

The Copper Coins Of Prince Yazid bin Asid Al-Sulami in the Armenian Mints In the Abbasid era



Dr. Doaa Al-Sayed Hamed Ahmed

Associate Professor of Islamic Archaeology & Numismatics, Faculty of Arts, Kafr El-Sheikh University, Egypt

E-Mail: doaaahamed@yahoo.com

Abstract:

This research examines the copper coins, known as "Fulus," minted by Prince Yazid bin Asid al-Sulami at the Armenian mint during the Abbasid era. Prince Yazid bin Asid al-Sulami minted these copper coins during the reign of Caliph Abu Jaafar al-Mansur at the mints of Armenia and Bardha'a, during the reign of Caliph Muhammad al-Mahdi at the mints of Bardha'a and Dabil, and during the reign of Caliph Harun al-Rashid at the Haruniyya mint. This study will explore these copper coins issued during the reigns of these three caliphs in chronological order, from the earliest to the latest, and classify the available specimens into types. Each type will be studied individually, detailing its general form, inscriptions, and decorative elements that distinguish it from others. The research will be conducted in light of the information provided by historical sources such as Ibn al-Athir, al-Tabari, al-Baladhuri, and al-Ya'qubi, while acknowledging that these references are brief and sometimes contradictory. The significance of these copper coins lies in their accurate reflection of the

historical events during the reign of Prince Yazid, encompassing the political, religious, economic, and social conditions of the state under which they were minted. They also shed light on new information not mentioned in historical sources. For instance, the Fulus that have reached us confirm that Prince Yazid bin Asid minted coins at the Armenian mints during the reigns of Caliphs Muhammad al-Mahdi and Harun al-Rashid. However, historical sources do not mention that Prince Yazid bin Asid governed Armenia during the reigns of these two caliphs. Thus, these coins reveal new historical facts and information not previously documented in the mentioned sources. Additionally, this research will study Twenty-nine coins that have not been previously examined by researchers. These coins will be analyzed and studied for the first time in this research. Furthermore, a Fals from the private collection of Mr. Abdullah al-Ajmi in Qatar will be published for the first time in this study. Therefore, this topic is of great importance in the field of Islamic numismatics and has not been previously addressed by researchers in a specialized study.

Keywords:

Abbasid era, Armenian, Copper Coins, Mints, Yazid bin Asid

**نقود الأمير يزيد بن أسيد السلمي النحاسية بدور
سك أرمنية في العصر العباسي**

الملخص:

يتناول هذا البحث دراسة النقود النحاسية "الفلوس" التي ضربها الأمير يزيد بن أسيد السلمي بدور سك أرمنية في العصر العباسي، حيث ضرب

الأمير يزيد بن أسيد السلمي النقود النحاسية في عهد الخليفة أبو جعفر المنصور بداري سك أرمنية وبرذعة، وفي عهد الخليفة محمد المهدي بداري سك وبرذعة ودبيل، وفي عهد الخليفة هارون الرشيد بدار سك الهرونية، وسوف نتناول هذه النقود النحاسية في عهد هؤلاء الخلفاء الثلاثة حسب التسلسل

يزيد بن أسيد تولى حكم أرمينية في عهد هذين الخليفين، وبذلك تكشف لنا هذه الفلوس عن معلومات وحقائق تاريخية جديدة لم يرد لها ذكر في المصادر المذكورة ، وكذلك سيتم دراسة العديد من القطع التي لم يتعرض لها الباحثين من قبل بالدراسة وعددها تسعة وعشرون قطعة سيتم دراستها وتحليلها في هذا البحث لأول مرة ،بالإضافة الى نشر فلوس من المجموعة الخاصة للأستاذ عبدالله العجمي بدولة قطر ينشر في هذا البحث لأول مرة، و لذلك يعد هذا الموضوع من الموضوعات الهامة في مجال النقود الإسلامية ولم يتناوله أحد من الباحثين من قبل بالدراسة المتخصصة .

الكلمات الدالة:

العصر العباسي ، النقود النحاسية ، أرمينية ، دور السك ، يزيد بن أسيد

التاريخي من الاقدم الى اللاحث وتقسيم النماذج التي وصلتنا الى طرز ، ثم دراسة كل طراز على حدى مع توضيح الشكل العام والكتابات والزخارف التي ينفرد بها كل طراز عن الآخر ، وسيتم تناول موضوع البحث في ضوء المعلومات التي ذكرت في المصادر التاريخية أمثال ابن الأثير والطبري والبلاذري واليعقوبي ، مع الاخذ في الاعتبار أنها إشارات سريعة وبعضها معلومات متضاربة ، وترجع أهمية هذه النقود النحاسية في أنها تعكس الاحداث التاريخية في عهد الأمير يزيد بصدق في جميع أحوال الدولة التي سكتها من الناحية السياسية والدينية والاقتصادية والاجتماعية وتلقى الضوء على معلومات جديدة لم يرد لها ذكر في المصادر التاريخية ، حيث اثبتت الفلوس التي وصلتنا أن الأمير يزيد بن أسيد ضرب الفلوس في دور سك أرمينية في عهد الخليفين محمد المهدي وهارون الرشيد ولم تذكر المصادر ان الأمير

1.Introduction

First, it is essential to explore the prince's relationship with Armenia as mentioned by historians, including Al-Tabari¹. He states that Caliph Abu al-Abbas al-Saffah (132–136 AH / 750–754 AD) dismissed Salih bin Subaih Al-Kindi as a governor of Armenia in Dhul-Hijjah 134 AH and appointed Yazid ibn Asid al-Sulami in his place. The latter remained governor of Armenia until 135 AH. Al-Tabari provides these details without specifying when Yazid was removed², while Al-Al-Ya'qubi adds that Abu al-Abbas appointed Yazid to govern Armenia but later replaced him with Al-Hasan bin Qahtabah³, who governed until the death of al-Saffah in 136 AH.

Al-Ya'qubi does not specify the exact date of Yazid's appointment or dismissal. However, Zambaur⁴ illustrates that Al-Hasan bin Qahtabah was appointed as governor of Armenia in 136 AH after Yazid's term, which began in 134 AH. This we accept and it is reasonable to conclude that Yazid's first tenure as governor of Armenia occurred during the caliphate of Abu al-Abbas al-Saffah, from 134 AH to 136 AH. Al-Ya'qubi⁵ also mentions that Abu Ja'far al-Mansur (136–158 AH / 754–775 CE) appointed Yazid as governor of Armenia. Yazid bin Hatim al-Muhallabi was appointed over Azerbaijan. Al-Ya'qubi does not specify when Yazid was appointed governor of Armenia or when he was removed. He adds that the Khezar's⁶, launched attacks on Armenia,

forcing Yazid to request reinforcements from Caliph al-Mansur. Yazid informed the caliph that the Khazar leader Tarkhan had been killed, but his successor had retreated, prompting al-Mansur to dispatch a large army led by Jibril ibn Yahya al-Bajali comprising 20,000 troops from Syria, al-Jazira, and Mosul.

A fierce battle ensued between the Khazars; on one side, and Jibril and Yazid on the other. The Muslims suffered heavy casualties, and the Khazars invaded Muslim lands. Al-Mansur responded by releasing 7,000 prisoners to strengthen the army and mobilized forces from various regions. The rising unrest in Armenia led the caliph to dismiss Yazid and replace him with Al-Hasan bin Qahtabah. Al-Ya'qubi does not specify when Yazid bin Asid was appointed governor of Armenia then removed but according to Zambaur⁷, Al-Hasan bin Qahtabah governed Armenia from 154 AH after Bakkar bin Muslim al-Uqayli, who served from 152 AH to 154 AH. Al-Balazri⁸, supports the account that Yazid bin Asid was appointed again as governor of Armenia by Caliph al-Mansur and mentions that: "he subdued the Sanariyah, collected taxes, and opened Bab al-Lan (Gate of the Alans), establishing a garrison there. Al-Mansur instructed Yazid to marry the daughter of the Khazar king as part of diplomatic efforts, which Yazid did. She got pregnant but, tragically, she passed away during childbirth. Al-Mansur later tasked Yazid with overseeing the salt mines of Shirwan⁹. Al-Balazri also records revolts in Armenia during the governorships of Al-Hasan ibn Qahtaba and Bakkar ibn Muslim al-Ikeily¹⁰, He specified no date.

In conclusion, and based on various accounts, Yazid bin Asid al-Sulami's first tenure as governor of Armenia lasted from 134 AH to 136 AH under Abu al-Abbas al-Saffah. His second term occurred under al-Mansur, likely beginning in 136 AH and ending with his dismissal in 152 AH when Bakkar ibn Muslim succeeded him. Yazid bin Asid enjoyed a strong relationship with Caliph al-Mansur, who often sought his counsel. An example of this occurred in 137 AH¹¹, when Abu Muslim wrote a letter of condolence to al-Mansur on the death of Abu al-Abbas but failed to congratulate him on his accession. This angered al-Mansur, who asked Abu Ayyub to write a stern letter to Abu Muslim. Yazid advised al-Mansur to avoid direct confrontation with Abu Muslim, warning that the public's loyalty might shift to him. Al-Mansur heeded Yazid's advice, demonstrating the trust he placed in him.

The caliph's reliance on his counsel in state affairs indicated Yazid bin Asid's esteemed status with Caliph Abu Ja'far al-Mansur. For instance, on Friday, the 23rd of Shawwal in 144 AH¹², Al-Mansur decided to dismiss the governor of Medina, Mohamed ibn Khalid. He asked Yazid to suggest a suitable replacement from the Qays tribe. Yazid recommended Rabah bin Uthman al-Murri, whom Al-Mansur immediately appointed as governor. Rabah was instructed to head to Medina directly, without even returning home first.

Al-Mansur also appointed Yazid ibn Asid as governor of Al-Jazira (Upper Mesopotamia) but later replaced him with Abbas ibn Mohamed In 155 AH¹³, when Abbas was dismissed from Al-Jazira, Yazid complained to Al-Mansur, saying: "Commander of the Faithful, your brother wronged me, dismissing me and tarnishing my reputation." Al-Mansur replied: "Combine my goodwill toward you with my brother's wrong against you, and they will balance out." Yazid

replied: "Commander of the Faithful, if your goodwill is only to offset your wrongs, then our obedience to you would be a favor to you"¹⁴.

Historians such as Ibn al-Athir, Al-Tabari, Al-Ya'qubi, and Al-Balazri do not mention a third term for Yazid as governor of Armenia. However, Zambaur¹⁵, records that Yazid governed Armenia from 159 AH to 165 AH. Numerous coins minted under Yazid's authority in the Armenian mints have been discovered. These coins were produced in the mints of Armenia, Al-Haruniyya, Bardha'a, and Dabil.

The coins include Fulus minted during the reigns of Caliphs Al-Mansur, Al-Mahdi, and Harun al-Rashid. No coins have been found from Yazid's tenure in the Armenian mints during the caliphate of Abu al-Abbas al-Saffah, even though historical sources suggest Yazid was governor of Armenia during that period. Yazid minted fulls in the Armenian mints, during the reign of Abu Ja'far al-Mansur in the mints of Armenia and Bardha'a, during the reign of Caliph Muhammad al-Mahdi in Bardha'a and Dabil, and during the reign of Harun al-Rashid in the Haruniyya mint. We will discuss these coins that were minted by Prince Yazid bin Asid at the Armenian mints mentioned during the reign of these three caliphs according to the chronological order as follows:

2.First: Caliph Abu Jaafar al-Mansur(136 -158 AH/ 754-775AD)

Prince Yazid bin Asid minted coins during the reign of Caliph al-Mansur at Armenian and Bardha'a, We will first discuss the coins that were minted in Armenia, then in Bardha'a, as follows:

2.1.The Copper Coins "Fulus" Minted In Armenian

The coins minted by Prince Yazid bin Asid at the Armenian mint¹⁶, include one fals representing one style. The general shape of this style is characterized by central writings around which there are writings in one margin on both the face and the back, and one circle surrounds the central writings from the outside, and another circle surrounds the marginal writings. The writings of this style were mentioned as follows:

<i>Obverse</i>		<i>Reverse</i>	
Centre	لا إله إلا لا إله وحد[ه]	Centre	محمد رسول الله
Translation	There is no god but God Alone.	Translation	Mohamed is the Messenger of God.

Margin	بسم الله ضرب هذا الفلّس بأرمينية	Margin	مما أمر به الأمير يزيد بن أسيد [أعز] الله نصره
Translation	In the name of God, this fals was struck in Armenia.	Translation	By the order of Prince Yazid ibn Asid, may God honor his victory.

Writings on the center of the face consist of three lines that include the incomplete testimony of monotheism: "There is no god -but God -alone." The incomplete shahada "testimony of monotheism" was mentioned in the same form mentioned in the writings of the center of the back of an Arab Byzantine dinar bearing the image of the Byzantine Emperor Heraclius and his two sons Constantine and Heraclius. This dinar is preserved in Berlin, published by Nutzel¹⁷, and mentioned by Dr. Abd al-Rahman Fahmy¹⁸. shahada "The testimony of monotheism" was also mentioned "There is no god but God alone," in the writings of the face of an Ayyubid dinar bearing the image of the Caliph Abd al-Malik ibn Marwan, struck in the year 76 AH, preserved in the National Library in Paris, published by Henri Lavoix¹⁹, referred to by Dr. Abd al-Rahman Fahmy²⁰. shahada was also mentioned in the writings of the face of an Umayyad dinar bearing the image of Abd al-Malik, struck in the year 77 AH.

This dinar is also preserved in the National Library in Paris, published by Henri Lavoix²¹, and discussed by Dr. Abd al-Rahman Fahmy²². The testimony of monotheism shahada "was also mentioned in the same form on the face of an Arab Sassanian dirham in the name of al-Hajjaj ibn Yusuf al-Thaqafi, struck in Bishapur in the year 77 AH²³ published by John Walker²⁴. This testimony of monotheism was also mentioned on Umayyad coins bearing the image of Caliph Abdul Malik²⁵ and on the obverse of the coins was Al-Qasim bin Ubayd Allah, the tax collector of Egypt (116-124 AH/734-742AD)²⁶, and on the obverse of Umayyad coins minted in Ilya²⁷, Palestine. The incomplete *Basmala* was mentioned on the margin of the obverse, followed by the type of coin, which was fals, then the place of minting, which was Armenia. Among its cities were Akhlat, Tiflis, Dabil, Sogd Dabil, Aran, Shirwan and Bardha'a²⁸.

The reverse center of the coin bears the abbreviated Islamic declaration of faith: "Mohamed is the Messenger of God". This phrase was also inscribed on Byzantine-Arab dinars, Sasanian-Arab dirhams, and Byzantine-Arab fals coins. Examples include fals coins struck in Basra, Baalbek, and Aleppo in 116 AH²⁹, and a fals struck in Ramla in 117 AH, preserved in the Museum of Islamic Art in Cairo³⁰. Additionally, it appeared on a dirham minted in Armenia in 150 AH³¹.

On the margin of the reverse, the phrase “By the order of” is inscribed, indicating that Prince Yazid ibn Asid al-Sulami was responsible for issuing this fals, as his name is explicitly mentioned³². This phrase appeared on numerous Umayyad and Abbasid dirhams and fals coins, including those minted by Al-Mahdi Mohamed ibn Amir al-Mu'minin at Al-Mohamediyya in 155 AH³³.

The reason for the inscription "By the order of" on coins during Al-Mansur's reign relates to his allegiance to his son, Mohamed Al-Mahdi, as crown prince after the dismissal of Isa ibn Musa in 147 AH³⁴. In 151 AH, Al-Mansur reaffirmed this allegiance, declaring himself caliph and his son Mohamed Al-Mahdi as his successor³⁵, with Isa bin Musa as the next in line. As a result, the phrase "By the order of" was inscribed on coins bearing Mohamed Al-Mahdi's name to signify his status as the heir to the caliphate³⁶.

Following "By the order of", the title "The Prince"³⁷ appears on the margin, a term that denotes authority and governance. In Arabic, "prince" can refer to a ruler, official position, or honorary title. Historically, non-Muslims referred to the Prophet Mohamed the Prince of Mecca or the Prince of Hijaz. Ibn Khaldun mentions this term in his Prolegomena or Muqaddimah, and it is also used in many hadiths to mean governor. The prince's name, Yazid ibn Asid, follows the title on the margin, along with the phrase "may God honor his victory.", a prayer for Yazid's success over his enemies and for his triumph to be decisive and enduring.³⁸

The inclusion of this prayer on Yazid's coins reflects his military campaigns against the Byzantines. In 155 AH³⁹, Yazid led a summer campaign and conducted another in 157 AH, during which Asnan, a freedman of Al-Battal, captured Byzantine fortresses and seized spoils and captives⁴⁰. These victories were among the reasons for inscribing the prayer on Yazid's coins, as he sought God's help for success in ruling Armenia and defeating both internal and external enemies⁴¹. A fals from this type, minted in Armenia, and is undated **Plate(1), Figure (1)**⁴², It is preserved in the Islamic Coin Collection at the University of Tübingen, Germany, and referenced by Vardanyan, who attributes it to Caliph Al-Mansur⁴³.

2.2.The Copper Coins "Fulus" Minted In Bardha'a

Numerous fals coins minted by Yazid bin Asid al-Sulami at Bardha'a have been discovered, classified into six types.

2.2.1.The First Type

The general design of this type features central inscriptions surrounded by marginal inscriptions. Both the obverse and reverse have single circles encircling the central and marginal writings.

<i>Obverse</i>		<i>Reverse</i>	
Centre	لا إله إلا الله	Centre	محمد رسول الله
Translation	There is no god but God	Translation	Mohamed is the Messenger of God.
Margin	بسم الله أمر به يزيد بن أسيد	Margin	ضرب برذعة سنة اثني وأربعين ومائة
Translation	In the name of God, ordered by Yazid ibn Asid	Translation	Minted in Bardha'a, in the year 142 AH

The central inscription of the obverse includes the shortened *Shahada* in two lines, which is similar to inscriptions found on fals coins minted in Baalbek and preserved in the Museum of Islamic Art in Cairo⁴⁴. There is an Umayyad coin preserved in the Museum of Islamic Art in Cairo⁴⁵. The incomplete testimony of monotheism in the same form, "There is no god but God," was also mentioned on Abbasid coins, including a coin minted in Kufa in the year 163 AH preserved in the Museum of Islamic Art in Cairo⁴⁶, and on the face of coins in the name of Abd al-Malik bin Yazid preserved in the Museum of Islamic Art in Cairo⁴⁷, and on coins of Prince Mohamed bin Sa'id, the tax collector of Egypt (152-157 AH/769-774 AD) and Prince Mahfouz bin Sulayman (186-187 AH/802-803 AD)⁴⁸.

Beneath the incomplete *Shahada* at the center of the obverse, there are three small obliterated circles arranged in a triangular shape with the apex pointing upwards and the base pointing downwards. The margin of the obverse contains the incomplete *Basmala* ("In the name of God"), followed by the phrase "By the order of", and then the name of the prince, Yazid bin Asid. This indicates that the issuance of this fals was authorized by Prince Yazid ibn Asid. The reverse center bears the incomplete prophetic declaration: "Mohamed is the Messenger of God", while the reverse margin includes the mint location and date: Bardha'a, 142 AH. Bardha'a⁴⁹.

Two fals coins of this type minted in Bardha'a in 142 AH are known, The first fals is displayed on the Zeno website⁵⁰. The second fals **Plate (2), Figure (2)**⁵¹. These two fals coins have not been previously studied and are being analyzed in this research for the first time. Neither Vardanyan nor any other researchers have addressed these coins, making this design a new contribution to the series of fals coins issued by Prince Yazid ibn Asid at the Bardha'a mint. Each of the six types of coins minted by Yazid ibn Asid at Bardha'a differs in overall design, text arrangement, and decorations. No two types share identical characteristics.

2.2.2.The Second Type

This type resembles the general design and inscriptions of the first type, except for the obliterated circles beneath the central inscription on the obverse. In this type, there are four circles, one located in each of the cardinal directions (north, south, east, and west). Three fals coins of this type minted in Bardha'a in 142 AH are known: The first fals is displayed on the Zeno website⁵². The second fals, **Plate (3), Figure (3)**⁵³, The third fals is also displayed on the Zeno website⁵⁴. These three fals coins have not been previously studied and are analyzed in this research for the first time. Neither Vardanyan nor any other researchers have addressed these coins, making this type a new addition to the series of fals coins issued by Prince Yazid ibn Asid at Bardha'a.

2.2.3.The Third Type

This type resembles the second type in general design, inscriptions, and the number and shape of the obliterated circles. However, the marginal inscriptions on the obverse differ. The inscriptions for this type are as follows:

<i>Obverse</i>		<i>Reverse</i>	
Centre	لا إله إلا الله	Centre	محمد رسول الله
Translation	There is no god but God	Translation	Mohamed is the Messenger of God
Margin	بسم الله أمر به يزيد بن أسيد	Margin	ضرب برذعة سنة إثني وأربعين ومائة
Translation	In the name of God, ordered by Yazid ibn Asid	Translation	Minted in Bardha'a, in the year 142 AH

This type is distinct from the other five types in that it does not include the incomplete *Basmala* at the beginning of the obverse margin inscriptions. A single fals of this type minted in Bardha'a in 142 AH, was published by Stephen Album. It has not been previously studied and is analyzed here for the first time. The fals **Plate(4), Figure (4)**⁵⁵. Neither this fals nor its type has been addressed in Vardanyan's work on Armenian coins or any other research, making it a new contribution to the study of coins issued by Yazid bin Asid at Bardha'a.

2.2.4.The Fourth Type

This type resembles the first type in general design, inscription texts, and their arrangement, except for the number and arrangement of the small obliterated circles beneath the central inscription on the obverse. The circles form an inverted triangle, with the apex pointing downward and the base upward, which is the opposite of the first type where the three circles form a triangle with the base at the bottom and the apex at the top.

Four fals coins of this type minted in Bardha'a in 142 AH are known: The first fals, minted in 142 AH, **Plate(5), Figure (5)**⁵⁶. The second fals, minted in 142 AH, **Plate (6), Figure (6)**⁵⁷. These two coins were published by Stephen Album, but they were not studied by him or anyone else. They are analyzed in this research for the first time. The third fals, minted in 142 AH⁵⁸, and is Saved in the Alexander Akopyan collection in Moscow. Vardanyan mentions this coin. The fourth fals, minted in 143 AH⁵⁹, and is housed in the Yerevan History Museum. This coin was published by Vardanyan.

2.2.5.The Fifth Type

The general design of this type features central inscriptions surrounded by marginal inscriptions in one circle, both on the obverse and reverse. On the obverse, two concentric circles surround the central inscriptions, while only one circle surrounds the marginal inscriptions. On the reverse, one circle surrounds the central inscription, and another surrounds the marginal inscriptions. The inscriptions of this type are as follows:

<i>Obverse</i>		<i>Reverse</i>	
Centre	لا إله إلا الله وحده لا شريك له	Centre	محمد رسول الله
Translation	There is no god but God, alone, with no partner	Translation	Mohamed is the Messenger of God
Margin	... على يدى.....	Margin	مما أمر به الأمير يزيد بن أسيد [ضرب ببرذ] عة سنة اثنى وأربعين و[مائة
Translation	under the supervision of	Translation	By the order of Prince Yazid ibn Asid, minted in Bardha'a, 142 AH

The center of the obverse contains three lines: the full *shahada* "There is no god but God, alone, with no partner." The marginal inscription on the obverse reads "under the supervision of", possibly indicating the name of the overseer or a prominent figure at the Bardha'a mint. The full *shahada* was used on dinars and dirhams after the Arabization of the mint in 77 AH, during the reign of Caliph Abd al-Malik ibn Marwan, and it continued to be inscribed on coins throughout the Umayyad and Abbasid periods⁶⁰. The obverse margin contains five small circles distributed between the two concentric circles. The inscriptions on the reverse center consist of the prophetic message abbreviated, with a six-pointed star at the top and bottom. The reverse margin contains the phrase "By the order of Prince Yazid bin Asid" and the minting location and date: Bardha'a, 142 AH. The word "Bardha'a" is incomplete in the minting inscription; only the letters 'Ayn عین and Ta'ء marbuta are visible. The letters Ba'باء, Ra'راء and dhal do not appear in the writing, and before them the word *daraba*, and thus the word is *barda'ah*. As for the date of minting, only the first two letters of the ones digit appear, which are the letters *Alif* الف and *Ta'ء*, so it is certain that the word is "*ithna* اثني", and the tens digit does not appear, but it is certain that it is forty, and the hundreds digit appears, which is one hundred, and thus the date is 142 AH.

This style is the only style of the six styles of fals that were minted by Prince Yazid bin Asid at the Bardha'a mint that includes the full *shahada* and the phrase "under the supervision of" or "On my hands" in the margin of the face and "From what Prince Yazid bin Asid ordered" in the margin of the back. One known coin of this type, minted in Bardha'a in 142 AH, is held in the Bagrat Sahakyan collection in Yerevan⁶¹.

2.2.6. The Sixth Type

The general design of this type features central inscriptions surrounded by marginal inscriptions in one circle. The central inscriptions are within a square, surrounded by a circle, and both are separated by the marginal inscriptions, which are distributed across four segments on both the obverse and reverse. The inscriptions of this type are as follows:

<i>Obverse</i>		<i>Reverse</i>	
Centre	لا إله إلا الله	Centre	محمد رسول الله
Translation	There is no god but God	Translation	Mohamed is the Messenger of God

Margin	بسم الله – مما أمر به يزيد بن – أسيد	Margin	ضرب – برزعة سنة – إثني وأربعين – ومائة
Translation	In the name of God – By the order of Yazid ibn Asid	Translation	Minted in Bardha'a, 142 AH

The central inscription on the obverse consists of two lines: "There is no -god but God". The marginal inscription on the obverse contains the incomplete *basmala* followed by "By the order of Yazid ibn Asid." On the reverse, the prophetic message is abbreviated as "Mohamed - Messenger - God", and the margin contains the mint location and date: "Minted in Bardha'a, 142 AH."

This type is distinct from the other five types of coins minted by Prince Yazid ibn Asid at the Bardha'a mint due to the arrangement of the central inscriptions, particularly the word "Ila" لا (meaning "except" in the shahada). The letter "Alif" الف appears at the end of the first line, and the rest of the word, "Lam" لام, appears at the beginning of the second line. This type is also unique in its overall shape, which is a square within a circle on both the obverse and reverse. A coin of this type, minted in Bardha'a in 142 AH, is preserved in the Alexander Akopyan collection in Moscow **Plate(7), Figure (7)** ⁶².

3.Second: Caliph Mohamed al-Mahdi(158- 169AH/ 774-785AD)

Several coins minted by Prince Yazid ibn Asid during the reign of Caliph Mohamed al-Mahdi at the Bardha'a and Dabil mints, as well as those with only the mint year but no mint location are as follows:

3.1.The Copper Coins "Fulus" Minted In Bardha'a

Some coins minted by Prince Yazid ibn Asid at the Bardha'a mint during the reign of Caliph al-Mahdi are known, and we can classify them into two types:

3.1.1.The First Type

This type is characterized by its general design, featuring central inscriptions surrounded by marginal inscriptions in one circle. Both the obverse and reverse are surrounded by an outer circle. The inscriptions and decorations of this type are as follows:

<i>Obverse</i>		<i>Reverse</i>	
Centre	لا إله إلا الله وحده لا شريك له	Centre	محمد رسول الله

Translation	There is no god but God, alone, with no partner	Translation	Mohamed is the Messenger of God
Margin	ما أمر به الأمير يزيد بن أسيد أعز الله نصره	Margin	بسم الله ضرب هذا الفلّس ببردعة سنة تسع وخمسين ومئة
Translation	By the order of Prince Yazid ibn Asid, may God strengthen him	Translation	In the name of God, this coin was minted in Bardha'a in the year 159 AH

The central inscription on the obverse consists of three lines with the full *shahada* below it. The margin of the obverse contains the phrase "By the order of Prince Yazid ibn Asid, may God strengthen him." The reverse has three lines with the prophetic message abbreviated as "Mohamed is- the Messenger -of God." Beneath it is a decoration with an eight-petaled flower, and the margin contains the incomplete *basmala*, the type of coin (*fals*), followed by the minting location and year.

This type differs from the second type in its design on the reverse, where the eight-petaled flower decoration is found beneath the central inscriptions of both the obverse and reverse. The marginal inscriptions of the obverse and reverse are opposite in this type compared to the second type, but the same format is maintained, except for the minting year.

Two coins of this type, minted in Bardha'a in 159 AH, are known: The first coin, published by Stephen Album⁶³, but it has not been studied before. The second coin, is preserved in the Islamic Coins Collection at the University of Tübingen in Germany **Plate(8), Figure (8)**, This belongs⁶⁴ to this model *Fals* struck in 159 AH, weight 3.76 grams, diameter 20mm, Preserved in the private collection of Abdullah Al-Ajmi in the State of Qatar, Published and studied for the first time In this research **Plate(9), Figure (9)**.⁶⁵

3.1.2.The Second Type

This type resembles the first in the design of the obverse but is distinguished on the reverse by a circle surrounding the central inscription, as well as a circle surrounding the marginal inscriptions. The inscriptions and decorations of this type are as follows:

<i>Obverse</i>		<i>Reverse</i>	
Centre	لا إله إلا الله وحده لا شريك له	Centre	محمد رسول الله

Translation	There is no god but God, alone, with no partner	Translation	Mohamed is the Messenger of God
Margin	بسم الله ضرب هذا الفلاس برزعة سنة ثلث وستين ومئة	Margin	مما أمر به الأمير يزيد بن أسيد أعز الله نصره
Translation	In the name of God, this coin was minted in Bardha'a in the year 163 AH	Translation	By the order of Prince Yazid ibn Asid, may God strengthen him

The central inscription on the obverse consists of three lines with the full *shahada*, followed by the *basmala*, the type of coin, and the minting year: "In the name of God, this coin was minted in Bardha'a in the year 163 AH." The center of the reverse has the abbreviated prophetic message, followed by a crescent decoration opening upwards, suggesting that Prince Yazid ibn Asid was interested in astrology in Bardha'a during 163 AH. The margin on the reverse contains the phrase "By the order of Prince Yazid ibn Asid, may God strengthen him," followed by the prince's title, name, and the phrase "may God strengthen him" as a promotional inscription. Yazid ibn Asid engraved this inscription on his coins following his conquest of the Byzantine territories in 162 AH, where he captured and opened three fortresses, obtaining large amounts of spoils and taking numerous prisoners⁶⁶.

Two coins of this type, minted in Bardha'a in 163 AH, are known: The first coin, published by Stephen Album, **Plate (10), Figure (10)**⁶⁷. The second coin, preserved in the Islamic Coins Collection at the University of Tübingen in Germany⁶⁸.

3.2.The Copper Coins "Fulus" Minted In Dabil

Several coins minted by Prince Yazid ibn Asid at the Dabil⁶⁹, mint during the reign of Caliph al-Mahdi have reached us. These coins are divided into two types:

3.2.1.The First Type

This type is distinguished by its general design, which includes central inscriptions surrounded by marginal inscriptions in one circle. The central inscriptions are enclosed by two concentric circles on both the obverse and reverse, while the marginal inscriptions are surrounded by only one circle. The inscriptions and decorations of this type are as follows:

<i>Obverse</i>		<i>Reverse</i>	
Centre	لا إله إلا الله وحده لا شريك له	Centre	محمد رسول الله
Translation	There is no god but God, alone, with no partner	Translation	Mohamed is the Messenger of God
Margin	بسم الله ضرب هذا الفلوس بدليل سنة تسع وخمسين ومئة	Margin	بما أمر به الأمير يزيد بن أسيد أعز الله نصره
Translation	In the name of God, this coin was minted in Dabil in the year 159 AH	Translation	By the order of Prince Yazid ibn Asid, may God strengthen him

The central inscription on the obverse consists of three lines, with the full *shahada* below it, and an eight-petaled flower decoration. The margin of the obverse includes the incomplete *basmala* ("In the name of God"), followed by the type of coin (fals) and the minting location and year: "In the name of God, this coin was minted in Dabil in the year 159 AH."

The center of the reverse contains three lines with the abbreviated prophetic message "Mohamed is the Messenger of God," followed by a crescent-like decoration with four upward projections. The margin of the reverse contains the phrase "By the order of Prince Yazid ibn Asid, may God strengthen him."

This type differs from the second type in its overall design and the presence of a decoration beneath the central inscriptions on both the obverse and reverse, which is not present in the second type. However, the second type is distinguished by a crescent decoration beneath the central inscription on the reverse, which is absent in the first type.

Many coins of this type minted by Prince Yazid ibn Asid at the Dabil mint in the reign of Caliph al-Mahdi in 159 AH are known, including one coin **Plate (11), Figure (11)**⁷⁰, displayed on the Zeno website, and two other coins displayed on the same site **Plate (12), Figure (12)**⁷¹, This type includes a coin **plate (13), Figure (13)**⁷² preserved in a private collection in Kuwait, **plate (14), Figure (14)**⁷³. Website. Additionally, ten other coins are also displayed on the Zeno website⁷⁴, which have not been studied before and are presented for the first time in this research. No scholar, including Vardanyan, has previously discussed these coins in any scientific work.

Furthermore, this type includes another coin⁷⁵ published by Norman Nicol, preserved at the Ashmolean Museum in Oxford, weighing 3.43 grams.

3.2.2.The Second Type

This type is distinguished by its design, which includes central inscriptions surrounded by marginal inscriptions in one circle on both the obverse and reverse. On the obverse, there are no circles separating the central inscriptions from the margin, but the marginal inscriptions are surrounded by a circle, and the central inscription on the reverse is surrounded by one circle, with another circle around the marginal inscriptions. The inscriptions and decorations of this type are as follows:

<i>Obverse</i>		<i>Reverse</i>	
Centre	لا إله إلا الله وحده لا شريك له	Centre	محمد رسول الله
Translation	There is no god but God, alone, with no partner	Translation	Mohamed is the Messenger of God
Margin	بسم الله ضرب هذا الفلاس بدليل سنة ثلث وستين ومئة	Margin	مما أمر به الأمير يزيد بن أسيد أعز الله نصره
Translation	In the name of God, this coin was minted in Dabil in the year 163 AH	Translation	By the order of Prince Yazid ibn Asid, may God strengthen him

The central inscription on the obverse consists of three lines with the full *shahada*, and the margin of the obverse includes the incomplete *basmala* ("In the name of God"), followed by the type of coin (fals) and the minting location and year: "In the name of God, this coin was minted in Dabil in the year 163 AH." The center of the reverse contains the abbreviated prophetic message "Mohamed is the Messenger of God," followed by a crescent decoration with arms pointing upwards. The margin of the reverse contains the phrase "By the order of Prince Yazid ibn Asid, may God strengthen him," followed by the prince's title and name, and the phrase "may God strengthen him." This type includes a coin minted in Dabil in 163 AH, which weighs 3.14 grams and is preserved in the Islamic Coins Collection at the University of Tübingen in Germany⁷⁶.

4.The Copper Coins "Fulus" Minted by Prince Yazid bin Asid in 164 AH

These coins do not record the name of the mint but are attributed to the reign of Caliph al-Mahdi. We have received four samples of coins minted by Prince Yazid ibn Asid in 164 AH. These

coins do not list the minting location, but they belong to the era of Caliph al-Mahdi. They represent a single design type, which is characterized by the following features, The obverse consists of central inscriptions surrounded by three concentric circles, with five small rings between the outer and middle circles. The reverse features central inscriptions, surrounded by marginal inscriptions, with one circle around the central inscriptions and another circle surrounding the marginal inscriptions. The inscriptions and decorations of this type are as follows:

<i>Obverse</i>		<i>Reverse</i>	
Centre	لا إله إلا الله وحده لا شريك له	Centre	محمد رسول الله
Translation	There is no god but God, alone, with no partner	Translation	Mohamed is the Messenger of God
Margin	—————	Margin	بما أمر به الأمير يزيد بن أسيد أعز الله نصره سنة أربع وستين ومئة
Translation	—————	Translation	By the order of Prince Yazid ibn Asid, may God strengthen him, in the year 164 AH

The central inscription on the obverse consists of three lines with the full *shahada* at the top, followed by an upward-opening crescent and an eight-petaled flower beneath it. The central inscription on the reverse contains the abbreviated prophetic message "Mohamed is the Messenger of God," followed by a six-pointed star and an eight-petaled flower beneath it. The margin of the reverse includes the phrase "By the order of Prince Yazid ibn Asid, may God strengthen him, in the year 164 AH."

Four coins of this type minted in 164 AH are known: the first coin was published by Stephen Album **Plate (15), Figure (15)**⁷⁷, while the other three are displayed on the Zeno website. These four coins have not been previously studied in any scholarly work, to the best of our knowledge, and this design is a new addition to the coins of Prince Yazid ibn Asid minted in 164 AH⁷⁸.

5.Thirdly: Caliph Harun al-Rashid:((170-193AH/ 786-809AD)

A coin minted by Prince Yazid ibn Asid in the city of al-Haruniyya during the reign of Caliph Harun al-Rashid does exist. It represents a single design type characterized by central inscriptions surrounded by marginal inscriptions in one circle on both the obverse and reverse. On both sides, there is one circle surrounding the central inscription and another surrounding the marginal inscriptions, with no additional circles separating the central inscriptions from the margins. The inscriptions of this type are as follows:

<i>Obverse</i>		<i>Reverse</i>	
Centre	لا إله إلا الله وحده لا شريك له	Centre	محمد رسول الله شراحيل
Translation	There is no god but God, alone, with no partner	Translation	Mohamed is the Messenger of God Sharaheel
Margin	بسم الله [ضرب هذا الفلوس] بالهرونية	Margin	مما أمر به الأمير يزيد [بن][أسيد أعز الله] نصره
Translation	In the name of God, [this coin] was minted in al- Haruniyya	Translation	By the order of Prince Yazid (ibn) Asid, (may God strengthen him)

The central inscription on the obverse consists of three lines with the full *shahada*, and the margin of the obverse contains the incomplete *basmala* ("In the name of God") along with the minting location, al-Haruniyya⁷⁹. The central inscription on the reverse contains the abbreviated prophetic message "Mohamed is the Messenger of God." The reverse also includes a fourth line with the name Sharaheel, referring to Sharaheel al-Shaybani, who was an assistant to Prince Yazid bin Mazid al-Shaybani during the years 170-171 AH⁸⁰. Since this coin was minted during the reign of Harun al-Rashid, it is attributed to him, even though it does not record the exact date or name of the reigning caliph at the time, as it was a local currency used for domestic transactions.

The margin of the reverse includes the phrase "By the order of Prince Yazid ibn Asid, may God strengthen him." A coin of this type, is preserved in the Ilch Collection in Germany⁸¹, and was referenced by Vardanyan.



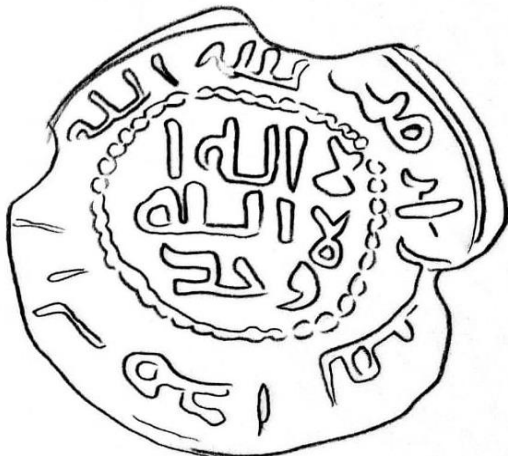

6.Conclusion and Results.:





New additions and findings have been hereby accomplished, based on what historians; such as Ibn al-Athir, al-Tabari, al-Balazri, and Al-Ya'qubi have mentioned, along with the coins we have:

- Al-Tabari and Al-Ya'qubi stated that Prince Yazid bin Asid ruled Armenia twice: the first time during the reign of Caliph Abu al-Abbas al-Saffah, and the second time during the reign of Caliph al-Mansur. However, they did not specify the exact dates of his appointment and dismissal except for al-Tabari. Al-Balazri also mentioned that Prince Yazid ruled during the reign of Caliph al-Mansur.
- The coins we have received confirm that Prince Yazid ruled Armenia during the reigns of three caliphs: al-Mansur, al-Mahdi, and al-Rashid. However, no coins have been found from the time of Caliph Abu al-Abbas al-Saffah.
- Historical sources do not mention that Prince Yazid bin Asid ruled Armenia during the reigns of Caliphs al-Mahdi and al-Rashid, except for Zampauer, who stated that Yazid bin Asid ruled three times, once under each caliph: al-Saffah, al-Mansur, and al-Mahdi.
- Prince Yazid bin Asid minted coins in the mints of Armenia during the reigns of Caliphs al-Mahdi and al-Rashid. The historical sources do not mention that Yazid ruled Armenia during these caliphates. Thus, these coins reveal new information that was not mentioned in the historical sources.
- This research has identified four new types of coins that have not been published in any previous scholarly work. These represent new additions to the coins minted by Prince Yazid ibn Asid in the mints of Armenia. These include the three types of coins minted by Yazid in the mint of Bardha'a during the reign of Caliph al-Mansur, as well as the single type minted by Yazid in 164 AH during the reign of Caliph al-Mahdi, which does not record the minting location.
- The coins minted by Prince Yazid bin Asid in the various Armenian mints have been classified into types according to the reigns of the caliphs: al-Mansur, al-Mahdi, and al-Rashid, based on the historical sequence from oldest to most recent.


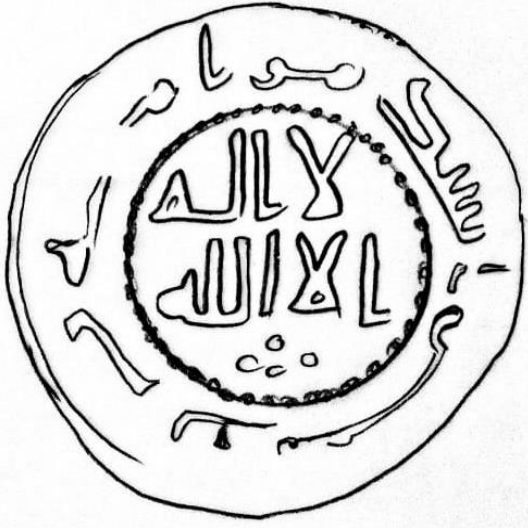
- The coin "Fals" inscribed with the name of Prince Yazid bin Asid al-Sulmi is being published for the first time and is preserved in the collection of Abdullah al-Ajmi in the State of Qatar.
- The coins from Armenia minted during the reign of Caliph al-Mansur have been classified into one type, while Bardha'a has six types. During the reign of Caliph al-Mahdi, the Bardha'a coins are classified into two types, and the coins from Dabil are also classified into two types. The coins that only record the minting year but not the location are classified into one type. The coins minted in al-Haruniyya during the reign of Caliph al-Rashid are classified into one type.
- This study presents a first-time analysis Twenty-nine coins attributed to Prince Yazid ibn Asid, minted in various Armenian mints. These coins had not been previously studied by any researchers, including Vardanyan.
- Based on the historical sources and the coins minted by Prince Yazid in the Armenian mints, we can conclude that Prince Yazid ibn Asid ruled Armenia four times: once under each of the caliphs: al-Saffah, al-Mansur, al-Mahdi, and al-Rashid.
- No gold dinars or silver dirhams minted by Prince Yazid ibn Asid in the mints of Armenia have been found. Only the copper coins (fals) have been discovered, and these coins do not record the names of the contemporaneous Abbasid caliphs because they were local currency, not official currency like the dinars and dirhams. Therefore, Prince Yazid's currency is limited to the fals.
- In light of the above, it may argued that this research represents an important scientific contribution to the field of Islamic numismatics.

Plates and Figures Of Research

<i>Obverse</i>	<i>Reverse</i>
	
<p>Plate (1) Fals struck in Armenia in the name of Prince Yazid ibn Asid al-Sulami, undated, weight 2.40 grams, preserved at the Islamic Coin Collection, Tübingen University, Germany, Ilch Collection, Tübingen No. 91-16-9.</p>	
	
<p>Figure (1) Illustration: Detailed drawing of the inscriptions and decorations on the Fals <i>(the work of the researcher)</i></p>	

<i>Obverse</i>	<i>Reverse</i>
	
<p>Plate (2) Fals struck in Bardha'a, year 142 AH, weight 2.12 grams, diameter 19 mm, from Savoca Numismatic, 100th Silver Auction, 18 April 2021, Lot 551.</p> <p>https://www.biddr.com/auctions/savoca/browse?a=1664&l=1795177</p>	
	
<p>Figure (2) Illustration: Detailed drawing of the inscriptions and decorations on the Fals</p> <p><i>(the work of the researcher)</i></p>	

<i>Obverse</i>	<i>Reverse</i>
	
<p>Plate(3) Fals struck in Bardha'a, year 142 AH, weight 2.19 grams, diameter 19 mm, from Savoca Numismatic, 108th Silver Auction, 31 Jul 2021,Lot 709.</p> <p>https://www.biddr.com/auctions/savoca/browse?a=1875&l=2042588</p>	
	
<p>Figure (3)Illustration: Detailed drawing of the inscriptions and decorations on the Fals (the work of the researcher)</p>	

<i>Obverse</i>	<i>Reverse</i>
	
<p>Plate (4) Fals struck in Bardha'a, year 142 AH, weight 1.34 grams, from Stephen Album Rare Coins, Auction 19, May 2014, Lot 449.</p>	
	
<p>Figure (4) Illustration: Detailed drawing of the inscriptions and decorations on the Fals (the work of the researcher)</p>	



Plate(5) Fals struck in Bardha'a, year 142 AH, weight 2.46 grams, from Stephen Album Rare Coins, Auction 27, Lot 375.




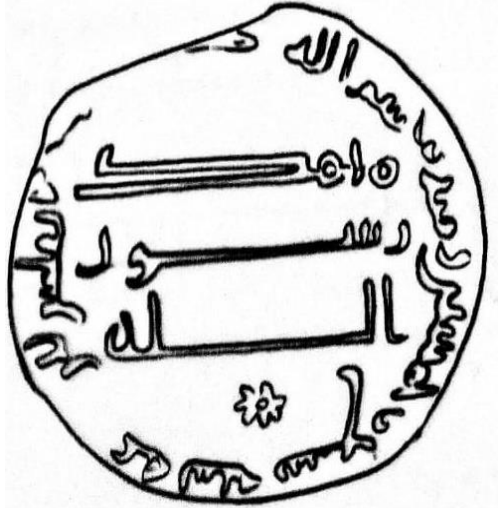


Figure (5) Illustration: Detailed drawing of the inscriptions and decorations on the Fals

(the work of the researcher)

<i>Obverse</i>	<i>Reverse</i>
	
<p>Plate(6)Fals struck in Bardha'a, year 142 AH, weight 1.87 grams, from Stephen Album Rare Coins, Auction 42, Jan 2022, Lot 1879.</p>	
	
<p>Figure (6)Illustration: Detailed drawing of the inscriptions and decorations on the Fals <i>(the work of the researcher)</i></p>	

<i>Obverse</i>	<i>Reverse</i>
	
<p>Plate (7) Fals struck in Bardha'a, year 142 AH, weight 1.11 grams, preserved in the Alexander Akopyan Collection, Moscow. After, Vardanyan, <i>Islamic Coins Struck in Historic Armenia.</i>, p. 110, No. 246.</p>	
	
<p>Figure (7) Illustration: Detailed drawing of the inscriptions and decorations on the Fals (the work of the researcher)</p>	

<i>Obverse</i>	<i>Reverse</i>
	
<p>Plate(8) Fals struck in Bardha'a, year 159 AH, weight 3.73 grams, preserved at the Islamic Coin Collection, Tubingen University, Germany, No. 91-16-11.</p>	
	
<p>Figure (8)Illustration: Detailed drawing of the inscriptions and decorations on the Fals <i>(the work of the researcher)</i></p>	





<i>Obverse</i>	<i>Reverse</i>
	
<p>Plate(9) Fals struck in Bardha'a, year 159 AH, weight 3.76 grams, diameter 20mm, Preserved in the private collection of Abdullah Al-Ajmi in the State of Qatar.</p> <p><i>(Published and studied for the first time)</i></p>	
	
<p>Figure (9)Illustration: Detailed drawing of the inscriptions and decorations on the Fals</p> <p><i>(the work of the researcher)</i></p>	

Obverse	Reverse
	
<p>Plate(10)Fals struck in Bardha'a, year 163 AH, weight 2.69 grams, from Stephen Album Rare Coins, Auction 27, January 2017, Lot 374.</p>	
	
<p>Figure (10) Illustration: Detailed drawing of the inscriptions and decorations on the Fals <i>(the work of the researcher)</i></p>	

<i>Obverse</i>	<i>Reverse</i>
	
<p>Plate(11)Fals struck in Dabil, year 159 AH, from Zeno,Oriental Coins Database No. 281843. Weight:3.78 g, diameter of 21mm. https://www.zeno.ru/showphoto.php?photo=281843</p>	
	
<p>Figure (11)Illustration: Detailed drawing of the inscriptions and decorations on the Fals (the work of the researcher)</p>	

<i>Obverse</i>	<i>Reverse</i>
	
<p>Plate (12) Fals struck in Dabil, year 159 AH, from Zeno, Oriental Coins Database No. 281842. Weight: 4.36g, diameter of 22mm. https://www.zeno.ru/showphoto.php?photo=281842</p>	
	
<p>Figure (12) Illustration: Detailed drawing of the inscriptions and decorations on the Fals (the work of the researcher)</p>	

<i>Obverse</i>	<i>Reverse</i>
	
<p>Plate (13) Fals struck in Dabil, year 159 AH, Weight: 4.30g, diameter of 21mm ,It is preserved in one of the private collections in Kuwait.</p>	
	
<p>Figure (13) Illustration: Detailed drawing of the inscriptions and decorations on the Fals <i>(the work of the researcher)</i></p>	

<i>Obverse</i>	<i>Reverse</i>
	
<p>Plate (14) Fals struck in Dabil, year 159 AH, from Zeno, Oriental Coins Database No. 280011. Weight: 3.92 g, diameter of 20mm. https://www.zeno.ru/showphoto.php?photo=280011</p>	
	
<p>Figure (14) Illustration: Detailed drawing of the inscriptions and decorations on the Fals (the work of the researcher)</p>	

<i>Obverse</i>	<i>Reverse</i>
	
<p>Plate (15) Fals struck in year 164 AH, weight 1.66 grams, from Stephen Album Rare Coins, Auction 21, Jul 2023, Lot 492.</p>	
	
<p>Figure (15) Illustration: Detailed drawing of the inscriptions and decorations on the Fals <i>(the work of the researcher)</i></p>	

Footnotes and Comments

¹ Al-Tabari , M. J.(1966). *Tarikh al-Tabari (History of Al-Tabari)* , Vol. 7, 2nd ed, Cairo, p. 465.

² Al-Tabari,*Tarikh al-Tabari*, Vol. 7, p. 467.

³ Al-Ya'qubi,A.A.(1883). *Tarikh al-Ya'qubi (History of Al-Ya'qubi)*, Vol. 2, Leiden, p. 430.

⁴ Zambaur, E.(1951). *Mu'jam al-Ansab wa al-Usar al-Hakima fi al-Tarikh al-Islami (Dictionary of Lineages and Ruling Families in Islamic History)*, Vol.1, Translated by Zaki Muhammad Hassan, Hassan Ahmad Mahmoud, et al., Egypt, p. 273.

⁵ Al-Ya'qubi, *Tarikh al-Ya'qubi*, Vol. 2, p. 446.

⁶ Al-Ya'qubi, *Tarikh al-Ya'qubi*, Vol. 2, pp. 446-447.

⁷ Zambaur, *Mu'jam al-Ansab wa al-Usar al-Hakima fi al-Tarikh al-Islami* , Vol. 1, p. 273.

⁸ Al-Balazri,A.Y.(1905). *Kitab Futuh al-Buldan (The Book of the Conquests of Countries)*, p. 217.

⁹ **Shirwan**, is a region near the (Babu Alabwab) Gates of the Gates, built by Anushirwan the Sassanid, and thus named after him. It is an independent region, and some say that the story of Prophet Moses and Prophet Khidr took place there. The rock where Khidr lost the fish is located in Shirwan, and the sea is the Caspian Sea. The village where they met the boy they killed is the village of Jiran, and the village where its people refused to provide hospitality, only for them to find a collapsing wall which they rebuilt, is in Agrawanall are regions in Armenia. See: Al-Qazwini ,Z. M. (n.d). *Athar al-Bilad wa Akhbar al- 'Ibad (Monuments of the Countries and the Stories of the People)*, Beirut, p. 600.

¹⁰ Al-Balazri, *Kitab Futuh al-Buldan*, p. 217.

¹¹ Al-Tabari, *Tarikh al-Tabari*, Vol. 7, p. 480.

¹² Al-Tabari, *Tarikh al-Tabari*, Vol. 7, p. 532.

¹³ Al-Tabari, M. J. (1966). *Tarikh al-Tabari (History of Al-Tabari)* , Vol. 8, 2nd ed, Edited by Muhammad Abu al-Fadl ,Cairo, p. 46.

¹⁴ Al-Tabari, *Tarikh al-Tabari*, Vol. 8, p. 47 ; Ibn al-Athir,A.A.(1987). *Al-Kamil fi al-Tarikh (The Complete History)*, Vol. 5, 1st ed, revised by Muhammad Yusuf al-Daqqaq, Beirut, p. 207.

¹⁵ Zambaur, *Mu'jam al-Ansab wa al-Usar al-Hakima fi al-Tarikh al-Islami*, Vol. 1, p. 273.

¹⁶ **Armenia**, The historians said that Armenia was named after Armīna, the son of Lanta, the son of Umar, the son of Japheth, the son of Noah, peace be upon him. He was the first to settle and inhabit it. It is said that there are two Armenias: Greater and Lesser. Their boundaries extend from Bardha'a to Bab al-Abwab (Derbent), and on the other side to the lands of the Romans and Mount Qabq. It is also said that Greater Armenia includes Khelat and its surroundings, while Lesser Armenia includes Tiflis and its surroundings. Some say there are three Armenias, and others say

four. The first includes Baylaqan, Qabala, Shirvan, and their adjoining regions. The second includes Jurzan, Inqas, Bab Firuzqabad, Lakz, and others. The third includes Basfarjan, Dabil, Saraj Tir, and Atub Naghlis. The fourth contains the grave of Safwan ibn Mu'attal, a companion of the Messenger of Allah, peace be upon him, near the fortress of Ziyad. A tree grows there that no one knows the origin of, and it bears a fruit resembling almonds, which is eaten with its shell and is very delicious. From the fourth Armenia come Shimshat, Qaliqla, Arjish, and others. The regions of Aran, Sisajan, Dabil Naghlis, Saraj Tir, Atub, Khelat, and others were part of the Roman Empire until the Persians conquered them. See: Yaqut Al-Hamawi, Sh.A. (1977). *Mu'jam al-Buldan (Dictionary of Countries)*, Vol. 1, 1st ed, Dar Sader, Beirut, p. 160 ; Al-Istakhri, I.M. (1937). *Kitab Suwar al-Masalik wa al-Mamalik (Book of the Routes and Kingdoms)*, Leiden, p. 180.

¹⁷ Nutzel, H. (1898). *Kataloge der Orientalischen Munzen (Catalog of Oriental Coins)*, Vol. 1, Berlin, p. 9, No. 21.

¹⁸ Muhammad, A. F. (1965). *Mawsu'at al-nuqud al-arabiya wa 'ilm al-numiyat fajr al-sikka al-arabiya (Encyclopedia of Arab coins and numismatics, The dawn of Arab coinage)*, (Dar al-Kutub, Egyptian National Library, Cairo p. 287, No. C.

¹⁹ Lavoix, H. (1887). *Catalogue Des Monnaies Musulmanes de La Bibliotheque Nationale (Catalogue of Muslim Coins in the National Library)*, Vol. 1, Paris, p. 485, No. 1677.

²⁰ Muhammad, *Mawsu'at al-nuqud al-arabiya wa 'ilm al-numiyat*, pp. 287-288, No. D.

²¹ Lavoix, *Catalogue Des Monnaies Musulmanes de La Bibliotheque Nationale.*, Vol. 1, p. 17, No. 56.

²² Muhammad, *Mawsu'at al-nuqud al-arabiya wa 'ilm al-numiyat*, p. 288, No. E

²³ Al-Ush, M. A. (1984). *Al-nuqud al-arabiya al-islamiya al-mahfouza fi mathaf Qatar al-watani (Arab Islamic coins preserved in the Qatar National Museum)*, Vol. 1, 1st ed, Doha, p. 96, No. 132-133.

²⁴ Walker, J. (1984). *A Catalogue of Mohamedan Coins in the British Museum*, Vol. 1, London, p. 119, No. 232.

²⁵ Muhammad, *Mawsu'at al-nuqud al-arabiya wa 'ilm al-numiyat*, p. 404, No. 848.

²⁶ Muhammad, *Mawsu'at al-nuqud al-arabiya wa 'ilm al-numiyat*, p. 406, No. 850-945.

²⁷ Muhammad, *Mawsu'at al-nuqud al-arabiya wa 'ilm al-numiyat*, p. 408, No. 946 ; Lavoix: *Catalogue Des Monnaies Musulmanes de La Bibliotheque Nationale.*, Vol. 1, p. 360, No. 1399 ; Walker, J. (1956). *Catalogue of Arab-Byzantine and Post-Reform Umayyad Coins*, London, p. 124, Plate XVI, p. 235.

²⁸ Yaqut al-Hamawi, *Mu'jam al-Buldan*, Vol. 1, pp. 160-161.

²⁹ Muhammad, *Mawsu'at al-nuqud al-arabiya wa 'ilm al-numiyat*, pp. 409-410, No. 947-954.

- ³⁰ Muhammad, *Mawsu'at al-nuqud al-arabiya wa 'ilm al-numiyat*, preserved in Islamic Art Museum, Registration No. 20447.
- ³¹ Muhammad, *Mawsu'at al-nuqud al-arabiya wa 'ilm al-numiyat* , preserved in Islamic Art Museum, Registration No. 5/16842.
- ³² Ramadan,A.M.M (2004). *Mawsu'at al-Nuqush al-Athariyya 'ala al-Maskukat al-Islamiyya (Encyclopedia of Inscriptions on Islamic Coins)*, Vol. 1, 1st ed, Cairo, p. 337.
- ³³ Miles, G. (1938). *The Numismatic History of Rooy*, New York, No. 47B; Miles,G.(1950). *Rare Islamic Coins*, New York, No. 2201; Lane-Poole, S. (1875). *Catalogue of Oriental Coins in the British Museum*, Vol. 1, London, No. 27;Lavoix, *Catalogue Des Monnaies Musulmanes de La Bibliotheque Nationale.*, Vol. 1., Paris, 1887, No. 607.
- ³⁴ Al-Tabari, *Tarikh al-Tabari*, Vol. 8, p. 9.
- ³⁵ Al-Tabari, *Tarikh al-Tabari*, Vol. 8, p. 39.
- ³⁶ Ramadan,A.M.M(2004). *Mawsu'at al-Nuqush al-Athariyya 'ala al-Maskukat al-Islamiyya*, Vol. 1, p. 344.
- ³⁷ For more details on the title "Amir" (Prince), Al-Basha,H.(1965). *Al-Funun al-Islamiyya wa al-Waza'if 'ala al-Athar al-Arabiyya (Islamic Arts and Functions on Arab Monuments)*, Vol. 1, Cairo, pp. 115-174.
- ³⁸ Ramadan, *Mawsu'at al-Nuqush al-Athariyya 'ala al-Maskukat al-Islamiyya*, Vol. 1, p. 191.
- ³⁹ Ibn al-Athir, *Al-Kamil fi al-Tarikh*, Vol. 5, p. 206.
- ⁴⁰ Al-Tabari, *Tarikh al-Tabari*, Vol. 8, p. 53.
- ⁴¹ Ramadan, *Mawsu'at al-Nuqush al-Athariyya 'ala al-Maskukat al-Islamiyya*, Vol. 1, p. 193.
- ⁴² The Islamic Coin Collection, Tubingen University, *Germany, Ilch Collection*, Tubingen No. 91-16-9, weighs 2.4 grams.
- ⁴³ Vardanyan, A. R. (2011). *Islamic Coins Struck in Historic Armenia*, Yerevan, p. 104, No. 232.
- ⁴⁴ Registration numbers 17972-19906-4/20441-2/2117; Muhammad, *Mawsu'at al-nuqud al-arabiya wa 'ilm al-numiyat* , p. 409, Nos. 948-951.
- ⁴⁵ Registration number 2/20441; Muhammad, *Mawsu'at al-nuqud al-arabiya wa 'ilm al-numiyat*, p. 414, No. 964.
- ⁴⁶ Registration number 1/20498; Muhammad, *Mawsu'at al-nuqud al-arabiya wa 'ilm al-numiyat*, p. 771, No. 2753.
- ⁴⁷ Registration numbers 1-2/21384, 4/22534; Muhammad, *Mawsu'at al-nuqud al-arabiya wa 'ilm al-numiyat*, pp. 780-781, Nos. 847-2853.
- ⁴⁸ Muhammad, *Mawsu'at al-nuqud al-arabiya wa 'ilm al-numiyat*, pp. 786-1787.

⁴⁹ **Bardha'a**, A country in the farthest part of Azerbaijan. Hamza said: Barzah is the Arabicized form of 'Bardah Dar,' which in Persian means 'the place of captivity.' This is because one of the Persian kings captured prisoners from beyond Armenia and settled them there. Hilal bin Al-Muhsin said: Bardha'a is the capital of Azerbaijan.' Ibn Al-Faqih mentioned that Barzah is the city of Aran, and it marks the farthest boundary of Azerbaijan. The first to establish its construction was King Qubadh. It is located on a plain, and its buildings are made of brick and plaster. The author of the book 'Al-Malhamah' said: 'The city of Barzah has a longitude of seventy-nine degrees and thirty minutes and a latitude of forty-five degrees in the sixth region. Bardha'a is a very large city, spanning more than a parasang in length and width. It is a lush, fertile place with abundant crops and fruits. There is no city between Iraq and Khorasan, after Ray and Isfahan, that is larger, more fertile, or better situated in terms of resources than Barzah. Less than a parasang away from it is a place called Al-Andarab, located between Karna and Lasub, extending over more than a day's journey. It is filled with interconnected orchards and gardens, all bearing fruits. see: Al-Qazwini, *Athar al-Bilad wa Akhbar al-'Ibad* . p. 512; Yaqut Al-Hamawi ,Sh.A.(1977). *Mu'jam al-Buldan (Dictionary of Countries)*, Vol. 1, 1st ed, Dar Sader, Beirut, p. 379; Muhammad, *Mawsu'at al-nuqud al-arabiya wa 'ilm al-numiyat*, p. 255.

⁵⁰ Zeno No. 474455.

⁵¹ Savoca Numismatic, Special islamic collection ,100th Silver Auction, 18 April 2021, Lot 551. weight 2.12 grams, diameter 19 mm.

<https://www.bidder.com/auctions/savoca/browse?a=1664&l=1795177>

⁵² Zeno No. 124675. weigh 2.46grams and has a diameter of 20 mm.

<https://www.zeno.ru/showphoto.php?photo=124675>

⁵³ Savoca Numismatic, Islamic, 108th Silver Auction, 31 Jul 2021, Lot 709. weight 2.19 grams, diameter 19 mm. <https://www.bidder.com/auctions/savoca/browse?a=1875&l=2042588>

⁵⁴ Zeno No. 324408. weigh 2.1 grams , a diameter 20 mm.

<https://www.zeno.ru/showphoto.php?photo=324408>

⁵⁵ Stephen Album, *Rare Coins Auction 19*, Lot 449, May 2014, weighs 1.34 grams.

⁵⁶ Stephen Album, *Rare Coins Auction 27*, Lot 375, January 2017, weighs 2.46 grams.

⁵⁷ Stephen Album, *Rare Coins Auction 42*, Lot 1879, Jan 2022, weighs 1.87 grams.

⁵⁸ Vardanyan, *Islamic Coins Struck in Historic Armenia.*, p. 109, No. 244, weighs 2.34 grams.

⁵⁹ Vardanyan, *Islamic Coins Struck in Historic Armenia.*, p. 110, No. 245, weighs 2.33 grams.

⁶⁰ For more details on the inscription of the full Shahada on coins, see: Al-Ush, *Al-nuqud al-arabiya al-islamiya al-mahfouza fi mathaf Qatar al-watani*.

⁶¹ Vardanyan, *Islamic Coins Struck in Historic Armenia.*, p. 109, No. 243, , weighs 3.9 grams.

⁶² Vardanyan, *Islamic Coins Struck in Historic Armenia.*, p. 110, No. 246, weight 1.11 grams.

⁶³ Stephen Album ,*Rare Coins Auction 17*, Lot 198, September 2013, weighs 3.99 grams.

⁶⁴ Tubingen No. 91-16-11. Vardanyan, *Islamic Coins Struck in Historic Armenia*, No. 248, weighing 3.73 grams.

⁶⁵ Preserved in the private collection of Abdullah Al-Ajmi in the State of Qatar, weight 3.76 grams, diameter 20mm.

⁶⁶ Al-Tabari, *Tarikh al-Tabari*, Vol. 8, p. 143; Ibn al-Athir, *Al-Kamil fi al-Tarikh* , Vol. 5, p. 226.

⁶⁷ Stephen Album, *Rare Coins ,Auction 27*, Lot 374, January 2017, weighs 2.69 grams.

⁶⁸ Tubingen No. 91-16-11 ; Vardanyan, *Islamic Coins Struck in Historic Armenia.*, p. 111, No. 249, weighs 3.73 grams.

⁶⁹ **Dabil**, A city in Armenia bordering Aran. It was a frontier stronghold conquered by Habib ibn Maslama during the reign of Uthman ibn Affan, may Allah be pleased with him, while Muawiyah was the governor of Syria. He conquered the regions he passed through until he reached Dabil, overpowered it and its villages, and made a peace treaty with its people. He wrote a document for them, Abdul Rahman ibn Yahya al-Dabili is attributed to it (Dabil). See: Yaqut Al-Hamawi , *Mu'jam al-Buldan* , Vol. 1, p. 439.

⁷⁰ Zeno No. 281843. weigh 3.78grams and has a diameter of 21 mm

<https://www.zeno.ru/showphoto.php?photo=281843>.

⁷¹ Zeno Nos. 281842, weigh 4.36 grams and has a diameter of 22 mm.

<https://www.zeno.ru/showphoto.php?photo=281842>

⁷² Weight 4.30g, diameter of 21mm ,It is preserved in one of the private collections in Kuwait.

⁷³ Zeno No.280011, weigh 3.92 grams , a diameter of 20 mm.

<https://www.zeno.ru/showphoto.php?photo=280011>

⁷⁴ Zeno Nos. 68610-273319-281827-281829-281833-281844-306002-310476.

<https://www.zeno.ru/showphoto.php?photo=68610>

<https://www.zeno.ru/showphoto.php?photo=273319>

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<https://www.zeno.ru/showphoto.php?photo=281829>

<https://www.zeno.ru/showphoto.php?photo=281833>

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⁷⁵ Nicol, N.D. (2009). *Sylloge of Islamic Coins in the Ashmolean*, Early Post-Reform Coinage, Vol. 2, Oxford, No. 441. Vardanyan, *Islamic Coins Struck in Historic Armenia*, p. 112, No. 252.

⁷⁶ Tübingen No. AL5 ; Vardanyan, *Islamic Coins Struck in Historic Armenia*, p. 113, No. 243.

⁷⁷ Stephen Album, *Rare Coins, Auction 21*, Lot 492, Jul 2023, weighs 1.66 grams.

⁷⁸ Zeno Nos. 294674-105394-297755.

<https://www.zeno.ru/showphoto.php?photo=294674>

<https://www.zeno.ru/showphoto.php?photo=105394>

<https://www.zeno.ru/showphoto.php?photo=297755>

⁷⁹ **Al-Haruniyya**, A small town near Marash in the Thughur al-Shamiyya (the Syrian frontier), at the edge of Mount Lukkam. It was established by Harun al-Rashid and had two walls and iron gates. Later, it was destroyed by the Romans. Sayf al-Dawla then sent his servant, Gharaqawayh, who restored and rebuilt it. Today, it is part of the land of the Armenian Leonids. Ahmad ibn Yahya mentioned: In the year 183 AH, al-Rashid ordered the construction of al-Haruniyya in the frontier region. It was built and garrisoned with fighters and volunteers who were drawn to it. It was named after him. Some say he began its construction during the caliphate of his father, al-Mahdi, and it was completed during the reign of his son. Later, the enemy seized it on the 23rd of Shawwal in the year 348 AH, and 1,500 Muslims men, women, and children were taken captive. See: yaqut Al-Hamawi, Sh. A. (1977). *Mu'jam al-buldan (Dictionary of countries)*, Vol. 5, Dar Sader, Beirut, p. 388.

⁸⁰ Vardanyan, *Islamic Coins Struck in Historic Armenia*, p. 119.

⁸¹ Vardanyan, *Islamic Coins Struck in Historic Armenia*, p. 115, No. 260, weighing 3.95 grams.

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