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A Rare Abbasid Dinar in the Name of Caliph

al- Mu'tadid b. Allah Minted in al- Muhammadiya in 282 AH.

دينار عباسي نادر باسم الخليفة المعتضد بالله ضرب المحمدية سنة ٢٨٢ هـ

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1. Abstract:

This study investigates a rare Abbasid dinar in the name of Abbasid caliph al-Mu'tadid b. Allah minted in al-Muhammadiya in 282 AH, which has never been published or studied yet. It is considered the second model known globally to date; this dinar documents the success of the Abbasid Caliph al-Mu'tadid b. Allah, in 282 AH/895 AD, in regaining control over the al-Rayy region. Moreover, this dinar features an engraving of the letter Ain “ع” under the central inscriptions of the reverse, denoting Abu Mohamed Ali, the son of the Abbasid caliph al-Mu'tadid b. Allah, who ruled al-Rayy and other provinces at the time.

Keywords: Dinar, Abbasid, al- Mu'tadid b. Allah, al- Muḥammadiya, al-Rayy.

الملخص:

تتناول هذه الدراسة دينار عباسي نادر باسم الخليفة العباسي المعتضد بالله ضرب المحمدية سنة ٢٨٢ هـ، لم يسبق نشره أو دراسته من قبل، ويعتبر هو النموذج الثاني المعروف عالمياً حتى الآن، ويوثق هذا الدينار لنجاح الخليفة العباسي المعتضد بالله في ذلك العام ٢٨٢ هـ / ٨٩٥ م استعادة السيطرة على إقليم الري مرة أخرى بعد خروجه عن سيطرة الخلافة لفترة من الوقت، كما يتميز هذا الدينار بنقش حرف العين أسفل كتابات مركز الظهر، والذي يشير إلى أبي محمد علي بن الخليفة العباسي المعتضد بالله الذي تولى إقليم الري وبعض البلاد الأخرى في ذلك الوقت.

الكلمات المفتاحية: دينار، عباسي، المعتضد بالله، المحمدية، الري.

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2. Introduction:

The study of this dinar, which was minted in al-Muḥammadiya in 282 AH., is significant to the Abbasid coins, especially the era of al-Mu'taḍid B. Allah. Previous studies were conducted on al-Muḥammadiya coins in the Abbasid era, but no study has been carried out on similar models.

This study paves the way for researchers to study the inscriptions on the coins logically and correctly. It adopted multiple methods, including the descriptive method to describe the coins, the analytical method to analyze the inscriptions, the comparative method to compare with similar models, and the inductive method to extrapolate historical sources to know the political, military, and other contemporary events.

2.1. Abbasid Caliph al- Mu'taḍid b. Allah (279-289 AH/ 892-902 AD):

Abbasid Caliph al-Mu'tadid B. Allah: Abū al-'Abbās Aḥmad bin Ṭalḥa bin Jaf'ar bin Mohamed bin Haroun bin Mohamed bin Abdullah bin Mohamed bin Ali bin Abdullah bin al-Abbas bin Abdul Motaleb al-Abbasy was the sixteenth caliph of the Abbasids¹. He was born in 242 AH/ 856 AD². Al-Mu'tadid was appointed the caliph on the 11th night of Rajab 279 AH / October 892 AD at the age of thirty-seven³. He lasted in the caliphate until he died in Rabi al-Thani in 289 AH / 902 AD⁴ when he was forty-six⁵. Thus, he ruled for nine years, nine months, and a few days⁶.

1. **Al-Kuda'y (Abu Abdullah Mohamed Bin Salama Bin Jafa'ar Al- Shafy, D. 454 AH / 1062 AD):** *Tarikh Al-Kuda'y, Kitab Oyoun Al-Maref Wa Fnoun Al- Khalaef*, Edited By Dr. Jamel Abdullah Al-Masry, Mecca, 1995 AD, p. 48; **Al-Nouwairy (Shehab Al-Din Ahmed Bin Abdel Wahab, D. 733 AH/ 1332 AD):** *Nhyaet Al-Irab Fi Fnoun Al-Adab*, Part 22, Edited By Abdel Majeed Tarheny, Dar Al-Kutub Al-Ilmy, First Edition, Beirut-Lebanon, 1424 AH/ 2004 AD, p. 252.
2. **Ibn al-Atheer (Abi Al-Hassan Ali Bin Abi Al-Karam Mohamed Bin Abdel Wahed Al-Shaybny D. 630 AH/ 1232 AD):** *Al-Kamel Fel Tarekh*, Vol. 6, edited by Dr. Mohamed Yusuf al-Dakak, Fourth Publish, Beirut-Lebanon, 1424 AH/ 2003 AD, p. 410; **Al-Syouty (Jalal El-Din Abdel Rahman Bin Abi Bakr, D. 911 AH / 1505 AD):** *Tarikh Al-Kholafaa*, Edited By Mohamed Ghasan Nasouh, Second Edition, Beirut-Lebanon, 1434 AH/ 2013 AD, p. 268.
3. **Ibn Al-Jawzi ('Abd al-Raḥmān b. 'Alī b. Muḥammad Abu 'l-Farash, D. 597 AH/ 1200-1201 AD):** *Al-Montazem fi Tarikh al-Mlouk wal Omam, Part 12*, edited by Mohamed Abdel Kader Atta, revised by Naem Zarzour, First Edition, Dar al-Kotob al-Ilmiya, Beirut-Lebanon, 1412 AH/ 1992 AD, p. 306.
4. **Ibn Abd-Rabo (Abu Omar Ahmed bin Mohamed al-Andalusia, D. 328 AH / 939 AD):** *Al-Ikd al-Fared*, edited by Ahmed Amen & others, *al-Hayaa al- Ama l-Ksour al-Sakafa, al- zakhaer series*, Cairo, ND, p. 792; **Al-Dhahabi (Al-Imam Al-Hafez Shams Al-Din Muhammad ibn Ahmad ibn `Uthman, D. 784 AH/1347 AD):** *Al-Ishara Ila Wafyat Al-Ayan*, edited by Ibrahim Salih, Dar Ibn Al-Ather, First edition, Beirut-Lebanon, 1411 AH/1991 AD, pp. 141-142.
5. **Al-Kuda'y, Tarikh Al-Kuda'y**, p. 481; **Al-Dhahabi (Al-Imam Al-Hafez Shams Al-Din Muhammad ibn Ahmad ibn `Uthman, D. 784 AH/1347 AD):** *Al-Ibar fe Khabar Man Ghabar*, edited by Abu Hagar Mohamed Al-Saied Bin Basuny Zaghloul, Dar Al-Kutub Al-Ilmya, first edition, Beirut-Lebanon, 1405 AH/ 1985 AD, p. 415.
6. **Ibn Al-Emrany (Mohamed bin Ali bin Mohamed, D. 850 AH /1185 AD):** *Al-Enbaa fi Tarikh al-Kholfaa*, edited by Dr. Kasim al-Samiray, *Dar al-Afak al-Arabiya*, first edition, Cairo, 1419 AH/ 1999 AD, p. 148; **Al-Dyar Bakry (Hussein Bin Mohamed Bin Al-Hasan, D. 966 AH /1559 AD):** *Tarikh Al-Khames Fi Ahwal Anfes Nafees*, Part Two, Dar Sader, First Edition, Beirut, 1302 AH, p. 358.

3. Case Study:

A rare Abbasid dinar in the name of the Abbasid caliph al-Mu'tadid B. Allah, minted in al-Muhammadiya 282 AH, is preserved in the private collection of Mr. George Lotfy in Beirut¹. It weighs 3.93 grams, and the dimension is 23 mm. It has never been published or studied before (Pl. 1- Fig. 1). It is the second model known globally to date, as the first one minted in al-Muhammadiya in 282 AH has already been published. It is preserved in the collection of FINT at the University of Tübingen in Germany² (Pl. 2).

These two dinars follow the same prototype. Their general form consists of three linear circles encompassing the obverse inscriptions: the inner one surrounding the field inscriptions, the middle around the inner margin, and the third around the outer margin. The reverse has two one-centered circles: the inner around the field and the outer around the margin. The inscriptions of this dinar read as follows:

	Obverse	Reverse
Field	لا إله إلا الله وحده لا شريك له	الله محمد رسول الله المعتضد بالله ع
Internal margin	بسم الله ضرب هذا الدينير بالمحمديّة سنة اثنين وثمانين ومائتين	محمد رسول الله أرسله بالهدى ودين الحق ليظهره على الدين كله ولو كره المشركون
External margin	لله الأمر من قبل ومن بعد ويومئذ يفرح المؤمنون بنصر الله	

Pl. 1: AV Dinar al-Muhammadiya 282 AH., preserved in the private collection of Mr. George Lotfy in Beirut, 3.93g-23mm (New publication).



1. Acknowledgement is given to Mr. George Lotfy for providing the coin under study.
2. **Ramadan, Atef Mansour:** *Min Nkoud al-Thuwar fi Khorasan 2, Nkoud Rāfi' bin Harthama Hakim Khorasan (268-283 AH/ 882-896 AD)*, Alam al-Makhtoutat wal Nawader Journal, Volume 13, Second Issue, Riyadh, 1429 AH/2008 AD, p. 278, nos. 23-53-94 (4.24g), Pic. 3.

Fig. 1: AV Dinar al-Muḥammadiya 282 AH.



3.1. Obverse Inscriptions:

This rare dinar, in its general form and inscriptions, conforms to the golden coin prototype of the Caliph al-Mu'tadid B. Allah, which is minted in the other Islamic mints during the caliph's era¹, as the complete testimony of Islam (*the shahada*), "there is no God but Allah Who has no partner لا إله إلا الله وحده لا شريك له"². This was mentioned in the obverse field in three horizontal lines in the Kufic script³.

The inner margin has an incomplete Basmala "بسم الله"⁴, then the kind of coin which is dinar "this dinar was minted ضرب هذا الدينار", followed by the mint and date in the form of "in al-Muḥammadiya in two hundred eighty-two بالمحمديّة سنة اثنين وثمانين ومائتين". In the outer margin of the obverse, parts of the fourth and fifth verses of al-Roum Sura⁵ are engraved "لله الأمر من قبل ومن بعد ويومئذ يفرح المؤمنون بنصر الله".

1. For further information about al-Mu'tadid coins: **Rostom, Ahmed Touny:** *Al-Nkoud Al-Iranya Fi Al-Asrain Al-Abasy Al-Awal Wal Thany (132-334 AH /749-946 AD)*, Drasa Asarya Fanya, PHD Degree, Faculty of Archaeology, Cairo University, 1423 AH/ 2002 AD, pp. 335-340; **Ramadan, Atef Mansour:** *Mawsout Al-Nkoud fe Al-Alam Al-Islamy, part one: nkoud al-khilafa al-islamiya, Dar Al-Kahira lel Nashr wa Al-Tawzee*, Cairo, 1425 AH/ 2004 AD, p. 263; **Al-Nabarawy, Rwayda Rafaat:** *Nkoud Al-Mohamdiya Khlal Al-Asryen Al-Abasy Al-Awel Wal Thany (148-334 AH/ 765-945 AD)*, PHD Degree, Ain Shams University, 1436 AH/ 2015 AD, pp. 310-313.
2. This phrase was found for the first time on the reformed coins of Abdel Malek Bin Marwan in 77 AH on the dinars and then the dirhams. See **Ramadan, Mawsout Al-Nkoud**, part 1, p. 96; **Ramadan, Atef Mansour:** *Al-nkoud alislamiy wa ahmyatha fe Drast altarikh wal asar wal hadarah alislamiya*, 2nd ed, Zahraa El-Sharq Pub., Cairo, 2011, p. 62. for further information: **Othman, Mohamed abdel Sattar:** *Dalalat Syasya Deayaa Lel Asar Al-Islamiya Fi Ahd Al-Khalifa Abdel Malek Bin Marwan*, Al-Osour Journal, Fourth Volume, Part One, Dar Al-Mareekh Lel Nashr, London, January 1989 AD, pp. 56-63.
3. This script is not attached to floral, or braiding. It is strictly for writing. The proportion between its letters and words is highlighted. This script appeared on the Islamic coins in the era of the Rashidun Caliphs. These coins are the oldest sources or monuments with the Kufic script. This script was also used on the Arabic Sassanian dirhams dated 20 AH, which date back to the era of Omar bin al-Khattab. Thus, it is considered as the oldest Islamic monument with the Kufic script. See **Ramadan, Al-nkoud alislamiy wa ahmyatha**, p. 433. For further information, see **Al-Nabarawy, Rafa'at Mohamed:** *al-Khat al-Araby ala al-Nkoud al-Islamiya*, Journal of Faculty of Archaeology, Cairo University, Eighth Edition, 1997, pp. 5-9.
4. The Basmala was engraved incomplete also on a dirham minted in Sagistan in 31AH. **Al-Kazaz, Wedad:** *Al-Darahim Al- Islamiya Al-Madruba Ala Tiraz Al-Sasany Lel Kholafa Al-Rashedin Fi Al-Mathaf Al-Iraky*, Numismatics Journal, First Issue, First Volume, Baghdad, 1969 AD, P.14; **Ramadan, Mawsout Al-Nkoud**, part 1, p. 57; **Sagistan:** *A wide state in the east located in the south of Heart. Al-Hamawī (Yāqūt ibn 'Abdullah al-Rūmī, D. 626 AH/ 1229 AD):* Muj'am al-Buldan, Vol.3, Beirut, 1404 AH / 1984 AD, pp. 190-192.
5. This qur'anic text appeared firstly on the dirhams minted in Merv in 199 AH after the victory of the Abbasid Caliph Abd-Allah El-Ma'moun over his brother the Caliph Mohammed al-Amin. **Yusuf, Farrag Allah:** *Al-Ayat Al-Kuranya Ala Al-Maskoukat Al-Islamiya "Drasa Mokrana"*, King Faisal Center for Islamic Studies, First Issue, Riyadh, 1423 AH /2003 AD, p. 91; **Ramadan, Mawsout Al-Nkoud**, part 1, p. 230.

3.2. Reverse Inscriptions:

The inscriptions of the field on the reverse comprise six horizontal lines engraved in the Kufic script: the word "لِإِلهِ اللَّهِ" ¹ is in the first line, then "Mohammed -Rasul- Allah in three lines, which means "for Allah, Mohammed is ² "محمد/رسول/الله" his Messenger. Thereafter, the title of the Abbasid caliph al-Mu'tadid B. Allah comes in the fifth line, and beneath it, the letter "Ain ع" which refers to Abu Mohamed Ali, the son of the Abbasid caliph al-Mu'tadid B. Allah, who ruled Al-Ray and other provinces during the revolution of Rāfi' bin Harthama (268-283 AH / 882-896 AD)³. Al-Hasan bin Ali trusted Abu Mohamed Ali with about one thousand men and handed him al-Ray; then, Abu Mohamed Ali sent al-Hasan bin Ali to Caliph al-Mu'tadid B. Allah in Madinat as-Salām⁴.

In the margin of the reverse, a quotation of the Holy Quran is engraved, which includes a part of verse 33 from al-Tawba Sura and a part of verse 9 of al-Saff Sura: "Muhammad is the Messenger of Allah Who Has sent Him with guidance and the religion of truth to make it superior over all religions even though the mushtikun (disbelievers in the Oneness of Allah) hate (it) محمد رسول الله أرسله بالهدى ودين الحق ليظهره على ⁵ "الدين كله ولو كره المشركون".

	Obverse	Reverse
Field	لا إله إلا الله وحده لا شريك له	الله محمد رسول الله المعتضد بالله ع
Internal margin	بسم الله ضرب هذا الدين بالمحمدية سنة اثنين وثمانين ومائتين	محمد رسول الله أرسله بالهدى ودين الحق ليظهره على الدين كله ولو كره المشركون
External margin	الله الأمر من قبل ومن بعد ويومئذ يفرح المؤمنون بنصر الله	

1. This word was firstly written on the dirhams minted in Kirman in 169 AH, which contradicts the conclusion of Dr/ Al- Osh said as it firstly appeared on Sistān's coins in 171 AH. **Al-Kazaz, Wedad: Aldirham Al-Abasy Fi Zaman Al-Khaleftain Al-Mahdy Wal Hady**, Sumer Journal, Volume Twinty, Part One & Two, Baghdad, 1964 AD, p. 281; **Al-Osh, Mohamed Abu Al-Farag: Kanz Om Hajra Al-Feddy**, Damascus, 1972 AD, p. 83.
2. This phrase first appeared on a reverse from the Abbasid era in replacement of the Shahada adopted from the Holy Book Quran during the Umayyad era. The Abbasids took a slogan for themselves depending on the "satisfaction of the kinfolk" to remind the people that they are the one who deserved the submission. Also, it is a declaration to the Alawyds that the rule is now in their hands. **Ramadan, Mawsout Al-Nkoud**, part 1, p.175; **Ramadan, Al-nkoud alislamiy wa ahmyatha**, p. 72.
3. For further information: **Ramadan, Atef Mansour: Nkoud Rāfi' bin Harthama Hakim Khorasan (268-283 AH /882-896 AD)**, al-Ousour Journal, Volume 18, Part Two, Dar Al-Mareekh Lel Nashr, London, 2008, pp. 59-84; **Ramadan, Min Nkoud al-Swar fi Khursan 2-Rāfi' bin Harthama Hakim Khorasan (268-283 AH / 882-896 AD)**, pp. 270-315.
4. **Al-Tabary, Tarikh Al-Omam Wal Mlouk**, Volume 5, p. 351; **Ibn al-Atheer, Al-Kamel Fel Tarekh**, part 6, p. 378.
5. This part is the second part of the Islamic doctrine that is essential in Islam; **Ramadan, Mawsout Al-Nkoud**, part 1, p. 96; **Ramadan, Al-nkoud alislamiy wa ahmyatha**, p. 66.

Pl. 2: AV Dinar al-Muhammadiya 282 AH., preserved in the collection of FINT at the University of Tübingen in Germany, 4.24g. Ramadan, Min Nkoud al-Swar fi Khorasan 2, p. 278.



4. The Significance and Rarity of the Dinar of al-Muhammadiya in 282 AH.

The significance and rarity of this dinar are represented in two main issues:

First, the date of minting this dinar, i.e., 282 AH., is of great importance because, in that year, the Abbasid Caliph al-Mu'tadid B. Allah regained control of the al-Ray region from Rāfi' bin Harthama. In 281 AH / 894 AD, Rāfi' left al-Ray and handed it to al-Hassan bin Ali, heading to Tabaristan and arriving in Sha'ban 281 AH / 894 AD. Therefore, Caliph al-Mu'tadid B. Allah minted this dinar in al-Muhammadiya to declare that the al-Ray region returned once again to the control of the Abbasid Caliphate.

After this date, coins minted in al-Muhammadiya continued in the name of Caliph al-Mu'tadid B. Allah but without the letter "Ain ع", which refers to Abu Mohamed Ali bin al- Mu'tadid, which appeared only on this rare model. A collection of silver coins minted in al-Muhammadiya in the name of the Caliph al-Mu'tadid B. Allah, which was previously published, were minted in 284 AH¹, 287 AH², and 288 AH³. These dirhams are preserved in the Museum of Islamic Art in Cairo, the Iraqi Museum in Baghdad, the Istanbul Museum, the National Library in Paris, and the private collection of Ahmed Kurwash Said in Dubai⁴.

Second, the letter "Ain ع" engraved under the central inscriptions of the reverse refers to Abu Mohamed Ali, the son of the Abbasid Caliph al- Mu'tadid B. Allah, who ruled al-Ray and other provinces during the revolution of Rāfi' bin Harthama. Therefore, this letter was engraved on this rare dinar minted in al-Muhammadiya in 282 AH. after regaining control over the al-Ray region this year.

1. **Fahmy, Abdel Rahman:** *Mawsout Al-Nkoud Al-Islamiya W Elm Al-Nomyat, Fagr El-Sekka Al-Islamiya*, Cairo, 1965 AD, p. 660, no. 2407 (3.41g, 22mm), Pic. 73; **Darwish, Mohab:** *Nafaes Al-Darahim Al-Abasiya Fi Al-Mathaf Al-Iraky*, Numismatics Journal, Issue Seven, Baghdad 1976 AD, p. 150, no. 1166, (3.65g, 25mm); **Artuk, Ibrahim and Artuk, Cevriye:** *Istanbul Arkeoloji Müzelerine Teshirdeki Islami Sikkeler Katalogu, Cilt 1*, Istanbul 1970, p. 120, no. 403 (3.10g, 23mm).
2. **Darwish, Nafaes:** *Al-Darahim Al-Abasiya Fi Al-Mathaf Al-Iraky*, p. 150, no. 2687, (2.85g, 24mm).
3. **Lavoix, Henre:** *Catalogue des Monnaies Musulmanes de la Biblitheque Nationale, Vol. I: Khalifes Orientaux*, Paris, 1887, p. 266, no. 1057 (3.04g); **Miles, George C.:** *The Numismatic History of Rayy*, New York, 1938, p. 132, no. 142.
4. **Al-Nabarawy:** *Nkoud Al-Mohamdiya Khlal Al-Asryen Al-Abasy Al-Awel Wal Thany*, p. 312, (2.65g, 26mm), Pic. 104.

5. Discussion:

The letter “Ain ع” on this dinar is one of a group of Arabic letters engraved on Islamic coins independently or individually. A debate has been raised on interpreting their meaning to determine the reasons for engraving them on coins. For instance, the English scientist Rogers interpreted the letters on the Tulunid coins in economic terms. Rogers argued that the letter “T ت” represents the first letter of the word “tam تم”, which means "completed"; the letter “g ج” is the first letter of the word “gayz جائز” or “gayd جيد”, which means "permissible" or "good"; the letter “kh خ” denotes the word "good خير"; the letter “R ر” is the first letter of the word "popular رائع"; the letter “T ط” is the first letter of the word “Tayb طيب” meaning "good"¹.

Codrington agreed with Rogers in this view. However, Codrington added that in some cases, these letters may represent the initials of some persons, such as governors, ministers, or workers in the mint². This opinion was on the letters that appeared on Abbasid coins only. Arab researchers, especially Nasser al-Naqshbandi and Dr. Abdel-Rahman Fahmy, believe that these letters may represent a reference to the supervisor of the mint³.

Abdel Aziz Hameed endorsed the opinion of the Arab researchers with a significant historical text by Yaqaout al-Hamawi in “*Mujam al-Udaba'an*”, when talking about Judge Ali bin al-Hassan al-Tnnoukhi, saying, “The daughter of Abu Al-Allaf - the wife of Abu Mansour al-Mazraa-met Judge Ali bin al-Hassan al-Tannoukhi and said, “Oh judge, what is the meaning of this letter “T ت” that you write on the dirhams? He was the one responsible for the caliber in the mint. He answered: “This is a sign for the one responsible for the caliber, so they take the letter “T ت”, as it is the initial of my family name”⁴.

Despite the great importance of this evidence mentioned by al-Tannoukhi that the letter engraved on coins may represent the initial of Mitwalli Dar al-Darb, it cannot be generalized to Islamic coins. At the same time, it cannot be said that all the letters that appeared on Islamic coins were the initials of those in charge of the mints. It can be said that these letters represented different symbols whose meanings can be summed up as follows⁵:

1. **Rogers, Edward Thomas:** *Coins of the Tuluni Dynasty the International Numismata Orientalia*, London, 1877, p. 15.
2. **Codrington, Oliver:** *A Manual of Musulman Numismatic*, London, 1904, pp. 9-10.
3. **Al-Nakshabandy, Nasser:** *Al-Dinar Al-Islamy Fi Al-Mathaf Al-Iraqi*, Baghdad, 1953, p. 44; **Fahmy,** *Mawsut Al-Nkoud Al-Islamiya*, p. 144.
4. **Hameed, Abdel Aziz:** *Al-Rmouz Ala Al-Maskukat Al- Islamiya*, Numismatics Journal, Issues Number Twelve and Thirteen, Baghdad, 1982 AD, p. 52.
5. **Ramadan,** *Al-nkoud alislamiy wa ahmyatha*, p. 550.

5.1. These letters refer to the names of rulers and governors in different cities and provinces. For example, the letter “S س” engraved on the dirhams of al-Basra in 144 AH and 145 AH refers to “Sufyan bin Muawiyah bin Yazid bin al-Muhallab”, who was the governor of al-Basra by the Abbasid Caliph Abu Ja`far al-Mansur (136 - 158 AH/ 754-775 AD) at that time¹. Also, the letter "H ح" was engraved under the inscriptions of the reverse's field of the dirham of the Abbasid Caliph al-Ma`mun minted in Isbahan in 198 AH, and it represents the initial of al-Hasan bin Sahl, brother of al-Fadl bin Sahl, who was the ruler of Khurasan and the eastern province². The letter "Ain ع" under the inscription of the reverse's center of the dirhams minted in 199 AH in Isbahan is the initial of Ali bin Hisham, who was the governor of Iraq (Arab Iraq and Persian Iraq) at the time³. In contrast, the letter “Ain ع”, which appeared on the dinars of the Abbasid Caliph al-Ma`moun minted in Iraq in 200 AH⁴, represents the initial of Ali bin Hisham, the governor of Madinat as- Salâm by al-Hassan bin Sahel⁵.

5.2. The letter “K ك” that appeared on the golden coins of the Ikhshid ruler Abu al-Hassan Ali bin al-Akhsheed (349-355 AH/ 960-965 AD) minted in Egypt in 351 AH⁶ and 354 AH⁷ and the golden and silver coins minted in Palestine in 350 AH⁸, 351 AH⁹, 353 AH¹⁰, and 355 AH¹¹, which refers to Kafur al-Ikhshidi, the guardian of the Ikhshidid Dynasty, who ruled the state in the meantime and detained Ali bin al-Ikhshid and appeared as a superficial rule¹².

1. **Ramadan, Mawsout Al-Nkoud**, part 1, p.181; and for more examples of these dirhams: **Ghaleb, Ismail: Moza Hamayon: Maskukat Kadema Islamiya, Constantinople, 1312 AH**, p. 114, no. 325, (1.4g, 26mm).
2. **Desouky, Ahmed Mohamed: Nuqud 'Isbahan Munzu asr Alkhalifa Alabbasia Hataa Suqut Dawlat Alsalajiqat Aleizam Fi 'Tiran (132-552 AH/750-1157 AD)**, Master Degree, Cairo University, 1432 AH / 2011AD, p. 55.
3. **Desouky, Nuqud Isbahan**, p. 56.
4. **Al-Khurajji-Abdul Majeed, Al-Sharaan, Naif: Aldinyar abr Aleusur Al'iislamia-Namazij Mukhtaratan Min Majmueat Abdel Majid bin Muhammad Alkharyjy**, Jeddah, 2002 AD, p. 47, no. 82.
5. **Ramadan, Atef Mansour: Ard wa Nakd l'Kitab "al-Dinar Abr al-Ousour al-Islamiya"**, *al-ousour Journal, Volume 13, Part Two, Dar Al-Mareekh Lel Nashr*, London, Jumada al-Awwal 1424 AH/ 2003 AD, p. 87.
6. **Lane-Poole, Stanle; Catalogue of the Collection of Arabic Coins Preserved in the Khedivial Library at Cairo**, London, 1897, p. 145, no. 944 (4.17g); **Nicole-Norman, El-Nabarawy- Raafat, Bacharch- Jere L.: Catalog of The Islamic Coins, Glass Weights, Dies and Medals in the Egyptian National Library**, Cairo. California, 1982 AD, p. 54, no. 1818 (4.14g, 21mm).
7. **Nicole, El-Nabarawy, Bacharch; Catalog of The Islamic Coins**, p. 54, no. 1819 (4.22g, 22.5mm).
8. **Lane-Poole, Catalogue of the Collection of Arabic Coins**, p.145, no. 943 (4.15g); **Nicole, El-Nabarawy, Bacharch; Catalog of The Islamic Coins**, p. 53, no. 1814 (4.13g, 22mm).
9. **Lane-Poole, Catalogue of the Collection of Arabic Coins**, p. 145, nos. 945 (2.82g)–946(3.82g); **Nicole, El-Nabarawy, Bacharch; Catalog of The Islamic Coins**, p. 53, nos. 1815 (2.82g, 21.5mm), 1816 (3.81g, 22mm).
10. **Lane-Poole, Catalogue of the Collection of Arabic Coins**, p. 145, no. 947 (4.09g); **Levy, Shalom-Mitchell, Hellen W.: A Hoard of Gold Dinars from Ramlah**, Jerusalem, 1966 AD, nos. 83- 85; **Nicole El-Nabarawy, Bacharch, Catalog of The Islamic Coins**, p. 54, no. 1817 (4.06g, 22.5mm).
11. **Morton&Eden auction: Ancient, British, Islamic and World Coins**, Historical Medals and Plaquettes, Banknotes, Auction 72, Monday & Tuesday 15- 16 December 2014, Lot. 750 (4.16g); **Morton&Eden Ltd, Coins of the Islamic World**, Auction 89, 25 October 2017, Lot. 346 (2.27g).
12. **Abdullah, Ali Hassan: Alnuqud Almisriat Fi Alasrin Altulumii Wal'ikhshidii "Draasa 'Athria Faniaa"**, Master Degree, Faculty of Archaeology, Cairo University, 2002 AD, p. 144.

- 5.3. These** letters sometimes referred to the names of the supervisors of the mint, the engravers of the coins in the mint, or the judges in charge. This was to determine those responsible for minting. Thus, those responsible could be held accountable for fraud in caliber, weight loss, or any other defect. These facts were clarified by judge al-Tannoukhi earlier¹. For instance, the letter “R ر” was engraved on the Ikhshidid golden coins minted in Egypt in 325 AH², 327 AH³, and 328 AH⁴, while the letters “S ص and H ح” were engraved on the dinars minted in Mecca in 357 AH⁵.
- 5.4. These** letters may be signs and symbols engraved on the different coins issued by the mint, especially when there were many issues in the same year; this was to determine those responsible for minting. Thus, those responsible could be held accountable for fraud or any other defect. This opinion is supported by the Moroccan historian Ibn Yusuf al-Hakim about the occurrence of a defect or fraud in the issues of the mint Sijilmasa, who said: “When the work of the Imam was needed, they chose good gold, whose quality was agreed upon, they mint it with the presence of the custodian and the witness when they started to feel suspicious as they found some fraud. So, they called the responsible Jews and threatened them. One of them confessed that he took part of the silver at the casting and made it into the core of a piece of coal that they had cast after drilling, sprinkled it, and removed it from the gold after it was melted by the amount of silver, and destroyed it in a mint furnace. Consequently, the perpetrator was punished for his fraud⁶”.
- 5.5. However,** a new opinion has emerged regarding the interpretation of the meanings and reasons for the inscription of the letters on Islamic coins. Dr. Maysa Dawood reported that the appearance of single letters on Fatimid coins indicates the value of the letter according to the account of the Abjad numerals that were common in the Middle Ages. These numbers refer to astronomical symbols related to numerical values for angles, dimensions, and heights measured by astronomers, such as the direction of Muslims towards the Kaaba or dimensions at which Muslims achieved scientific victories under a ruler. This made the organizers of the construction office register it on the coins for publication because coins were the state's media gear at that time, and all people circulated it⁷. However, no evidence could support this view.

1. Ramadan, *Al-nkoud alislamiy wa ahmyatha*, p. 551.

2. Al-Osh, Mohamed Abu Al- Farag: *Al-Nkoud Al-Arabiya Al-Islamiya al-Mahfouza fi Mathaf Qatar Al-Watany*, Part 1, Doha, 1984 AD, p. 308, no. 1351 (4.20g, 22mm).

3. Al-Ish, *Al-Nkoud Al-Arabiya Al-Islamiya*, Part 1, p. 308, no. 1352 (3.94 g, 22mm).

4. Al-Ish, *Al-Nkoud Al-Arabiya Al-Islamiya*, Part 1, p. 309, no. 1353 (3.85 g, 24mm).

5. Shamma, Samir: *Ruya Gadida L'hokm Al-Ostaz Kafour*, Al-Araby Journal, Issue 232, 1318 AH/ 1978 AD, p. 120-123; Kazan, William: *Al-Maskukat Al-Islamiya "Magmu'a Khasa"*, Beirut, 1404 AH/ 1983 AD, p. 291, num. 416 (2.33g, 23.5mm).

6. Ibn Yusuf al-Hakim (Abu Hassan Ali Bin Yusuf Al-Hakim Al-Fasy, D. 8 AH / 14 AD): *Al-Doha Al-Moshtabeka Fi Dawabet Dar Al-Sekka*, Edited By Dr. Hussein Moines, Dar Al-Shrouk, Cairo, 1986 AD, p. 79.

7. Dawood, Maysa: *Aitijah Jadid Nahw Tafsir Zahirat Wujud Alrumuz Al'abjadat Ealaa Alsikat Al'iislamiati*, Egyptian Historian Journal, Sixth Issue, January 1991 AD, p. 66.

6. Conclusion:

The study describes and analyzes a rare Abbasid dinar in the name of the Abbasid Caliph al-Mu'taḍid b. Allah minted in al-Muḥammadiya in 282 AH, considered the second model known globally to date while shedding light on the first model previously published. The significance and rarity of this dinar originates from its date of mint in 282 AH, when the Abbasid Caliph al-Mu'taḍid b. Allah could regain control over the al-Ray region. Also, this dinar is distinguished by the letter "Ain ع" under the central inscriptions of the reverse, which refers to Abu Mohamed Ali, the son of the Abbasid Caliph al-Mu'taḍid b. Allah who ruled al-Ray and other provinces during the revolution of Rāfi' bin Harthama.

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