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The Coinage of Surra Man Ra'a: An Overview (Addition Collection)*

نظرة عامة على نقود سر من رأى (مجموعة جديدة)

Atef Mansour M. Ramadan

Prof. of Islamic Numismatics

Dean of Faculty of Archaeology Fayoum University- Egypt

Email: amm06@fayoum.edu.eg

عاطف منصور محمد رمضان

أستاذ المسكوكات الإسلامية عميد كلية الآثار جامعة الفيوم - مصر

Abstract:

The city of Sāmarrā “Surra Man Ra'a” was founded during the era of the Abbāsīd Caliph Al-Mu'tasim Bi-Allāh, then it became the capital of the Abbāsīd caliphate in its second era in the period between 221-279AH. Notably, “Surra Man Ra'a” has issued many prototypes of coins, which represent an important development in the monetary history of the Abbāsīd Caliphate. In this regard, the study will shed light on the most significant prototypes of coins, which were struck in “Surra Man Ra'a”, besides, the publishing of eighty-eight specimens which are preserved in FINT center at Tübingen University in Germany, also, the private collection of both Dr. Yahiya Ga'far (YG), and Mr. Abdullah bin Jasem Al-Moutairy in the United Arab Emirates. Significantly, this collection represents the largest group published of “Surra Man Ra'a's coins in this period; therefore, the research represents an overview of the development of the Abbāsīd coinage prototypes by studying the coinage of “Surra Man Ra'a”.

Keywords: Surra Man Ra'a, Coins, Dinar, Dirham, Kasr Al-Mash'uk, Mutawakkilite, Al-Mu'tasim Bi-Allāh, Al-Mutaūakil 'Alā Allāh, Al-Muntaşir Bi-Allāh, Al-Musta'in Bi-Allāh, Al-Mu'taz bi-Allāh, Al-Mu'tamid Alā Allāh.

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المخلص

تأسست مدينة سامراء (سر من رأى) فى عهد الخليفة العباسي المعتصم بالله وصارت عاصمة للخلافة العباسية فى عصرها الثاني فى الفترة ما بين ٢٢١ - ٢٧٩هـ، وأصدرت سامراء العديد من طرز النقود التي تمثل تطوراً مهماً فى التاريخ النقدي للخلافة العباسية، وفى هذا البحث نلقى الضوء على أهم الطرز التي ضربت فى سر من رأى فضلاً عن نشر أكثر من (٨٨) ثمانية وثمانين قطعة ضربت فى سر من رأى محفوظة فى مركز FINT بجامعة توبنجن بألمانيا، ومجموعتي؛ الدكتور/ يحيي جعفر، والسيد/ عبدالله بن جاسم المطيري بدولة الإمارات العربية المتحدة، وهذه المجموعة تمثل أكبر مجموعة يتم نشرها من نقود سر من رأى فى هذه الفترة، ويمثل هذا البحث نظرة عامة على تطور طرز النقود العباسية من خلال دراسة نقود سر من رأى.

كلمات مفتاحية: سر من رأى، نقود، دينار، درهم، قصر المعشوق، المتوكلية، المعتصم بالله، الواثق بالله، المتوكل على الله، المنتصر بالله، المستعين بالله، المعتز بالله، المقتدي بالله، المعتمد على الله.

Introduction

The coins of the Islamic world are primary religious, political and cultural documents which record history rather than merely recall it.

In an age before newspapers, radio and television, the mosque and the coinage were the primary means of communication between a ruler and his people, and statements made through both mediums had the power of law behind them. The protection of God was invoked for the well-being of the sovereign whose name was proclaimed by the khatib, Preacher, from the Minbar, his seat of authority, to the congregation of the Faithful during the recitation of the Friday sermon, khutba. While outside in the world of daily life the coins, sika, bearing the sovereign's name and those of the cities under his rule, reminded his subjects of his power and responsibility towards their economic needs. A change of ruler was made official when he was first mentioned publicly in the khutba and when coins were issued in his name. A change in sovereignty was confirmed when the name of the victor was substituted for that of the vanquished on the Minbars of the mosques of the newly-conquered town, and coins bearing the name of the new sovereign were distributed after the midday prayer.

The coinage of Islam is a precious source for the history of the Muslim community, Ummat Al-Islam. When, in the time of the Caliph 'Abd Al-Malik, the Arabs invented a new coinage for

the new religious community, they rejected the imperial and religious images of their Byzantine and Sassanian predecessors in favor of a purely inscriptional coin design. The new inscriptions were primarily phrases from the Holy Qur'an, but within a century it became usual to name the caliph and his governors, and to give the place and date of minting. Nearly all Muslim rulers have followed this practice: the ruler's right to put his name on coins is one of the most jealously guarded prerogatives of sovereignty in Islam. As a result, every Islamic coin is a miniature historical document, recording who ruled, where, and when, and what he believed.

In addition to these intentional messages, Islamic coins provide valuable historical evidence on many aspects of Muslim civilization and society in ways that the makers of the coins scarcely suspected. From their inscriptions we can see the evolution of Arabic orthography and script, and the style and skill of their inscriptions indicate the level of artistic activity of their era. Because these coins were money-an obvious point, but one often forgotten-their weight and metal content give us a notion of their value, and clues to the workings of the economies in which they were used. The names of mints and-the dates of their operation are evidence for administrative and economic geography. From a study of the manufacture of coins, we learn something about the scientific and industrial technology of their era. Islamic coins are direct witnesses to the history of their times, testifying to the power and glory of Islamic civilization for fourteen centuries.

The Abbāsīd dynasty, which acquired the vast Umayyad Empire in 132AH/ 750AD, took its name from Al-'Abbas Ibn' Abd Al-Muttalib Ibn-Hashim the uncle of the Prophet.

Abbāsīd caliphate was founded after long Abbāsīd calling for Mahdawy state based on some Hadiths attributed to Prophet Muhammad peace be upon him and transferred by news and books of fortunes.

أخرج ابن ماجة والحاكم وغيرهما عن ثوبان رضي الله عنه قال: قال رسول الله ﷺ «يقتتل عند كنزكم ثلاثة كلهم ابن خليفة، ثم لا يصير إلى واحد منهم، ثم تطلع الرايات السود من قبل المشرق، فيقتلونكم قتلاً لم يقتله قوم»، ثم ذكر شيئاً لا أحفظه، فقال: «فإذا رأيتموه فبايعوه ولو حبواً على الثلج، فإنه خليفة الله المهدي».

Such news was very common among the public since the end of the first century of Hijra, and took forwards steps to be implemented in 98 A.H., when Abu-Hashim Abd-Allah gave the right of this calling and homage to Mohammed Ibn Ali.

This culture was the one on which the Abbāsīd calling was based, and then the Abbāsīd state had great effect on the movement of history and civilization during the first Abbāsīd period.



In this paper the titles of Abbāsīd caliphs will be tackled, in addition to the conflict against Alawids, foundation of cities, palaces, and the relationship of all these with numismatics.

The titles of Abbāsīd caliphs in the first Abbāsīd period (Ended 218AH) connected with Abbāsīd calling and Hadith of Prophet Muhammad, because these titles reflected religious connotations holly to the caliphate and Mahdawy idea upon which the Abbāsīd caliphate was based. So the titles of the first Abbāsīd caliphs were Al-Sfah Al-Mansour, Al-Mahdi, Al-Hadi, Al-Mardy, Al-Rashid, Al-Ameen, and Al-Ma'moun.

وروى البيهقي عن أبي سعيد قال: قال رسول الله ﷺ: "يخرج رجل من أهل بيتي عن انقطاع من الزمان وظهور من الفتن، يقال له: السفاح، يعطى المال حثياً؟
عن أبي جعفر المنصور، عن أبيه، عن جده، عن ابن عباس، أن النبي ﷺ نظر إليه مقبلاً، فقال: "هذا عمي أبو الخلفاء الأربعين، أجود قریش كفاً وأجملها، من ولده: السفاح، والمنصور، والمهدي، يا عمي بي فتح الله هذا الأمر وسيختمه برجل من ولدك".

وقد روى عن الخليفة العباسي المهدي عن أبيه، وعن ابن عباس، قال: "والله لو لم يبق إلا يوم لأدال الله من بنى أمية، ليكون منا السفاح والمنصور والمهدي".

كما روى عن عبدالله بن عمرو بن العاص أنه قال: "وجدت في بعض الكتب يوم غزونا يوم اليرموك: أبو بكر الصديق أصبتم اسمه، عمر الفاروق قرن من حديد أصبتم اسمه، عثمان ذو النورين أوتى كفلين من الرحمة قتل مظلوماً أصبتم اسمه، ثم يكون سفاح، ثم يكون منصور، ثم يكون مهدي، ثم يكون الأمين، ثم يكون سيد وسلام، يعنى صلاحاً وعافية، ثم يكون أمير العصب ستة منهم من ولد كعب بن لؤي، ورجل من قحطان، وكلهم صالح لا يرى مثله".

Names of crown princes and their titles

The crown prince in the first Abbāsīd period was representing Al-Mahdi whom people waited for, that took place since the time of the second Abbāsīd caliph Al-Mansur. His son Mohammed took the title Al-Mahdi, because of the conflict between the Abbāsīd and Al-Wids Mohammed Al-Nafs Al-Zakia.

Caliph Al-Mahdi named his two sons Mousa and Haroun, after the names of prophets then entitled them Al-Hadi and Al-Rashid.

During the reign of Mousa Al-Hadi, his son Ga'far was entitled Al-Natiq Bi-Alhaq, and he wanted to appoint him the crown prince.

During the reign of Al-Rashid he entitled his sons, the crown princes, Al-Ameen, Al-Ma'moun and Al-Mu'tamen.

Al-Ameen appointed his son Mousa crown prince and entitled him El-Natiq Bil-Haq, then entitled his second son Abd-Allah Al-Qa'im Bil-Haq, Al-Ma'moum transferred the succession of the throne to Alawids after taking homage to Ali El-Reda.

Following the same idea they founded cities, palaces, and mosques

Cities

- Al-Hashimiya** was the first capital of the Abbāsid attributed to Abu-Hashim Abd-Allah b. Al-Hanfya (Alawides, d.98AH.) who transferred homage to the Abbāsid to ensure that they took the right of caliphate legally from Alawids.
- The second capital of the Abbāsid was **Madinat Al-Salam**, like Paradise in 145H.
- Al-Mahdya** in North Africa and Iran C.150H., attributed to Al-Mahdi.
- Al-Abassya** in North Africa and Iraq in the time of Al-Mansour, attributed to Al-Abass b. Abd-Al-Mutalb.
- Al-Ray** changed to Al-Muhamadya 148AH, attributed to Mohammad Al-Mahdi, the crown prince.

Palaces

Palaces of first period had religious features, like Al-Khuld palace of eternity in the time of Al-Mansour-like Paradise.

○ **Qasr Al-sallam "peace palace":**

Caliph Al-Mahdi founded a new palace in Aysabad in 166AH., and moved to it. He called it Qasr Al-Sallam "peace palace" as mentioned on the coins. It can be noticed that the name has a relation with the idea that the city looks like paradise.

Mosques

Caliph Al-Mansur renovated the mosque of homage at Mena in Mecca in 144AH. The foundation text mentioned the role of Abd-Allah Ibn Al-Abbas and Al-Abass concerning homage of Prophet Muhammad, peace be upon him, to emphasize the role of the Abbāsid in calling for Islam, and that took place because of the conflict with Mohammed El-Nafs El-Zakia.

Numismatics

The coins which belong to that time have a tight relation mentioned before, as coins clarified the Mahdawy idea of the Abbāsid caliphate and the phenomena of the religious holiness of the state, as coins struck in Al-Hashimiya mint, Madint Al-Salam, and Qasr Al-Salam, on which Quranic verses were inscribed, show the relationship of the Abbāsid with Prophet Muhammad, peace be upon him, and their right to get the caliphate (verse 23)

"قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَىٰ".

The first of the Abbāsid Caliphs, Al-Saffah, moved his capital from Damascus to Hashimiya near Kufa, but in 146AH./ 763AD., his brother and successor Al-Mansur established it at Madinat Al-Salam (Baghdad), a well-chosen site on the fertile banks of Tigris, which was at the intersection of several important trade routes.

At the time that Al-Saffah was proclaimed Caliph in Kufa on Friday, 12th Rabi' II 132AH./ 28th November 749AD., the new ruler announced the congregation in the principal mosque that the House of the Apostle of God had been restored to its rightful position in the Muslim world. To underline this claim the so-called " Umayyad symbol" on the coinage, Surah I12 Al-Tawhid, "The Unity", was removed from the reverse field, and in its place appeared the second statement of the kalima, Muhammad Rasul Allah, "Muhammad is the Apostle of God". In all other respects the Kufic script and Qur'anic legends of the new dinars corresponded to those used by the former dynasty.

It is likely that the earliest Abbāsid dinars, the rare issues from the year 132AH, were struck either in Damascus prior to the departure of the mint, or in Kufa, the first Abbāsid seat. Shortly afterwards Al-Saffah moved his residence to Hashimiya; a town on the Euphrates not far from Al-Anbar, and it is possible that the dinar mint may have followed him there.

The Abbāsid Caliphate: Second Period(218-334AH. 833-946AD.)

Harun Al-Rashid's third son, Al-Mu'tasim, and his successors continued to experience financial difficulties at that time.

When lesser dynasties were springing up in various different parts of the empire in 221AH/ 836AD, Al-Mu'tasim moved his residence from Baghdad to nearby Samarra, which he renamed Surra Man Ra'a.

During the reigns of the five caliphs who ruled between the death of Al-Wathiq in 232AH/ 847AD, and the accession of Al-Mu'tamid in 256AH / 870AD, much of the authority normally held by the rulers fell into the hands of their powerful military officers. However, Al-Mu'tamid did much to restore it with the help of his brother, Al-Muwaffaq.

This was partly due to the diminished temporal authority of the caliph himself, or to the lax standards of the local officials responsible for the mint, As the power of the caliph was challenged, he was forced to include on his coinage the names of those governors, heirs apparent, powerful brothers, commanders-in-chief, or dominant viziers who could impose their will upon him, In addition to the normal issues of dinars and dirhams, certain caliphs, notably Al-Mu'tamid, Al-Mu'tadid and Al-Radi, struck distinctive coins differing both in size and design from the regular currency.

It is likely that they were specially struck to be used as largesse by the caliphs, or on occasion by their heirs apparent.

It is of academic significance to talk about the city of Surra Man Ra'a, as it has a special nature, since it is considered the Second Capital of the Abbāsid Caliphate, which usurped lights from Madinat Al-Sallam (Baghdad) for more than 50 years approximately.

The foundation of Surra Man Ra'a 221AH, during the reign of Al-Mu'tasim Bi-llah, was not an incident that can be interrelated within the same line of the foundation of the cities and Islamic capitals, but it was an important incident representing a distinguished point.

The foundation of Surra Man Ra'a embodied a new culture that prevailed during the Second Abbāsid period and it has a major influence on many sides of civilization at that time, which represented an effective diversion in the Abbāsid culture which started by the Abbāsid calling (Al-Da'wa) since 98AH. Then, the Abbāsid Caliphate was founded in 132AH and lasted till the end of the first Abbāsid period.

Turning to the second Abbāsid period and Surra Man Ra'a, which was the first Capital to be founded in this period, its culture was completely different from the first one in this period.

The idea of the religious holiness of the state started to be ended. It was not accepted in the Islamic world that Al-Mahdy should be from the Abbāsid, for which became more accepted is that El-Mahdy is to be from Alawid from Fatima and Ali Sons, as the Shiites pushed in this direction.

The Abbāsid Caliphs during this period became noticeably weak before the increasing power of the Turks. This reflected on the titles of the Abbāsid Caliphs, whose titles began to ask for help from God and to depend on Him, as Al-Mu'Tassem Bi-llah, Al-Watheq Bi-llah, Al-Mutawakil Ala-Allah, Al-Muntassir Bi-llah, Al-Mustain Bi-llah, Al-Mu'taz Bi-llah, Al-Muhtady Bi-llah, Al-Mutamid Ala-Allah, Al-Mutadid Bi-llah...etc.

Having a look at the architectural foundation of the cities, palaces and mosques, it can be noticed that the Abbāsid Caliphs during the second period became more extravagant, influenced by the Turks, and their drinking, ceremonies, and night celebrations. This extravagance was not found during the first Abbāsid period, as Caliphs were more religious, conservative, and was keen on appearing before their followers as the reformers and renovators of Islam.

Cities

The names of cities took the same direction, for example Surra Man Ra'a, in 221AH, was a good example," as its name means it has thing, when you see, you enjoy".

- Al-Mutawakiliya or Al-Ga,fariya 247AH.
- Al-Muwafakiya founded by Al-Muwafak Talha 267AH.
- Al-Mufawadiya founded by Al-Mufawad Ila-Allah.

Palaces

Palaces of first period had religious features like Al-Khuld, (Al-Salam Palace)–"Peace Palace" like Paradise, but in the Second period, for example:

- Qasr El-Gawsaq, Al-Ga'fari palace for Caliph Al-Mutawkil.
- Qasr Al-Ma'shouq Or Al-Ashek Palace" lover palace" for caliph Al-Mu'tamid Ala-Allah.
- Qasr Al-Fakher.
- Qasr Al-Tin.
- Qasr Al-Abiad.

The Coinage of Surra Man Ra'a during the second Abbāsid period was influenced by the new culture. Coins of Surra Man Ra'a, like other mints, followed the last type struck during the reign of Caliph Al-Ma'moun; the type of reform in 207AH. This is besides the donatives coins which were struck in different occasions.

ضرب الخليفة المتوكل على الله دراهم تذكارية احتفالاً بالبيعة لابنه المعتز بالله بولاية العهد، ولم يسجل عليها

مكان أو تاريخ السك، ونصوص كتاباتها جاءت على النحو التالي:



الوجه	الظهر	مركز
لا إله إلا الله	محمد رسول الله	
المعتر بالله	عبد الله بن أمير المؤمنين	
أبقاه الله	س	

وكان الخليفة العباسي المتوكل على الله من أكثر الخلفاء إصداراً لنقود الصلّة، ومنها دراهم تذكارية ضربت بمناسبة ختان ابنه المعتر بالله نقش عليها عبارة: بركة من الله لإعذار أبي عبد الله المعتر بالله، وقيل أنه ضرب من هذه الدراهم نحو مليون درهم نثرت على المقربين والغلمان والخدم وغيرهم، وهذه الدراهم لم يصلنا منها شيء.

وقد قال مروان بن أبي السمط عن هذه المناسبة:

هذى سماءُ تمطرُ الدراهما
عند إمام يعمر المكارما
خليفة قد ولد الضراغما
جاء بهم خلأفا أكارما
لا زال ملك الأرض فيهم دائماً

كما ورد في المصادر التاريخية أيضاً أن المتوكل على الله ضرب دنانير نقش عليها:

وأصفر صاغته الملوك تطربا
بأسمائها فيه المروة والفخر
باسم أمين الله زينت سطوره
كما زين بالتفصيل في نظمه الدر
هو الملك المأمون من آل هاشم
يهم أن أغب القطر - يستزل القطر
له عزة فينانه جعفرية
بها تضحك الشمس المضيئة والبدر

كذلك ذكرت المصادر التاريخية أيضاً أن المتوكل على الله ضرب دراهم وزن كل درهم منها عشرة وكتب

على جانب منه:

أمازحها فتغضب ثم ترضى
وكل فعالها حسن جميل

وكتب على الجانب الآخر:

فإن غضبت فأحسن ذي دلال
وإن رضيت فليس لها عدل

وقد ذكرت المصادر أن الخليفة المتوكل على الله أمر أن تضرب له دراهم وزن كل درهم حبتان، فضربت له

خمسة ملايين درهم، ثم صبغ قسم منها بالحمرة والصفرة والسواد، وفي يوم هبت فيه الريح أمر أن تنتثر هذه الدراهم الخفيفة كما تنتثر الورود، وكانت الريح تحملها بين السماء والأرض.

Coins were minted in Surra Man Ra'a in 251AH under the name of the two Caliphs, the first Al-Musta Billah and the second Al-Mu'taz Billah who wanted to emphasize homage to him, so he used the title Amir Al-Mu'mneen, prince of believers for the first time on the coins of this period.

Conclusion

The foundation of Surra Man Ra'a was not only a foundation of the new city but its significance lies in reflecting a new culture that had major influence on architecture, numismatics, literature and more. The following diagram illustrates the influence of the culture on these important elements:

The Abbāsīd Culture

It is of academic significance to study the coinage of Surra Man Ra'a, as it had a special nature, for it is considered the Second Capital of Abbāsīd Caliphate, which usurped lights from Madinat Al-Sallam (Baghdad) for more than 50 years approximately (221-279 AH).

The foundation of Surra Man Ra'a 221AH., during the reign of Al-Mu'tasim Bi-Allāh, Harun Al-Rashid's third son, Abbāsīd Caliph in 218-227AH., was not an incident that can be interrelated within the same line of the foundation of the cities and Islamic capitals, but it was an important incident representing a distinguished point.

The foundation of Surra Man Ra'a embodied a new culture that prevailed during the second Abbāsīd period and it has a major influence on many sides of civilization at that time, which represented an effective diversion in the Abbāsīd culture.

In 221AH/ 836AD, Al-Mu'tasim Bi-Allāh moved his residence from Madinat Al-Sallam (Baghdad) to nearby Samarra, which he renamed Surra Man Ra'a. Since then the mint house of Surra Man Ra'a became one of the most important mints of the Abbāsīd caliphate as it became the capital of the Abbāsīd caliphate and Islamic world during that time, so it over passed Madinat Al-Sallam (Baghdad), the old capital of Abbāsīd caliphate and Islamic world, concerning production and types of coins.

The coinage of Surra Man Ra'a not only reflected the extravagant life of the Abbāsīd caliphs during that time but also reflected the weakness of the body of the Abbāsīd caliphate and the decline of the status of the Abbāsīd caliphs towards the power of the Persian and Turkish which increased during that time. This was partly due to the diminished temporal authority of the caliph himself, or to the lax standards of the local officials responsible for the mint.

As the power of the caliph was challenged, he was forced to include on his coinage the names of those governors, apparent heirs, powerful brothers, commanders-in-chief, or dominant viziers who could impose their will upon him. More than that the conflict among them for the throne

was represented, like what happened between the sons of the Abbāsīd Caliph Al-Mutawakkil Alā-Allāh, Al-Muntasir Bi-Allāh, 247-248AH, Al-Mustaʿīn Bi-Allāh, 248-251AH, and Al-Muʿtaz Bi-Allāh, 251-255AH.

The conflict between Al-Muʿtamid ala Allah, and his brother Al-Muwfaq Bi-Allāh Tallah, and also the conflicts between Al-Muwfaq Bi-Allāh and his nephew Al-Mofawwadh Ela Allah who was then the heir to his father were major incidents at that time. The Abbāsīd Caliph, Al-Muʿtamid ala Allah's name Gaʿfar, who had conferred upon him the control of all territory from Samarra Eastwards, appeared on the coinage of Surra Man Ra'a between 256-261AH, but the appearance of his title Al-Mofawwadh Ela Allah was on the coinage of Surra Man Ra'a between 262-278AH.

Then, after these events, the conflict among the cousins Al-Mofawwadh Ala-Allah and Ahmad ibn Al-Muwfaq Bi-Allāh took rise, so his name Ahmad Ibn Al-Muwfaq Bi-Allāh appeared on the coinage of Surra Man Ra'a between 275-278AH., below the reverse field. However, the appearance of his title al-Muʿtaḍid Bi-Allāh, on the coinage of Surra Man Ra'a was between 278-279AH., during which he was the heir to his uncle, the Abbāsīd Caliph, Al-Muʿtamid Ala-Allah instead of Al-Mofawwadh Ala-Allah.

In addition to the normal issues of dinars and dirhams, certain caliphs, notably Al-Mutawakkil Alā-Allāh, Al-Muntasir Bi-Allāh, Al-Mustaʿīn Bi-Allāh, Al-Muʿtaz Bi-Allāh, Al-Muʿtamid, and Al-Muʿtadid struck distinctive coins differing both in size and design from the regular currency. It is likely that they were especially struck to be used as largesse by the caliphs, or on occasion by their apparent heirs.

Surra Man Ra'a lasted as the capital of the Abbāsīd caliphate since its foundation in 221AH/ 836AD until 279AH/ 892AD. During that time, it was the palace of the great events of the Abbāsīd caliphate, like the birth of the sons of the caliphs, and their circumcision appointing them as crown princes as lending the new caliphs the throne. These important events in the court of the caliphate during that time their efforts appeared on the production of the coins of Surra Man Ra'a donatives and fractional coins minted, which illustrated these events. Some of these coins are preserved in different collections, part of which have been in different historical resources and literature books during that time.

Moreover, Surra Man Ra'a started to issue the monographic "pictorial" coins; the oldest one was the donative dirham of Al-Mutawakkil Alā-Allāh, dated 241AH., then the donative dirham of al-Mu'taz Bi-Allāh dated 251AH., which related to the artistic type of Surra Man Ra'a, which was the pioneer type in Islamic world.

During that time Surra Man Ra'a was famous for its splendor palaces since the reign of its founder Al-Mu'tasim Bi-Allāh, who built the palace of El-Gawsaq El-Khaqani, Al-Haruni palace, which was supposedly built by the Caliph Harun Al-Wāthiq Bi-Allāh, El-Gafari or El-Mutawakilya during the reign of Al-Mutawakkil Alā-Allāh, and Al-Ma'ashuq palace. It was built by the Abbāsīd Caliph, Al-Mu'tamid Ala-Allah, in 256-279AH., who also built another palace called Al-Ahmadi. These palaces including mints have dinars and dirhams that bear the names of these palaces as mint houses.

When the capital returned back to Madinat Al-Salam (Baghdad) again in 279AH, Surra Man Ra'a lost its important role in politics, economy, and civilization in the Islamic world during that period as the production of coins decreased compared with the time of Al-Mu'tasim Bi-Allāh when more gold and silver coins were struck and lasted till the end of time of Al-Mu'taḍid Bi-Allāh.

The production of the gold coinage stopped since the time of Al-Muktafi Bi-Allāh, Abbāsīd Caliph, 289-295AH, while the issue of silver coinage decreased in Surra Man Ra'a mint till it completely closed in 341AH.

The Coinage of Surra Man Ra'a: Additional Collection

The coinage of Surra Man Ra'a mint is considered as good evidence and proof for an important historical event in the history of the Abbāsīd caliphate, which was the transfer of the capital of the caliphate from Baghdad to Surra Man Ra'a for more than half a century. So, examining the numismatics with more focus and accuracy will declare different sides of the political, economic, artistic, and social history of the caliphate during that time.

This study will include a new collection that has not been published before of the coinage of Surra Man Ra'a during the second Abbāsīd period (218-334AH/ 833-946AD) preserved in

FINT, in Tubingen University in Germany¹, Qatar National Museum in Doha² and the collection of Mr. Yahia Ga'far(YG) in United Emirates³.

The type of inscriptions, from the succession of Al-Mu'tasim in 218AH/ 833AD until the deposition of Al-Mustakfi in 334 AH/ 946 AD, on the Abbāsīd dinar underwent no fundamental change in calligraphic style and legends. As the power of the caliph was challenged, he was forced to include on his coinage the names of those governors, apparent heirs, powerful brothers, commanders-in-chief, or dominant viziers who could impose their will upon him.

In addition to the normal issues of dinars and dirhams, the coinage of Surra Man Ra'a were distinguished and famous for their invention and variety since the time of Al-Mutawakkil Alā-Allāh, the Abbāsīd Caliph, in 232-247AH.; in particular donative type which started to be struck in 236AH, in which the occurrence of the design, the invention and the variety of Kufic script which used in inscriptions can be seen.

▪ The standard type of coin reads as follows

	Obv	Rev
Field, within double circle	لا إله إلا الله وحده لا شريك له	الله محمد رسول الله
Double circular legend; inner margin: mint/ date formula:	بسم الله ضرب هذا الدينر بصنعاء سنة عشرين وثلثمائة	محمد رسول الله أرسله بالهدى ودين الحق ليظهره على الدين كله ولو كره المشركون
Outer margin	لِلّهِ الْأَمْرُ مِنْ قَبْلُ وَمِنْ بَعْدُ وَيَوْمَئِذٍ يَفْرَحُ الْمُؤْمِنُونَ بِنَصْرِ اللَّهِ	

¹ Many thanks for *Dr. Lutz Ilisch* in FINT, Tubingen who allow to me to publish this coins through my visiting to Tubingen 2-7 May 2012.

² Many thanks for *Ibrahim Al-Jaber* Qatar National Museum in Doha who sent to me this collection by e-mail in 26 April 2012.

³ Many thanks for *Mr. Yahia Ga'far(YG)* in United Emirates who sent to me this collection by E-mail in 2012.

- Al-Mu'tasim Bi-Allāh, Abbāsīd Caliph, 218- 227AH.

Rev. field, below المعتصم بالله.

1. AR 226AH. YG 2.93gr. 22mm. pl.1. =NC 1919. P.196, Miles, the Samarra Mint, p.181.**- Al-Wāthiq Bi-Allāh, Abbāsīd Caliph, 227- 232AH.**

Rev. field, below الواثق بالله.

2. AR 228AH. Qatar 2732 (ح), pl.2. =Ties. 1870, Miles, the Samarra Mint, p. 182.**3.** AV 229AH. YG 4.17 gr. 21mm. pl.3. =Bernardi.**4.** 15, Miles, the Samarra Mint, p. 182, Qatar, I, 1927.**- Al-Mutawakkil 'Alā-Allāh, Abbāsīd Caliph, 232- 247AH.**

232- 236AH. Rev. Field, below المتوكل على الله

5- AV 233AH. YG 4.07 gr. 17mm. pl. 6. =NC.IV / 19 1919, p. 196. Bernardi 155 Jc.**6-** AR 233AH. FINT, inv. AH8A1, pl.7. =BMIX 322, Miles, the Samarra Mint, p.182. Qatar, I 1944.**7-** AV 235AH. 4.19 gr. 18.5mm YG. pl.8. = Bernardi.**- Al-Mutawakkil Alā-Allāh, Abbāsīd Caliph, 232-247AH.**

236-240AH. with أبو عبدالله below Obv. field / Rev. field below المتوكل على الله

8- AR 236AH. FINT, inv. AH8 A4, pl.9. YG 2.90gr 21mm, pl.10. =Miles, RIC 273, Miles, The Samarra Mint, p.182, Qatar, I, 1947-1948.**9-** AR 237AH. Qatar 2766 (ح), pl.11. =BM I 325. Miles, the Samarra Mint, p.182, Qatar, I 1949-1950.**10-** AV 238AH. YG. 4.17 gr. pl.12. =Bernardi.**11-** AR 238AH. YG. 0.94 gr .25mm. pl.13. =Berlin I, 1476. Miles, the Samarra Mint, p. 182, Saudi, p. 71, No.13.**12-** AV 239AH. YG 4.29 gr. 23mm. pl.14. =Bernardi.**13-** AR 240AH. YG 2.84 gr. 26 mm. pl.15.**- Al-Mutawakkil Alā-Allāh, Abbāsīd Caliph, 232- 247AH.**

240- 247H.with المعز بالله below Obv. field / Rev. field, below المتوكل على الله

14- AR 240AH. FINT AH8B1, 2.94gr. pl.16. =Ties. 1908. Miles, the Samarra Mint, p.182.**15-** AV 241AH. YG 4.28gr.17 mm. pl.17. old type. =Bernardi.

16- AR 242AH. YG 21mm. pl.18. =Torn berg NC, p.88, No.362, Ties. 1912, Berlin I 1477, Miles, the Samarra Mint, p. 182.

17- AV 243AH. YG 4.23gr. 30mm. pl.19. = Busso Peus Nacht.

Kat.291, Auktion 30 Marz -1 April 1977, No.1050. Bernardi 158 Jc.

18- AR 243AH. YG 2.81gr. 30mm. pl.20. =Miles, RIC 276, Qatar I 1952.

19- AR 243AH. YG 3.92 gr. 22mm. pl.21.

20- AV 244AH. Qatar 607 (م), pl.22. =Qatar I, 1197, Bernardi 158 Jc.

21- AV. 245AH. Qatar 695 (ح), pl.23. YG. 1.92gr. 20mm. pl.24.=Bernardi.

22- AR. 245AH. FINT AH8C1. pl.25. =BN I 959, Miles, The Samarra Mint, p.182.

23- AV 246AH. YG. 4.20 gr.17 mm. pl.26, old type. = Bernardi.

24- AV 246AH. YG. 4.14 gr. 23mm.pl.27. =Bernardi .

25- AR 246AH. YG. 2.89gr. 23mm. pl.28. Obv. Dinar die =Ties. 1930, Miles, the Samarra Mint, p.182.

- Al-Muntasir Bi-Allāh, Abbāsīd Caliph, 247-248AH.

Rev. field, below المنتصر بالله.

26- AR 247AH. YG. 2.85gr. 19mm. pl.29. Obv. Dinar die, with المعتز بالله below Obv. Field in obv. Inner margin الدينير instead of الدرهم.

- Al-Mutawakkil Alā-Allāh, Abbāsīd Caliph, 232-247AH.

240-247AH. with المعتز بالله below Obv. field/ Rev. field, below المتوكل على الله, Posthumous Coin.

27- AR 248AH. FINT, Inv. AH8C4, pl.30.

- Al-Muntasir Bi-Allāh, Abbāsīd Caliph, 247-248AH.

28- AV 248AH. Qatar 631(م), pl.31, YG. 4.22gr. 17mm. pl.32, With pellet below رسول. =NC. IV\ 19 1919, p.196, Miles. RIC 147, Qatar I 1221, Bernardi 159 Jc.

29- AR. 248AH. FINT Inv. AH8D5, pl.33, Qatar 2816 (ح), pl.34. YG. 3.09gr. 17mm. pl.35, 2.90gr. 17mm. pl.36. =Fraehn, Recencio, p.17, No.310, BM IX 332, Miles, the Samarra Mint, p.182, Kazan 153, Qatar I 1985-1991.

- Al-Musta'in Bi-Allāh, Abbāsīd Caliph, 248- 251AH.

30- AV 248AH. YG. 4.14gr. 22mm. pl.37. =BN I, 966, Bernardi 160 Jc.

Al-Musta'in Bi-Allāh, Abbāsīd Caliph, p.248-251 AH.**249-251AH. Obv. field, below** أمير المؤمنين / العباس بن / **Rev. field, below** المستعين بالله**31-** AV 250AH. Qatar 718 (ح), pl.38, YG. 4.16gr. 21mm. pl.39. =BN I, 968, Istanbul I, 350, Bernardi 161 Jc.**- Al-Mu'taz Bi-Allāh, Abbāsīd Caliph, 251- 255AH.****Rev. field, below** المعتز بالله / أمير المؤمنين**32-** AV 251AH. YG. 4.39gr. 21mm. pl.40. =Tiesenhausen 1947, Da Cunha 242, BM IX, p.65, No.341, Fahmi 2328, Al-Bakri 1969, p.68 (2 ex.) E.N.L. 1295, Qatar I 1239. Greek-Roman Museum 154. Bernardi 162 Jc.**33-** AR 251AH. FINT Inv. AH10D4. 3.16gr. Pl.41, Qatar 2836 (ح), pl.42. =BM I 347, Miles, The Samarra Mint, p.182, Tabataba'I, p.257. Qatar I 2007.**34-** AV 252AH. FINT Inv. AH10E2, 3.46gr. pl.43, YG. 4.32 gr. 21mm. pl.44. =BN I,978. Busso Peus Nacht, Kat. 276, Auction 24-26 Marz 1971, No.1250, Bernardi 162 Jc.**35-** AR 252AH. YG. 3.21gr. 24mm. pl.45. =Berlin I 1519, Miles, The Samarra Mint, p.182, Qatar I 2008.**36-** AV 253AH. YG. 3.94gr. 21mm. pl.46. =Bernardi 162 Jc.**- Al-Mu'taz Bi-Allāh, Abbāsīd Caliph, 251-255AH.****253- 255H. Obv. field, below** أمير المؤمنين / عبدالله بن / **Rev. field, below** المعتز بالله / أمير المؤمنين**37-** AR 255AH. FINT Inv. AH10E6, 2.90gr. pl.47, with (ج) below obv. Field. =Miles, RIC 288, Miles, The Samarra Mint, p.182, Qatar I 2011, but (س)below obv. Field.**- Al-Muhtadi Bi-Allāh, Abbāsīd Caliph, 255- 256AH.****Rev. field, below** المهتدى بالله**38-** AV 255AH. Qatar 750 (ح), pl.48. =Zambaur, NZ1922, P.8, Bernardi 165 Jc.**39-** AR 255AH. YG. 2.90gr. 21mm. pl.49. =Torn berg NC, p.91, No.379, Ties. 1972, Miles, The Samarra Mint, p.182, Qatar I 2029-2031.**40-** AV 256AH. YG. 4.23gr. pl.50. =Bernardi.**- Al-Mu'tamid Alā-Allāh, Abbāsīd Caliph, 256-279AH.****256-261H. Obv. field below** جعفر, **Rev. field, below** المعتمد على الله**41-** AV 256AH. YG. 4.12gr. 31mm. pl.51. =Bernardi.

42- AR 256AH. FINT Inv. AI5A2, pl.52. =Fraehn, Nova Suppl. I, p.24, No.315 Ties. 1982, Miles, The Samarra Mint, p.182, Qatar I 2043.

43- AV 257AH. Qatar 757 (ح), pl.53. =Bernardi 173 Jc.

44- AV 258AH. YG. 4.18gr. 20mm. pl.54. =Qatar I, 1259, Bernardi 173 Jc.

45- AV 259AH. Qatar 767 (ح), pl.55. =BN I, 999, Busso Peus Nacht.

Kat.291, Auktion 30 Marz -1 April 1977, No.1060. Bernardi 173 Jc.

46- AV 260AH. YG. 4.16gr. 21mm. pl.56. =Qatar I, 1260, Bernardi 173 Jc.

47- AV 261AH. Qatar 778 (ح), pl.57, YG. 4.03gr. 22mm. pl.58. =Berlin I, 1533, Istanbul I, 372, ENL.1307, Qatar I, 1261, Bernardi 173 Jc.

48- AR 261AH. FINT AI5 B5, pl.59, Qatar 2885(ح), pl.60. =Fraehn, Nova Suppl. I, p.25, No.315 f, Tornberg NC, p.93, No.390, Ties. 2008, Berlin I 1554, Miles, the Samarra Mint, p.182, Qatar I, 2049.

- Al-Mu'tamid Alā-Allāh, Abbāsīd Caliph, 256- 279AH.

262-278AH. Obv. field below المفوض إلى الله, Rev. field, below المعتمد على الله.

49- AV 262AH. YG. 4.03gr. 20mm. pl.61. =Porter, NC 1921. P 323, Fahmi 2347, Qatar I, 1262, Bernardi 175 Jc.

50- AR 262AH. FINT AI5 B6, pl.62. =Tornberg NC, p.94, No.394, but mistake reading الموفق بالله instead of المفوض إلى الله below Obv. field, Ties. 2012, Miles, the Samarra Mint, p.182, Qatar I, 2050.

51- AV 263AH. YG. 4.18gr. 21mm. pl.63. =Miles, RIC 158, Bernardi 175 Jc.

52- AV 264AH. Qatar 791(ح), pl.64, YG. 4.13gr. 21mm. pl.65. =Istanbul I 373, Bernardi 175 Jc.

53- AV 266AH. YG. 4.17gr. 22mm. pl.66. =Bernardi.

54- AV 268AH. YG. 4.19gr. 22mm. pl.68. =Bernardi.

55- AV 269AH. YG. 3.92gr. 23mm. pl.69. =Bernardi.

Al-Mu'tamid Alā-Allāh, Abbāsīd Caliph, 256- 279AH.

262-278AH. Obv. field below المفوض إلى الله Rev. field, below المعتمد على الله / ذو الوزارتين

(270-271 H.).

56- AR 270AH. FINT Inv. AI5D3, pl.70. Qatar 2922 (ح), pl.71, YG. 2.78gr. 23mm. pl.72. Pellet above الله in Rev. field.

57- AR 271AH. YG. 2.82gr. 22mm. pl.73. =Tornberg NC, p.99, No. 417, Ties. 2071, Miles, the Samarra Mint, p.182.

- **Al-Mu'tamid Alā-Allāh, Abbāsīd Caliph, 256-279AH.**

262-278 H. Obv. field below المفوض إلى الله، Rev. field, below المعتمد على الله.

58- AR 271AH. YG. 3.15gr. 22mm. pl.74.

59- AV 272AH. YG. 3.74gr. 21mm. pl.75. pellet between the second and third line in Obv. and Rev. field. =Bernardi.

60- AV 273AH. YG. 4.24gr. 24mm. pl.76. Small pellet between the second and third line in Obv. and Rev. field, big pellet below Rev. field. =Busso Peus Nacht, Kat. 380, Auktion 3 Nov. 2004, No. 1058, Bernardi 175 Jc.

- **Al-Mu'tamid Alā-Allāh, Abbāsīd Caliph, 256-279AH.**

262-278AH. Obv. field below المفوض إلى الله، Rev. field, below أحمد بن الموفق بالله/ المعتمد على الله (275-278AH.).

61- AR 275AH. FINT Inv. AI5E5, pl.77. Pellet between the second and third line in Obv. Field.

62- AR 276AH. YG 2.81gr. 25mm. pl.78. Qur'an, part of 165/ II (الْقُوَّةَ لِلَّهِ جَمِيعاً) around Obv. and Rev. field.

- **Al-Mu'tamid Alā-Allāh, Abbāsīd Caliph, 256- 279AH.**

278-279AH. Obv. field below المعتضد بالله، Rev. field, below المعتمد على الله.

63- AR 279AH. FINT Inv. AI5F1, pl.79. =NC 1892. P.161. Miles, The Samarra Mint, p.183.

- **Al-Mu'taqid Bi-Allāh, Abbāsīd Caliph, 279-289AH.**

64- AR 281AH. YG 2.80gr. 23mm. pl.80. =Berlin. 1587, Miles, The Samarra Mint, p.183.

65- AR 283AH. YG 2.98gr. 23mm. pl.81. =NC 1912, P.324, Miles, The Samarra Mint, p.183, Qatar I, 2086.

66- AR 287AH. Qatar 3026 (ح), pl.82. pellet between the second and third line in Rev. Field.

- **Al-Muktafi Bi-Allāh, Abbāsīd Caliph, 289-295AH.**

67- AR 291AH. Qatar 3067 (ح), pl.83, with **ولى الدولة** below Obv. field. =Berlin 1622, Miles, The Samarra Mint, p.183.

- **Al-Muqtader Bi-Allāh, Abbāsīd Caliph, 295-320AH.**

297-320AH. Obv. field below أبو العباس بن/ أمير المؤمنين

68- AR 298AH. Qatar 3154 (ح), pl.84. =Berlin. 1688, Miles, the Samarra Mint, p.183.



69- AR 310AH. Qatar 3363 (ح), pl.85. =BN I. 1168, Qatar I 2159.

- **Al-Qahir Bi-Allāh, Abbāsīd Caliph, 320-322AH.**

أبو القاسم بن / أمير المؤمنين 321-322 H. Obv. field below

70- AR 322AH. YG 2.13gr. 25mm. pl.86. Rev. Field.

لله

محمد رسول الله

لله القاهر بالله

المنتقم من أعداء

الله لدين الله

=BN I 1223, Miles, the Samarra Mint, p.183.

- **Al-Mutaqi Liāh, Abbāsīd Caliph, 329-333AH.**

أبو الحسين بجكم / مولى أمير المؤمنين 329 AH. Obv. field below

71- AR 229AH. Qatar 3653 (ح), pl.87. =Qatar I 2271. Ties 2443, Miles, The Samarra Mint, p.183.

- **Al-Mutaqi Llāh, Abbāsīd Caliph, 329-333AH.**

أبو منصور بن / أمير المؤمنين 329-333AH. Obv. field below

72- 332AH. YG 2.71gr. 23mm. pl.88.

Plates:



pl. 1



pl. 2



pl. 3



pl. 4



pl. 5



pl. 6



pl. 7



pl. 8



pl. 9



pl. 10



pl. 11



pl. 12



pl. 13



pl. 14



pl. 15



pl. 16



pl. 17



pl. 18



pl. 19



pl. 20



pl. 21



pl. 22



pl. 23



pl. 24



pl. 25



pl. 26



pl. 27



pl. 28



pl. 29



pl. 30



pl. 31



pl. 32



pl. 33



pl. 34



pl. 35



pl. 36



pl. 37



pl. 38



pl. 39



pl. 40



pl. 41



pl. 42



pl. 43



pl. 44



pl. 45



pl. 46



pl. 47



pl. 48



pl. 49



pl. 50



pl. 51



pl. 52



pl. 53



pl. 54



pl. 55



pl. 56



pl. 57



pl. 58



pl. 59



pl. 60



pl. 61



pl. 62



pl. 63



pl. 64



pl. 65



pl. 66



pl. 67



pl. 68



pl. 69



pl. 70



pl. 71



pl. 72



pl. 73



pl. 74



pl. 75



pl. 76



pl. 77



pl. 78



pl. 79



pl. 80



pl. 81



pl. 82



pl. 83



pl. 84



pl. 85



pl. 86

Abbreviations

- Al-Bakri, Muhab**= An-Nuqud Al-Islamiya Al-madrubah fi Samarra. Aqlam Journal , Vol.9, 1369 AH/ 1969AD.
- AL-khrijy**= ‘Abd Al-Magid bin Mohammad AL-khrijy Nayf bin ‘Abd-Allah Al-Shoran, Al-Dinar ‘Abr Al-‘asur Al Islamiya, Riyadh 1422AH.
- Bahrain 2002**= Monetary Museum, the Bahrain Monetary Agency, Manama 2002AD.
- Berlin I**= Nützel, Henrich, Katalog der Orientalischen Münzen. 1. Band: Die Münzen der Ostlichen Chalifen. Berlin. 1898AD.
- BM I**= Lane-Poole, Stanley, Catalogue of Oriental Coins in the British Museum. Vol. I: Eastern Khaleefehs. London. 1875 AD.
- BMC O IX**= Lane-Poole, Stanley, Catalogue of Oriental Coins in the British Museum. Vol. IX: Additions to Vols. I-IV. London 1889AD.
- BN I**= Lavoix, Henri, Catalogue des Monnaies Musulmanes de la Bibliothèque Nationale. Vol. I: Khalifes Orientaux. Paris. 1887AD.
- Da Cunha**= J. da Cunha, Gerson, Catalogue of the Coins in the Numismatic Cabinet Belonging to J. Gerson da Cunha, Part I - IV, Bombay. 1888–1889AD.
- Dorn I**= Dorn, B., Inventaire des monnaies des khalifes orientaux de plusieurs autres dynasties, classes I-IX. Saint Pétersbourg 1877AD.
- ENL**= Nicol, Norman& El-Nabarawy, Raafat& Bacharch, Jere L., Catalog of the Islamic Coins, Glass Weights, Dies and Medals in the Egyptian National Library, Cairo. Malibu 1982AD.
- FINT**= Fraehn, Recensio= Fraehn, Chr. M., Recensio Numorum Muhammed Anorum. Petropoli 1826AD.
- Fraehn, Nova Suppl. I.**= Fraehn, Chr. M., Nova Supplements. Ad Recensionem Numorum Muhammed Anorum. Pars Prima. Edidit B. Dorn. Saint - Petersburg 1855AD.
- Greek-Roman Museum**= ‘Aṭef Mansūr Mohammad Ramaḍan, An-Nuqud Al-Islamiya Al-Mahfuza Bi-Mathaf Al-Unani Ar-Romany Bi-Askandarya, Islamic Coins Persevered in the Greek-Roman Museum in Alex. Cairo 2007AD.
- Kazan**= (Robert Darley-Doran), THE Coinage of Islam, Collection of Wiliam Kazan, Beirut 1983AD.

Istanbul I= Artuk, Ibrahim and Cevriye, Istanbul Arkeoloji Müzelere Teshirdeki Islami Sikkeler Katalogu. Cilt I. Istanbul 1970AD.

Miles, G.C= The Samarra Mint

Porter= Porter, Harvey, Unpublished Coins of the Califate, Numismatic Chronicle 1921, 5th series vol. I.

RIC= Miles, George, C., Rare Islamic Coins. New York 1950AD.

Qatar Collection= not publish.

Qatar I= M. Abu-ElFarag Al-'Ush, An-Nuqud Al-Arabiya Al-Islamiya Al-mahfuza fi Mathaf Qatar al-Watani, Arab Islamic Coins Persevered in the National Museum of Qatar, vol 1, Doha, 1984D.

Saudi= Saudi Arabian Monetary Agency, Mathaf Al 'umlat, Ryadih 1996AD.

Tabataba'i= Sayyid Jamal Turabi Tabataba'i, Sekkeha-yi islami Iran az aghaz ta Hamlet maghul, Tabriz 1373AD.

Ties= Tiesenhausen, W. Monety vostochnago khalifata, Monnaies des Khalifes Orientaux. Saint-Petersburg 1873AD.

Tornberg NC= Tornberg, Carl Johan: Numi cufici Regii Numophylacii Holmiensis. Upsaliae, 1848AD.

YG Zambaur, NZ 1922= Zambaur, E.V., Neue Kahalif Enmünzen. NZ 1922AD.