



## **COINS IN THE HEJAZ DURING THE FIRST ABBASID PERIOD 750-847 A.D**

**Hessa Abdulrahman Abdulaziz AlJabr**

*Department of History, College of Arts, King Saud University, Riyadh, Saudi Arabia  
(haljabr@hotmail.com)*

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### **ABSTRACT**

In this paper, the coinage of Islamic empire is described in detail. The First Abbasid Period was explored and the images and script of dinar and dirham is discussed. The study presents that the dinar and dirham of First Abbasid Period has changed the scripts and has written the name of legend Mohammad and the kalima. On the gold coin the name of Mohammad was scripted, whereas, on the silver coins Kalima was scripted.

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**KEYWORDS:** Coinage, Abbasid Period, Scripts.

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## 1. INTRODUCTION

Since, the invention of coins, they have been message bearers as well as, money. States, Nations and rulers have used coins in order to make the lasting statements regarding their identities, beliefs and achievement. In relevance to the Islamic coins, they emphasize more on the words instead of images. Because of this, the messages communicated through the Islamic coins, they are longer and more explicit. During the first Abbasid period, the new form of coins was introduced. In relevance to the look, they were similar to the Umayyad, but the script has taken distinctive form. The name of caliph was absent in the earlier coins, however, in this period it appears on the coins. Both the gold and silver coins of this period have written the name of legend "Mohammed is the prophet of Allah." On the dirham kalima was scripted "There is no god except Allah, he has no partner."

## 2. COINS

It is believed that coins provide the intentional and clear messages, it also provide the information, which even their makers are not aware of. The inscription on the coins presents how the script and language developed. The skills and style of engraving presents the nature and level of artistic activity. The metal content and weight of the coin provides the notion of its value. The more expensive metal showed the more prosperous community. In terms of the origin of Islamic coinage, it is observed that the Arabs do not have coinage of their own. In the 7<sup>th</sup> century, Muslims were issued their first coin and it develops the minting practices in that region. By the 700CE, new coins were introduced, which were purely the Arabic dirhams. Under the Umayyad dynasty, these coins were minted in Damascus. The reverse of these coins displayed the Muslim religion symbols. However, the Muslim images were replaced later, by the imperial religious symbols. Later, Muslims realize that the emperors were not the same as older, and im-

ages are prohibited in Islam. So, it became necessary for them to invent the new kind of coins. First ever coin made for the Muslim community was the gold coin named as dinar. After two years the silver dirhams were also introduced. Those coins display no images or any name of the ruler. They believed that Quranic script displayed the fundamental beliefs of the Muslims, they do not show the authority. Muslims believed that the Quranic inscription proclaims doctrine of Islam. They decided to put the main script on the gold coin and the other one on the silver coin.

In the First Abbasid Period, the initial changes were done. Later, Muslims made an effort and introduced new kinds of coins, scripted the main verses. The importance of silver and gold coins were made very clear in the Muslim community. The scripts on the coins are written in Arabic. For the individual who is not fluent in Arabic could not read the coin. The coinage history of Islam changes with the period, they change their pattern with the Western civilization. However, it took time to realize that Islamic script should not be used in coins. They identify numerous other methods to show their identity.

Coins used in the Abbasid state and its regions during the first Abbasid Period from 132-232H. /749-850A.D. was dirham and dinar<sup>1</sup>. Because of the dependency of the Hejaz – its capital is Mecca, and its famous cities are al-Medinah, Yanbu, Jeddah and Taif – to the Abbasid Caliph, then the use of Abbasid coins: the Silver Dirham and the Golden Dinar<sup>2</sup>. The subordination

<sup>1</sup>AlMaqdasi, Muhammad Bin Ahmad: Ahsan AlTaqaseem fi Marefat AlAqaleem, Maktabat Khaiat, Beirut,1906,p.99; Fahmi AbdulRahman: Fajr Alsekah AlArabiah, Matbaat Dar AlKetab, AlQahera,1385H.pp.246-247; Khwandmer, Muhammad Bin Khawend Shah, Rawdat AlSafa, Tarjamat Ahmad AlShathli., Aldar Almasreyah LelKetab, AlQaherah N.D,p. 96, 105 -106,113; Unknown Author: Ketab sajestan Alnas AlFarisi translates part of it Ahmad AlKholi, Dar herah, AlQaherah, N.D.p.243,246,257; Barizi, Ibrahim Bastani: Yaqub Bin Allayth AlSafar, tarjamat Muhammad Fathi AlRayes, Dar Alraed AlArabi,N.D., p.42,56,87-88,90,92.112,145.

<sup>2</sup> AlMaqdasi: Ahsanu AlTaqaseem, p.69-71; AlJaziri, AbdulQader Bin Muhammad (Died 977H. / 1569 A.D.)Adahu

of Mecca at that period was a direct dependent on the rule of the Abbasid Caliphs, and there was no sign of self independency because the Caliph was considered as the center of attraction of all the Islamic countries except those rebelled against him<sup>3</sup>.

### 3. AL-DIRHAM

Dirham is a Persian word, Arbanized as *Deram*<sup>4</sup>; it is Arabized from the Greek word *drakhma*, a silver coin varies in weight according to ages. Its weight equals 6 *Dawanik* (Plural of *Danik*), and each *Danik* equals 2 carats<sup>5</sup>.

The Abbasid Dirham was roughly in measure and weight equal to the Ummayyad Dirham, and the diameter of the dirham was about 28 millimeters less or more, and its weight ranges from 2.975-3.00 grams slightly more or less, and the general shape of the Abbasid Dirham did not differ from the Ummayyad Dirham<sup>6</sup>.

The basis of Islamic weights system in general was dirham and dinar (*AlMethqal*).<sup>7</sup> In accordance with the Arabized Islamic monetary system, where each seven dirhams equal to ten dirham at the spend or exchange of currency, and it is equal to the modified Islamic Dirham, each ten dirham

are seven weights (*Mathaqeel*)<sup>8</sup>. Indeed, that matter does not express by no means about the deference between the legal weight of the dirham (2.975 grams), and the legal weight of the dinar represented by measure (*Methqal*) which is (4.25 grams)<sup>9</sup>. It gives an expression of differential of rarity between the two metals gold and silver later on during the rule of AbdulMalik Bin Marawan. Because of that, the rate of exchange varied by bringing forward the years during the First Abbasid Period as a result of the rarity of gold in nature in one hand, and embarking upon accumulate it. On the other hand as it was considered treasure of value.

Originally, the measure (*AlMethqal*) is amount of weighing anything it is little or many, and traditionally people specifically generalize it on the dinar<sup>10</sup>. The weight of dirham, which weighs seven and it, is the legal dirham – equals to 2.975 grams. The weight of the dinar which is the legal measure (*Methqal*) equals to 4.25 grams<sup>11</sup>, and the dirham is sixty mustard grains<sup>12</sup>, meant of the wild mustard which is an accurate weights<sup>13</sup>. The weight of one dirham

lilnashr Hamad AlJaser, Dar AlYamamah, AlRiyadh, N.D., vol.1, p.465-467, 475-476, 485-486, 488-489, vol.3, p.1666, 1668, 1679, 1901-1903.

<sup>3</sup> AlSebaei, Ahmad :Tareekh Makkah, AlAmana Alamah Lellhtefal Bemorour Mat Am Ala Taseess AlMamlaka AlArabia Alsaudeia, 1419H., p.173.

<sup>4</sup> Ibn Sayedah, Ali Bin Ismael: AlMukhassas, Dar alfeqr, Beirut, 1398H. / 1978 A.D., Almujaalad AlThaleth, p.27; Ibn Kamal Basha, Ahmad Bin Sulaiman: Ressalat fi Tahqeek AlKalema Alajameah tahqeeq: Ahmad AlHussysi, Abdulkareem AlZubaidi, N.P., 1985,p.27; Al Ali, Nour Al Deen, AlTareeb, Dar AlThaqafah, Alqaherah, 1399H /1979; Al-Tonji, Muhammad, AlMujam AlThahabi, Farisi- Arabi, Dar AlElm Lelmalayeen, Beirut, 1980,pp.263-264.

<sup>5</sup> Hantz Valter: AlMakayeel wa AlAwzan Allslamiah, tarjamat Kamel AlAsaly, AlJamea AlOrdoniah. Amman, 1970, p.29; AlTonji: AlMujam AlThahabi- Farisi-Arabi, pp.263-264.

<sup>6</sup> Al Ash, Muhammad Abu Alfaraj: AlNeqoud Allslamiyah AlMahfotha fi Mathaf Qatar AlWatani, Wezarat AlEalam, Qatar, AlDawha, 1404H / 1984,p.27,36; AlQaysi, Nahedh Abdulrazaq: AlNeqoud fi AlIraaq, N.P., Baghdad, 2002, p.101.

<sup>7</sup> Abu Yusuf, Yaqoub Bin Ibrahim AlAnsary: Kitab Alkharaj, Tahqeeq: Muhammad Almanaseer, Konouz Almarefah, Amman, 1430H / 2009, p.148; Hants: AlMakayeel wa AlAwzan Allslamiah, p.9.

<sup>8</sup> AlBalathry, Ahmad Bin Yehya: Fotouh Albuldan, Dar al kutub AlElmeyah, Beirut, 1403, p.451,453; Ibn Manthour, Muhammad Bin Makram, Lessan AlArab, Dar Lessan AlArab, Beirut, N.D.,vol.3, p.323; IMaqrezi, Taqauldeen Ahmad Bin Abdulqader: AlNeqoud Al Islamiyah, Matbaat Al jawaeb, Qustantenyah, 1298H,pp.3-5,7-8; AlKarmaly, Alab Anstas Mary, Alneqoud AlArabiah wa Elmu Alnumayat, AlMaktbaa Al Mesriah, AlQaherah, 1939, pp.37-83, 105-107.

<sup>9</sup>AlNaqshabandy, Naser AlSayed Mahmoud, AlDerham Allslami AlMadroub Ala AlTeraz AlSassani, AlMujama AlElmi, Baghdad, 1389H,Vol.1, pp.4-10; AlHusayni, Mohammad Baqer, Tatawer AlNoqoud AlArabiah Allslamiah, Dar AlJaheth, Baghdad, 1969, p.52; AlRayes, Muhammad Deyauldeen: AlKheraj fi AlDawlah Allslamiah, Maktabat Nahdat Messr, N.P.P, 1957,pp.352-354.

<sup>10</sup> Ibn Sayedah: AlMukhassas, Almujaalad AlThaleth, p.263; AlMennawi, Muhammad AbdAlRaof: AlNeqoud wa AlMakayeel wa Almawazeen, Tahqeeq: Raja AlSamerai Wazarat AlThaqafah wa Alllam, Baghdad, 1981, p.39; Al-Sharabasi, Ahmad: AlMujam AlEqtesadi Allslami, Dar Aljabal, Beirut, 1981, p.403; AlMaqdesi: Ahsan AlTaqaaseem, pp.389-393.

<sup>11</sup> AlNaqshabandi, Aldirham Allslami, vol.1, pp.4-10; Muhammad AlHussini: Tatawour AlNeqood AlArabiah Allslamiah, p.52; Muhammad Bin Ibrahim AlRayes: AlKharaj fi AlDawlah Al Islamiyah, pp.352-354.

<sup>12</sup> AlMennawi: Alneqood wa Al Maqayeel wa AlMawazeen, p.80.

<sup>13</sup> Qala ji, Muhammad wa Qinbi Hamed: Mujumulfoqaha, Arabi Englizi, Darulnufosa, N.P.P, N.D.,p.194.

is fifty grains and five grains of barely, and the measure (*Methqal*) of silver is called dirham, and of gold dinar<sup>14</sup>. But the weight of dirham underwent many changes during the historical eras<sup>15</sup>.

Dirhams struck in regions of Abbasid states and in Hejaz during the First Abbasid Period were sort of silver rounded pieces<sup>16</sup>; writings were arranged in parallel circles, written in one of the faces the names of all mighty Allah with cheering and thanking, and peace be upon prophet Muhammad and his family, and on the other face mentions the date and the name of the Caliph<sup>17</sup>. Similar to the dirham struck in the Omayyad Period in accordance with the style adopted by the Omayyad Caliph Abdul Malik Bin Marawan and the weight settled on the weight of the legal dirham<sup>18</sup>.

Silver dirhams struck in regions related to the Abbasid Caliphate, of that Al-Hejaz do not abandon the name of the contemporary caliph or the name of his successor beside names of rulers and governors. In spite of circumstances, conditions and location, no matter were the personal relations between the two parties<sup>19</sup>.

The engraving of the name of the Caliph on silver dirhams began since, the reign of the Caliph AlMahdi (158-169H / 775-785)<sup>20</sup>. The first appearance of titles on silver dirhams was in the reign of the Caliph Muhammad who was called (AlMahdi)<sup>21</sup>. On the other hand, name and title of the crown

prince appeared on coins in 145H. In the reign of the Caliph Abu Ja'afar AlMansour (136 -158H / 754 -775), as the name and title of his son, the crown prince Muhammad AlMahdi came out on coins as follows: (*Memma Amara bihi - al-Mahdi Muhammad-Bin Amir Almuomeneen*)<sup>22</sup>. Writing the names of the caliphs on silver dinars was earlier than the golden dinars. On the other hand, cities of struck were written on dirhams since the Abbasid revolt between 127-131 H<sup>23</sup>.

The word (*Lellah*) appeared at the top of the middle rear part of the dirhams in the reign of the Caliphate Abu Ja'afar al-Mansour since 171H<sup>24</sup>. However, writing on coin is about to fall in line with the coin struck in the capital of the Abbasid Caliphate, and most of the Islamic coins at that time were written in Koffic script<sup>25</sup>.

#### 4. DINAR

The author of The Economic Lexicon (*Al-Mujam & Al-Eqtesady*) mentioned in his book: " the origin of the dinar is (*Dennar*), asserted by their saying in plural form: *dananeer*, and in diminutive *dunayneer*, and one of the letter (*noon*) converted to the letter (*Ya*) in order not to be confused with the infinitives that come on the measure *Feal*"<sup>26</sup>. It is also said that the origin of the dinar in Persian: *Deen Ar*, which means it came by law, and the dinar is Arabicized from the Greek word " denarius", an ancient golden coin, and the dinar is sixty grains, and it is said it is sixty six grains, and each grain equals to one grain of barely, or wild mustard which equals 4, 25

<sup>14</sup> AlMaqrizi: Ketabulawzan wa Alakiyal Alshareah, tahqeeq: Sultan AlMesmar, Dar El Bashaer Allslamiah, Beirut, 1428H / 2007, pp.57-58; AlSharabasi, AlMujam AlEqtesadi, p. 152.

<sup>15</sup> Muhammad AlHussini: Tatawour AlNeqood AlArabiah Allslamiah, p.52.

<sup>16</sup> Ibn Khaldoun, Abulrahman Bin Muhammad: AlEbbar wa diwan AlMubtada wa AlKhabar, Maktabat AlMadrasah wa dar Alketab Allubnani, Beirut, 1979, vol.1, p. 464; AlKarmaly, Alneqood AlArabiah wa Elmu Alnumayat, p. 106; Abulrahman Fahmi: Fajrulsekah Alarabiah, p.30; Miles: G.Rare, Islamic coins A.N.S, New York, 1950, p.1, nos.1-10.

<sup>17</sup> Ibn Khaldoun: AlEbbar, vol.1, p. 464; AlKarmaly, Alneqood AlArabiah wa Elmu Alnumayat, p. 106.

<sup>18</sup> Lane-Pool, St.: Catalogue of Oriental Coins in the British Museum, vol.1, p.42; AlNaqshabandi, Aldirham Allslami, vol.1, pp.5-10; Muhammad AlHussini: Tatawour AlNeqood AlArabiah Allslamiah, pp.48-50.

<sup>19</sup> Al Ash: AlNeqood Allslamiyah AlMahfotha fi Mathaf Qatar

<sup>20</sup> Lane-Pool: op.cit, vol. 1, p.42, No.352.

<sup>21</sup> Abulrahman Fahmi: Fajrulsekah Alarabiah, p.492.

<sup>22</sup> Lane-Pool: op.cit, vol. 1, Nos.50-56, Miles: op.cit, p.26, No.478; Al Ash: AlNeqood AlArabiah Allslamiyah AlMahfotha fi Mathaf Qatar, vol.1, p.36.

<sup>23</sup> Lavoix, H. Catalogue des monnaies Musulmanes de la Bibliothèque Nationale, 1987, vol.1, Nos.553- 563; Abulrahman Fahmi: Fajrulsekah Alarabiah, pp.246-247.

<sup>24</sup> Al Ash: AlNeqood Allslamiyah AlMahfotha fi Mathaf Qatar, vol.1, pp. 32,36.

<sup>25</sup> AlNaqshabandi, Aldirham Allslami, vol.1, p.11; Al Ash: AlNeqood Allslamiyah AlMahfotha fi Mathaf Qatar, vol.1, p.27, 490; Ramadan, Atef Mansour: Mawsuat AlNeqood fi Alalam Allslami, N.D., AlQaherah, 2004, p.89; Norman D. Nicd and Others: Catalogue of the Islamic Coins, Glass, Weights, Dies and Medals in the Egyptian Library, Cairo, American Research Center in Egypt Catalogue, 1982, p.36.

<sup>26</sup> AlSharabasi: AlMujam AlEqtesadi, pp.163-164.

grams. And one measure (*Methqal*) of gold is called dinar, and the rate of the dinar varies by the variousness of its essential nature, and it is said: the dinar is a weight of seventy one barely and half roughly on the basis that the one sixth of the dirham (*Daneq*) is equal to eight grains, so the dinar will be sixty eight and four seventh grains<sup>27</sup>.

Al-Maqrizi mentioned that the dinar is seventy two grains of barely, and the dinar is equal to dirham and three seventh dirham, and it is seventh of ten, and ten dirhams are seven dinars, and the dinar and dirham continued on that in Mecca since the period of prophet Muhammad (*Peace be Upon him*) until nearly 400H, with the possibility of variation when changing rulers and variousness of periods<sup>28</sup>.

However, saying that the dinar and dirham in that way continued in Mecca until nearly 400H. It is not accurate, that because the dinar in the middle of the fourth century of Hegra was worth of fourteen dirhams, in other words, the percentage was one dinar to fourteen dirhams<sup>29</sup>. By reviewing tax lists by Ibn Qudamah Bin Jaafar which dates back to the third century after Hejra, it is clear that collecting was by dirhams, and the dinar was equal to fifteen dirhams<sup>30</sup>, and that was indicated by the rate of exchange.

The Abbasids adhered to the general shape of the Ommayyad Dinar, in terms of general shape, weight and the diameter or measure, but they placed (*Muhammad- Ras-soul- Allah*), each word in one line in three successive lines in the middle quoted of the rear coin instead of *Surat AlIkhlās and the word* (LELLAH) at the top of the middle quoted and they appeared on the dinars.

Since the beginning of the rule of the Caliph AL-Mammoon in 198H.(198-218/813-833), and names of Caliphates and their titles started to appear on coins. Since the reign of Haroun al-Rasheed, the Caliph (170-193H / 786-809), then names of cities appeared on the dinars in discontinuous form, and the mention of the city started to be on Abbasid coins continually since the rule of al-Mutasem, the Caliph ( 218-227 / 833-845), as a quote written on the outside pivot of the face appeared on Abbasid coins since the rule of al-Mammoon, the Caliph it is: " *LeLLahi ALAmru men kablu wa men Badu wayawma ithen Yafrahu ALMomenoun benasr Allah*" in the year 207H<sup>31</sup>. Regarding the general shape of the dinars, there is a circle in the face and rear and inside it is the engraving of the dinar writings<sup>32</sup>, and dinar is rounded same as dirham, but it is less in diameter and size<sup>33</sup>.

## 5. FILLS

Copper Fills (*pl.Fulus*) are coins minted from two metals: copper and bronze, and were used as auxiliary coins of dirham where the price of many goods were less than a dirham, and copper fills (*pl.Fulus*) were redressing the prices of those goods. The importance of studying copper coins lies in their bearing of legends differ than those on dinars and dirhams. Then rulers and labors in various region were allowed to strike fills bearing their names with no obligation to writing texts or particular value, and these copper coins were accepted for exchange inside the city that monetize them. And fills are parts of dirhams<sup>34</sup>, and the Abbasid Caliphs have minted copper coins by their names. Since 131H, the available of them are few in comparison to

<sup>27</sup> AlSharabasi: AlMujam AlEqtesadi, pp.164-165; AlTonjy: AlMijam AlThahabi, Faisi-Arabi,p.287; AlTarawnah Khalaf wa Daftar: Nahed Abdulrazaq, AlMasqokat wa Qeraat AlTareekh: Wezarat Althaqafah, AlUrdun, 1994, p.48.

<sup>28</sup> AlMaqrizi: Ketabulawzan wa Alakiyal Alshareah, p.56-61.

<sup>29</sup> Hasan, Hasn Ibraheem: Tareekh AlIslam Alseyassi wa alDini wa Althaqafi wa Alejtemaei, Maktabat AlNahda AlMesreyah, AlQaherah, 1979, vol.3, p.231.

<sup>30</sup> Qudamah, Qudamah Bin Jaafar: AlKheraj wa Senaat Al-Ketabah, Tahqeeq: Muhammad AlZubidi, Wezarat Al-Thaqafah wa Alellam, Baghdad,1401H / 1981,p.171, 182.

<sup>31</sup> AlAsh: AlNeqoud AlArabeyah AlIslamiyah, vol.1, pp.31-35; AlTarawnah wa Nahed Daftar: Almaskokat Wa Qeraat AlTareekh, pp.48-51.

<sup>32</sup> Abulrahman Fahmi: Fajrulsekah Alarabiah, pp. 234,239,240; Atef Ramadan: Mawsuat AlNeqoud fi AlAllam AlIslami, p.175.

<sup>33</sup> Lane-Pool: op.cit, vol.no.84, p.14; Abulrahman Fahmi: Fajrulsekah Alarabiah, p.30.

<sup>34</sup> Nehed AlQaysi: Mawsuat AlNeqoud AlArabiah wa AlIslamiyah, p.46, 51, 53,252; Alneqoud fi Allraq, p.94, 128; Atef Ramadan: Mawsuat AlNeqoud,vol.1,p.176.

dirhams and dinars<sup>35</sup>, moreover, any copper coin minted in the Hejaz mint was not available during the First Abbasid Period.

Abbasid Fills (*pl.Fulus*) are varied in measures, weights and quotes, but what is predominant on them is the mention of the name of the Caliph. The controller of the mintage since the reign of Abu Ja'afar al-Mansour, the Caliph (136-158H / 754-775), where information written on the pivot as follows: "*Memma Amara bihi ... AMeer Al-Moameneen Alla Yadaya*" with the mention of the city of mintage and the date, and sometimes the quote ends with invocation of God for the Caliph. As for the *Fulous* stroked, by the rulers of states in most cases were free of the name of the Caliph<sup>36</sup>.

## 6. MINTS AND THEIR MINTING COINS

Concerning the mints, what is available are samples of coins in sources taken from museums. The number of them are in some of AlHejaz cities during the first Abbasid period: Mecca, AlMadinah and the metal of the Commander of Faithful in AlHejaz and Bisha .

### 6.1 Mecca

It is the capital of the Hejaz region, and it's most important cities are: Yanbu, Khaybar, Jeddah, Tahf, Jarr and Juhfa<sup>37</sup>. In Mecca there is the more ancient mint for minting the Islamic coins in Hejaz, and it was distinguished in minting and exporting dinars and dirhams in the First Abbasid period at the first century after hegra / ninth century A.D. According to AlAzraqi, the historian<sup>38</sup>, and the dirham of Caliph al-

Mamoun (198 -218 A.D.) was the more ancient struck coin was in the mint in Mecca struck in (201H. / 816A.D.), and Mecca coins are rare.

Four Pieces of those silver dirhams minted in Mecca during the rule of Caliph al-Mamoun have been found, of them the more ancient coin as mentioned above. Legends of these coins were identical and written in Koffic script<sup>39</sup>. They have been struck similar to the traditional style of the Abbasid dirhams consisting of horizontal central writings surrounded by marginal legends<sup>40</sup>. Another two dirhams related to the Caliph al- Mamoun struck in Mecca in 203H. / 818 A.D. were found born legends written in Koffic script similar on both face and reverse (Fig.1)

#### FACE:



#### REVERSE:



Figure 1. Two dirhams.  
Source: Al-Saffah (749-754 AD).

Those two dirhams were marked by most general characteristics of the Abbasid dirhams. Those were contemporary to them in terms of legends on the center of the face and its margin. In terms of the reverse pattern they are little different and the difference was in the appearance of the

<sup>35</sup> Nehed AlQaysi: Mawsuat AlNeqoud AlArabiah wa Allslamiah, p.41, 46, 51; Atef Ramadan: Mawsouat Al-Neqoud, vol.1, p.176, 177.

<sup>36</sup> AlAsh: AlNeqoud AlArabeyah Allslamiyah, vol.1, p.37.

<sup>37</sup> AlMaqdesi: Ahssanu AlTaqasseem, p. 69, 71.

<sup>38</sup> AlAzraqi, Muhammad Bin Abdullah (died 250H.): AKhbar Mecca wa Ma Jaa fiha men AlAthar: Tahqeeq Rushdi Saleh Melhes, Dar AlThaqafah, Mecca, 1983, v.1, p226, vol. 2, p. 11

<sup>40</sup> Shama: Sameer, Ahdath Asru al- Mamoun Kama tarwaih al- Neqoud, Kursi Sameer Shama, Jameat Al Yarmouk, Alordon, 1415H. / 1995, p.296,441; Nayef AlSharaan: al-Neqoud allslamiah AlMadroubah fi Macca ( 3-7H / 9-13 A.D.), Ressalat Doctorah Ghayr manshourah, Jameat Alma-

lek Saud, Kolleyat AlSeyaha waAlAthar, Kesmu AlAthar wa Almatahef, 1429H / 2008A.D.), pp.41-43.

<sup>41</sup> AlAsh: AlNeqoud AlArabeyah Allslamiyah, vol.1, pp. 441-444; Nayef AlSharaan: al- Neqoud allslamiah AlMadroubah fi Macca AlMukaramah, p.43.

phrase (for the Caliph al-Mamoun) in a divided form. In the first line and the final of legends of the center of the reverse on those two dirhams struck in Mecca in the year (203H. / 818 A.D.)<sup>41</sup>.

The first appearance of the previous phrase on the discovered Abbasid coins was on the golden dinars, and the first of them was the dinar struck in the year (196H. / 811 A.D.)<sup>42</sup>. As to dirhams, the more ancient two Abbasid dirhams took exclusive possession of bearing the phrase (for the Caliph al-Mamoun) in a divided form are those two dirhams until the year (210H. / 825 A.D.)<sup>43</sup>.

From that, it is clear that the mint in Mecca, its coining was restricted to the silver dirhams, but the historian *al-Fakahi* defined the location of the mint in Mecca, and mentioned that in it, dirhams and dinars are struck<sup>44</sup>.

## 7. ALMADINAH METAL OF COMMANDER OF THE FAITHFUL IN HEJAZ

Al-Madinah was a mint since the Umayyad period, as it appeared with that name on a number of dinars, dirhams and fullus, which bore city name attached to it the title (Commander of the faithful) (*Ammeer al-Mu'ameneen*). It is followed by the word metal, which mean the place of minting<sup>45</sup>, and meant by the phrase (Commander of the faithful in Hejaz) is the mine of *Ammeer al-Mu'ameneen*, which can be ascribed to *Bannu Sulaim Metal*, situated in that land currently known as *Mahd al-Thahab*<sup>46</sup>. No signs or pieces of coin were available indicate coins were struck in the Mint of *Ammeer al-Mu'ameneen* in Hejaz during the First Abbasid Period.

<sup>41</sup> Nayef AlSharaan: *al-Neqoud alIslamiyah AlMadrubah fi Macca AlMukaramah*, p.48.

<sup>42</sup> Al'Ash: *AlNeqoud AlArabeyah Allslamiyah*, vol.1, p.237; Sameer Shama: *Ahdath Asru al-Mamoun*, pp. 414-415.

<sup>43</sup> Nayef AlSharaan: *al-Neqoud alIslamiyah AlMadrubah fi Macca AlMukaramah*, pp.50-51.

<sup>44</sup> *al-Fakahi* : Muhammad Bin Is'haq, *Akhbar Mecca fi qadeem Aldahr wa Haddethihi*: Tahqeeq: Abdulmalik Bin Duhaish, Mecca, Maktabat AlNahddah Alhaddethah, 1987, vol.3, p.330.

<sup>45</sup> Al'Ash: *AlNeqoud AlArabeyah Allslamiyah*, vol.1, p.25; Nahedh AlQysi: *AlNeqoud fi Allraq*, p. 88.

<sup>46</sup> Nayef AlSharaan: *AlTa'deen wa Sakulneqoud*, pp.45-60.

## 7.1 Beysha

Beysha, is a well-known town of Mecca southern governates, situated inside Wdi Beysha. It is an agricultural land, rich of grains, dates and metals<sup>47</sup>. It was also known as a mint in the Hejaz since 186H. / 803 A.D. by the appearance of dirham the caliph Haroun Al-Rasheed that year in the city of Beysha and it is considered to be the most ancient piece of silver coin to be mentioned *Beysha* as a mint<sup>48</sup> the First Abbasid Period. (Fig.2)



Measure: 25.5 Millimeters, 2.43 grams.

*ATTa'* Circles ⊙⊙⊙⊙⊙

*ATTa'* is *ATTa'* AlKindi,  
Governor of Yemen.

Figure 2. The dirham is rare and might be unique<sup>49</sup>.

<sup>47</sup> YaQout: YaQout Bin Abdullah al-Hamawi (died 626H), *Muja'mu AlBildan*, Dar Ihya'u AlTurath Al Arabi, Beirut, 1399H / 1979 A.D., vol.1, p.529; Alhamaddani: Alhasan Bin Ahmmad: *Seffat Jazirat AlArab*, Tahqeeq Mohammad Bin Ali AlAkwa' AlHawali, Dar AlYammamah, AlRiyadh, 1394H / 1974, p.299,429; AlAkwa': Ismaeel Bin Ali, *Albulddan AlYammamah Inda YaQout al-Hammawi*, Mu'assasat AlRessalah, Beirut, 1408H. / 1988 A.D., p.52.

<sup>48</sup> Al'Ash: *AlNeqoud AlArabeyah Allslamiyah*, vol.1, p.374.

<sup>49</sup> Al'Ash: *AlNeqoud AlArabeyah Allslamiyah*, vol.1, p.374.

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