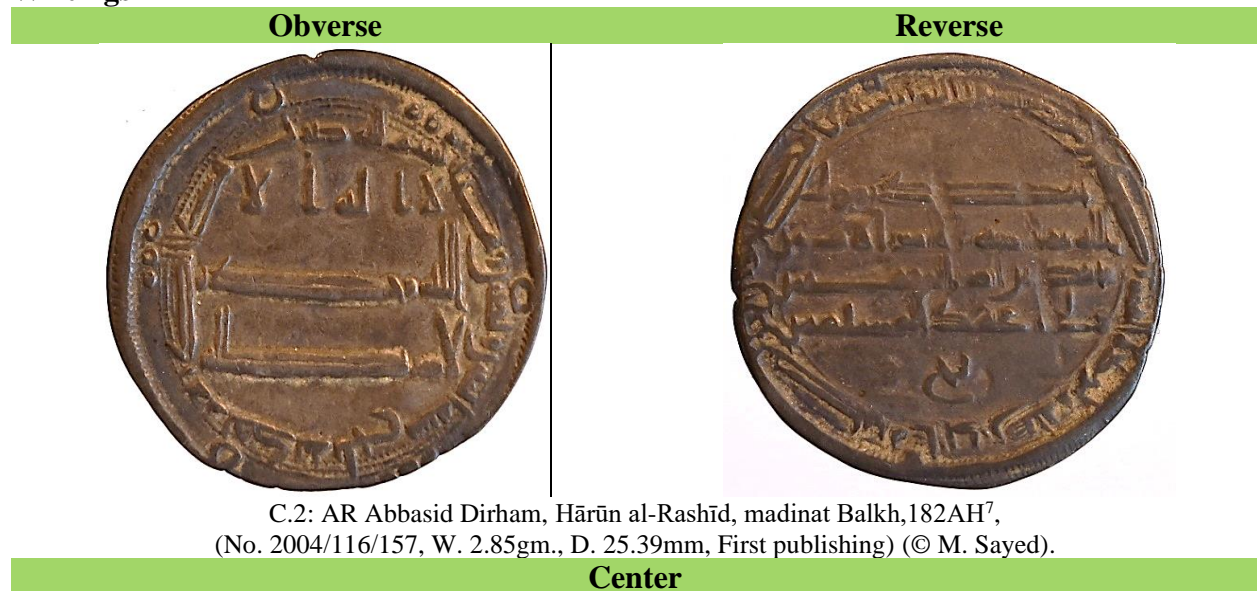
from the outside were used to inscribe the obverse marginal and central legends, which included three groups of small adjacent circles, each of which had three circles (ooo).

The obverse legend inscriptions came in three lines that was inscribed with the simplified Kufic script as follow “There is no God but Allāh, alone with no partner” “*Lā ilāha illā/ Allāh waḥdah/ lā sharīka lahu* لا إله إلا الله وحده لا شريك له”. The phrase “Muḥammad is the Messenger of God” “*Muḥammad Rasūl Allāh* محمد رسول الله”, which was inscribed in the reverse area to complete the testimony “*Shahāda*”, is in line with the central legend and the Prophet’s message, or the second kalima “*Risālah*”. The two legends capture the fundamental principle that binds the Sunni, Shiite, and al-Khawārej Islamic sects together in diverse historical and geographical contexts.

The reverse margin was inscribed with the Quranic quotation (Q. 48: 28), (Q. 9: 33) and (Q. 61: 9)⁶ “Muḥammad is the Messenger of Allāh whom he sent with the guidance and the religion of truth to manifest it over all religion, although they who associate others with God dislike it” (*Muḥammad rasūl Allāh arsalahu bi l-hudā wa dīn al-ḥaqq li-yuzḥirahu ‘alā al-dīn kullihi wa law kariha al-mushrikūn*, محمد رسول الله أرسله بالهدى ودين الحق ليظهره على الدين كله ولو كره المشركون). The obverse margin was inscribed with the mint city and date as follow “in the name of Allāh, this dirham was minted in Dimashq in [the] year 134” (*Bsm Allāh ḍuriba ḥaḍā al-drhm bi- Dimashq snat arb‘ wa thalathīn wa m’ah*).

1.2.The 2nd type

Writings



⁶ *Qur’ān Karīm, Sūrat al-Fath* (48:28), *Sūrat al-Tawba* (9:33), *Sūrat al-Saff* (61:9).

⁷ The museum catalog attributed this dirham to the caliph al-Mansour and minted in 152AH.

لا إله إلا الله وحده لا شريك له	محمد رسول الله مما أمر به الأمير الأمين محمد بن أمير المؤمنين ولى عهد المسلمين ؟؟؟
---------------------------------------	--

Margin

inner	بسم الله ضرب هذا الدرهم بمدينة بلخ سنة اثنين وثمانين ومئه	محمد رسول الله أرسله بالهدى ودين الحق ليظهره على الدين كله ولو كره المشركون
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Description

This dirham belongs to Hārūn al-Rashīd.⁸ In terms of overall shape, it is like the last one, in exception with circles of the centers and margins.

Either the second kalima in the reverse legend to complete the “Shahāda” or the first kalima was inscribed on the obverse legend that corresponds with the Prophet's message.

Inscriptions of the reverse legend came in four lines as follow “Muhammad is God's Messenger, as ordered by the trusted prince, Muhammad b. Amīr al-Mu'minīn Crown Prince of Muslims” *Muḥammad Rasūl/ Allāh Mmā Āmr bh al-Āmīr al-Āmīn/ Moḥammad b. Amīr al-Mu'minīn/ Walī*

⁸ Hārūn b. MUḤAMMAD B. 'ABD ALLĀH, the fifth 'Abbāsīd caliph, is, thanks to the “Arabian Nights”, an almost legendary figure, so that the “good Hārūn al-Rashīd” of the “golden prime” of the 'Abbāsīds has obscured his true historical personality. His reign, which saw many incidents of critical importance, was a turning point in the history of the 'Abbāsīd Caliphate; it marked the decline in administrative efficiency and initiated the political disintegration of the Islamic empire.

He was born in al-Rayy in Muḥarram 149/February 766 (another account in Ṭabarī, iii, 599, Omar, F., “Hārūn al-Rashīd”, in: *Encyclopaedia of Islam, Second Edition*, Edited by: P. Bearman, Th. Bianquis, C.E. Bosworth, E. van Donzel, W.P. Heinrichs. Consulted online on 01 March 2022 http://dx.doi.org/10.1163/1573-3912_islam_SIM_2747 Harun al-Rashid was born in Ray in northern Iran around 766 CE; he was the third son of the 'Abbasid caliph al-Mahdi (775–85) and a Yemeni slave, Khaizuran. In 786, aged 21 or 22, following the death of his brother al-Hadi (785–6), Harun became the fifth caliph of the 'Abbasid Dynasty (Bosworth 1989: 91). His reign was politically turbulent, with nearly every corner of the empire affected by political and social upheaval (Bosworth 2003). Disappointment with 'Abbasid rule, tensions between Arab and non-Arab, religious divisions, and tyrannical behavior by Harun's local governors contributed to the unrest. Most of the uprisings were successfully, though temporarily, dealt with. After earlier defections of Spain (756) and the Maghreb (788), the empire lost Ifrikiya (centered on Kairouan in modern Tunisia) in 797 when Harun was forced to grant the governorship to Ibrahim ibn Aghlab, a move that sealed the cessation of caliphal rule west of Egypt. Harun successfully cultivated a reputation as a vigorous prosecutor of jihad against the Byzantines, personally leading large-scale invasions of Anatolia in 803 and 806 (Omar 1986). Later writers, including the storytellers whose yarns became the Thousand and One Nights, remembered Harun al-Rashid as presiding over the zenith of Islamic culture and 'Abbasid political power – upon his death the empire fell into civil war and never recovered its former glory.

REFERENCES AND SUGGESTED READINGS Bosworth, C. E., trans. (1989) *The history of al-Tabari: an annotated translation. Volume XXX: The 'Abbasid caliphate in equilibrium.* Buffalo. Bosworth, C. E. (2003) [online] [Accessed October 11, 2010.] “Ha-rūn al-Ras'id.” *Encyclopaedia Iranica.* Available from <http://www.iranicaonline.org/articles/harun-al-rasid>. Clot, A. (1990) *Harun al-Rashid and the world of the Thousand and One Nights.* Lanham, MD. Omar, F. (1986) “Ha-rūn al-Rashīd.” In B. Lewis, V. L. Me'nange, Ch. Pellat, and J. Schacht, *The encyclopaedia of Islam, new ed., vol. 3: 232–4.* Leiden.

‘*Ahd al-Muslmān*. محمد رسول الله مما امر به الامير الامين/ محمد بن امير المؤمنين/ ولي عهد المسلمين. There is a vegetal decoration under beneath the central legend.

"In the name of Allāh, this dirham was minted in Balkh city in [the] year 182h" (Bsm Allāh ḍuriba hadā al-drhm bi- Madīnat Balkh sanat Ethnīn wa thmanīn wa m’ah) is written on the margin of the obverse area along with the mint city and date. The Quranic citations (Q. 48: 28, Q. 9: 33, and Q. 61: 9) were inscribed on the reverse margin as the preceding ones.

This type inscribed with the name of al-Amin as a successor of his father Hārūn al-Rashid, his name is preceded by phrase of *Mmā Āmr bh* that mentioned on the coins of Harun for the first time to announce for the world that these coins were minted according to his instructions as he is the legal ruler. Harun al-Rashid written the name of his successor al-Amin “Wali ahd” for the first time on his dinars in 177h. The dirhams of Harun al-Rashid are remarkable with the recording the names of his three sons al-Amin, al-Mamun and al-motamen. As it is clear on this type of the name of al-Amin is inscribed as son of *Amīr al-Mu’minīn* and *Walī ‘Ahd al-Muslmān* that happened after his taken the allegiance in 175h, and the commemorative dirhams were struck to celebrate this occasion.

1.3.The 3rd type

Writings



<p>لا إله إلا الله وحده لا شريك له</p>	<p>الله محمد رسول الله مما أمر به الأمير المأمون ولى عهد المسلمين عبد الله بن أمير المؤمنين</p>
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Margin

inner

بسم الله ضرب هذا الدرهم بمدينة نيسابور
سنة ثلث وتسعين ومئة

محمد رسول الله أرسله بالهدى ودين الحق ليظهره على
الدين كله ولو كره المشركون

Description

This type belongs to caliph al-Ma'mūn.⁹ It is like the preceding one in the whole form with exception with the circles of the centers and margins, where there is a double circle of small points surrounded the central legend of the reverse area.

⁹ Abū al-'abbās 'abd Allāh al-ma'mūn b. Hārūn al-Rashīd, seventh 'Abbāsīd caliph. He was born on 15 Rabī' I 170H/14 September 786D, "the night of the three caliphs" (death of *al-Hādī*, accession of *al-Rashīd*, birth of the future *al-Ma'mūn*), he was the eldest of the eleven sons of *al-Rashīd*. His mother, an Iranian concubine, died soon after his birth and he was brought up by Zubayda, the grand-daughter of *al-Mansūr*, wife of *al-Rashīd* and mother of Muḥammad (the future *al-Amīn*) who was born in *Shawwāl* 170/April 787. His Konya according to Ibn al-Kalbi - Abu al-Abbas. He known for his attempts to end sectarian rivalry in Islām ekaya, M. 'Al-Ma'mūn'. In Encyclopaedia of Islam, Second Edition, edited by P. Bearman, Th. Bianquis, C.E. Bosworth, E. van Donzel, W.P. Heinrichs, P.J. Bearman (Volumes X, XI, XII), Th. Bianquis (Volumes X, XI, XII), et al. Accessed March 3, 2022. doi: http://dx.doi.org/10.1163/1573-3912_islam_SIM_4889.

When it became necessary for al-Rashīd to choose an heir, he is said to have hesitated before deciding finally in favour of al-Amīn. In 802, when a pilgrimage to Mecca, the caliph formally announced the respective rights of the two brothers: al-Ma'mūn recognized al-Amīn as successor to the caliphate in Baghdad, but al-Amīn acknowledged his brother's almost absolute sovereignty over the eastern provinces of the empire, with his seat at Merv in Khorāsān (now in Turkmenistan).

Hārūn ar-Rashīd's death in March 809 nevertheless created discord that soon developed into armed conflict between the two brothers. Al-Ma'mūn, in effect stripped by al-Amīn of his rights to the succession, was supported by an Iranian, al-Faḍl ibn Sahl, whom he was to make his vizier, as well as by an Iranian general, Ṭāhir. Ṭāhir's victory over al-Amīn's army on the outskirts of the present Tehrān allowed al-Ma'mūn's troops to occupy western Iran. Al-Amīn appealed in vain to new troops recruited in part from among the Arabs of Syria. He was finally besieged in Baghdad in April 812. There was desperate resistance, and the city was taken only in September 813. Al-Amīn, who had in the meantime been declared deposed as caliph in Iraq and Arabia, wished to surrender but was killed, contrary, it seems, to al-Ma'mūn's orders. Thus ended one of the most merciless civil wars known to the Islāmīc East.

Al-Ma'mūn, having become caliph of the entire 'Abbāsīd empire, decided to continue to reside at Merv, assisted by his faithful Iranian vizier al-Faḍl. It was then that al-Ma'mūn, determined to put an end to the division of the Islāmīc world between Sunnite and Shī'ite between the adherents of the 'Abbāsīd caliphs, descendants of Muḥammad's uncle al-'Abbās, and the defenders of 'Alī, the prophet's cousin and son-in-law, and his descendants made a decision that was startling to his contemporaries and injurious to his own position. He designated as his heir not a member of his own family but instead 'Alī al-Riḍā, who was a descendant of 'Alī. In an attempt visibly to reconcile the two rival families, al-Ma'mūn gave 'Alī al-Riḍā his own daughter as a wife. As a further symbol of reconciliation, he adopted the green flag in place of the traditional black flag of the 'Abbāsīd family. Nevertheless, this spectacular measure did not achieve the anticipated result. It was not sufficient to pacify the Shī'ite extremists, while on the other hand it embittered the partisans of 'Abbāsīd legitimism and of Sunnism, particularly in Iraq. In Baghdad, declaring al-Ma'mūn deposed, they proclaimed as the new caliph the 'Abbāsīd prince Ibrāhīm, son of the third caliph, al-Mahdī.

Al-Ma'mūn encouraged the translation of Greek philosophical and scientific works and founded an academy called the House of Wisdom (Bayt al-Ḥikmah) to which the translators, most often Christians, were attached. He also imported manuscripts of particularly important works that did not exist in the Islāmīc countries from Byzantium. Developing an interest in the sciences as well, al-Ma'mūn established observatories at which Muslim scholars could verify the astronomic knowledge handed down from antiquity. He died on August 833, Tarsus. When he died, his son al-Abbas and his brother Abu Ishaq Muhammad ibn al-Rashīd carried him to Tarsus, and they buried him in a house for Khaqan the servant of al-Rashīd, and his brother Abu Ishaq al-Mu'tasim prayed for him, then they assigned him a guard from the people of Tarsus.

Sourdrel, Dominique. "al-Ma'mūn". Encyclopedia Britannica, 1 Jan. 2022, <https://www.britannica.com/biography/al-Mamun>. Accessed 3 March 2022.

The central obverse side inscriptions are like the third type, while the margin is inscribed with the mint city and date as follow “in the name of Allāh, this dirham was struck in Nīshapur city in [the] year 193h” (*Bsm Allāh ḍuriba hadā al-drhm bi- Madīnat Nīsābūr snat Thalath wa Ts ‘īn wa m’ah*). On the other side, back central legend is written with four lines of Kufic script which preceded by the word of *Lillah*, the four lines came as follow; *Muḥammad Rasūl Allāh/Mmā Āmr bh al-Āmīr al-Ma'mūn/ Walī ‘Ahd al-Muslmīn/ ‘bd Allah b. Amīr al-Mu’minin*. While the margin is like the previous type.

This type is inscribed with the name of al-Mamun as a successor of his father Harun al-Rashid, after he took the allegiance in 183h/779d. As it is clear on this type of the name of al-Amin is inscribed as *Walī ‘Ahd al-Muslmīn* that had appeared on the dirhams for the first time on a dirham struck in Balkh in 185AH and continued until 194h.

1.4.The 4th type

Writings



Center	
<p>لا إله إلا الله وحده لا شريك له</p>	<p>لله محمد... مما أمر به الإمام المأمون ولى عهد المسلمين عبدالله بن أمير المؤمنين الفضل</p>
Margin	
<p>inner بسم الله ضرب هذا الدرهم بمدينة سمرقند سنة أربع وتسعين ومئة</p>	<p>محمد رسول الله أرسله بالهدى ودين الحق ليظهره على الدين كله ولو كره المشركون</p>

Description

This type belongs to the Abbasid caliph al-Ma'mūn. It is agreed with the previous type in the overall shape and writings. Though, the reverse field's writings have slightly changed. because *al-Faḍl* name is inscribed under beneath the central legend. It is also noted that this type dates to the year of 194h and struck in Samarqand, as it is mentioned in the outer margin of the obverse side (*Bsm Allāh ḍuriba haḍā al-drhm bMadīnat Samarqand snat Arb ' wa Ts 'in wa m 'ah*).

This type is very important because it prove that the name of al-Mamun was continued to be inscribed as *Walī 'Ahd al-Muslmīn* until the year of 194AH. Furthermore, it holds the title of al-Imam and this confirms that the Caliph Al-Ma'mun held this title in the year 194h.

1.5.The 5th type

Writings

	Obverse	Reverse
		
	C.5: AR Abbasid Dirham, 'Abd Allah al-Ma'mun, Madinat Isbahan 202AH ¹⁰ , (No. 2004/116/154, W. 2.79gm., D. 26.31mm, First publishing) (© M. Sayed).	
	Center	
		لله محمد رسول الله المأمون خليفة الله مما أمر به الأمير الرضا ولى عهد المسلمين على بن موسى بن على بن أبى طالب ذو الرياستين
	Margin	
inner	بسم الله ضرب هذا الدرهم بمدينة	
	أصبهان سنة اثنين ومائتين	
Outer	لله الأمر من قبل ومن بعد ويومئذ يفرح المؤمنون بنصر الله	
	محمد رسول الله أرسله بالهدى ودين الحق ليظهره على الدين كله ولو كره المشركون	

¹⁰ The museum catalog is mentioned that this dirham dates to 280h.

Description

This type belongs to the Abbasid caliph al-Ma'mūn. It has two margins on the obverse side instead, additionally the word *al-Mashriq* is inscribed beneath the obverse central legend. The reverse inscriptions came in six lines preceded by the word *Lillah* as follow; “*Lillah/ Muḥammad Rasūl Allāh/al-Ma'mūn Khalīfat Allah/Mmā Āmr bh al-Āmīr al-Reḍā/ Walī 'Ahd al-Muslmīn 'Alī b. Mūsā/b. 'Alī b. Ābī Ṭālib/Zū al-Rīāsātīn*”.

The inner margin of the obverse area is decorated with the mint city and date as follow “in the name of Allāh, this dirham struck in Isbahan¹¹ city in [the] year 202AH” “*Bsm Allāh ḍuriba haḍā al-drhm bi- Madīnat Iṣbahān snat Ethnīn wa Ethnīn wa m'tīn*), In contrast, the Quranic quotation (Q. 30: 4, 5)¹² was inscribed on the outer margin. God has the authority both before and after, and believers will celebrate God's victory on that day. “*Lillah al-Āmr mn Qabl wmn Ba'd w-Yūm 'z Yfraḥ al-Mu'minūn Bnṣr Allāh*”. the Quranic citation (Q. 48: 28), (Q. 9: 33) and (Q. 61: 9) was inscribed on the reverse margin as the previous one.

This type remarkable with a geometric decoration in the outer margin of the obverse which is a circle before the word *Lillah* may be it was inscribed in this location to separate between the word *Lillah* and the word *Allah* in the same Quranic verse, especially since the width of the dirham is large, allowing the engraving of such a decoration, while no decorations were inscribed before this verse on the dinars, and perhaps this was because the small width of the dinar.¹³

1.6.The 6th type

Writings



C.6: AR Abbasid Dirham, al-Mu'tasim, Fārs 226AH,
(No. 2004/116/173, W. 2.36gm., D. 23.47mm, First publishing) (© M. Sayed).

¹¹ Isbahan or Asbahan is located in the mountain province of Iran, where it occupies a large area and is now on the eastern edges of the Zagros Mountains, in the middle of a low basin flowing into the Zayanda Rud River, bordered by and is bordered on the north by Semnan and the central region, on the south by the province of Fars, and on the east by Yazid Khorasan, and from the west Bakhtari and Lorestan, and Asbahan is about 400 km from the capital Tehran South. Ibn Khordadbeh (Abu al-Qasim Ubayd Allah ibn Abdullah), *al-msālk w al-Mmālk*, Mktabt al-Moufti, Baghdad, pp. 10-11, for more see: Abu Hashish, Ahmed Mahmoud Desouqy, *Coins of Isbahan since the Time of the Abbasid Caliphate until the Fall of the Great Seljuks in Iran (132-552 AH / 750-1157 AD)*, M.Sc. faculty of Aecheaology. Cairo University, 2011, pp. 18-27.

¹² *Qur'ān Karīm, Sūrat al-Rum (30: 4, 5)*.

¹³ Abu Hashish, Ahmed Mahmoud Desouqy, *Coins of Isbahan*, pp. 54-5.

Center	
	الله
لا إله إلا	محمد
الله وحده	رسول
لا شريك له	الله
	المعتصم بالله
Margin	
Inner	بسم الله ضرب هذا الدرهم بفارس سنة ست وعشرين ومائتين
Outer	محمد رسول الله أرسله بالهدى ودين الحق ليظهره على الدين كله ولو كره المشركون
	الله الأمر من قبل ومن بعد ويومئذ يفرح المؤمنون بنصر الله

Description

This type belongs to Caliph al-Mu'ta'şim.¹⁴ It is like the preceding one in the general form and the inscriptions of the obverse area excepting the word *al-Mashriq* that appeared beneath the central legend. The reverse central legend is inscribed with the second kalima (*Risālah*) in three lines preceded by the word *Lillah* and followed by 'Abbāsīd Caliph's name *al-Mu'ta'şim Billah*.

The margins writings are like the previous type in exception of the mint city and date (*Bsm Allāh ḍuriba ḥaḍā al-drhm bi- Fārs snat Sit wa 'Shrīn wa m'tīn*).

¹⁴ Abū Ishāḳ Muḥammad b. Hārūn al-Rashīd al-Mu'ta'şim, eighth 'Abbāsīd caliph, he was born in 794, a younger son of Hārūn al-Rashīd. Succeeding his brother al-Ma'mūn in 833, al-Mu'ta'şim was the first caliph to employ the Turkish mercenaries who later came to dominate the 'Abbāsīd dynasty. In 837, he crushed a revolt of Persian schismatics led by the rebel Bābak, who was cooperating with the Greeks. After the Byzantine emperor Theophilus had laid waste the Muslim town of Zibaṭra (known to the Byzantines as Sozopetra), al-Mu'ta'şim invaded Asia Minor, defeated Theophilus, and destroyed the fortresses of Ancyra (Ankara) and Amorium (August 838). He died in 842. Britannica, The Editors of Encyclopaedia. "al-Mu'ta'şim". Encyclopedia Britannica, 1 Jan. 2022, <https://www.britannica.com/biography/al-Mutasim>. Accessed 3 March 2022.

1.7.The 7th type
Writings



C.7: AR Abbasid Dirham, al-Mutawakkil, Fārs 233AH,
(No. 2004/116/174, W. 2.98gm., D. 25.00mm, First publishing) (© M. Sayed).

Center	
لا إله إلا الله وحده لا شريك له	الله محمد رسول الله المتوكل على الله

Margin	
inner	بِسْمِ اللَّهِ ضَرَبَ هَذَا الدَّرْهَمَ بِفَارِسِ سَنَةِ ثَلَاثٍ وَثَلَاثِينَ وَمِائَتَيْنِ
Outer	مُحَمَّدٌ رَسُولُ اللَّهِ الَّذِي الْمَشْرُكُونَ الدين كله ولو كره المشركون الله الأمر من قبل ومن بعد ويومئذ يفرح المؤمنون بنصر الله

Description

This type belongs to the Abbasid Caliph al-Mutawakkil.¹⁵ It is totally like the preceding one in the outline form and writings, in exception of the 'Abbasid Caliph's name *al-Mutawakkil* that inscribed on the reverse legend and the mint date as it dates to 233h.

¹⁵ Abu 'I-Faḍl Dja'far b. Muḥammad al-Mutawakkil, was born in Shawwāl 206/ March 822, son of the caliph *al-Mu'taṣim*, in Iraq, he is the 'Abbasid caliph who, as a young man, held no political or military positions of importance but took a keen interest in religious debates that had far-reaching political importance. When he succeeded *al-Wāthiq Bi-Allah* as a caliph in 847, al-Mutawakkil reverted to a position of Islamic orthodoxy and began a persecution of all non-orthodox or non-Muslim groups. Synagogues and churches in Baghdad were torn down, while the shrine of *al-Ḥusayn ibn 'Alī* (a *Shī'ī* martyr) in *Karbālā'* was razed, and further pilgrimages to the town were forbidden. Old regulations prescribing special dress for Christians and Jews were reinstated with new vigour.

This type is inscribed without the name of the successor; it is like other types from Madinat Isbahan preserved in the Islamic Numismatics Institute in Tubingen and University of Jena in Germany, and American Numismatic Society in Newyork.¹⁶

1.8.The 8th type

Writings



C.8: AR Abbasid Dirham, al-Mu'tazz, Arminiya 252 A.H,
(No. 2004/116/153, W. 2.88gm., D. 24.41mm, First publishing) (© M. Sayed).

Center	
	لله
	محمد
	رسول
	الله
	المعترز بالله
	أمير المؤمنين
Margin	
inner	بسم الله ضرب هذا الدرهم بأرمينية سنة أثنتين وخمسين ومائتين
Outer	محمد رسول الله أرسله بالهدى ودين الحق ليظهره على الدين كله ولو كره المشركون
	لله الأمر من قبل ومن بعد ويومئذ يفرح المؤمنون بنصر الله

Al-Mutawakkil was less successful in dealing with external enemies. He constantly had to dispatch expeditions to deal with rebellions in the provinces, although he suffered no important losses of territory. Warfare against the Byzantines continued its intermittent course and was likewise indecisive. Al-Mutawakkil continued the dangerous policy of depending upon Turkish soldiers, who eventually murdered him at the instigation of his eldest son, al-Muntasir, who had become estranged from him and feared to lose the succession. He died on December 861 in Sāmarrā'. Britannica, The Editors of Encyclopaedia. "al-Mutawakkil". Encyclopedia Britannica, 25 Feb. 2022, <https://www.britannica.com/biography/al-Mutawakkil>. Accessed 3 March 2022.

¹⁶ Abu Hashish, Ahmed Mahmoud Desouqy, Coins of Isbahan, p.92.

Description

This type belongs to the Abbasid Caliph al-Mu'tazz Bi-Allah. It is totally like the previous type, in exception of the 'Abbasid Caliph's name *al-Mu'tazz bi-Lāh* and his title *Amīr al-Mu'minīn* that inscribed on the reverse legend. In addition to that the inner margin was inscribed with the city of mint and date "in the name of Allāh, this dirham was struck in Arminiya in [the] year 252h" (*Bsm Allāh ḍuriba haḍā al-drhm bi- Armīniya sanat īthnīn wa khmsīn wa m'tīn*)

The title *Amīr al-Mu'minīn* is inscribed on this type to verify Al-Mu'tazz Billah's succession. as the caliph al-Musta'in was still the caliph in Baghdad, while the revolutionaries took Al-Mu'tazz Billah out of prison and pledged allegiance to him for the caliphate, so Al-Mu'tazz and his supporters recorded The coins from that year (251h) bore the title "Commander of the Faithful" *Amīr al-Mu'minīn*, declaring their pledge of allegiance to Al-Mu'tazz for the caliphate, and that he was the legitimate caliph and *Amīr al-Mu'minīn* in whose name the coin was issued, and that was before Al-Mu'tazz's forces succeeded in forcing Caliph Al-Musta'in to remove himself from the caliphate and pledge allegiance to Al-Mu'tazz, who became the official caliph on the fourth of Muharram in the year 252h/866d).

Coins were still issued under Caliph Al-Mu'tazz Billah's rule, in the same general style as the Abbasid coins in the second stage, as well as the use of simple Kufic script in performing the inscriptions.

3. Analytical Study

The word "dirham," which is Persian and Arbanized as "Deram⁴", is Arabized from the Greek word "drakhma." The weight of a silver coin varies with age. Each Danik is equivalent to two carats⁵, and its weight is equal to six Dawanik (Plural of Danik).

Approximately the same size and weight as the Ummayyad Dirham, the Abbasid Dirham's diameter was about 28 millimeters smaller or larger, its weight ranged from 2.975 to 3.00 grams slightly more or less, and its overall shape was identical to that of the Ummayyad Dirham.

According to the descriptive study the first type of these dirhams that belongs to the first caliph of the Abbasids, al-Safah, is agree with the Ummayyad dirhams in the overall shape and metrology. However, it is agreed with the caliph's dinars in the inscriptions of the second kalima "Risallah" instead of the qouranic quotation of surat al-Ikhlās. Additionally, it is inscribed with the mint city unlike the dinars. There is another dirham like this one in ZENO collection (No: #18585)¹⁷

There are also other dirhams struck in other mint cities such as al-Kuffa, al-Basra, Ardashir Khurra, Manadhir, Nahr Tira, Ramhourmuz, al-Hashimia and Souq al-Ahwaz.¹⁸

The descriptive study shows that these dirhams were minted in various cities; Dimashq madinat Balkh Madinat Nishapur Madinat Samarqand Madinat Isbahan Fārs Arminiya which indicates that the authority of the empire reached to these city.

¹⁷ <https://www.zeno.ru/showphoto.php?photo=18585>, accessed on February 8, 2022.

¹⁸ Ramadan, Atef Mansour M., 2004, pp. 171-2. Nahd daftr p.46

3.1 The titles

3.1.1 Amīr al-Mu'minīn

Leaders of Muslim military campaigns occasionally use the title Amīr al-Mu'minīn (أمير المؤمنين), which was originally applied to 'Umar b. al-Khaṭāb, the second orthodox caliph, and is probably based on the Qur'ān. "Oh, you who believe, obey Allāh and obey the Messenger (Muḥammad) and those invested with the command (Ulī al-Amr) among you" "أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولَى الْأَمْرِ مِنْكُمْ" يَا أَيُّهَا الَّذِينَ ءَامَنُوا".¹⁹ The title has also been bestowed upon other caliphs, including Uthmān b. 'Affān and 'Alī b. Abī Ṭālib. Up until the Ottoman era,²⁰ some contemporary Arab monarchs also adopted it, as well as by several Caliphs of the succeeding Umayyad and 'Abbāsīd dynasties. Amīr al-Umarā', or "commander in chief," was the title given to the caliph's army commander in Baghdad in the tenth century. Amīr could also mean office; for example, Abū Bakr and Muhammad himself established the precedent of Amir al-Ḥajj, which means "The caliph or his delegates are in charge of the pilgrimage's leader to Mecca".²¹

3.1.2 Al-Amīr:

Al-Amīr (الأمير), which means "chief or prince," has been used as a title of honor or to denote a position. It denoted a high military official, a military commander, or the governor of a province in the Muslim Middle East. The Amīr had administrative and financial authority under the Umayyads, but this was somewhat curtailed under the 'Abbāsīds, who appointed a separate financial officer. With only token loyalty to the caliph, the emirs occasionally ruled their provinces almost independently, as was the case with the Aghlābīds and Ṭāhirīds. In other instances, the emirs applied to the caliph for legitimacy after the province had been forcibly seized.²²

According to the foundational text of al-Fuṣṭāṭ water wheels in 69h/688-689d, 'Abd al-'Azīz b. Marwān was the first individual to be named with this title as a job. Additionally, it was used on various weights for Qurrah b. Shurrik, 'Isa b. Abī 'Ata, and al-Ḥassan b. al-Baḥbaḥ, as well as on the foundational text of his mosque for Aḥmad b. Ṭūlūn. Lastly, it served as an honorific title for the Omayyad Caliphate's successors, including Muḥammad al-Amīn and al-Walīd b. 'Abd al-Malik. It was used for governors, Amīr al-Ḥajj, and the lord of military soldiers, according to the foundational texts of the Ottoman Empire. On the other hand, during the Fāṭimid dynasty, it was used as a substitute title for wālī.

Later, the rulers of several independent central Asian states, most notably Bukhārā and Afghānistān, adopted the title, Amīr. However, in the contemporary United Arab Emirates, all the rulers of the constituent states are referred to as sheikhs rather than emirs. Since mashyakhah (sheikhdom), the smallest of Arab administrative units, was already in use and was equivalent to a parish or township, the word Emirates was automatically involved in the federation's name.²³

¹⁹ Qur'ān Karīm, Sūrat al-Nissa' (4, 59).

²⁰ AL-KHATIB, M. A.: *Op. Cit.*, p. 47.

²¹ "Amīr al-Mu'minīn" in *The Oxford Dictionary of Islam.*, edited by John L. Esposito. *Oxford Islamic Studies Online*, <http://www.oxfordislamicstudies.com/article/opr/t125/e152> (accessed 05-Nov-2017).

²² Al-Basha, Hassan, *Al-Alqab Al-Islamia fī Al-Tarikh wa Al-Wathaiq wa Al-Athar* (the Islamic Titles in the history, Documents and Monuments, Al-Dar Al-Fania, Cairo, 1989., p. 115. AL-KHATIB, M. A.: *Mu'agam al-Muṣṭalahāt wa al-Alqāb al-Tārīkhīa* (Glossary of historical terms and titles), 1st ed., Muassasat al-Rissāla, Beirut, 1966, pp. 109-112.

²³ Encyclopedia Britannica (online), <https://www.britannica.com/topic/emir> (accessed November 06, 2017).

3.1.3 *Walī 'Ahd al-Muslmīn*

The Islamic word for a ruler's authorized heir is *walī al-'Ahd*. The title dates to at least 715d and first appeared during the early caliphate. *Walī* can mean "possessor of" or "successor to," and it's unclear what exactly *'ahd*, which means "covenant, testament," means. It might be seen as God's promise to the Muslim community, the former caliph, or humanity. The Umayyad Caliphs, who were Muhammad's descendants, surely favored a more absolutist interpretation, claiming that God had given them a mandate.

The phrase *walī 'ahd al-Muslmīn* (ولي عهد المسلمين, predecessor to the covenant of the Muslims) or even its variant, *walī 'ahd al-Muslmīn wa'l Muslimāt* (successor to the covenant of the Muslim men and Muslim women), first appears in the 740s, either in reference to the heir being the heir or the Muslim community swearing allegiance to the heir-designate. The term had become the standard title of the caliphal heir apparent by the time of the first Abbasid caliphs.²⁴

The practice's roots can be found in pre-Islamic Arab tribes' succession planning. This long-standing custom was given new legitimacy during the Islamic era when Abu Bakr, the first caliph, nominated Caliph Umar as his successor. Later, Umar nominated several well-known Muslims to select one of them to be his successor. The first Umayyad caliph, Mu'awya, selected his own son, Yazid, to be the heir, establishing the selection process on a hereditary basis. After that, the hereditary principle took precedence, though occasionally several sons could be chosen as the first and second heirs, though the latter practice usually led to succession disputes, or a brother could be chosen in its place.

This title was given to who will succeed the Commander of the Faithful in the caliphate, has been called on Mousa in al-Mahdi caliphate on coin dated 164h struck in al-Bsra, and one more in al-Muhammadiyah, as was called in the Fatimid state on Abdul Rahim bin Elias, the successor of al-Hakim from Egypt dated to the year 410h. This title came in another form, which is "*Walī Walī 'Ahd al-Muslmīn*" where it was held by Caliph al-Ma'mūn in a coin dated to 178h minted in the city of Balkh, which refers to his ranking in the mandate of the caliphate after his brother al-Amin.²⁵

Several Islamic states from the Middle Ages, including Buyid dynasty, Seljuk Kingdom, Fatimid Caliphate, Mamluks, and al-Andalus, used this title.

3.1.4 *Zū al-Rīāsātīn*.

This is the title of al-Faḍl bin Sahl, vizier of Caliph al-Ma'mūn. It means the leadership of the sword and the pen, meaning that the holder of this title is prominent in war and management. There are many coins inscribed with this title. This title also used in the Fatimid dynasty, Spain and Mamluk dynasty.²⁶

3.1.5 *Khalīfat Allah*

This title was inscribed before on the Arab Sāssānian dirhams and Byzantine dinars under Caliph Abd al-Malik ibn Marwan's rule but with an open (T ت) like (خلفت الله). In a while, it was mentioned for the first

²⁴ Marsham, Andrew., *Rituals of Islamic Monarchy: Accession and Succession in the First Muslim Empire*. Edinburgh: Edinburgh University Press, 2009.

²⁵ El-basha Hassan, pp.542-3.

²⁶ El-basha Hassan, pp.293-5

time on the Abbasid coinage of Al-Ma'mun's dirhams minted in Samarkand and Muhammadiyah in the year 202h/ 817d.

The title "*Khalīfat Allah*" was also given to Caliph Harun al-Rashid before, and it is known that this title is one of the titles of the Mahdi, which was mentioned in the hadith of the prophet Mohamad about the black flags, where he said: "in which there is the successor of God or *Khalīfat Allah* al-Mahdi."

Perhaps what confirms the Mahdist thought in Al-Ma'mun taking this title is his connection with the Alawites through his initiate of allegiance as guardianship of the covenant to Imam Ali bin Musa Al-Rida, and his title is Al-Rida from the family of Muhammad الرضا من آل محمد, during Ramadan month in year 201h/816d.²⁷

Possibly Al-Ma'mun's use of this particular title on the coins that he minted in his name and in the name of Ali Al-Rida was to urge the subjects to accept his decision to pledge allegiance to Ali Al-Rida's guardianship, and this speech was directed in a capacity especially for the Abbasids who will reject this allegiance, so Al-Ma'mun informs them that he is the successor of God on earth خليفة الله على الأرض, and he is The One who is responsible for the rights of his servants, therefore he chose for them a guardian from the most spiritual and pious of the Alawites and Abbasids alike.²⁸

3.2 The script

The Kūfic script was the primary script used on these coins.²⁹ Originally derived from an ancient modified Nabatean script, which itself was derived from Syriac, it is the oldest calligraphic type of Arabic script and an early form of Arabic calligraphy. Around the seventh century CE, the Kufic script was created, and early Muslims used it exclusively and extensively to copy the Qur'ān on the orders of 'Uthmān Bin 'Affān, one of the Orthodox Caliphs. It continued to develop until the eleventh century, when it was superseded by more cursive scripts like Nasakh and Thuluth scripts.³⁰

The name comes from the fact that the Kufic script is thought to have been created in the Iraqi town of Kūfa. Additionally, it was applied to coins, tombstones, monuments, and building decorations. During the early sixth century of Hijrī, Because of its practicality, ease of use, and ease of burial, this script endured in both the eastern and western Islamic worlds.³¹

The characters in the Kūfic script are typically angular shapes made up of continuous lines; over time, the letters either became complex foliate endings or were set against rich arabesque

²⁷ Shamma, S., The events of the era of Al-Ma'mun as narrated by money, University of Michigan, 1995, p.232.

²⁸ Al-'aish, Mohammed abu Farag, Al-Nuqud Al-Arabia Al-Islamia Al-Mahfuza fi Mathaf Qataq Al-Watani, (Arab Islamic Coins in National Museum of Qatar), Vol. 1, Al-Doha, 1984, p.488.

²⁹ On the Arabic calligraphy and scripts see: Gomaa, Ibrahim, *Drasa fi Taṭūr Al-Ktābāt Al-Kūfīa 'la Al-Aḥgār fi Misr fi Al-Qrūn Al-Khanmsa Al-Āula Llhijra*, (Study on the Development of the Kūfic Writings on Stones in Egypt during the First Five Centuries of Hijrī), Dār Al-Fkr Al-'Arabī, Cairo, 1969; El-Nabarawy, Rāft, "Arabic Calligraphy on the Islamic Numismatics", in: *Journal of the Faculty of Archeology*, Cairo University, Vol. VIII, 2000.

³⁰ The Arabs usually distinguish four types of pre-Islamic scripts which are, al-Hiri (from Hira), al-Anbari (from Anbar), al-Macci (from Mecca) and al-Madani (from Medina). So, Kūfic script cannot have originated to Kūfa since that city was founded in 17/638 and the Kūfic script is known to have existed before that date, but this great intellectual centre did enable calligraphy to be developed and perfected aesthetically from the pre-Islamic scripts". Actually, the establishment of Kūfa have promoted scholars to demonstrate a great interest in the Arabic language and its script. Abdelkebir Khatibi, Mohammad Sijelmassi, *The Splendor of Islamic Calligraphy*, Thames and Hudson, 2001, p. 96-97.

³¹ Ramadan, Atef Mansour M., Al-Nuqud Al-Islamia wa Ahmiyatha fi Drasat Al-Tarikh wa Al-Athar wa Al-Hadara, 1st edition, Zahraa Al-Sharq, Cairo, 2008, pp. 406-7.

backgrounds.³² Arabic texts from the early centuries of Islam were written without any dots or vowel markings. This changed when Islam became a multiracial and multinational religion, though, and the Qur'an still uses vowel markings and dots to distinguish between similar-looking characters and to indicate different sounds. Abu Al-Asūad Al-d'ūlī, an ascribe, is thought to have been the first to use these markings.³³

There are many kinds of Kūfic script; simplified Kūfic, geometric or square Kūfic, floral Kūfic, floriated Kūfic, plaited or interlaced Kūfic, and Kūfic placed on rich arabesque backgrounds. Despite, the Kūfic script is the most common for 'Abbasids, they were inscribed with the early Naskh script on some coins.³⁴

4. Results

- The study provides a new collection of Abbasid Dirhams that had not previously been studied were published, these dirhams belong to different Abbasid caliphs.
- Several mint cities, including Dimashq, Balkh, Isfahan, Fars, Samarqand, Nishapur and Arminiya were used by the Abbasids to strike their coins.
- The Abbasid dirhams inscribed with the Kufic script.
- The study analyzes the different titles that were inscribed on the dirhams.
- The Abbasid Dirham was approximately the same weight and size as the Ummayyad Dirham, and the early Abbasid dirhams are agreed with the Ummayyad dirhams in the overall shape and metrology.
- The silver dirhams struck by Al-Ma'mun in Asbahan clearly showed his conflict stages with his brother Al-Amin about the mandate of the Covenant and then the Caliphate, where Al-Ma'mun struck coins and removed titles of successor to the covenant (*wlait al-'ahd*) and inscribed on them the titles of the caliphate.
- The title of Al-Fadl bin Sahl " *Zū al-Rīāsātīn* " continued to appear on coins after his death in a year 202h, and this may have been an attempt by al-Ma'mun to satisfy his supporters.
- Al-Ma'mun struck dirhams in Asbahan in the name of Prince Ali Al-Ridha, after holding his contract allegiance to the mandate of the Covenant in the year 201h and continued after the death of Ali Al-Rida until the year 205h, and the continued striking of these coins because of their great economic popularity.
- The coins of the study are inscribed with the names of the caliphs and the titles that show to what extent how the titles reflect both the various phases of their decision-making process and the varying degrees of its legitimacy.

³² Williams, Caroline, *Islamic Monuments in Cairo, The practical Guide*, the American university in Cairo Press, Cairo, 1991, p.30.

³³ Yahya, Wahīb Al-Gabūrī, *Al-Khaṭ wa Al-Kitāba fī Al-Ḥadāra Al-'Arabīa*, 1st Edition, Dār Al-Maghrib Al-Islāmī, Beirut, 1994, pp. 100-8.

³⁴ Karanjia, Ramiyar P., "Ghazni", in: *Encyclopædia Iranica*, February 3, 2012, pp. 327-28; available online at <http://www.iranicaonline.org/articles/gazni> - (accessed on 30 July 2019).

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- ¹ Al-‘aish, Mohammed abu Farag, *Al-Nuqud Al-Arabia Al-Islamia Al-Mahfuza fi Mathaf Qataq Al-Watani*, (Arab Islamic Coins in National Museum of Qatar), Vol. 1, Al-Doha, 1984.
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دراسة ونشر لمجموعة دراهم عباسية بمتحف الآثار الوطنى بمديرى

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الملخص

متحف الآثار الوطنى فى مديرد (MAN) هو واحد من المتاحف الرئيسية فى إسبانيا، والذي يضم واحدة من أهم المجموعات الأثرية فى العالم، وتمتد معروضاته من عصور ما قبل التاريخ إلى القرن التاسع عشر. تقدم هذه الورقة البحثية دراسة لمجموعة من الدراهم العباسية المحفوظة بالمتحف. وقد وقع اختيارى على تسع عملات فضية استثنائية لم يتم نشرها من قبل. تم ضربهم فى مدن ضرب مختلفة ويحملون أسماء بعض الخلفاء العباسيين. وتعتمد هذه الورقة على منهجية علمية منطقية، حيث يتم تصنيف هذه الدراهم ترتيباً زمنياً. لذلك، تشمل الدراسة على ثلاثة أقسام رئيسية؛ يمثل القسم الأول مقدمة تاريخية عن الخلافة العباسية، والثاني يتضمن الدراسة الوصفية للعملات موضوع الدراسة، بينما يتضمن القسم الثالث الدراسة التحليلية للزخارف والكتابات التي تزين هذه العملات.

ومن هذا المنطلق، تهدف هذه الورقة البحثية إلى توفير معلومات كاملة قدر الإمكان عن هذه الدراهم. بالإضافة إلى تأريخها وتصحيح بعض الأخطاء الواردة بسجلات المتحف. علاوة على ذلك، ستناقش أهمية هذه الدراهم. وبعد وصف هذه العملات وصفاً فنياً، يستعرض الباحث الدراسة التحليلية لها فيما يتعلق بالزخارف، وتحديد أوجه التشابه والاختلاف والسمات المميزة، بالإضافة إلى تحليل الألقاب التي نقشت على هذه الدراهم.

الكلمات الدالة: الخلافة العباسية، الدرهم، عملات، مسكوكات، متحف، مديرد، أسبانيا