Coinage of Yahya bin Ahmed: (The Origin and Imitation)

Atef Mansour M. Ramadan

Nāṣr bin AHmed (301-331H. / 913-943 A.D.) Put his brothers Abū Zakaraya YaHya, Abū ṢaleH Maṇṣūr and Abū IsHaq ‘Ibrahīm, in prison of Bukhara citadel. When he left Bukhara to go to Naysabūr, they were able to escape with the assistance of a man called Abū Bakr Al-Khabaz Al-’Asbahanī. When Al-Saādī Maṣr bin AHmed was informed of the news about the revolution of his brothers under the leadership of Abū Zakaraya YaHya, he moved from Naysabūr to Bukhara. Abū Zakaraya YaHya gave the authority of GaīHūn River to Abū Bakr Al-Khabaz but he could not face the army of Al-Saādī Maṣr who captured him and crossed the river to Bukhara. He tortured Al-Khabaz then put him in the oven. Ibn Al-’Aḥtīr mentioned that he was burnt, but Al-Kardīzī mentioned that they left him in a fired oven for a night. The next day they dragged him and his body was not burnt, so the people were astonished. Bartūld narrates: “The influence of Abū-Bakr on the public is reflected on the myth which claimed that his body was thrown in a flaming oven. When he was out the next day, he was found sound and was unharmed.

When Al-Saādī Maṣr occupied Bukhara, Abū Zakaraya YaHya moved to Samarqand, and then left to Bālkh where Qarateğīn joined Abū Zakaraya Yahya and they moved together to Marw. MuHamed bin Al-Mudhafar, the Samanid leader of Khurasan army, was able to occupy Bālkh. Maṇṣūr bin Qarateğīn was there, he was the one who escaped to Al Gūzgan. Al-Saādī Maṣr bin AHmed took the authority of Bālkh state and Takharestan to MuHamed bin Al-Mudhafar, who assigned his son as a ruler of it. Abū Zakaraya YaHya headed to Naysabūr where Mākan bin Kālī was, so he prevented him to achieve it. MuHamed bin Ilyas joined Abū Zakaraya YaHya but he trusted Mākan bin Kālī, he rested in Naysabūr. Abū ṢaleH Maṇṣūr and Abū ‘IsHaq ‘Ibrahīm trusted their brother Maṣr bin AHmed. Abū Zakaraya YaHya was still on his revolution against his brother. When he failed to occupy Naysabūr, he went to Herat with Qarateğīn. His leader Maṣr bin AHmed followed them and MuHamed bin Al-Mudhafar joined them but YaHya and Qarateğīn moved again to Bālkh. When Qarateğīn was scared of meeting Al-Saādī Maṣr, he sent YaHya to Bukhara and he stayed in Bālkh. Thus, Al-Saādī Maṣr bin AHmed moved to Bukhara following YaHya but YaHya escaped to Samarqand going to Naysabūr. MuHamed bin Ilyas had occupied it so he appointed YaHya bin AHmed as ruler and ordered to mention his name in the Friday cermon (El-Khutba) as a ruler. Both Abū Zakaraya YaHya and MuHamed bin Ilyas stayed in Naysabūr but Naṣr bin AHmed moved to Naysabūr. When the revolutionists heard about this, they were separated; MuHamed bin Ilyas was oriented to Kerman, YaHya bin AHmed and Qarateğīn moved to Bust and Rukh, so they dwelled there. Naṣr bin AHmed reached Naysabūr in year 320 H. and assigned the state of Bālkh to Qarateğīn. He felt safe for his brother Abū-Zkaraya YaHya. Thus his revolution ended.

History of YaHya bin AHmed Revolution in the Historical Sources:

There is a lack of consensus among the historians concerning the beginning of the revolution. Al-Kardīzī mentioned that it started in year 317 H. Ibn Al-’Aḥtīr mentioned that the beginning of revolution was in year 317H. He returned and
mentioned that it started perhaps in year 318 H (8). He assured this date. Al-Nuwayrī agreed with Ibn Al-'Athir that the date of the beginning of this revolution was year 318 H (9). As for the end date, it is agreed upon by both Ibn Al-'Athir and Al-Nuwayrī that it was in year 320 H (10).

Now, what are the struck coins during Yaha bin Ahmed revolution?

1- Æ. Bukhara 315H(pl.1,Unpub. Tübingen EB6E2,w.2,39gr.) (11).

<table>
<thead>
<tr>
<th>Obv.</th>
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<tbody>
<tr>
<td>Field: لا إلا إِنْ هُوَ أَيَّانُ وَحِيدُ لا شريك لـه</td>
<td>الله محمد رسول الله</td>
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<tr>
<td>Marg.: ﯽـبَنُ أَللَّهِ ﯽضَرَبَهُ هَذَا الفَلْسُ ﯽبِبِخَارَأ ﯽسَنَةٌ خَمسَ عَشَرَةٌ وَثَلَاثَةٌ</td>
<td>ﯽيَفْرِحُ ﯽالِمُؤْمِنَوْنَ ﯽبِنَصْرِ ﯽالَّلَّهِ</td>
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</table>
another time and read the date 316H. But this is a mere hypothesis of mine with no evidence. I failed to obtain the picture of this dirham to clarify the truth about this matter.

4- AR. Balkh 317H. Naṣr bin AHmed

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mentioned by Ibn Al-`Athīr and Al-Nuwayrī. If the Samarqand dirham in year 316 was not correct, so the Bukhara dirham year 318 would be the first issue being minted by YaHya ibn AHmed in the beginning of his revolution in Bukhara in the year 318H. Here the historical narrations will be harmonious with numismatics.

6- AV. Naysabūr 319H. Naṣr ibn AHmed\(^{(20)}\) (pl. 3)

<table>
<thead>
<tr>
<th>Obv.</th>
<th>Rev.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Field: لا إله إلا الله وحده لا شريك له</td>
<td>Field: محمد رسول الله</td>
</tr>
<tr>
<td>Inner Marg.: بسم الله ضرب هذا الدينار بنيسابور سنة تسع عشرة وثلاثمئة.</td>
<td>Marg.: محمد رسول الله أرسله بالهداى ودين الحق ليظهره على الدين كله ولو كره المشركون.</td>
</tr>
<tr>
<td>Outer Marg.: يفرح المؤمنون بنصر الله</td>
<td>&quot;دار&quot; word &quot;الحرب&quot; word &quot;المشركون&quot;.</td>
</tr>
</tbody>
</table>

7- AV. Naysabūr 319H. Naṣr ibn AHmed\(^{(21)}\) (pl. 4)

These dinars in the name of Naṣr ibn AHmed were struck in Naysabūr in 319H by Makan Ibn Kaflī. It is related to the YaHya ibn AHmed revolution through the sculpture of the phrase "Dar El-Harb, War House" as a description to Naysabūr because it was a target to YaHya bin AHmed. He attempted to occupy it, but he couldn’t because Mākān ibn Kālī prevented him to do so. Mākān ibn Kālī minted these dinars in the name of Naṣr ibn AHmed to assure that Naysabūr is far from the hands of revolutionists. He indicated the danger of Naysabūr location by describing it as "the War House".

8- AR. Naysabūr 319H. MuHamed ibn Ilyas. Private collection in Qatar\(^{(22)}\) (pl.5)

<table>
<thead>
<tr>
<th>Obv.</th>
<th>Rev.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Field: لا إله إلا الله وحده لا شريك له</td>
<td>Field: محمد رسول الله</td>
</tr>
<tr>
<td>Inner Marg.: بسم الله ضرب هذا الدرهم بنيسابور سنة تسع عشرة وثلاثمئة.</td>
<td>Inner Marg.: محمد رسول الله أرسله بالهداى ودين الحق ليظهره على الدين كله ولو كره المشركون.</td>
</tr>
<tr>
<td>Mid. Marg.: الله الأمر من قبل ومن بعد ويومذ يفرح المؤمنون بنصر الله</td>
<td>Outer Marg.: الملك لله 3- السلطان الله</td>
</tr>
<tr>
<td>Outer Marg.: الملك لله 3- السلطان الله</td>
<td>Outer Marg.: الملك لله 3- السلطان الله</td>
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This dirham is unique in the world and it is related firmly to the historical events of the YaHya ibn AHmed revolution. MuHamed ibn Ilyas was one of the friends of
Samanid prince Naṣr ibn Ahmed, but Naṣr was angry with him and imprisoned him. MuHamed ibn ‘Ubayd Allah Al-Balghamī mediated and he released him. He sent him to MuHamed ibn Al-Mudhafar in Jerjan. When the brothers of Naṣr ibn AHmed rebelled under the leadership of YaHya bin AHmed, MuHamed ibn Ilyas joined him. When YaHya was directed to Naysabūr where Mākān ibn Kālī was to occupy it, MuHamed bin Ilyas was with him. YaHya was not able to enter Naysabūr when Mākān ibn Kālī faced him, but MuHamed ibn Ilyas did not return with YaHya. He trusted Mākān ibn Kālī and he stayed in Naysabūr. Mākān ibn Kālī went to Jerjan, MuHamed ibn Ilyas occupied Naysabūr. When YaHya ibn AHmed returned to Naysabūr another time, MuHamed ibn Ilyas submitted to him and ordered to mention his name in the Friday cermon (El-Khutba), and the coins were struck by his name. MuHamed ibn Ilyas and YaHya ibn AHmed stayed in Naysabur till the year 320H when Naṣr ibn AHmed attacked Naysabūr. MuHamed ibn Ilyas escaped to Kerman and YaHya ibn AHmed stayed with his brother Naṣr ibn AHmed.

This dirham was struck by MuHamed ibn Ilyas in Naysabūr after the departure of Mākān ibn Kālī to Jerjan in the year 319H. MuHamed ibn Ilyas occupied Naysabūr. "He is getting stronger ", Ibn Al-ʾAthīr mentioned. This dirham carries the name of MuHamed ibn Ilyas only. He didn’t inscribe the name of YaHya ibn AHmed despite him joining the MuHamed to YaHya revolution and his attack on Naysabūr with YaHya. But after MuHamed ibn Ilyas’ occupation of Naysabūr, this dirham was minted by his name individually, declaring his independence and revolution individually against prince Naṣr. But after the arrival of YaHya to Naysabūr, MuHamed ibn Ilyas returned to join him another time.


Obv. Field: 


Rev. Field: 


Inner Marg.: بسم الله ضرب هذا الدين بالسید " محمد رسول الله "_

Marg.: محمد رسول الله أرسله بالهدى والهدى ونبي الله_

Outer Marg.: السنة تسع عشرة وثمانية_

ньль امر من قيل ومن بعد ويومناك_

يمفرح المؤمنون بنصر الله

10- AV. Naysabūr 319H.YaHya bin AHmed, Baldwin’s Auctions, Jan.2007 (28). (pl. 8). Basle 1986 (29) (pl. 9):

as above but below obverse field.

11-AR. Naysabūr 319H. YaHya bin AHmed (30): As No.9

We return to the dinars and dirhams carrying the name of YaHya ibn AHmed being struck in Naysabūr in the year 319H. It was struck by YaHya himself after his occupation of Naysabūr where MuHamed ibn Ilyas ordered to mention his name in the Friday cermon (El-Khutba) and the coins were struck by his name. If looking at the coins that were struck in Naysabūr Mint in the year 319H, we find it shedding light on these complicated historical events, as three different issues of coins were
issued from Naysabūr carrying the date 319H recording on them the names of different rulers. The first issue includes dinars in the name of MuHamed bin Ilyas. As for the second issue, it was the dirham which carried the name MuHamed bin Ilyas. The third issue includes dinars and dirhams in the name of YaHya bin AHmed. These Coins were struck immediately after the arrival of YaHya bin AHmed to Naysabūr as MuHamed bin Ilyas submitted to him till the year 320H when being occupied by Naṣr bin Ahmed and minted in them the dirhams to declare the return of Naysabūr under the control of the Samanid prince.

Imitation of YaHya bin AHmed Coinage

It is well-known that the Samanid Coins had obtained large fame in the world trade in the third and fourth Hegira century/ the ninth and tenth century A.D. The Samanid dirhams were particularly the most famous Coins in the cash and trade currency among middle Asia and Europe among the Bulghars, Russ and Saqalibh who had a big role in this trade. There is no evidence but more treasures from these dirhams were found in Europe, more than 80,000 Kufic coins have been found in Scandinavia. Bulghars were integrated with the Islamic world after their king converted to Islam during the reign of ’Abbasid Caliph Al-Muqtadir bi-Allah (295-320H/908-932A.D) Asemissary ibn Faḍlan's responsibilities included representing the Caliph, reading letters aloud, presenting gifts and supervising the jurists and teachers whom the caliph had sent in response to the Bulghar king's request. The king of Bulghar (Yiltawar) chose to change his and his father's name to the Muslim names "Ga’far bin Abd-Allah" as a good omen for the name of the 'Abbasid Caliph Ga’far Al-Muqtadir.

Ibn Faḍlan also said that about Russ: 'Their women wore metal boxes and other jewelry, including metal necklaces (a status symbol and convenient alternative to their preferred currency, dirhams from the Muslim world) and ceramic beads (presumably amulets against the evil eye). This important historical text assures the significant role played by Bulghars as mediators in trade between Muslims, Russ and Saqalibah. Bulghars were using Islamic dirhams in trade with Russ and Saqalibah. Russ and Saqalibah were not selling their products to Bulghars except for Islamic dirhams. The embrace of Islam and the large trade co-operation with Muslims had encouraged the Bulghars to learn how to strike coins, and hence their imitation of Islamic Coins,
particularly the Samanid dirhams. The imitated Coins were used mainly in trade with Russ and Saqalibah who were not selling their products except for Islamic dirhams. This essentially made the many mistakes appearing on the imitated Coins acceptable because their dealers or those who started to circulate them, did not realize or know those mistakes.

The imitations of Samanid Coins could be divided into two divisions:\(^{(40)}\):

- **The First division**: The imitated Coins in the name of Samanid Rulers. This division includes the imitated Coins for the Samanid Coins as complete imitation. It shows the names of Samanid rulers beside the existence of mistakes in the writing of Arabic letters, and in the names of Samanid rulers and the periods of their reigns and also the names of ’Abbasid Caliphs and the periods of their rulings.

- **The Second division**: The imitations of Samanid Coins, with the names of Bulghar princes. It was struck in the same general design of Samanid dirhams; however they carry the name of one of the Bulghar princes. We can divide these coins into two types:

  **The first type**: the completely imitated dirhams for Samanid dirhams showing on them only the name of the Bulghar prince, such as the dirham of Michael bin Ga’afar. It carries the names of Samanid Mint, such as: Samarqand (pl.11), Naysabūr (pl.12), Al-Shash and without mint or date (pl.13, 14).

  **The second type**: the imitated dirhams for Samanid dirhams. It carries the name of the place where it was struck in Bulghar mints such as Bulghar or Sewar. There are the names of Bulghar princes on them such as Yaltwar (Barman), Michael bin Ga’afar, Ṭaleb bin AHmed, Mūʾmen bin AHmed and Mūʾmen bin Al-Hassan.

In this research we will add a third division or an important new type which is the imitation of Samanid revolutionist’s coins.

The Samanid era had witnessed many revolutions by princes from the Samanid dynasty\(^{(41)}\). They were refusing the assignment of one of the Samanid princes and they were greedy in making the assignment for themselves or the independence by ruling some of the Samanid states. The revolutionist occupied one of these states or big cities and he inscribed his name on the coins in the mints to assure his revolution and his right in its assignment. His coins have circulated inside these states that had been occupied. We have many revolutionists from the Samanid era, such as: IsHaq bin AHmed who ordered to strike dinars (pl.15) and dirhams (pl.16) in Samarqand (301H) and Naysabūr in the year 301 H (pl. 17 ), YaHya bin AHmed (316-320 H) who minted his coins in Bukhara, Samarqand and Naysabūr, MuHamed bin Ilyas (319H, 327-355H) minted his coins in Naysabūr and Kerman, and Ṭbrāhīm bin Ahmad (335-336 H) who minted his coins in Naysabūr and Samarqand.

As these revolutionists belonged to the Samanid family, it gave their coins some of legislation in circulation at least during their revolutions times.
Thus, the coins of these revolutionists were used in trade like the legislative Samanid coins or perhaps due to the carefulness of their dealers to get rid of them quickly through their treatments with Bulghars. Perhaps they were accepting the coins of these revolutionists because they did not know the truth of the matter or because the matter itself did not mean anything, because they would transfer these coins to the Russ and Saqalibah. This attitude was supported by the big quantity of Samanid revolutionist coins found in Europe. This assures the transfer of these coins through commercial dealings between Bulghars, Russ and Saqalibah or others. Perhaps the Bulgar princes were accepting the coins of these revolutionists, whether knowing or not knowing, due to their imitation of the coins of one of the revolutionists; YaHya bin AHmed. These coins were found inside the discovered hoards in Europe. This confirms the circulation of these coins within the European territories. Any specimen is not found in Samanid hoards were discovered in the east. Surely, these imitated coins were traded with Russ, Saqalibah and others. They were not traded with the Samanid country which rulers would refuse the acceptance of one of the revolutionist Coins. Some would refuse the circulation of these Coins as well because they would not be accepted in currency inside the Samanid territories. It is something wonderful that these coins giving us the rare specimen represent an imitation of the coins of one of the Samanid revolutionists who is YaHya bin AHmed.

1- AR. Binkath 306H. YaHya bin Ahmed. pl. 18. SHM 8671 unpub. w.3.45gr

Obv. Field: within circle لا إله إلا محمد رسول الله

Rev. Field: within double circle لا شريك له

Inner Marg.: الله وحده لا إله إلا

Outer Marg.: محمد رسول الله بسما الله ۹۸۶ هـ

2- AR. Samarqand 290H YaHya bin Ahmed. pl. 19. DE. Museum unpub. w.3.01gr,D.29.mm. pl. 20. SHM 7063 unpublished w.3.40gr, pl. 21. SHM 16200 unpub. w.3.12gr, pl. 22. Fragment, SHM 14782 unpublished. w.1.52gr.

Obv. Field: within circle لا إله إلا محمد رسول الله

Rev. Field: within circle لا شريك له

Inner Marg.: الله وحده لا إله إلا

Outer Marg.: محمد رسول الله بسما الله ۹۸۶ هـ
It is to be noted that most of the dirhams discovered in Europe are fragments. This confirms that these dirhams were cut and fragments were used in simple trade deals as undervalued more than the dirham. This happened also in many Islamic countries due to the non-availability of helpful coins as copper coins. The availability of these fragments proves the popularity of YaHya ibn AHmed dirhams in circulation as well as the legislative Samanid dirhams. These dirhams were broken and were traded by its parts. It is sure that the availability of a fragment of dirham minted in Naysabur 301H in the name of the revolutionist IsHaq ibn AHmed (pl.17).

3- AR. Samarqand 290H. YaHya bin Ahmed. pl. 23. SHM 3547 unpublished: As above but without circle around Obv. Field.

4- AR. Samarqand 290H. YaHya bin Ahmed. pl. 24. SHM 28831 unpublished w.2.84gr: As No.2 but double circle around Rev. Field.

5- AR. Samarqand 290H. Hybrid Obv. YaHya bin Ahmed. Rev. AHmed bin Īsma’il, pl. 25. SHM 13967 unpublished. w.2.52gr

<table>
<thead>
<tr>
<th>Obv.</th>
<th>Rev.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Field: within circle</td>
<td>Field: within double circle</td>
</tr>
<tr>
<td>الله إلا لا شريك له</td>
<td>محمد رسول الله المقتر بانه</td>
</tr>
<tr>
<td>الحك ليظهره على الدين كله ولو كره المشركون.</td>
<td>الله محمد رسله بالهدي ودين</td>
</tr>
<tr>
<td>الله الأمر من قبل ومن بعد ويومنذ يفرح المؤمنون بنصر الله.</td>
<td>بسمل الله أرسله بالهدي ودين</td>
</tr>
<tr>
<td>بسم الله ضرب هذا الدرهم بسمقمد سنة تسعين ومانتين</td>
<td>محمد رسول الله أرسله بالهدي ودين</td>
</tr>
<tr>
<td>بسمل الله أرسله بالهدي ودين</td>
<td>الحق ليظهره على الدين كله ولو كره المشركون.</td>
</tr>
</tbody>
</table>

6- AR. Samarqand 299H(46).

Stephen Album referred to Samarqand mint dirham in the year 299H and mentioned, “Maybe old obverse die of Samarqand 299H used to strike this dirham, or possibly a contemporary imitation”. I asked Stephen Album about this dirham and its source, but he didn’t give me any information about this dirham and the place of its availability. This let me to doubt its availability originally. Perhaps Album referred to the Samarqand dirham in the year 290H.

7- AR. Samarqand 306H. YaHya bin Ahmed (47).

<table>
<thead>
<tr>
<th>Obv.</th>
<th>Rev.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Field:</td>
<td>Field:</td>
</tr>
<tr>
<td>الله إلا لا شريك له</td>
<td>محمد</td>
</tr>
<tr>
<td>الحك ليظهره على الدين كله ولو كره المشركون.</td>
<td>رسول الله</td>
</tr>
<tr>
<td>الله الأمر من قبل ومن بعد ويومنذ يفرح المؤمنون بنصر الله.</td>
<td>المقتير بانه</td>
</tr>
<tr>
<td>بسم الله ضرب هذا الدرهم بسممقد سنة تسعين ومانتين</td>
<td>يحيى بن أحمد</td>
</tr>
<tr>
<td>بسم الله أرسله بالهدي ودين</td>
<td>محمد رسول الله أرسله بالهدي ودين</td>
</tr>
<tr>
<td>الحق ليظهره على الدين كله ولو كره المشركون.</td>
<td>الحق ليظهره على الدين كله ولو كره المشركون.</td>
</tr>
</tbody>
</table>
I do not know the destiny of this dirham found in Russia. Was it transferred to the Hermitage Museum, being republished by Markow who read the date as 316H? This three issuances being minted as an imitation for YaHya bin AHmed coins are considered evidence for the circulation of Samanid revolutionist coins side by side with the coins of legislative Samanid land. This dates back to the first level to the circulation of these coins out the Samanid territories borders, and the non-knowledge or care for the dealers of this coin to the names of rulers inscribed on them because their non-knowledge of Arab language and also their non-knowledge of the contemporary Samanid rulers. Perhaps what confirmed this were the many linguistic mistakes on these imitated coins and also the mistakes in the inscription of the Samanid rulers’ names or the ‘Abbasid Caliphs and the periods of their ruling. This led to the circulation of revolutionists’ coins and the legislative rulers being an acceptable matter.
Notes


3 Al-Kardizî, Zayn Al akhbār, Part I, 244.


9 Al-Nuwâyryî, Nihayat Ala‘ ra‘ īb fi Finon Ala‘ dab, 347.


12 Tüebengen: EB6E3; Fraehn, Recensio Numorum Muhammadanorum, 87, No. 221; Dorn, Inventaire des Monnaies des Khalifes Orientaux, 104, No. 126, Rispling, Table, No.7-8


14 I discuss this attribution with Dr. Illisch Lutz, he mentioned: As this was going back to a coin from my collection, which came originally from the Hollschek collection with attributions by Eduard von Zambaur made around 1900, I tried to check what had happened. Zambaur had attributed the falls as anonymous to Nasr ibn Ahmad, when I got the coin in 1972. Then I added as reference of Elena Davidovich, “Novye dannye po istorii Samanidov (Klad mednykh monet IX-XVv. iz Samarqanda)”, Srednaya Aziya i drevnosti i srednevekov’e, Moscow 1977, 112-125; where such coins equally had been attributed as anonymous to Nasr. I just don't recall what made me later (before 1991).change the attribution to Yahya ibn Ahmad with a question mark. It was certainly not a misreading of the clear bakkh as yah or the like, rather the idea that the anonymous coinage leaving away the name of Nasr.


17 Schwarz, Florian, Sylloge Numorum Arabicorum Tübingen: Balh und Die Landschaften AM Oberen Ous xe Hirasan III, Ernst Wasmuth Verlag Tübingen, Berlin 2002, 76, No. 579, pl. 32.

18 I would like to give my special thanks Dr. Illisch Lutz for his help, in re-reading the piece according my opinion, and then he corrected the name to "Naşr ibn Aţîmed”.


22 Ramadân, Āţîf Mânşür, “A Rare Dirham minted in Naysabûr 319H in the Name of Muţamned ibn Ilyas”, in: The festschrift of Late Samir Shamma (Unpublished).

24 Ibn Al-‘Athir, Alkāmil fi Altārık, Vol. 7, 55-56


26 Al- Gābirī, Alnqūd Al’Arabia Al’I slāmya, 127, No.3703


29Lutz’Ilisch, Action catalogue 69 of Muenzen und Medaillen AG, Basle, October 1986, 21, No.126.


31 Islamic Science

32Banknote

33Islamic Coins Estonian public collections

34Al-Dahān, Beirūt, 1987, 117

35Markow, L’Academie Imperiale des Sciencs de ST. Petersbourg 1848, 212, No. 400, pl. XI; Fragment, but Mint Obliterated; Dorn B., “Über dritte dem Asiatischen

36Antonsche Münnfund Von Essemeggi in Estland, Ein Nachtrag Zu der Topographischen übersicht der Ausgrabungen Von Alten Arabischen Gelde in Russland”, Bulletin de La Classe Historico-Philologique de L’Académie Impériale des Sciences de ST. Petersbourg 5, 1848 [Cols 113- 122], 119, No. 20; Tornberg, C. J., Numi Cufici Regii Numphylacu Holmiensis, Upsaliae 1848, 212, No. 400, pl. XI; Fragment, but Mint Obliterated; Dorn B., “Über dritte dem Asiatischen

37Islamic Coins Estonian public collections

38Al-Dahān, Beirūt, 1987, 117

39Islamic Coins Estonian public collections

40Referring to gold, silver, coins, jewellery and speaking money which refers to female slaves and

41ionists came out of the Samanid dynasty as A’timmed bin Sahel and Laili ibn El-Nu man(Nishabūr year 309H) But Their remain Coins are very rare and few.

42They found many dirhams and fragments in the name of Isāaq ibn A’timmed among the discovery collections of European Coins or treasures, for instance dirhams Samarqand 301H. See: Fraehn,


Nadia Haupt, National Museum of Denmark = Østrup, Cataloge des Monnaies Arabes et Turques, No.808.

These fragments of dirhams or dinars were known as “Alqūrada”or “Alqūṭ”. Ibn ‘A zari mentioned in the events of year 275H in the era of The Aghlabid ruler İbrahîm II: “In Africa there was a combat known as dirham revolution. İbrahim bin AHmed minted the true dirhams and cut what was dealt with from pieces (parts) the public deny it and closed the taverns and they were united. The pieces of coins were terminated from Africa till today. İbrahim ibn AHmed minted dinars and dirhams calling it the tenth. Each dinar has ten dirhams”. Ibn Azari Al-Marakishi, Abû Al- Abbas Al-Bayân Al-Mughrib fi Akhībār Al- Andalus va Al- Maghrīb, Part I, Beirut, 1983, 120-121; The second example is from the era of Abbasid Caliph Al -Mustansir bl Allah, Al-Sîûtî mentioned: "The minister said: our master the prince of believers has ordered to treat you with these dirhams as a compensation of the broken gold to treat you with kindness. Saving against the treatment of the prohibited from usurious exchange, they were announced by prayer then began to be circulated in ‘Iraq and priced every ten with a dinar...” Al-Sîûtî, Galâl Al-Din Abdel Raţman, Târikh Al Kholfa’, reported by : Muţaimed Muhyî Al-Din Abd el-hamîd, Egypt, 1952, 462


This dirham was found in Russia see: T iesenhausen, W., Ueber Zwei Russland Gemachte Kufische Münzfunde, NZ, 1871 [pp. 166- 191], 186, No. 41.
Plates:
3- AV. Naysabûr 319H. Naṣr ibn AHmed, Qatar Museum Inv. 4204 .W.4.17 gr. D.23mm.
4- AV. Naysabûr 319H. Naṣr ibn AHmed, Qatar Museum Inv. 6007.W. 4.35 gr., D.25mm.
5- AR. Naysabûr 319H. Muhamed ibn Ilyas, Private Coll. in Qatar. (Unpublished.)
6- AV. Naysabur 319H. YaHy a ibn AHmed, Qatar Museum Inv.4202. W.4.30 gr., D.23mm.
10- AV. Naysabûr 320H. Naṣr ibn AHmed, Qatar Museum Inv. 1331.W.4.28 gr., D.24mm.
12- AR. Naysabur 308H. Micael ibn Ga’far, Tubingen Coll. Inv.EC8C4.W.2.41 gr., D.29mm.
13- AR. NMD. Micael ibn Ga’far, Nadia Haupt, National Museum of Denmark = Østrup, No.937.W.2.95gr. (unp.)
14- AR. NMD. Micael ibn Ga’far, Nadia Haupt, National Museum of Denmark = Østrup, No.938.W.3.10gr. (unp.)
15- AV. Samarqand 301H. IsHaq ibn AHmed, Qatar Museum Inv. 4191. W.4.5 gr., D.25mm.
17- AR. Naysabûr 301H. IsHaq ibn AHmed, Nadia Haupt, National Museum of Denmark = Østrup, No.901. W.2.05 gr., fragment. (Unpublished)
Plates:

Pl. 1

Pl. 2

Pl. 3a

Pl. 3b

Pl. 4a

Pl. 4b