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THE
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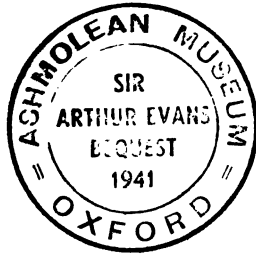
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VI.

UNPUBLISHED ARABIC COINS, FROM THE COLLECTION OF THE REV. T. CALVERT.

THE eight coins described in this paper were submitted by Mr. Calvert to my examination, and with his permission I have drawn up the following account of them. I may safely say that very few small collections can boast of a series of specimens so remarkable or so rare.

The first is a *dīnār* (silver with traces of gilding) of the *Ḳarmaṭī* prince El-Ḥasan ibn Aḥmad, and is especially interesting as commemorating the great inroad made by the *Ḳarmaṭīs* (or Carmathians) upon Syria and Egypt. In A.H. 360 El-Ḥasan advanced from his headquarters at Hejer, in the Baḥreyn, and, supported by the *Ikhshīdīs*, who had just been expelled from Egypt and were ready to aid any one in wreaking vengeance upon their *Fāṭimī* conquerors, took Damascus, made himself master for the time of the greater part of Syria, and marched upon Egypt with the intention of capturing Cairo and putting an end to the rule of the *Fāṭimī* *Khalīfeh*s. By mere force of arms he might have succeeded, but he had to encounter in the ruling *Khalīfeh* El-Mo'izz a man who knew when to use force and when to take refuge in diplomacy; and an adroit bribe administered to the *Ḳarmaṭī*'s allies produced a disastrous

rouf of the invading army, and El-Ḥasan was compelled in 363 to retreat to the Baḥreyn: he died at Ramleh in 366. This dīnār, struck by El-Ḥasan in 361, and bearing the mint-name *Fīleṣṭīn*, which may be taken to mean Lower Syria, is therefore a monument of a very important crisis in the history of the Fāṭimī Khalīfahs, and of one of the greatest triumphs of the dreaded Carmathians, who had for a century, both by their fighting powers and by their Ismā'īlian heresy and their deeds of sacrilege, made their name a terror and an abomination in the ears of all good Muslims.

1. R. Gilt. KĀRMAṬĪ. El-Ḥasan ibn Aḥmad. *Fīleṣṭīn*, A.H. 361.

Obv. Area

لا اله الا الله

وحدده

لا شريك له

السيادة

الرؤساء

Margin (inner). بسم الله ضرب هذا الدينار بفلسطين سنة

احدى وستين وثلاثمائة

(outer).

لله الامر الخ

Rev. Area.

الله

محمد رسول الله

صلى الله عليه

وعلى اله

المطيع لله

الحسن بن احمد

Margin.

محمد رسول الله ارسله الخ

(Pl. III. No. 1.)

The inscriptions on this coin are interesting as showing

that the Ḳarmaṭīs, although they really believed in none of the dogmas of Islām, observed their character of nominal Muslims to the length of inscribing the formulas of Mohammadan faith on their coins; adding, however, the benediction upon 'Alī and his family which is a necessary part of the Shiya'ī profession of faith. The expression الرؤساء السادة contains a reference to the government of the Ḳarmaṭīs. For at this time the Ḳarmaṭīs of the Baḥreyn were ruled by a council of six men who were called *Seyyids*. Dr. Wright has pointed out to me a passage to this effect in Prof. de Goeje's *Mémoire sur les Karmathes de Bahrain*, p. 85: "Des lors le gouvernement se trouva entre les mains de six chefs nommés saïds, élus d'entre les petits-fils d'Abou Saïd"; and I have found a similar record in Ibu-el-Athīr's *Kāmil*, viii. ٥٠٦, where, in reference to the death in 366 of Yūsuf ibn El-Ḥasan, the King of Ḥejr, it is stated: وتولى امر القرامطة بعد ستة نفر شركة وسموا السادة وكانوا متفقين; and again ix. ٢٩, the title *Sādeh* (pl. of *Seyyid*) is mentioned: وهما من الستة القرامطة الذين يلقبون بالسادة. These six *seyyids* are the *seyyid chiefs* السادة الرؤساء of the coin. An additional importance is given to the occurrence of this title on the coin of El-Ḥasan of 361 by a communication I have received from M. Lavoix to the effect that in the Paris collection there is not only a coin of 361 similar to that described above, but also one of 362 with the title changed from the plural to the singular السيد الرئيس, showing that the government of the Ḳarmaṭīs had in the interval between the striking of the two coins been transferred from an oligarchy to a monarchy. It thus appears that the government by six princes preceded as well as followed El-Ḥasan's reign.

The second coin (again termed *dinār*, though of silver, and this time showing no traces of gilding) is also a record of heresy, since it was struck by an 'Alawī prince, though not necessarily by an *Ismā'īlī*; for the varieties of sectarians who pinned their faith on the house of 'Alī were numerous. In this instance it is impossible to say more than that the coin was issued by a prince of one of these *Shiya'ī* sects, for the name of the striker is wanting.

2. *AR.* 'Alawī Prince. El-Moḥammadiyeh, A.H. 406.

Obv. Area.

لا اله الا الله
محمد رسول الله
على ولي الله
حرسه هو الله

Margin. بسم الله ضرب هذا الدينار بالمحمدية سنة ست
واربعماية

Rev. Area.

قل هو
الله احد الله
الصمد لم يلد و
لم يولد ولم يكن
له كفوا احد

Margin.

محمد رسول الله ارسله الخ

(Pl. III. No. 2.)

The form *حَرَسَهُ هُوَ آللهُ*, May God guard him ('Alī)! is peculiar in presenting a superfluous pronoun, but there can be no doubt about the reading, and the interposition of *هو* may have been suggested by analogy with somewhat similar cases of the redundant *هو* before *الله*, an example of which occurs on the reverse, where the correct beginning of the cxixth chapter of the *Ḳur-ān*, *قل هو*, appears,

though in almost all other coin inscriptions these two words are omitted. It is noteworthy that on neither of these coins is found the form *بسم الله الرحمن الرحيم*, which the followers of 'Alī generally employed in preference to the simple *بسم الله*.

The third coin was struck by the Ḥamdānī Prince Abu-l-Barakāt, who was generally believed only to have reigned (under his brother Aboo-Taghlib) from his father's death in 358 to 359, but who is proved by this coin to have exercised the power of minting in 357.

3. *Ḥ.* ḤAMDĀNĪ. Abu-l-Barakāt. *Mint obliterated.* A.H. 357.

Obv. Area. لا اله الا الله
وحده لا شريك له
ابو تغلب فضل الله
الغضنفر
مصفا حرق

Margin (inner). بسم الله ضرب هذا الدرهم رسة
سبع وخمسين وثلاثمائة

(*outer.*) لله الامر النخ

Rev. Area. لله
محمد رسول الله
صلى الله عليه وسلم
المطيع لله
ناصر الدولة ابو محمد
ابو البركات لطف الله

Margin. محمد رسول الله ارسله النخ

The only subjects for comment in these inscriptions, besides the date, are the words مصفا حرق beneath the obv. Of the first there can be no doubt; it occurs on a Hamdānī coin of Nāṣir-ed-dawleh with Seyf-ed-dawleh in the British Museum (v. *Catalogue of Oriental Coins*, vol. iii. no. 14, there read erroneously مظفر), and has also been discovered by Soret, who rightly read it مُصَفًّا and rendered it "affiné" (*Zeitsch. d. deutsch morgenl. Ges.* ix. 833), and Prof. Dozy has thence adopted it in his *Supplément aux Dictionnaires Arabes*, livr. iv. p. 839. The second word was pointed, in its isolated state حرف by Prof. Tornberg, and rendered *commercio* [destinatus dirhem] (*Symbolæ*, iv. p. 47). But on Mr. Calvert's coin, and on that in the British Museum, the last letter is, I think, certainly a ق. The fact that the second word occurs separately elsewhere is of course a proof that the two words do not necessarily belong to each other in construction nor form a compound meaning between them. If, therefore, no attempt is made to connect the two words, it is possible to point حرق thus and to regard it perhaps as an equivalent of محروق, with some such meaning as "tried in the fire": but other meanings equally applicable may be found for the word.

The fourth coin is a dirhem of Mummehid-ed-dawleh the Marwānī, important only as furnishing another certain date to a reign of doubtful duration. It is similar, except the mint and date, to a dirhem in the British Museum (*Cat. Or. Coins*, vol. iii. no. 51). The date must be تسعين, because سبعين is excluded by the occurrence of the name of the 'Abbāsī Khalīfeh El-Kādir, who did not succeed to the spiritual throne till 381.

4. *AR.* *Marwānī.* Mummehid-ed-dawleh. *Mayyūsarikīn.*
A.H. 391.

Obv. Area. لا اله الا الله
وحده لا شريك له
الغالب بالله
ممهد الدولة
ابو منصور

Margin. بسم الله ضرب هذا الدرهم بميفارقين سنة احدى
... عيين وثلاثمائة

Rev. Area. لله
محمد رسول الله
صلى الله عليه واله
القادر بالله
الملك بها الدولة
وضيا الملة

Margin obliterated.

(Pl. III. No. 4.)

The fifth and sixth coins present the same inscriptions, but one is in better preservation than the other. I am unable to ascribe them to any prince, or indeed to make out the name inscribed on the obverse; but the horseman of the *Şalduki* type and the general style of the inscription point to Asia Minor as the place of issue; and similar dirhems at Berlin, which Dr. Adolf Erman, of the *Königliches Museum*, has described to me, fix the place more minutely, since they bear on the reverse the inscription *غرب بتفليس سنة اثنين واربعين* (Tiflis, [6]42). Dr. Erman sketches the obverse inscription thus *الخ مبعك الوش نيكت*; but Mr. Calvert's coins do not

present the whole of this inscription. It is clearly some Tartar or Mughal name, and probably that of the Governor of Tiflis at the time when the Mughals had reduced the Seljūki Sulṭāns of Anatolia to the condition of rois fainéants.

5, 6. *Ṙ.* Mughal Governor of Tiflis. *Mint and date obliterated.* (Circ. 640.)

Obv. Mounted Bowman to right; turning round to discharge arrow. Beneath, Dragon. Above *با الوس بک*.

(On the second specimen *س بیک* thus pointed.)

Rev.

.....

لا اله الا

الله محمد :

رسول الله

(Pl. III. Nos. 5 and 6.)

The last two coins are of copper, and belong to the late Atābeg period, between 600 and 700 A.H., to judge by their style; but the prince that struck them does not, so far as I can discover, find a place in the writings of Muslim annalists.

7, 8. *Æ.* El-Wāthik̄ Dhu-l-Karneyn. *No mint or date.*
Obv. Head to right.

Rev.

الوائق

ذو القرنين بن

محمد [م]ود (or [المن]صور)

(Pl. III. Nos. 7 and 8.)

STANLEY LANE POOLE.

February 14, 1879.