

ORIGIN ALARTICLE

"Abbasid dirhams and fulūs minted in the city of al-Ma'mūniya Ṣūr during the reign of Caliph 'Abd Allāh al-Ma'mūn (198-218AH/813-833AD)"

Doaa Hamed¹

¹Associate Professor of Islamic Archaeology & Numismatics, Faculty of Arts, Kafr El-Sheikh University, Egypt.

Correspondence

Doaa Al-Sayed Hamed Ahmed,
Associate professor of Archaeology
Faculty of Arts, Kafr El-Sheikh
University, Egypt.
Email: doahamed@yahoo.com

Abstract

This research examines the dirhams and fulūs minted in al-Ma'mūniyyah-Ṣūr (Tyre) during the reign of the Abbasid Caliph 'Abd Allāh al-Ma'mūn (198-218 AH/813-833AD). These coins have not been previously studied. Through this research, they have been scientifically described in precise detail regarding their general form and inscribed texts, with analysis and interpretation of these inscriptions reflecting political, military, and economic events during Caliph 'Abd Allāh al-Ma'mūn's rule. I have classified these dirhams and fulūs into distinct styles, recording the mint city in two different formulations: on dirhams as "al-Madīnah al-Ma'mūniyyah-Ṣūr" and on fulūs as "Ṣūr al-Ma'mūniyyah." The coins minted in al-Ma'mūniyyah are rare and have not been addressed in any specialized academic study. The research examines two of the three recorded dirhams, representing two new styles, while the third dirham had been previously studied by another researcher. Each of these three dirhams represents an independent, distinct style with unique artistic characteristics, differing in general form and obverse/reverse inscriptions- except for the central obverse inscription and marginal reverse text which are similar across all three styles- and differing in mint dates. As for the fulūs, they have been classified into four styles, each containing unique artistic features not found in other styles. The study identified two new styles (the third and fourth) not previously documented in any scholarly study, all bearing the mint date 200 AH. The research clarifies the similarities and differences between the dirhams and fulūs minted in al-Ma'mūniyyah-Ṣūr, supplemented with eight plates and the study of additional specimens. Therefore, this research constitutes a significant contribution to Abbasid numismatics generally, and specifically to the coinage of al-Ma'mūniyyah-Ṣūr."

KEYWORDS: Abbasid coinage, Caliph al-Ma'mūn, al-Ma'muniyya (Ṣūr), Dirhams, Fulus.

1. INTRODUCTION

Al-Ma'muniyya (المأمونية) represents a significant urban establishment during the Abbasid era (FIGURE A), bearing the name of Caliph 'Abd Allāh al-Ma'mūn (198-218AH/813-833AD) ibn Hārūn al-Rashīd ibn al-Mahdī al-'Abbāsī⁽¹⁾, he Abbasid caliph *Abd Allāh al-Ma'mūn* was formally addressed during his

father's reign by the kunya "Abū al-'Abbās"⁽²⁾, He was 'Abd Allah ibn Harun al-Rashid, the seventh Abbasid caliph. Born in 170AH/ 786-787AD, he ascended to the caliphate in 198AH/ 813AD following a violent succession conflict with his brother al-Amin⁽³⁾, His caliphate formally

(1) Al-Hamawi, Y. S. (1977). *Mu'jam al-buldān* [Dictionary of countries], Dar Sader, Vol. 5, Beirut, P. 44.

(2) Ibn al-Jawzī, A.A (1992). *Al-Muntaẓam fī tārikh al-mulūk wa-al-umam* [The Systematic in the History of Kings and Nations], (1st ed.) (M. 'Abd al-Qādir & M. 'Abd al-Qādir 'Aṭā, Eds; N. Zarzūr, Rev. & Trans.), Dār al-Kutub al-'Ilmiyya, Vol. 10, Beirut, Lebanon, P.49.

(3) Zambaur, E. (1980). *Mu'jam al-Ansab wa al-Usar al-Hakima fī al-Tarikh al-Islami* (Dictionary of Lineages and

commenced in 198 AH/ 813AD⁽⁴⁾, He passed away on 18 Rajab 218 AH/10 August 833AD. Prior to his death, he designated his brother al-Mu'tasim bi-llah as his successor, thereby breaking with hereditary succession by bypassing his own son and appointing his brother instead⁽⁵⁾, His reign was marked by significant historical events and represented an era of scientific flourishing⁽⁶⁾.



FIGURE A Map of the Abbasid Caliphate at its Greatest Territorial Extent during the Reign of Caliph al-Ma'mun (198–218 AH / 813–833 AD) by Mu'nis, H. (1987). Atlas of Islamic history, Al-Zahraa for Arab Media., P.147, (Map No. 77).

Yāqūt al-Ḥamawī described the city of al-Ma'mūniyya in *Mu'jam al-Buldān* as "a large, thriving city located in Baghdad," which reflects the peak of Abbasid expression in architecture, economy, and politics. The name *al-Ma'mūniyya* was applied to three cities, as Caliph al-Ma'mūn (198–218AH/ 813–833AD) established two cities bearing the name *al-Ma'mūniyya*. The first was in the suburbs of Baghdad and was an important

military and residential area northwest of the capital. This city was located in the quarters of *al-Tāj* and *al-Qaṣr al-Ḥasanī*, and was a large, elongated and wide district in Baghdad, situated between the Ma'lā River and Bāb al-Azj, and it was densely populated. There was a second *Ma'mūniyya* known as *Ma'mūniyyat Zarand*, situated between Rayy and Sāwah⁽⁷⁾, and the third was in the Lebanese city of Tyre as a coastal fortress within the defense system of the Syrian frontiers. The Baghdadi *Ma'mūniyya* was distinguished by its administrative and military function, whereas its counterpart in Tyre was limited to a defensive role, reflecting al-Ma'mūn's policy in strengthening strategic centers across the Abbasid state. *Ma'mūniyya* is a historically significant fortified city, well known and recorded on the dirhams examined in this study under the name *al-Madīna al-Ma'mūniyya Ṣūr*, located on the Lebanese coast of the Mediterranean Sea, south of Sidon. It was inhabited by a large number of people, including ascetics and scholars, and belonged to the administrative district of *Jund al-Urdunn*, which reflects the strategic urban planning adopted by Caliph al-Ma'mūn⁽⁸⁾.

The names of Ṭāhir ibn al-Ḥusayn and his son Ṭalḥa were recorded as the relationship between Caliph al-Ma'mūn and the Ṭāhirid dynasty was fundamentally based on political and military alliance. Al-Ma'mūn relied heavily on the Ṭāhirid family to consolidate his rule in Khurāsān and the eastern territories of the Abbasid Caliphate. Ṭāhir ibn al-Ḥusayn, the founder of the Ṭāhirid dynasty, was granted the governorship of Khurāsān as a reward for his decisive support of al-Ma'mūn in his conflict with his brother al-Amīn (194-198AH /810-813AD), paving the way for the emergence of a semi-independent dynasty that ruled in the name of the Abbasids. This alliance was further

Ruling Families in Islamic History), Translated by Zaki Muhammad Hassan, Hassan Ahmad Mahmoud, et al., Dar al-Ra'id, Beirut, Lebanon, P.6.

(4)Al-Tabari, M. J. (1979). *Tarikh al-Tabari: Tarikh al-rusulwa al-muluk* [The history of al-Tabari: History of the prophets and kings], Dar al-Ma'arif, 2nd ed, Vol. 8, Cairo, Egypt, P. 527.

(5)Ibn al-Athir, A.A (1987). *Al-Kamil fi al-Tarikh* (The Complete History), (M. Y. al-Daqqaq, Ed.), Dar al-Kutub al-Ilmiyya, 1st ed, Vol. 6, Beirut, Lebanon, P. 8.

(6)Al-Haddarah, M. M. (1966). *Almamun al-khalifat alealam* [Al-Ma'mun: The Scholar Caliph], silsilat 'aelam alearab 59, Al Dar Al Masria for Composition & Translation, P.3.

(7)Al-Hamawi, *Mu'jam al-buldān*, P.369.

(8)Al-Tarawneh, K. F. (2021). Dirham eabaasaa nadir ilkhalifat almamun darb almadinat almamuniat sur sana 200AH [A rare Abbasid dirham of Caliph al-Ma'mūn, minted in al-Ma'mūniyyah (Ṣūr) in 200AH], A study published in the Iraqi Numismatics Journal, Issue 28, P.84.

strengthened through the appointment of Ṭāhir's sons, including Ṭalḥa ibn Ṭāhir, to key administrative and military positions, as evidenced by coins and historical documents. Nevertheless, the relationship between al-Ma'mūn and the Ṭāhirids remained complex, characterized by an outward loyalty to the Abbasid Caliphate alongside the Ṭāhirids' pursuit of expanding their autonomous influence in the eastern Islamic world⁽⁹⁾.

This is clearly reflected in the dirhams and fulūs that recorded the names of Ṭāhir ibn al-Ḥusayn and his son Ṭalḥa along with their titles alongside Caliph al-Ma'mūn. The study will first examine the dirhams, followed by the fulūs, as follows:

2.First: Abbasid dirhams minted at the city of al-Ma'mūniya Ṣūr.

Three examples of these dirhams do exist, each representing an independent style and bearing the name of Caliph al-Ma'mun and the name or title of Tahir, These three styles are:

2.1. The first style:

The general form of the obverse of this style is characterized by its central inscriptions surrounded by inscriptions in a single margin, surrounded by two parallel, concentric circles. The general shape of the reverse is characterized by its central inscriptions surrounded by two circles of granules, around which the marginal inscriptions revolve, surrounded by a single circle. The inscriptions on this style are as follows:

	Obverse	Reverse
Center	لا إله إلا الله وحده لا شريك له الحرب	لله محمد رسول الله الخليفة المأمون عبد الله أمير المؤمنين ظاهر
Translation	There is no god but Allah alone He has no partner. Al-Harb	for Allah. Mohamed is the Messenger of Allah. Caliph al-Ma'mun Abdullah, Commander of the Faithful. Tahir.
Margin	بسم الله ضرب هذا الدرهم بالمدينة المأمونية صور سنة ست	محمد رسول الله ارسله بالهدى ودين الحق ليظهره على الدين كله ولو كره المشركون
Translation	In the name of Allah. This dirham was minted in the city of al-Ma'mun, Ṣūr, in the year six...	Mohamed is the Messenger of Allah. He sent him with guidance and the religion of truth to prevail it over all religions, even though the polytheists hate it.



Plate (1): Abbasid Dirham minted in the city of al-Ma'mūniya Ṣūr, XX6 AH, weighing 2.69 grams, Diameter 24 mm, displayed on Zeno website under number 347045, (never studied before).

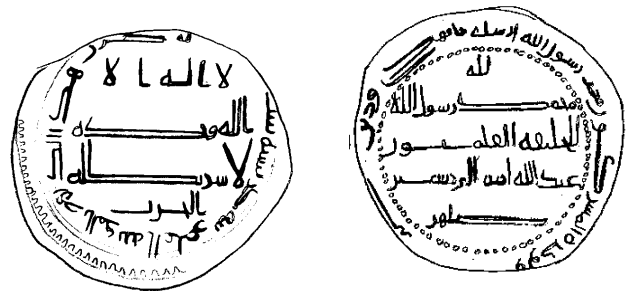


Figure (1) Illustration: Detailed drawing of the inscriptions and decorations on the Upper Dirham. (The work of the researcher)

The inscriptions on the center of the obverse are in three parallel lines in simple Kufic script⁽¹⁰⁾.

(9)Kennedy, H. (2004). *The prophet and the age of the caliphates: The Islamic Near East from the sixth to the eleventh century*, (3rd ed.), Routledge Taylor & Francis group, London and New York, PP. 131-135; Al-Amro, A. A. (1979). *Athar al-Furs al-siyasi fi al-'asr al-'Abbasi al-awwal* [The political influence of Persians in the early Abbasid era], (1st ed.), Maktabat al-Muhtadin al-Islamiyya, PP. 344-356.

(10)This simple Kufic script is characterized by having no

They include the full *Shahāda* (proclamation of faith): "لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ - لَا شَرِيكَ لَهُ" (There is no god but Allah alone- He has no partner). The use of the *Shahāda* (proclamation of faith) on coins began in the Islamic era, but incompletely, like this: "There is no god but Allah alone." It was first used on dirhams minted by al-Hajjaj ibn Yusuf al-Thaqafi in the mint of Bishapur in 77AH. These dirhams are distinguished by their Sassanian style, as the obverse shows a bust of Khosrow of Persia in profile, facing right. On his head is the winged Sassanian crown, surrounded by Pahlavi inscriptions. On the reverse is the Temple of Fire. The two guards or priests were there to guard the fire so that it would remain lit, symbolizing the god of goodness in the Zoroastrian religion practiced by the people of pre-Islamic Iran. The minting date was written in Pahlavi⁽¹¹⁾.

After that, the full *Shahada* (proclamation of faith) was recorded on the face of Islamic dinars and dirhams, which were Arabized in 77AH during the reign of the Umayyad Caliph Abd al-Malik ibn Marwan (65-86AH / 685-705AD). It continued to be recorded on Islamic coins until the Mamluk era and contemporaneous countries of the East and West of the Islamic world, until at least the tenth century AH / sixteenth century AD⁽¹²⁾. The fourth and final line of the obverse

center inscriptions bears the name of **Al-Harb** "الحرب", in reference to Al-Harb ibn Isa, brother of Ali ibn Isa ibn Mahan. His name appears on the dirhams of Caliph Abdullah al-Ma'mun (198-218 AH/ 813-833AD), minted in the year 200AH. It can be said that this name was not mentioned among the names of governors and officers in the Abbasid era⁽¹³⁾.

The incomplete *Basmalah* (prayer formula) appears in the margin of the obverse in the form: "بِسْمِ اللَّهِ" In the name of Allah. It appears on the obverse of the Sassanian Arab dirhams, including a dirham in the name of Yazdgerd III, minted in Sistan in the year 20 Yazdgerd, equivalent to the year 31AH. It is preserved in the British Museum

decoration in its letters, except for a small elongation in its dry letters or the angled ones, which often form a right angle. It abounded in the first and second centuries AH on buildings, applied and artistic artifacts, and coins. See Al-Nabrawī, R. M. (2003). *Al-Āthār al-Islāmiyya: al-Imāra wa-al-funūn wa-al-nuqūd* (Islamic Antiquities 'architecture, arts, and coins', Ma'had al-Dirāsāt al-Islāmiyya [Higher Institute of Islamic Studies], Cairo, P. 235.

(11) Al-Ush, M. A. (1984). *Al-nuqūd 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, Qatar, P. 96, Nos. 132-134; Walker, J. (1948). A Catalogue of Mohamedan coins (Arab Sasanian coins), London, P. 119, Nos. 232-236.

(12) For coins bearing the full Shahada, See: Balog, P. (1964). *The coinage of the Mamlūk sultans of Egypt and*

Syria. Numismatic Studies, New York; Shamma, S. (1971). A hoard of fourth century dinars from Yemen, American Numismatic Society Museum Notes (17); Mitchiner, M. (1977). *Oriental coins and their values, The world of Islam*. London; Balog, P. (1980). The Coinage of the Ayyubids, London; Nicol, N. D., & Al-Nabrawy, R. M. & Bacharach, J. L. (1982). *Catalog of the Islamic coins, glass weights, dies, and medals in the Egyptian National Library*, Undena Publications, Cairo USA; Nützel, H. (1987). coins of Rasulids Traslated by Dr Alfred Kinzelbach, Mainz, Germany; Darley-Doran, R. E. (1990). *Tārīkh al-nuqūd fī Saltanat Umān* [History of Currency in the Sultanate of Oman], Central Bank of Oman. Muscat, Oman; Al-Tumaihi, F. b. A. (1997). *Maskukat banaa rasul alfidiat almahfuzat muasasat alnaqd alearbaa alsaeudaa* [Silver coins of Banu Rasul preserved at the Saudi Arabian Monetary Agency], Master's thesis, Manuscript submitted to the Faculty of Arts, King Saud University, Riyadh, Saudi Arabia; Al-Jaber, I. J. (2005). *Al nuqūd alearabiat al'iislatiat fi mathaf qatar alwatanii Arab* (Islamic coins preserved in the Qatar National Museum), Part Three, 3rd ed., Doha, Qatar; Ramadan, A. M. (2008). *Al-Nuqūd al-Islāmiyah wa-Ahamiyyatuhā fī Dirāsāt al-Tārīkh wa-al-Āthār wa-al-Ḥaḍārah al-Islāmiyah* [Islamic coins and their importance in the study of history, archaeology and Islamic civilization], (1st ed.), Zahraa Al Sharq Library, Cairo; Al-Nabrawy, R. M., & al-Nabrawy, R. R. (2023). *Alnuqūd al'iislatiat almadrubat faa aljazirat alearabia* [Islamic coins minted in the Arabian Peninsula], (2nd ed.), International Book Foundation, Cairo.

(13) Al-Tarawneh, K. F. (2021). *Dirham eabaasaa nadir*, P. 4.

in London⁽¹⁴⁾ and another in the Qatar National Museum⁽¹⁵⁾.

The incomplete *Basmala* continued to be recorded on the Sassanian Arabic dirhams minted in many other mints such as Nishapur, Nahavand, Rayy, Istakhr, and Yazd. It was also recorded on the Sassanian Arabic dirhams bearing the names of the caliphs, Muawiyah ibn Abi Sufyan and Abd al-Malik ibn Marwan, as well as the governors, such as Ziyad ibn Abi Sufyan, Samrah ibn Jundub, and Abdullah ibn Ziyad in Basra, Darjard, Nahavand, Rayy, Sistan, Salim ibn Ziyad, Abdullah ibn Hazim, and others. It was also recorded at the beginning of the marginal writings on purely Islamic Arabic dinars and dirhams since the year 77AH.

After the incomplete *Basmala*, the currency denomination is mentioned, which is a **dirham** "درهم", followed by the place of minting, which is the city of al-Ma'mūniyya (Şūr). "المأمونية صور". This is in reference to the Caliph Abdullah al-Mamun, son of the Caliph Harun al-Rashid. As previously mentioned, The study showed that there are three cities called Al-Ma'muniya. Yaqut al-Hamawi mentioned two of them: Al-Ma'muniya, which is located in Baghdad, and Al-Ma'muniya, which is located in Zarand. One of the researchers indicated that the intended Al-Ma'muniya city is the city of Al-Ma'muniya, Tyre, in the Levant, Lebanon, which is the correct opinion ⁽¹⁶⁾. The name of the place of minting is followed by the date of minting in the writings of the margin of the face, from which only the number one appears, which is **six** "ست", It is certain that the obliterated number is the number hundreds, which is two hundred, meaning that the date of minting of this dirham is the year

196 AH or 206AH, because Tahir ibn al-Husayn, whose name is recorded on the dirham, died in the year 207AH.

The inscriptions on the back center consist of five lines. The first line contains the word "الله" "Lilah" and the second line contains the *Mohamedan message* abbreviated as follows: "Mohamed is the Messenger of Allah." محمد رسول الله This message was mentioned in this form in the inscriptions on the back of an Arabic dinar with Byzantine influences, bearing on its face a picture of the Byzantine Emperor Heraclius and his two sons. On the back are four steps, topped by a pillar, surrounded by inscriptions, including the aforementioned Mohamedan message⁽¹⁷⁾. It also appeared on Islamic dinars bearing the image of Caliph Abd al-Malik ibn Marwan, minted in the years 76AH and 77AH⁽¹⁸⁾ and preserved in the National Library in Paris. After that, it appeared in the inscriptions on the back margin of Umayyad dinars and the front margin of Umayyad dirhams and continued to be recorded on Islamic coins for a long period.

The title of *Caliph* "ال خليفة" was mentioned at the beginning of the third line of the writings of the back center. It was given to the guardian of the Muslims. This title appeared for the first time when Abu Bakr succeeded the Prophet, peace and blessings be upon him, in the guardianship of the Muslims, that is, when he became the Prophet's successor. Since that time, this name has continued to be given to whoever is in this guardianship or whoever represents it. The Caliph, in reality, succeeds the Prophet, peace and

(14) Walker, J. A Catalogue of Mohamedan coins, Vol.1, No. 3.

(15) Al-Ush, M. A. Al-nuqud al-arabiya, Vol. 1, P. 53, No. 2.

(16) Al-Hamawi, *Muḥam al-buldān*, P. 44, Al-Tarawneh, Dirham eabaasaa nadir p.34.

(17) Nützel, H. (1898). Kataloge der orientalischen Münzen [Catalog of Oriental coins-Islamic coins], (Vol. 1). Berlin, Germany, P. 9, No. 21; Mohamed, A. R. (1965). *Mawsueat alnuqud al-arabiya waeilm alnumiyaat* [Encyclopedia of Arab coins and numismatics Cairo, Dar al-Kutub al-Masryia], Cairo, P.287, No.1.

(18) Lavoix, H. (1965). *Catalogue Des Monnaies Musulmanes de La Bibliotheque Nationale* (Catalogue of Muslim Coins in the National Library), Vol. 111, Egypt and Syria, Paris, No.1677, P. 485, P17; Mohamed, A. R. *Mawsueat alnuqud al-arabiya*, PP. 287-288.

blessings be upon him, in everything except prophecy. He carries the nation according to the ruling of the Sharia in matters of religion and the world. The religious attribute predominated over the Caliph who had three signs: the cloak, the ring, and the rod. As for his symbol, there were also three: the sermon, the coin, and the embroidery⁽¹⁹⁾.

The title of Caliph is followed by the title of *Al-Ma'mun* "المأمون" in the third line of the inscriptions at the center of the back. Al-Ma'mun is Abu Ja'far Abdullah al-Ma'mun bin Harun al-Rashid bin Mohamed al-Mahdi bin al-Abbas bin Abdul Muttalib al-Qurashi al-Hashemi⁽²⁰⁾. He is considered the seventh of the Abbasid Caliphs. He was born in Baghdad in 170 AH / 786 AD⁽²¹⁾. His mother was Marajil al-Badghistiyya in Bahra. He took over the throne of the Abbasid Caliphate on the morning of the night in which his brother Mohamed al-Amin was killed, which was the night of Sunday corresponding to the fifth of Muharram in the year 198AH/ 5September

813AD⁽²²⁾. He was twenty-eight years old at that time, that is, when he took over the throne of the Caliphate⁽²³⁾. He continued to rule the Abbasid State until he died in the land of the Romans in Rajab in the year 218 AH / August 833 AD⁽²⁴⁾. He was buried in Tarsus in the house of Khaqan al-Khadim. When he died, he was forty-eight years old⁽²⁵⁾. His reign lasted twenty years, five months, and twenty-three days⁽²⁶⁾.

The name *Abdullah* "عبد الله" appears in the fourth line. Ibn al-Athir⁽²⁷⁾ mentions that in 182 AH, Caliph Harun pledged allegiance to Abdullah al-Ma'mun as crown prince after al-Amin and appointed him over Khorasan and Hamadan. He conferred upon him the title al-Ma'mun and handed him over to Ja'far ibn Yahya. After the name Abdullah, on the fourth line of the writings of the center of the back.

The title of *Commander of the Faithful* أمير المؤمنين "المؤمنين" was mentioned, which is the official title of the successors of the Prophet, peace and

(19) Al-Basha, H. (1965). *Alfunun al'iislatmiat walwazayif ealaa alathar alearabia* [Islamic arts and jobs on Islamic monuments], dar alnahdat alearabiat liltabe walnashr, Part One, Cairo, PP. 489-492.

(20) Ibn 'Abd Rabbih, A. ibn M. (1953). *Al- 'Iqd al-farid* (Vol. 5), edited by Sa'id al-'Aryan, (2nd ed.), Cairo, P. 342; Al-Nuwayri, S. al-D. A. ibn 'A. (1980). *Nihayat al-arab fi funun al-adab* [The end of the search for the arts of literature], (T. A. A. K. al-Dosari, Trans.), (Kamal, Ed.), Vol. 22, Cairo, P. 188; Al-Dhahabi, S. al-D. A. (1988). *Siyar a'lam al-nubala'* [The lives of the noble figures], Vol. 10, 1st ed., Beirut, PP. 272-273; Al-Quda'i, A. A. M. I. S. (1995). *Tarikh alquda'aa kitab euyun almaearif wafunun 'akhbar alkhalayif* [History of al-Quda'i], (J. A. al-Masri, Ed.). Mecca, P. 429; Abu al-Mahasin, J. A. (1997). *mawrid altaaqat fiman walaa alsaltanat walkhilafa* [Those who were in charge of the Sultanate and the Caliphate], (N. M. A. al-Aziz, Ed.), Vol. 1, Cairo, P. 142. (21) Ibn 'Abd Rabbih, A. 'Iqd al-farid, Vol. 5, P. 342; Al-Nuwayri. *Nihayat al-Arab fi funun al-Adab*, Vol. 22, P. 239; Al-Tabari, M. J. (1967). *Tarikh al-Tabari: Tarikh al-rusul wa al-muluk* [The history of al-Tabari: History of the prophets and kings], Dar al-Ma'arif, 5th ed, Vol. 8, Cairo, Egypt, P. 650.

(22) Al-Quda'i, *Tarikh Al-Quda'i*, P. 430; Al-Nuwayri, *Nihayat al-arab fi funun al-adab*, Vol. 22, p. 188; Al-Tabari, *Tarikh al-rusul wa al-muluk*, Vol. 8, P. 651; Al-Mas'udi, A. al. A. (1893) *Tanbih wa al-Ishraf* [The notification and supervision], Leiden, P. 346.

(23) Al-'Umrani, M. b. (1999). *Al-Anba' fi Tarikh al-Khulafa'* [The history of the caliphs], (Q. al-Samarra'i, Ed.), 1st ed., first edition, P. 96. Baghdad, P. 96; Al-Mas'udi, A. (1982). *Muruj al-Dhahab wa Ma'adin al-Jawhar* [The Meadows of Gold and Mines of Jewels] (M. M. A. al-Hamid, Ed.), Vol. 4, Beirut, P. 4.

(24) Al-Ya'qubi, A. A. (1939). *Tarikh al-Ya'qubi* (History of Al-Ya'qubi), Vol.3, Iraq, P. 196; Al-Dhahabi, S. AL. D. (n.d). *Siyar A'lam al-Nubala'* (The Lives of the Noble Figures), Vol. 10, P. 389; Al-Tabari, *Tarikh al-rusul wa al-muluk*, Vol. 8, P. 650; Ibn al-Athir, *Al-Kamil fi al-Tarikh*, Vol. 6.

(25) Al-Quda'i: *Tarikh al-Quda'i*, P. 43; Al-Dhahabi: *Siyar A'lam al-Nubala'*, Vol. 10, P. 289; Al-Dhahabi, S. A. D. (n.d.). *Al-Ibar fi Khabar Mann Ghabbar* [Examples from predecessors], A. H. M. al-Sa'id Zaghloul, Ed., P. 295.

(26) Ibn 'Abd Rabbih, Al-'Iqd al-farid, Vol. 5, P. 342; Al-Ya'qubi: *Tarikh al-Ya'qubi*, Vol. 3, P. 196; Al-Nuwayri, *Nihayat al-arab fi funun al-adab*, Vol. 22, P. 239; Ibn al-Athir, *Al-Kamil fi al-Tarikh*, Vol. 6, P. 8.

(27) Ibn al-Athir, *Al-Kamil fi al-Tarikh*, Vol. 6, P. 317; Al-Tabari, *Tarikh al-rusul wa al-muluk*, Vol. 8, P. 269.

blessings be upon him, in the general guardianship, rule, and authority over the Muslims since the era of Caliph Umar ibn al-Khattab (13-23AH/ 634-644AD).

The Commander of the Faithful had the right of obedience from all Muslims, and the believers in Islam are the Muslims in whose hearts the Islamic faith is established and whose actions confirm it. They are of a higher degree than the Muslims who are limited to declaring Islam. This title was not given to the Prophet, peace and blessings be upon him. After his death, Abu Bakr al-Siddiq succeeded him in the general guardianship, so he was called the Caliph of the Messenger of God. When Umar ibn al-Khattab took over after him, he was called the Caliph of the Successor of the Messenger of God, and the Muslims gave him the title of Commander of the Faithful. Thus, it becomes clear to us that Caliph Umar ibn al-Khattab was the first to be given the title of Commander of the Faithful. Since that time the title of Commander of the Faithful has become the official title for those who held the general guardianship over the Muslims⁽²⁸⁾.

The fifth and final line of the writings of the back center contains the name *Tahir*, "طاهر" who is Abu al-Tayyib Tahir bin al-Husayn bin Mus'ab bin Raziq bin Mahan. Ibn Khallikan⁽²⁹⁾ mentions that he saw Raziq bin As'ad bin Radwiyah, and As'ad bin Zadhan in another place. It was said Mus'ab bin Talha bin Raziq al-Khuza'i, nicknamed Dhu al-Yamaneen. Tahir was born in 159 AH and was one of the prominent military leaders of Caliph Al-Ma'mun. Tahir played a prominent and important role in the conflict that occurred between Al-Amin and Al-Ma'mun, which ended with the killing of Al-

Amin in 198AH and Al-Ma'mun's taking over the throne of the Abbasid Caliphate. Tahir seized many of the countries that were subject to the rule of Al-Amin, including Baghdad in 198AH⁽³⁰⁾. Caliph Al-Ma'mun appointed him over Khorasan in 205AH⁽³¹⁾. Tahir seized Wasit in 196 AH and Al-Mada'in in 196AH. Al-Ma'mun gave him the title of Dhu Al-Yamaneen in 195AH and his nickname was Abu Al-Tayyib⁽³²⁾. Tahir bin Al-Hussein died in 207AH⁽³³⁾.

The margin of the back contains a Qur'anic quotation from Surat At-Tawbah (verse 33) and Surat As-Saff (verse 9) (محمد رسول الله أرسله بالهدى ودين الحق ليظهره على الدين كله ولو كره المشركون) which reads: **"Mohamed is the Messenger of Allah. He has sent him with guidance and the religion of truth to make it prevail over all religions, even though the polytheists hate it"**⁽³⁴⁾.

This Qur'anic quotation was engraved by Abd al-Malik ibn Marwan on the Arabicized Islamic coins to confirm that the Messenger, may God bless him and grant him peace, was sent by his Lord to complete His messages to the people. This quotation is taken from the verse: (هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَى وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ) **"It is He who has sent His Messenger with guidance and the religion of truth to make it prevail over all religions, even though the polytheists hate it."** Regarding the interpretation of this verse, God Almighty refuses anything except the perfection of His religion, even though the deniers of polytheism hate it, so He sent His

(28)Al-Basha, H. (1989). *Al-alqab al-islamiyya fi al-tarikhwa al-watha'iqwa al-athar* [Islamic titles in history, documents, and antiquities], Al-Dar al-Fanniyalil-Nashr wa al-Tawzi. Vol. 1, PP. 271-273.

(29) Ibn Khallikan, A. b. (1968). *Wafayat al-A'yan wa Anba' al-Zaman* [Deaths of notable people and news of predecessors], (I. Abbas, Ed.), Dar Sadir, Vol. 2, PP. 517-521.

(30)Al-Tabari, *Tarikh al-rusul wa al-muluk*, Vol. 8, P. 472; Ibn al-Athir, *Al-Kamil fi al-Tarikh*, Vol. 5, PP. 399-405.

(31)Al-Tabari, *Tarikh al-rusul wa al-muluk*, Vol. 8, P. 577; Ibn al-Athir, *Al-Kamil fi al-Tarikh*, Vol. 5, p. 454.

(32)Al-Tabari, *Tarikh al-rusul wa al-muluk*, Vol. 8, P. 415; Ibn al-Athir, *Al-Kamil fi al-Tarikh*, Vol. 5, P. 457.

(33)Al-Tabari, *Tarikh al-rusul wa al-muluk*, Vol. 8, P. 593; Ibn al-Athir, *Al-Kamil fi al-Tarikh*, Vol. 5, P. 468.

(34)Yusuf, F.A. (2003). *Al-ayat al-quraniya 'ala al-maskukat al-islamiyadirasamuqarana* [Qur'anic Verses on Islamic coins: A comparative study, A comparative study, 1st ed, Riyadh], PP. 45-64.

Messenger Mohamed, may God bless him and grant him peace, with the true religion, which is the Islamic religion, to make it prevail over all other religions. This verse was not written on the coins in the same wording, but it was quoted:

“And it is He who has sent His Messenger” هُوَ ”

الَّذِي أَرْسَلَ رَسُولَهُ ” was replaced with “Mohamed is the

Messenger of Allah.” محمد رسول الله أرسله ” This Quranic quotation was recorded in this form on Arabicized Islamic dirhams from 78AH and on dinars from 77AH, but not completely on dinars, as the text stops at the word كله "all of it." However, this quotation was not recorded in full on Islamic dinars until the reign of Caliph Abdullah al-Ma'mun. After that, it continued to be recorded in full on Islamic coins even after the fall of the Abbasid Caliphate in 656AH/ 1258AD.

This style is attributed to the dirham minted by al-Ma'mun in Şūr in 206AH **Plate(1) Figure(1)**. It has never been studied or included in any previous research or scholarly work. This dirham is listed on the Zeno website under number 347045. It is a new addition to Islamic coinage.

2.2. The second style:

The general appearance of the obverse of this style is characterized by its central inscriptions surrounded by inscriptions in a single margin, which are surrounded by three parallel circles. Between the outer and middle circles is a larger space than between the inner and middle circles. This space is interspersed with four groups of small rings, each group consisting of two adjacent rings. The general appearance of the reverse is characterized by its central inscriptions within a circle surrounded by inscriptions in a single margin, which is surrounded by a single circle. The inscriptions in this style are as follows:

Obverse		Reverse
Center	لا إله إلا الله وحده لا شريك له	ذو اليمينين طلحه محمد رسول الله صلى الله عليه وسلم الخليفة الإمام المأمون الحرب بن عيسى
Translation	There is no god but Allah He has no partner.	Dhu al-Yamaneen Talhah. Mohamed is the Messenger of Allah. [may God bless him and grant him peace] Caliph Imam al-Ma'mun. Al-Harb ibn 'Isa
Margin	بسم الله ضرب هذا الدرهم بالمدينة المأمونية صور سنة مئتين	محمد رسول الله أرسله بالهدى ودين الحق ليظهره على الدين كله ولو كره المشركون
Translation	In the name of Allah. This dirham was minted in al- Ma'muniya city, Şūr, in the year [two hundred].	Mohamed is the Messenger of Allah. He sent him with guidance and the religion of truth to prevail it over all religions, even though the polytheists hate it.

Obverse



Reverse



Plate (2): Abbasid dirham minted in the city of al-Ma'muniya Şūr, 200AH weighing 3.100 grams, Diameter 24 mm, from Al-Tarawneh, Dirham eabaasaa nadir A rare Abbasid dirham of Caliph al-Ma'mun), preserved in private collection, Jordan.

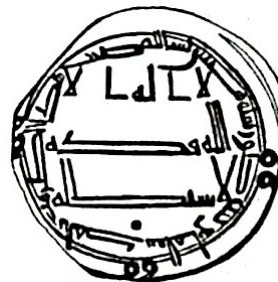


Figure (2) Illustration: Detailed drawing of the inscriptions and decorations on the Upper Dirham.

(The work of the researcher)

The inscriptions in the center of the obverse are located in three parallel lines, including the full *Shahada* (proclamation of faith) and the margin of the obverse. The incomplete *Basmalah* (prayer formula) is followed by the denomination of the currency, which is a dirham, then the place and date of minting, which are: city of **al-Ma'muniya Šūr** "المأمونية صور". The minting date is missing, but Khalaf al-Tarawneh mentions that it was **منتين** "two hundred.". The inscriptions on the center of the back consist of five lines in simple Kufic script. The first line includes the title of **ذو** "Dhu al-Yamaneen, then the name of Talha" **طلحه**, the son of Tahir ibn al-Husayn, who was given the title of Dhu al-Yamaneen by Abdullah al-Ma'mun in 195 AH, after he killed Ali ibn Isa, whom al-Amin had sent to kill his brother al-Ma'mun⁽³⁵⁾. **ذو** means owner or possessor, so it means the title of owner or possessor of the Yemenis. This title was common in the Islamic state at the end of the second century AH/eighth century AD when the caliphs began to give up their rights⁽³⁶⁾. After the title of Dhu al-Yamaneen, came the name Talha, who is the son of Tahir ibn al-Husayn. The evidence for this is that the name Talha **طلحه** appeared on a coin

minted in Bukhara in 209 AH, minted by Talha, bearing the following phrase: "**Prince Talha ibn Dhu al-Yamaneen**" **ذو اليمانيين طلحه** ⁽³⁷⁾. The second line of the reverse center's writings contains the Mohamedan message abbreviated as follows: "**Mohamed is the Messenger of Allah.**" However, the third line's writings are unclear, but Khalaf al-Tarawneh read it as "**may Allah bless him and grant him peace**".

The fourth line reads: "**The Caliph, Imam al-Ma'mun.**" **الإمام المأمون** The Imam is mentioned in verse 124 of Surat al-Baqarah as follows: "**Indeed, I will make you a leader for mankind.**" He said, "And of my descendants?" He said, "My covenant does not include the wrongdoers."⁽³⁸⁾

The term Imam was used to refer to the guardian of authority, i.e., the governor or ruler in Islam. Imam was used to refer to our Master Mohamed, peace and blessings be upon him, and later to caliphs. Muslim jurists paid attention to the imamate in this sense and interpreted it as the rule of Muslims, whether in religious or worldly matters, Surah Al-Baqarah, Verse (124) **إِنِّي جَاعِلُكَ** ⁽³⁹⁾ **لِلنَّاسِ إِمَامًا قَالَ وَمِنْ ذُرِّيَّتِي قَالَ لَا يَنَالُ عَهْدِي الظَّالِمِينَ**. The fifth and final line of the reverse center's writings contains the name of Al-Harb ibn Isa, and the margin of reverse contains a Qur'anic quotation from Surat al-Tawbah and Surat al-Saff. This style is attributed to a dirham minted in al-Ma'muniya city of Šūr, preserved in a private collection in Jordan⁽⁴⁰⁾. It weighs 3.10 grams and has a diameter of 24 mm **Plate(2) Figure(2)**. This dirham was studied by Al-Tarawneh, K. as previously mentioned.

2.3. Third Style:

The general shape of the obverse of this style is characterized by its central inscriptions surrounded by inscriptions in a single margin, which is surrounded by three parallel circles of grains. Five small, distributed rings intersperse the wider space between the outer and central circles. The general shape of the reverse is also characterized by its central inscriptions within a circle of granules, which are surrounded by inscriptions in a single margin surrounded by a circle. The inscriptions on this style are as follows:

(35)Al-Tabari, *Tarikh al-rusul wa al-muluk*, Vol. 8, P. 415.

(36)Shamma, S. (1995). *Ahdāth 'Aṣr al-Ma'mūn kamā tarwīhā al-ḥuqūq* [Events of the Era of al-Ma'mūn as Narrated by Coins], Irbid, Jordan. PP. 685-686, No. 721, Fig. 60.

(37)Al-Basha, Al-alqab al-islamiyya, PP. 293-294.

(38)Al-Basha, Al-alqab al-islamiyya, P. 300.

(39)The Holy Qur'an, Surah Al-Baqarah, Verse 124.

(40)Al-Basha, Al-alqab al-islamiyya, Vol. 1, PP. 92-93.

Obverse		Reverse
Center	لا اله الا الله وحده لا شريك له	طاهر محمد رسول الله الإمام المأمون عبد الله أمير المؤمنين الحرب
Translation	There is no god but Allah. He has no partner	Tahir. Mohamed is the Messenger of Allah. Imam al-Ma'mun Abdullah, Commander of the Faithful. Al-Harb.
Margin	بسم الله ضرب هذا الدرهم بالمدينة المأمونية (صور) سنة ...تسعين ومئة	محمد رسول الله ارسله بالهدى ودين الحق ليظهره على الدين كله ولو كره المشركون
Translation	In the name of Allah. This dirham was minted in Medina al-Ma'muniya city [Şūr] in the year...190	Mohamed is the Messenger of Allah. He sent him with guidance and the religion of truth to prevail it over all religions, even though the polytheists hate it.

The inscriptions on the center of the obverse consist of three lines, like the previous two styles. The marginal inscriptions include an incomplete *Basmala*, then the place and date of minting. The minting date lacks the ones digit, but the **tens and hundreds of digits** appear, which are **90 and 100**. "تسعين ومئة"

The inscriptions on the center of the reverse are five lines. The first contains the name of **Tahir** "طاهر", Tahir ibn al-Husayn. The second line contains an abbreviated version of the Mohamedan message. The third and fourth lines contain the name and titles of al-Ma'mun, which are: **Imam al-Mu'meneen - Abd Allah**,

الإمام المأمون - عبد الله

Commander of the Faithful أمير المؤمنين. The fifth and final line contains the name of **Al-Harb** "الحرب", which is Al-Harb ibn Isa. The margin of the reverse is similar to the margin of the reverse of the previous two styles. This style belongs to a dirham in the collection of Professor Shamma, S.⁽⁴¹⁾, which has not been studied *Plate(3) Figure(3)*.

It is noted that each of these three styles of dirhams minted in the city of al-Ma'muniya, Şūr, differs from the other in the general shape and the texts of the inscriptions on the obverse and reverse, except for the inscriptions in the center of the obverse and the margin of the reverse, which are similar in the three styles. They also differ in the date of minting. In other words, the difference between these three styles is concentrated in the general shape of the obverse and reverse, the date of minting, and the inscriptions on the center of the reverse, but they are similar in the inscriptions on the center of the obverse, which is the complete testimony of monotheism, the name of the place of minting, al-Ma'muniya, Şūr, and the inscriptions on the margin of the reverse, which is the Qur'anic quotation from Surat al-Tawbah and Surat al-Saff.



Plate (3): Abbasid dirham minted in the city of al-Ma'muniya Şūr, 19×AH, weighing 3.57 grams, quoted from Shamma, *Ahdāth Aṣr al-Ma'mūn*, p. 890, NO.60. (never studied before)

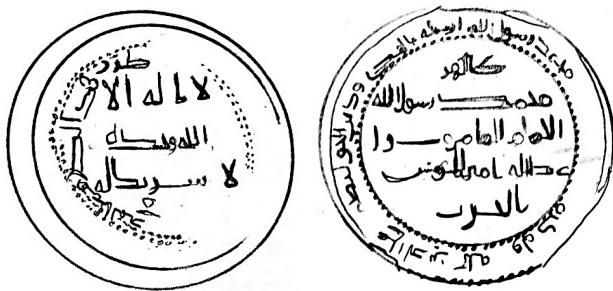


Figure (3) Illustration: Detailed drawing of the inscriptions and decorations on the Upper Dirham.

(The work of the researcher)

(41) *Al-Tarawneh, Dirham eabaasaa nadir*, P. 6.

3.Second: Abbasid fulūs Minted in al-Ma'muniya city of Şūr.

Numerous Abbasid copper coins minted by the Ma'munids, all of which date back to approximately 200AH, during the reign of the Abbasid Caliph al-Ma'mun have survived. They bear the name Tahir, a reference to Tahir ibn al-Husayn, the commander of the Caliph al-Ma'mun's armies. These coins can be divided into four styles, as follows:

3.1. The first style:

The general appearance of the obverse of this style is characterized by its central inscriptions surrounded by inscriptions in a single margin, encircled by a circle. The general appearance of the reverse of this style is characterized by its central inscriptions encircled by a circle, and the marginal inscriptions encircling the circle, also encircled by a single circle. The inscriptions on this coin are as follows:

Obverse		Reverse
Center	لا إله إلا الله وحده لا شريك له	محمد رسول الله الحبيب
Translation	There is no god but Allah He has no partner.	Mohamed is The Messenger of Allah. Al-Harb.
Margin	بسم الله ضرب هذا الفلّس بصور المأمونية سنة مئتين	محمد رسول الله أرسله بالهدى ودين الحق ليظهره على الدين كله
Translation	In the name of Allah. This fils was minted in the year 200	Mohamed is the Messenger of Allah. He sent him with guidance and the religion of truth to prevail it over all religions.

The inscriptions on the center of the obverse consist of three parallel lines, including the full *Shahada* (proclamation of faith) as follows: "There is no god but Allah alone, without partner". " لا إله إلا - الله وحده - لا شريك له " The marginal inscriptions begin with an incomplete *Basmala*, followed by the denomination of the coin, which is a fils, then the mint location, which is the city of al-Ma'muniya. I believe this is also

al-Ma'muniya city of, Şūr, which appears on the dirhams. Then comes the minting date, 200AH, during the reign of Caliph Abdullah al-Ma'mun (198-218 AH).

The inscriptions on the center of the reverse are four lines, containing the message of Mohamed, abbreviated from the first to the third line, each word in a line as follows: **Mohamed - Messenger - Allah.** محمد - رسول - الله The fourth and final line contains the name of **Al-Harb**, الحرب, which is Al-Harb ibn Isa. The margin of the back contains a Quranic quotation from Surat Al-Fath, verse 28. It is noted that the Quranic quotation in this style is incomplete, but in the dirhams, we find that it was mentioned in full, (even if the polytheists hate it), perhaps because the diameter of the fils is smaller than the diameter of the dirham. This style also lacks the name Tahir, but it includes his title.

This style is unique from the other three styles in that it does not include the name **Tahir** in the center of the back. In fact, it is the only style of the four styles that includes only the name of **Al-Harb**, without Tahir below the center of the back.

The fourth and final style is unique in that it includes the name Tahir above the center of the back inscriptions and does not include the name of Al-Harb below these inscriptions.

Some coins belong to the first style. Shamma, S.⁽⁴²⁾ referred to three examples, one of which is preserved in the British Museum in London and published by Lane-Poole⁽⁴³⁾. The second by Lavoix⁽⁴⁴⁾, and the third is in the Stephen Album collection⁽⁴⁵⁾.

(42)Shamma, 'Ahdāth 'Aṣr al-Ma'mūn, P. 686, no. 722.

(43)Lane-Poole, S. (1875). *Catalogue of Oriental coins in the British Museum*, Vol 1, London, P. 211, No. 160.

(44)Lavoix, H. (1896). *Catalogue Des Monnaies Musulmanes de La Bibliothèque Nationale*(Catalogue of Muslim Coins in the National Library), Vol.1, Paris.

(45)Stephen Album, *Santa Rosa, His Collections*.

3.2. The second style:

The general appearance of this style is similar to the general appearance of the first style, but its inscriptions are as follows:

	Obverse	Reverse
Center	لا إله إلا الله وحده لا شريك له	محمد رسول الله ظهر
Translation	There is no god but Allah alone He has no partner.	Mohamed is the Messenger of Allah. Tahr.
Margin	بسم الله ضرب هذا القلس بصور المأمونية سنة مئتين	محمد رسول الله أرسله بالهدى ودين الحق ليظهره على الدين كله
Translation	In the name of Allah. This fils was minted in al-Ma'muniya city of Şūr in the year 200.	Mohamed is the Messenger of Allah. He sent him with guidance and the religion of truth to prevail it over all religions

The inscriptions on the center of the obverse consist of three lines, including the full *Shahada* (proclamation of faith). The inscriptions on the margin include an incomplete *Basmalah* (prayer formula), then the type of coin (the denomination), which is a fils, followed by the place and date of minting, al-Ma'muniya Şūr and the year 200 "مئتين".

The inscriptions on the center of the reverse are four lines. The first three lines contain the **Mohamedan message**, abbreviated to one word per line. The fourth line contains the name of **Tahr** طهر, which is Tahir ibn al-Husayn. The inscriptions on the margin of the reverse contain a Quranic quotation from Surat al-Fath, verse 28, as in the first style.

This style is unique from the other three styles in that it includes the name Tahir below the inscriptions on the center of the reverse. Three coins are attributed to this style, referred to by Samir Shamma⁽⁴⁶⁾, two of them in the Berlin Museum in Germany, published by Noetzel⁽⁴⁷⁾,

and the third is preserved in the American Numismatic Society Museum in New York⁽⁴⁸⁾.

The second style is also unique from the other three styles in that it includes the name **Tahr** below the center of the back inscriptions, while at the same time it does not include the name of al-Harb, as in the fourth style.

3.3. The third style:

The general appearance of this style is similar to the previous two styles, but its inscriptions are as follows:

	Obverse	Reverse
Center	لا إله إلا الله وحده لا شريك له	ظهر محمد رسول الله الحرب
Translation	There is no god but Allah alone He has no partner.	Tahr. Mohamed, the Messenger of Allah. Al-Harb.
Margin	بسم الله ضرب هذا القلس بصور المأمونية سنة مئتين	محمد رسول الله أرسله بالهدى ودين الحق ليظهره على الدين كله
Translation	In the name of Allah. This fils was minted in al-Ma'muniya city of Şūr in the year 200 AH	Mohamed is the Messenger of Allah. He sent him with guidance and the religion of truth to prevail it over all religions.

The inscriptions on the center of the obverse consist of three lines, including the *Shahada* (proclamation of faith), as in the previous two styles. The inscriptions on the margin of the obverse include an incomplete *Basmalah*, followed by the denomination of the coin, which is a fils, followed by the place and date of minting, the **al-Ma'muniya Şūr and the year 200AH**.

The inscriptions on the center of the reverse consist of five parallel lines. The first line contains the name of Tahir; Tahir ibn al-Husayn. The next three lines, from the second to the fourth, contain the **Mohamedan message**, abbreviated to each word in a line. The fifth and final line contains the name of Al-Harb; Al-Harb ibn Isa. The inscriptions on the margin of the reverse are

(46)Shamma, 'Ahdāth 'Aşr al-Ma'mūn, P. 686, no. 723.

(47)Nutzel, H. (1898). *Kataloge der Orientalischen Munzen* (Catalog of Oriental Coins), Vol. 1, Berlin, Germany, Nos. 2313-2214, Pl. 7.

(48)American Numismatic Society of New York ANS No. 1957.13.1

similar to the previous two styles. This style is unique from the other three styles in that the inscriptions on the center of the back are located in five lines. It is also the only style that includes the name Tahir in the first line of the inscriptions on the center of the back and the name of Al-Harb in the last line.

Nine examples of Abbasid coins that have never been studied before and are available on the Internet belong to this style. The first model⁽⁴⁹⁾ is displayed on Zeno's website **Plate(4) Figure(4)**, the second fals⁽⁵⁰⁾ on Zeno's website, the third fals⁽⁵¹⁾, the fourth fals⁽⁵²⁾ was displayed by Baldwin and was minted in 200 AH. The fifth fals⁽⁵³⁾ **Plate(5) Figure(5)** was displayed by Stephen Album and was minted in 200AH. The sixth fals⁽⁵⁴⁾ is displayed on Zeno's website with its minting date erased. The seventh fals⁽⁵⁵⁾ is displayed on Zeno's website. The eighth fals⁽⁵⁶⁾ **Plate(6) Figure(6)** has its minting date cut out and is displayed on Zeno's website. The ninth fals⁽⁵⁷⁾ **Plate(7) Figure(7)** was minted in 200 AH and is displayed on Zeno's website. It is noteworthy that the word "Tahir" appears in two forms, without an **alif** الف after the letter "ta" الطاء and before the letter "ha" الهاء, as in the last five examples, from the Fifth to the Eighth. It is also noteworthy that examples have not been previously studied and are not included in any scientific work, to the best of our knowledge.

The third style is also unique in that it includes the name Tahr above the center of the back inscriptions and the name of Al-Harb below them. It is the only style of the four styles whose center of the back inscriptions are located in five

lines, while in the other three styles they only include four lines.



Plate (4): Abbasid fals minted in Šūr al-Ma'mūniya, 200AH, weighing 3.63 grams, Baldwin's St. James, (2019) James Auction 37 in London Lot 224.

<https://www.numisbids.com/sale/3421/lot/224>, on the Zeno website under number 231160.

<https://www.zeno.ru/showphoto.php?photo=231160> (never studied before)

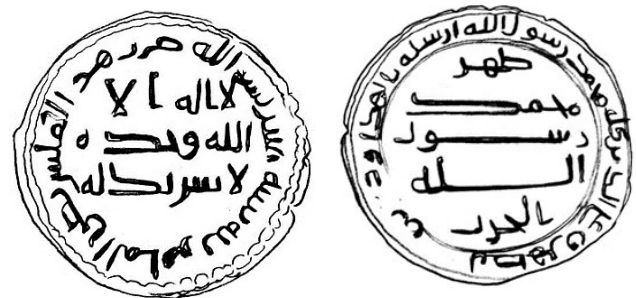


Figure (4) Illustration: Detailed drawing of the inscriptions and decorations on the Upper fals.

(The work of the researcher)



Plate (5): Abbasid fals minted in Šūr al-Ma'mūniya in 200AH, weighing 3.39 grams, Quoted from Stephen Album Rare Coins, Auction 18 January 2014, Lot 258 (never studied before)

<https://www.numisbids.com/sale/618/lot/258>

(49)Zeno. No. 231160.

(50)Zeno. No. 139272.

(51)Zeno. No. 105794.

(52)Baldwin's St. James, Auction 37, Lot 224, 3.63 grams.

(53)Stephen Album, Rare coins. Auction 18, Lot 258.

(54)Zeno. No. 228543, Lot 001.

(55)Zeno. No. 116495.

(56)Zeno. No. 40472.

(57)Zeno. No. 36468.

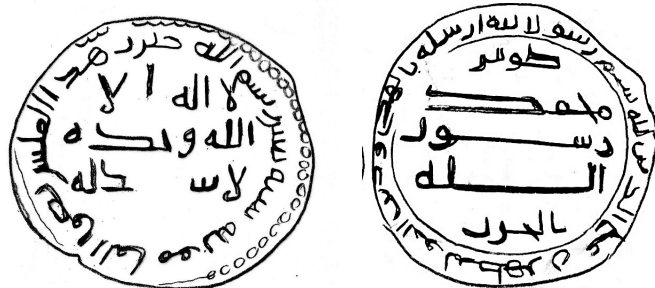


Figure (5) Illustration: Detailed drawing of the inscriptions and decorations on the Upper fals.

(The work of the researcher)



Plate (7): Abbasid fals minted in Şūr al-Ma'mūniya in 200AH, weighing 3.59 grams, displayed on Zeno under number 36468.

(never studied before)



Plate (6): Abbasid fals minted in Şūr al-Ma'mūniya, 200AH weighing 3.49 grams, Diameter 22 mm, displayed on Zeno under number 40472.

(never studied before)

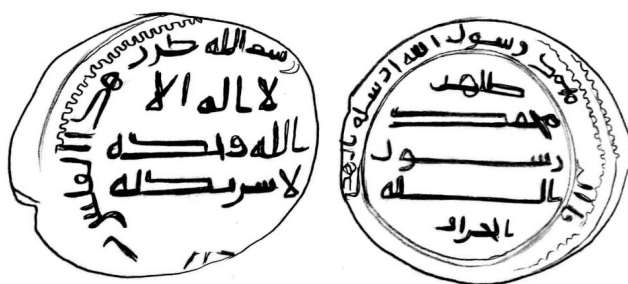


Figure (6) Illustration: Detailed drawing of the inscriptions and decorations on the Upper fals.

(The work of the researcher)

3.4. The fourth style:

The general appearance of the obverse of this style is characterized by its central inscriptions surrounded by inscriptions in a single margin, encircled by a linear circle. There is no circle separating the central inscriptions from the marginal inscriptions. The general appearance of the reverse of this style is characterized by its central inscriptions of four lines within a circle, surrounded by inscriptions in a single margin, encircled by a circle. The inscriptions for this style are as follows:

	Obverse	Reverse
Center	لا اله الا الله وحده لا شريك له	ظهر محمد رسول الله
Translation	There is no god but Allah alone He has no partner.	Tahr Mohamed is The Messenger of Allah.

Margin	بسم الله ضرب هذا الفلاس بصور المأمونية سنة مئتين	محمد رسول الله ارسله بالهدى ودين الحق ليظهره على الدين كله
Translation	In the name of Allah. This fils was minted in Şūr al-Ma'muniya in the year 200 AH	Mohamed is the Messenger of Allah. He sent him with guidance and the religion of truth to prevail it over all religions.

Obverse

Reverse



Plate (8): Abbasid fals minted in Şūr al-Ma'muniya in 200AH, weighing 3.56 grams, quoted from Stephen Album Rare Coins, Auction 19 May 2014, Lot 400.
<https://www.numisbids.com/sale/723/lot/400>

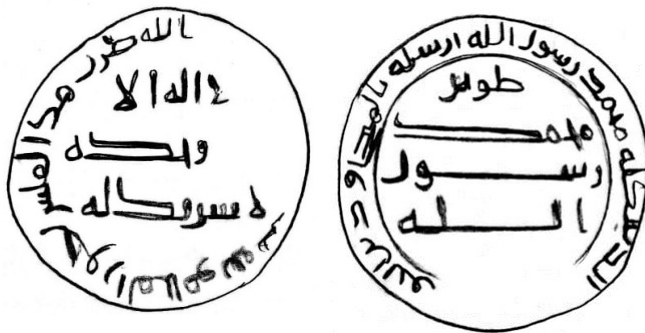


Figure (8) Illustration: Detailed drawing of the inscriptions and decorations on the Upper fals.

(The work of the researcher)

The inscriptions in the center of the obverse are located in three parallel lines in simple Kufic script, including the full *Shahada* (proclamation of faith), as in the previous three styles. The marginal inscriptions begin with an incomplete *Basmalah*, followed by the denomination of the coin, which is a fils, and the place and date of minting, *al-Ma'muniya Şūr* صور المأمونية وسنة 200 and the year 200 AH. The inscriptions on the center of the back consist of four parallel lines. The first line bears the name Taher, and the last three lines, from the second to the fourth,

contain the Mohamedan message, abbreviated to one word per line. The margin of the back contains a Quranic quotation from Surat Al-Fath (verse 28): "Mohamed is the Messenger of Allah. He has sent him with guidance and the religion of truth to make it prevail over all religions."⁽⁵⁸⁾ This style is unique from the previous three styles in that it contains the name Taher above the inscriptions on the center of the front, and the name Al-Harb is absent below the same inscriptions. محمد رسول الله أرسله

بالهدى ودين الحق ليظهره على الدين كله This style is attributed to a coin(fals)⁽⁵⁹⁾ **Plate(8) Figure(8)** presented by Stephen Album, minted by *al-Ma'muniya Şūr* mint in 200 AH. This coin has never been studied before in any scholarly work, to the best of our knowledge. In light of the above, it becomes clear to us that these four styles of Abbasid coins have never been included in any scholarly work with a descriptive and analytical study, as is the case in this research, to the best of our knowledge. Therefore, this is a new study and represents four new additions to the Islamic coinage. Therefore, the ten coins, particularly those belonging to the last two styles, the third and fourth, have never been studied before in any scholarly work.

The fourth and final style is unique in that it includes the name Tahir above the center of the back inscriptions and does not include the name of Al-Harb below these inscriptions.

(58)The Holy Quran, Surah Al-Fath, Verse 28.

(59)Stephen Album, *Rare coins*. Auction 19 Lot 400, weighing 3.56 grams.

4. Similarities and differences between the dirhams and fulus minted in the city of al-Ma'muniya:

Differences and similarities in terms of their general form, the texts of the inscriptions, and their arrangement, are as follows:

4.1. First: In terms of general form.

There is a clear difference in the general form of the three styles of dirhams. Each style is distinguished by artistic features that distinguish it from the others. No two styles are alike. However, this is different for the four styles of fulus, and the general form of these four styles is almost completely similar.

4.2. Second: Similarities between the dirhams and fulus

- The Shahada (proclamation of faith) is complete in the center of the obverse and in the same order.
- The script used in their inscriptions is the same, simple Kufic.

4.3. Third: Differences:

- Each of the three styles of dirhams and the four styles of fulus differs from the others by containing a set of combined artistic features, whether in terms of their general form, the texts of the inscriptions, their arrangement, or their placement.
- The name of the mint appears on the dirhams as "Al-Madina Al-Ma'muniya Şūr", while on the fulus it appears as "Sur Al-Ma'muniya" (Sur Al-Ma'muniya), as they are the same mint.
- The minting date on the dirhams differs from the minting date on the fulus.
- The title "Dhu Al-Yamaneen" (the Yemenis) appears on the second style and not on the other two styles of dirhams, while this title is not mentioned on the four styles of fulus.

- The titles and name of Caliph Al-Ma'mun appear in the center of the reverse of the three styles of dirhams and not on the fulus.
- The second style of dirhams is unique in including the full name of Al-Harb ibn Isa, which is not found on the other two styles of dirhams or the four styles of fulus.
- The Quranic quotation appears in full on the reverse margin of the three styles of dirhams from Surat At-Tawbah (verse 33) and Surat As-Saff (verse 9), while an incomplete quotation from Surat Al-Fath (verse 28) appears on the reverse margin of the fulus.

5. Conclusion and Results:

By studying the dirhams and fulus minted in the city of Al-Mamuniyah, we reached many conclusions, The most important additions and new findings are:

- The first and third-dirham styles are new styles, where they were studied and their inscriptions analyzed to clarify the distinctive features of each of these styles. This represents an important addition to the coinage of al-Ma'muniyya-Şūr.
- The last two styles of fulus, the third and fourth styles, are new and represent a new addition to the styles of Islamic fulus in general, and Abbasid fulus minted in al-Ma'muniya Şūr in particular.
- The name of the mint appears on the dirhams and fulus in two different forms, despite the fact that they were minted by the same mint. The dirhams appear as "al-Ma'muniya city, Şūr," while the fulus are represented as "Şūr al-Ma'muniya," as previously mentioned.

- The dirhams of the first and third styles, and the fulus of the four styles, have not been previously studied in a scientific, descriptive, analytical, and comparative manner, in light of what we have learned and to the best of our knowledge.
- All fulus *Plate (4-8)* have not been previously studied.
- This *research* and the information it contains are a descriptive, analytical, and comparative study of the three styles of dirhams and the four styles of Abbasid coins minted by al-Ma'muniya Mint. It is new and represents a new addition to archaeological studies in the field of Islamic coinage.
- The *study* revealed that the appearance of Ṭāhir ibn al-Ḥusayn's name on Abbasid coins (dirhams and fulūs) during Caliph al-Ma'mūn's reign constitutes material evidence of his pivotal role in the succession conflict. His decisive military campaigns in capturing al-Madā'in, Wāsiṭ, and ultimately Baghdad led to al-Amīn's overthrow and al-Ma'mūn's consolidation as caliph. The presence of his name alongside the caliph's on currency reflects his exceptional status, manifested in his honorary title "Dhū al-Yamīnayn" and appointment as governor of Khurāsān, which paved the way for the emergence of the Ṭāhirid dynasty as an early model of semi-autonomous military rule. This numismatic evidence highlights how the influence of such commanders became a decisive factor in reshaping the political landscape of the caliphate, accompanied by a shift toward administrative decentralization and the initial crystallization of regional autonomous governance patterns.
- The appearance of the honorific title Dhū al-Yamīnayn alongside the name Ṭalḥa ibn Ṭāhir in the obverse inscription serves to authenticate the minter's identity while demonstrating the widespread use of such honorifics within Abbasid bureaucratic practice. Furthermore, these numismatic evidences provide valuable documentation of the Ṭāhirid family's (Ṭāhir ibn al-Ḥusayn's lineage) political and military.
- The *study* demonstrated that the first style of fulūs is characterized by the absence of Ṭāhir's name in the central reverse inscription. In fact, it is the only style among the four that includes only the name 'al-Ḥarb' without 'Ṭāhir' beneath the central reverse inscription".
- The study revealed that the second style is the sole variant among the four styles that bears the name 'Ṭāhr' beneath the central reverse inscription while simultaneously lacking the name 'al-Ḥarb' - a feature present in the fourth style".
- The study concluded that the third style is uniquely characterized by the presence of 'Ṭāhr' above the central reverse inscription and 'al-Ḥarb' below it. Moreover, it is the only style among the four where the central reverse inscription appears in five lines, whereas the other three styles display it in four lines".

- The study demonstrated that the fourth and final style of fulūs features the name 'Ṭāhr' above the central reverse inscription, while notably lacking the name 'al-Ḥarb' beneath these inscriptions".
- The study elucidated the points of similarity and difference between the dirhams and fulūs minted in al-Ma'mūniyyah-Ṣūr.
- The study showed that there are three cities called Al-Ma'muniya. Yaqut al-Hamawi mentioned two of them: Al-Ma'muniya, which is located in Baghdad, and Al-Ma'muniya, which is located in Zarand. One of the researchers indicated that the intended Al-Ma'muniya city is the city of Al-Ma'muniya, Tyre, in the Levant, Lebanon, which is the correct opinion.
- Four styles of Abbasid coins have never been included in any scholarly work with a descriptive and analytical study, as is the case in this research, to the best of our knowledge. Therefore, this is a new study and represents four new additions to the Islamic coinage. Therefore, the ten coins, particularly those belonging to the last two styles, the third and fourth, have never been studied before in any scholarly work.
- We observe that the word "طاهر" (Tahir) appears in two forms: the first is "طاهر" with the letter Alif after the Ta (ط), as seen in the three types of dirhams, and the second form is "طهر" (Tahr) without the Alif after the Ta (ط), as seen in the second, third, and fourth types of fulus.

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الدَّرَاهِمُ وَالْفُلُوسُ الْعَبَّاسِيَّةُ الْمَضْرُوبَةُ فِي مَدِينَةِ الْمَأْمُونِيَّةِ صُور فِي عَهْدِ الْخَلِيفَةِ عَبْدِ اللَّهِ الْمَأْمُونِ (١٩٨-٢١٨ هـ / ٨١٣-٨٣٣ م)

يَتَنَاوَلُ هَذَا الْبَحْثُ دَرَأَسَةَ الدَّرَاهِمِ وَالْفُلُوسِ الْمَضْرُوبَةِ بِالمَدِينَةِ الْمَأْمُونِيَّةِ صُور فِي عَهْدِ الْخَلِيفَةِ الْعَبَّاسِيِّ عَبْدِ اللَّهِ الْمَأْمُونِ (١٩٨-٢١٨ هـ / ٨١٣-٨٣٣ م)، وَهَذِهِ الدَّرَاهِمُ وَالْفُلُوسُ لَمْ يُسَبِّقْ دِرَاسَتَهَا مِنْ قَبْلُ، وَمِنْ خِلَالِ هَذِهِ الدِرَاسَةِ تَمَّ وَصْفُهَا وَصَفًا عِلْمِيًّا دَقِيقًا مِنْ حَيْثُ شَكْلُهَا الْعَامُّ وَنُصُوصُ كِتَابَاتِهَا وَتَحْلِيلُ وَتَفْسِيرُ هَذِهِ الْكِتَابَاتِ مِنْ خِلَالِ مَا تَعَكَّسَهُ مِنْ أَحْدَاثٍ سِيَاسِيَّةٍ وَعَسْكَرِيَّةٍ وَاقْتِصَادِيَّةٍ خِلَالَ فِتْرَةِ حُكْمِ الْخَلِيفَةِ عَبْدِ اللَّهِ الْمَأْمُونِ.

وَقَدْ قُفَّتْ بِتَصْنِيفِ هَذِهِ الدَّرَاهِمِ وَالْفُلُوسِ إِلَى طَرَزٍ حَيْثُ سَجَلَتْ مَدِينَةُ الضَّرْبِ بِصِيغَتَيْنِ مُخْتَلِفَتَيْنِ، وَرَدَّتْ عَلَى الدَّرَاهِمِ بِصِيغَةِ الْمَدِينَةِ الْمَأْمُونِيَّةِ صُور وَعَلَى الْفُلُوسِ بِصِيغَةِ صُور الْمَأْمُونِيَّةِ، وَتَعَدُّ النُّقُودُ الَّتِي ضَرَبَتْ فِي مَدِينَةِ الْمَأْمُونِيَّةِ نَادِرَةً وَلَمْ يَتَنَاوَلْهَا أَحَدٌ مِنَ الْبَاحِثِينَ فِي دِرَاسَةِ أَكَادِيمِيَّةٍ مُتَخَصِّصَةٍ حَيْثُ تَنَاوَلَتْ دِرَاسَةُ دِرْهَمَيْنِ مِنَ الدَّرَاهِمِ الثَّلَاثَةِ الْمُسَجَّلَةِ بِالْبَحْثِ وَهُمَا يُمَثِّلَانِ طَرَاظَيْنِ جَدِيدَيْنِ، أَمَّا الدِرْهَمُ الثَّلَاثُ فَقَدْ سَبَقَ وَدَرَسَهُ أَحَدُ الْبَاحِثِينَ وَهَذِهِ الدَّرَاهِمُ الثَّلَاثَةُ كُلُّ وَاحِدٍ مِنْهَا يُمَثِّلُ طَرَازًا مُسْتَقِلًّا قَائِمًا بِذَاتِهِ مُخْتَلِفٌ عَنِ الْآخَرِ فِي بَعْضِ سِمَاتِهِ الْفَنِّيَّةِ وَيَخْتَلِفُ عَنِ الْآخَرِ فِي الشَّكْلِ الْعَامِّ وَنُصُوصِ كِتَابَاتِ الْوَجْهِ وَالظُّهْرِ عَدَا كِتَابَاتِ مَرَكِّزِ الْوَجْهِ وَهَامِشِ الظُّهْرِ فَهُمُ مُتَشَابِهَانِ فِي الطَّرَزِ الثَّلَاثَةِ، كَمَا أَنَّهُمْ مُخْتَلِفُونَ فِي تَارِيخِ الضَّرْبِ، أَمَّا الْفُلُوسُ فَقَدْ تَمَّ تَصْنِيفُهَا إِلَى أَرْبَعَةِ طَرَزَاتٍ يَشْتَمِلُ عَلَى مُمَيَّزَاتٍ فَنِّيَّةٍ لَا تَوْجَدُ فِي الطَّرَازِ الْآخَرِ فَقَدْ تَمَّ التَّوَصُّلُ إِلَى طَرَاظَيْنِ جَدِيدَيْنِ غَيْرِ مَوْجُودَيْنِ فِي أَيِّ دِرَاسَةٍ عِلْمِيَّةٍ مِنْ قَبْلُ وَجَمِيعَهَا تَحْمِلُ تَارِيخَ الضَّرْبِ 200 هـ وَهُمَا الطَّرَاظَيْنِ الثَّلَاثُ وَالرَّابِعُ، وَقَدْ بَيَّنَّتِ الدِّرَاسَةُ أَوْجَهَ الشَّبهِ وَالْإِخْتِلَافَ بَيْنَ الدَّرَاهِمِ وَالْفُلُوسِ الْمَضْرُوبَةِ فِي مَدِينَةِ الْمَأْمُونِيَّةِ صُور، وَتَمَّ تَرْوِيدُ الْبَحْثِ بِعَدَدِ ثَمَانِ لَوْحَاتٍ مَعَ دِرَاسَةِ قَطْعٍ أُخْرَى، لِيُؤَدَّ هَذَا الْبَحْثُ إِضَافَةً جَدِيدَةً لِلنُّقُودِ الْعَبَّاسِيَّةِ بِصِفَةِ عَامَّةٍ وَنُّقُودِ الْمَأْمُونِيَّةِ صُور بِصِفَةِ خَاصَّةٍ.

الكَلِمَاتُ الْمِفْتَاحِيَّةُ: النُّقُودُ الْعَبَّاسِيَّةُ، الْخَلِيفَةُ الْمَأْمُونُ، الْمَدِينَةُ الْمَأْمُونِيَّةُ صُور، الدَّرَاهِمُ، الْفُلُوسُ.