
Two Rare Tulunid Coins (Publish and Study For The First Time)

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Abstract:

The research includes the publication and study of two rare Tulunid coins, which are being published and studied for the first time in this research. These coins are preserved in the private collection of Professor Amer Muhammad Imran in Riyadh, Saudi Arabia. The first coin is a dinar minted in Egypt in 257 AH, and the second coin is a Tulunid fils bearing the names of Ahmad ibn Tulun and his son Abbas. Each coin will be studied individually, with a precise scientific description of their general appearance, inscriptions, and decorative motifs. The inscriptions will be analyzed within the context of the political, religious, and social circumstances during the reign of Ahmad ibn Tulun, as reflected by the coins.

The significance of the first coin, the dinar, lies in the fact that it is considered one of the propaganda dinars, the first of its kind, and no similar coin has been published before. It was minted by Al-Muwaffaq Talha in 257 AH at the Baghdad mint. The coin bears the name of Egypt and the date of its minting, and it was sent by Al-Muwaffaq to Egypt in an attempt to remove Ahmad ibn Tulun from power due to the conflicts between them. However, these propaganda dinars failed to achieve their purpose, as Ahmad ibn Tulun had already solidified his position in ruling Egypt and established a strong army. A comparative study was conducted with other dinar specimens.

The second coin, the fils "Copper Coin", it is unique in its kind and was likely minted in The Levant's borders " Thughur al-Sham". We conducted a comparison between this fils and other fals coins minted by Ahmad ibn Tulun in Egypt in 258 AH and 259 AH, as well as those minted in The Levant's borders in 264 AH. We found that the fils coins minted in The Levant's borders align with the mentioned fils in terms of bearing the name of Ahmad ibn Tulun. Therefore, these two coins represent a new addition to the coinage of Ahmad ibn Tulun, and no similar coins have been.

Keywords: Dinar, Fils, Ahmad ibn Tulun, Rare,coins

نقدان طولونيان نادران (نشر ودراسة لأول مرة)

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ملخص:

يتضمن البحث نشر ودراسة نقدان طولونيان من النقود الطولونية النادرة، والتي يتم نشرها ودراستها لأول مرة في هذا البحث، ومحفوظان في المجموعة الخاصة للأستاذ عامر محمد عمران في الرياض، بالمملكة العربية السعودية. النقد الأول عبارة عن دينار طولوني ضرب في مصر عام 257 هـ، والنقد الثاني عبارة عن فلس طولوني يحمل اسم أحمد بن طولون وأبنة العباس، وسيتم دراسة كل نقد على حدى مع وصفهما وصفاً علمياً دقيقاً للشكل العام والنقوش والزخارف المسجلة عليهما، وسيتم تحليل النقوش في سياق الظروف السياسية والدينية والاجتماعية التي حدثت في عهد احمد بن طولون والتي تعكسها النقود.

ترجع أهمية النقد الأول وهو الدينار في انه يعد من الدنانير الدعائية وهو الأول من نوعه ولم ينشر له نظير من قبل، وضربه الموفق طلحة سنة 257هـ بدار سك بغداد وسجل عليه اسم مصر وتاريخ سكه المذكور وأرسله الموفق إلى مصر لعزل أحمد بن طولون عن حكم مصر بسبب الخلافات بينهما، ولكن هذه الدنانير الدعائية فشلت في تحقيق هذا الغرض، لأن احمد بن طولون كان قد ثبت مركزه في حكم مصر وتكوين جيش قوى وتم اجراء دراسة مقارنة مع نماذج من الدنانير.

يعد النقد الثاني وهو الفلس فريداً من نوعه والمرجح انه ضرب بثغور الشام بسوريا حيث قمنا بإجراء مقارنة بينه وبين فلوس أحمد بن طولون المضروبة بمصر سنة 258هـ وسنة 259هـ والمضروبة بثغور الشام سنة 264هـ ووجدنا ان الفلوس المضروبة في ثغور الشام تتوافق مع الفلس المذكور من حيث وجود اسم أحمد بن طولون على كليهما لذلك يمثل هذان النقدان موضوع الدراسة إضافة جديدة لنقود أحمد ابن طولون ولم ينشر نظير لهما من قبل .

الكلمات المفتاحية: دينار، فلس، أحمد بن طولون، نادر، نقود

1.Introduction:

In the second Abbasid era (232-656A.H/847-1258A.D), the power of the Turks appeared and they seized power without the Abbasid caliphs. During that period, the caliphs granted the rule of Egypt to some Turks in exchange for paying tribute, as they preferred to remain in Baghdad and send someone to act on their behalf to rule Egypt and from These deputies who came to Egypt in the year 254/868, Ahmed Ibn Tulun, is one of the Turkish Mamluks who grew up In the Abbasid State, Tulun, the father of Ahmad ibn Tulun, was one of the Turkish Mamluks who was given as a gift by Nuh ibn Asad al-Samani, the ruler of Bukhara, to the Abbasid Caliph al-Mamun. He also served during the reign of the Abbasid Caliph al-Mu'tasim. He had an important role in political events and fathered several sons, including Ahmad ibn Tulun.¹

After Pakpak the Turk assumed the governorship of Egypt, he appointed Ahmed Ibn Tulun as his successor due to his honesty and religiosity. The governorship of Egypt faced him with many difficulties and problems in governance and many conspirators who wanted to exclude him from power, including the tax collector, Ahmed Ibn al-Mudabbar, and Shuqayr, the mail owner, who was transmitting the news to the Abbasid Caliph, and he agreed. Both Ahmad al-Mudabbar and Shuqayr decided to depose Ahmad Ibn Tulun, but Ibn Tulun was able to depose both of them. Where he would send antiques, gifts, and money to the Caliph, courtiers, and senior statesmen, in order to prove himself in power and protect Egypt without competition.²

During the reign of Ahmed Ibn Tulun, many revolutions and conflicts occurred whose goal was to remove him from the rule of Egypt, which cost him a lot of effort and money, the most important of which were the Alawite revolutions, most notably the Bugha Al-Asfar revolution, the Ibn Al-Sufi Al-Alawi revolution, and the Al-Omari revolution, ,Revolution of the people of Barqa And the revolution of Abbas ibn Ahmad ibn Tulun .he was able to extinguish it and eliminate it.³

Ibn Tulun made the best use of Egypt's human potential. His reign was characterized by successes in aspects of political and social life and artistic methods. His reign was characterized by stability and economic prosperity in a way that we did not find in any other region in the Islamic world during the third century AH / ninth century AD. Ibn Tulun was the ruler of a vast

¹ Al-Huwairi, M. M.(2002). *Misr fi al-usur al-wusta min al-'asr al-masihi hatta al-fath al-othmani* ,(Egypt in the Middle Ages: From the Christian Era to the Ottoman Conquest), 2nd ed , Egyptian Office for Distribution of Publications, Cairo, pp. 96.

² Al-Huwairi, *Egypt in the Middle Ages*, p. 97.

³ Al-Kindi, M. Y. (2003). *Kitab al-wulat wa al-qudah*, (*The Book of Governors and Judges*),1st ed , Dar Al-Kutub Al-Ilmiyyah, Beirut, Lebanon, p. 213.

state that included Egypt To Nubia in the south and extended west to Cyrenaica and included the Levant, and he was the first to combine Egypt and the Levant in Islam.⁴

2. First: A rare Tulunid dinar minted in misr (Egypt) in 257 AH

The general appearance of this dinar **Plate No(1) ,Figure No(1)**⁵ features central inscriptions surrounded by inscriptions in a single margin on both the obverse and reverse sides. On the obverse, there are no circles separating the central inscriptions from the margin, but two concentric circles surround the margin inscriptions. On the reverse, a circle surrounds the central inscriptions, while the margin inscriptions are enclosed by two concentric circles. The inscriptions on this dinar are as follows:

Obverse		Reverse	
<i>Center</i>	لا إله إلا الله وحده لا شريك له	<i>Center</i>	الله محمد رسول الله
<i>Translation</i>	"There is no deity but Allah, alone without partner."	<i>Translation</i>	"for Allah, Muhammad is the Messenger of Allah."
<i>Margin</i>	بسم الله ضرب هذا [الد] ينر بمصر سنة سبع وخمسين ومايتين	<i>Margin</i>	محمد رسول الله أرسله بالهدى ودين الحق
<i>Translation</i>	"In the name of Allah, this dinar was minted in Egypt in 257 ."	<i>Translation</i>	"Muhammad is the Messenger of Allah, sent with guidance and the true religion."

The center contains three parallel lines that include the full Declaration of Faith (**Shahada**) as follows: "There is no deity but Allah, alone without partner." This specific form and arrangement of the Shahada first appeared on the obverse of Arab-Islamic dinars and dirhams minted by the fifth Umayyad Caliph, Abd al-Malik ibn Marwan (65-86 AH / 684-705 CE) in 77

⁴ Al-Huwairi, *Egypt in the Middle Ages*, p. 104.

⁵ Preserved in the private collection of Amer Omran in Riyadh, Saudi Arabia, weighing 1.06 grams with a diameter of 18.8 mm.

AH.⁶ This declaration of faith continued to be inscribed on Islamic coins throughout various eras: Umayyad, Abbasid, Tulunid, Ikhshidid, Fatimid, Ayyubid, Mamluk, and other contemporary Islamic states in both the eastern and western parts of the Islamic world.⁷ The *Shahada* refers to the first pillar of Islam, which is the foundation of Islamic belief, and a person's Islam is not valid without it. Therefore, it is placed at the center of the obverse, where the main inscriptions of the dinar are located.⁸

On the margin of the obverse, there is an incomplete **basmla (invocation formula of *Bism Allāh al-Rahmān al-Rahīm*) in the form of "In the name of Allah."** This incomplete basmla first appeared on Arab-Sasanian dirhams, such as the dirham minted at Nahrawan in 31 AH.⁹ It also appeared on the margin of an Arab-Sasanian dirham bearing the name Yazdegerd III, minted at Sistan in Yazdegerdian year 20 (equivalent to 31 AH).¹⁰ The incomplete *basmla* continued to be inscribed on Arab-Sasanian dirhams bearing the name of Khosrow II, minted in Bishapur, Nahavand, Rayy, Sistan, Istakhr, Yazd, and other places, with some bearing the Yazdegerdian date and others the Hijri date.¹¹

The incomplete *basmla* also appeared on Arab-Sasanian dirhams bearing the names of caliphs such as Mu'awiya ibn Abi Sufyan (41-60 AH / 661-680 CE) and Abd al-Malik ibn Marwan, minted at Dar Sikka Durabger and bearing the Yazdegerdian date, and on those minted

⁶ Al-Ish, M. A.(1984). *Al-nuqud al-arabiya al-islamiya al-mahfouza fi mathaf Qatar al-watani (Arab Islamic coins preserved in the Qatar National Museum)*, 1st ed, Doha, p. 25 ,No. 200, p. 157. It is Worth Mentioning That There is an Umayyad Dirham Minted in Basra in 77 AH, preserved in the Qatar National Museum, fully Arabized and published by Dr. Ahmed Al-Sawy.

⁷ Kazan, W.(1983). *Al-maskukat al-islamiya (Islamic coins)*, Beirut, pp. 35-329; Al-bank al-markazi al-omani, (1990)*Tarikh al-nuqud wa saltanat fi Oman,(Central Bank of Oman,History of coins and currency in Oman)*, pp. 14-43; Al-Jaber, I. J.(1992). *Al-nuqud al-arabiyya al-islamiyya fi mathaf Qatar al-wataniyy (Arab Islamic coins in the Qatar National Museum)*, Vol. 2, Doha, pp. 11-371; Al-Nabrawy,R.M. & Al-Nabrawy,R.R.(2023). *Al-nuqud al-islamiya al-madrouba fi al-jazira al-arabiya(Islamic coins minted in the Arabian Peninsula)*, 2nd ed , International Book Institution, Cairo, pp. 34, 22-46, 56-82; Al-Sharaan,N.(2007). *Al-ta'deen wa sakk al-nuqud fi al-Hijaz wa Najd wa Tihama fi al-asrayn al-umawi wal-abbasi(Mining and coinage in Hejaz, Najd, and Tihama during the Umayyad and Abbasid eras)*, 1st ed, Riyadh, pp. 177-184, 287-296; Nicol,N., el-Nabarawy.R& Bacharach,J.(1982). *Catalog of The Islamic coins, glass weights, dies, and medals in the Egyptian National Library*, Cairo, California, U.S.A., p. 2 Nos. 44-45. ; Broome, M.(1977). *A handbook of Islamic coins*, London, pp. 6-123; Balog, Paul.(1964) *The coinage of the Mamluk Sultans of Egypt and Syria*, New York; Lane-Poole,S.(1875-1890)*Catalogue of oriental coins in the British Museum*, Vols. 1-10, London; Lavoix,H.(1887-1890). *Catalogue Des Monnaies Musulmanes de La Bibliothèque Nationale*, Vols. 3, Paris.

⁸ Othman, M. A.(January 1989). *Dalalat siyasiya da'awiya lil-athar al-islamiya fi 'ahd al-khalifa Abd al-Malik ibn MARWAN (Political propaganda implications of Islamic monuments during the Caliphate of Abdul Malik bin Marwan)*, Journal of the Ages, Issue. 4, Vol.1, pp. 56-63; Ramadan,A.M.M(2004). *Mawsu'at al-nuqud fi al-'alam al-Islami(Encyclopedia of coins in the Islamic World)*, Vol. 1, Cairo, p. 98.

⁹ Walker, J.(1948). *A catalogue of Muhammadan coins in the British Museum*, Vol. 1, London, p. 3, No. 2.

¹⁰ Al-Ish, *Arab coins*, Vol. 1, p. 3 No. 3, p. 54, Nos. 3-4.

¹¹ Al-Ish, *Arab coins*, Vol. 1, pp. 54-59, Nos. 5-18.

in the name of Abdullah ibn al-Zubayr in Kerman, Rayy, and Yazd. Additionally, it appeared on dirhams bearing the names of governors such as Ziyad ibn Abi Sufyan, minted in Abrashahr, Nishapur, Durabger, Nahrawan, Marw and Istakhar, and in the name of Abdullah ibn Amir, minted at Durabger, and in the name of Abdullah ibn Ziyad, minted at Basra, Durabger, Nahawand, Ray, Sistan, and Istakhr, among others. The incomplete *basmala* also appeared on the reverse of some fully Arabized Umayyad fils coins, such as a fils minted at Damascus in the year 87 AH, among others.¹²

Following the incomplete *basmala* on the margin of the obverse are the denomination of the coin, which is "dinar," and the place of minting, which is "Egypt". It is noted that the base of the letter الصاد "ṣād" /s/ is missing, but the upper part of the letter is present and clear. The letter الراء "rā" /r/ follows the letter "ṣād," and the letters باء "bā" /b/ and ميم "mīm" /m/ are also clear in the name of the minting place, confirming that the word is بمصر "in Egypt."¹³

The Arab minting began in Egypt in the Byzantine style since the Arab conquest in 20 AH / 640 CE without mentioning the name of Egypt. The name of Egypt was first recorded on the coinage at the end of the Umayyad era on the fils coins of Abd al-Malik ibn Marwan, who was the governor of Egypt and in charge of its tax collection. The name Egypt appeared generally, along with the name of the minting house, for example: Egypt – Atrib and Egypt – Alexandria, Egypt – al-Fustat, and Egypt – al-Fayum. The name Egypt was inscribed on gold coins for the first time in 199 AH and continued to appear on the dinars minted during the Tulunid period.¹⁴

Following the name "Egypt" on the margin of the obverse is the minting date, which is 257 AH. The presence of this date on Tulunid dinars is noteworthy because ibn Tulun did not mint gold coins until he had firmly established his authority and taken control of the Levant in 264 AH. His power and influence had grown considerably, especially in the face of Al-Muwaffaq

¹² Al-Ish, *Arab coins*, Vol. 1, pp. 61-86.

¹³ Egypt "misr" is named after Misraim, the son of Ham, son of Noah, peace be upon him. It was conquered by Amr ibn al-As during the caliphate of Umar ibn al-Khattab may Allah be pleased with him, see, Al-Hamawi ,Sh. Y.(1977). *Mu'jam al-buldan (Dictionary of countries)*, Vol. 5, Beirut, pp. 137-143; Al-Maqrizi, A. A .(1418). *Al-mawa'iz wal-i'tibar bi-dhikr al-khitat wal-athar(Sermons and Reflection in Mentioning Plans and Monuments)*, annotated by Khalil Mansour, Vol. 1, 1st ed , Dar Al-Kutub Al-Ilmiyyah, Beirut, p. 41; Al-Suyuti, A. A.(1967)., *Husn al-muhadara fi tarikh Misr wa al-Qahira (Good lecture on the history of Egypt and Cairo)*, Vol. 1, 1st ed, Edited by Muhammad Abu al-Fadl Ibrahim, Dar Ihya' al-Kutub al-'Arabiyya, Egypt, p. 35; Al-Zubaidi, M. A.(1418), *Taj al-'arus min jawahir al-qamus(The bride's crown is one of the jewels of the dictionary)*, Vol. 1, 1st ed, p. 126 ; Al-Qusous,N.(1996). *Maskukat al-umawiyin fi bilad al-Sham(Umayyad coins in the levant)*, 1st ed, Amman, Jordan, p. 53 No. 29, p. 64 No. 35.

¹⁴ Muhammad, A. F.(1965). *Mawsu'at al-nuqud al-arabiya wa 'ilm al-numiyat fajr al-sikka al-arabiya(Encyclopedia of Arab coins and numismatics, The dawn of Arab coinage)*,Dar al-Kutub, Cairo, pp. 279-280.

Talha,¹⁵ the brother of the Abbasid Caliph Al-Mu'tamid, who was one of the strongest opponents of ibn Tulun's rule. It is known that ibn Tulun began minting dinars after taking control of the Levant in 264 AH, meaning he started minting dinars in 265 AH.¹⁶

This raises questions about the origin of the dinar in question, who minted it, and why it bears the name "Egypt" and the date 257 AH, which is eight years before ibn Tulun began minting his own dinars. This is especially curious considering that gold was rare and difficult to obtain, often sought in the mines of al-Sukkari, al-Fawakhir, and Ram al-Rus in the Eastern Desert, as well as through searching the tombs of the Pharaohs and Copts. Some princes were even tasked with searching ancient tombs for gold on behalf of ibn Tulun.¹⁷ Given the scarcity of gold, it is puzzling who minted the dinar in question, which has a very low weight of 1.06 grams, whereas the legal weight of a dinar was 4.25 grams. The dinar in question weighs only a quarter of the legal weight, and this is particularly intriguing since Tulunid dinars bearing the name of ibn Tulun had not yet been minted, a point that will be elaborated on later.

The reverse center contains the concise form of the Muhammadine message, inscribed in three lines as follows: "**Muhammad is the Messenger of Allah,**" with one word per line. This form of the Muhammadine message first appeared on Arab-Sasanian dirhams¹⁸ minted by Al-Hajjaj ibn Yusuf al-Thaqafi, and it also appeared on Umayyad fils coins. The Abbasids later adopted it as their slogan on dinars and dirhams from 132 AH / 750 CE, indicating their closeness to Prophet Muhammad and their lineage from his family, thereby encouraging the people to obey and follow their rule.¹⁹

¹⁵ His name was said to be Talha, Prince Abbasi and commander of the God-dependent caliph's army. See, al-ALDhahabi, M. A. (1985). *Siyar a'lam al-nubala (Biographies of Noble Figures)*, Vol. 13, Edited by Ali Abu Zaid, Al-Risala Edition, p. 169. ; Al-'ulaymi, A. M. (2011). *Al-mu'tabar fi anba' man ghabar (The considered in News from the Past)*, Vol. 1, 1st ed, edited by a group of researchers, supervised by Nour al-Din Talabi, Dar al-Nawadir, Syria, p. 379; Ibn al-'adeem, O.A. (1961). *Bughyat al-talab fi tarikh Halab (In order to request the history of Aleppo)*, Vol. 2, 1st ed, Edited by Dr. Suhail Dhakar, p. 88; Ibn al-dawadari, A.A. (1992). *Kanz al-durar wa jami' al-ghurar (The Treasure of Pearls and the Collection of Gems)*, Vol. 5, Edited by Dorothea Krawulski, Publisher: Issa al-Babi, p. 294; Ibn Taghribirdi, G.A.. (n.d.), *Mawrid al-latafa fi man wala al-sulta wal-khilafa (A source of kindness in the ruler of the Sultanate and the Caliphate)*, Vol. 1, Edited by Nabil Muhammad Abdul Aziz, Dar al-Kutub al-Misriyya, Cairo, p. 172; Abbas, I., (1988). *Shadharat min kutub mafquda fi al-tarikh (Fragments from Lost Books in History)*, Vol. 2, 3rd ed, Dar Al-Gharb Al-Islami, Beirut, p. 420.

¹⁶ Muhammad, *Encyclopedia of Arab coins*, p. 129.

¹⁷ Muhammad, *Encyclopedia of Arab coins*, p. 130.

¹⁸ Walker, *A catalogue of Muhammadan coins in the British Museum*, Vol. 1, p. 118.

¹⁹ Ramadan, *Encyclopedia of coins*, Vol. 1, p. 175; Tawfiq, S. H. (2021). *Nuqud iqlim Azerbaijan munthu al-'asr al-mugholi hatta nihayat al-'asr al-timuri (656-912 AH / 1258-1506 CE) dirasa athariya faniya (Coins of the Azerbaijan region from the Mongol era to the end of the Timurid era (656-912 AH/1258-1506 AD), An archaeological and artistic study)*, Ph.D dissertation, Department of Islamic Archaeology, Faculty of Archaeology, Fayoum University, p. 8.

On the margin of the reverse is a Quranic quotation from the Surahs of At-Tawbah (verse33)²⁰, As-Saff (verse9)²¹, and Al-Fath (verse28)²², which is shortened as follows: **"Muhammad is the Messenger of Allah, sent with guidance and the religion of truth."** The full quotation, as it appears in Surahs At-Tawbah and As-Saff, is: **"Muhammad is the Messenger of Allah, sent with guidance and the religion of truth"**, to make it prevail over all religion, even though the polytheists detest it." However, this text stops at the word "all," as it appears in Surat Al-Fath, and there is no other Tulunid dinar that bears the exact quotation found on the dinar in question. This indicates that the dinar in question is unusual for the Tulunid era, a point that will be explored later.

Regarding the interpretation of the Quranic quotation, Al-Tabari ²³states that the Prophet was sent by Allah to complete His message and convey it to the people, and that Allah, the Exalted, will not accept anything less than the spreading of His religion and message, despite the opposition of resentful polytheists. Allah sent our Prophet Muhammad, peace be upon him, with the true religion, Islam, to make it prevail over all other religions.

This Quranic quotation has been inscribed on Islamic dinars since their Arabization during the reign of Caliph Abd al-Malik in 77 AH, in the form: **"Muhammad is the Messenger of Allah, sent with guidance and the religion of truth to make it prevail over all religion."** This quotation comes from Surat Al-Fath (verse 28). However, this quotation appeared in full on the margin of dirhams from their Arabization in 77 AH in the form: **"Muhammad is the Messenger of Allah, sent with guidance and the religion of truth to make it prevail over all religion, even though the polytheists detest it,"** a quotation from the Surahs of At-Tawbah and As-Saff. This full quotation was not inscribed on dinars as it was on dirhams until the reign of the Abbasid Caliph Al-Ma'mun (198-218 AH / 799-819 CE).

This inscription continued to appear on Islamic coins from the time of Al-Ma'mun until at least the end of the ninth century AH on the coins of all Islamic states, whether in the East or West of the Islamic world.²⁴

To understand the fact of the dinar under study, it is necessary to compare it with other dinars minted by ibn Tulun in Egypt, such as a dinar minted in 266 AH ²⁵ **Plate No(2),Figure No(2).**

²⁰ The Holy Quran, Surah At-Tawbah, verse33.

²¹ The Holy Quran, Surah As-Saff, verse9.

²² The Holy Quran, Surah Al-Fath, verse28.

²³ Al-Tabari , M. J.(1964). *Tarikh al-umam wal-muluk (History of nations and kings)* , Vol. 4, Edited by Muhammad Abu al-Fadl, Cairo, 1964, pp. 214-215.

²⁴ For more details about Quranic inscriptions on coins, see Yusuf, F.A.(2003). *Al-ayat al-quraniya 'ala al-maskukat al-islamiya dirasa muqarana(Quranic verses on Islamic coins, A comparative study)*, 1st ed, Riyadh, pp. 46-63.

²⁵ al-Khuriji, A. M.(1434/2013).*Al-majmou'a Jeddah(Collection Jeddah)*, Kingdom of Saudi Arabia, p. 130 No. 357, weighing 4.2 grams, with a diameter of 23 mm.

Before conducting this comparison, it is important to describe this Tulunid dinar: it features central inscriptions surrounded by inscriptions in two margins on the obverse, with two parallel circles surrounding the outer margin inscriptions. The reverse contains central inscriptions surrounded by a circle, which in turn is surrounded by inscriptions in one margin, also encircled by a line. The inscriptions on this dinar are as follows:

Obverse		Reverse	
<i>Center</i>	لا إله إلا الله وحده لا شريك له المفوض إلى الله	<i>Center</i>	الله محمد رسول الله المعتمد على الله أحمد بن طولون
<i>Translation</i>	"There is no deity but Allah alone; He has no partner. Entrusted to Allah."	<i>Translation</i>	"for Allah. Muhammad is the Messenger of Allah. Al-Mu'tamid 'ala Allah. Ahmad ibn Tulun."
<i>Inner Margin</i>	بسم الله ضرب هذا الدين بمصر سنة ست وستين ومائتين	<i>Inner Margin</i>	محمد رسول الله أرسله بالهدى ودين الحق ليظهره على الدين كله ولو كره المشركون
<i>Translation</i>	"In the name of Allah, this dinar was minted in Egypt in the year 266 AH."	<i>Translation</i>	"Muhammad is the Messenger of Allah, sent with guidance and the religion of truth, to make it prevail over all religion, even though the polytheists detest it."
<i>Outer Margin</i>	الله الأمر من قبل ومن بعد ويومئذ يفرح المؤمنون بنصر الله	<i>Outer Margin</i>
<i>Translation</i>	"To Allah belongs the command before and after, and on that day the believers will rejoice in the victory of Allah."	<i>Translation</i>

Comparing this dinar with the dinar under study, we find that the center of the obverse on the dinar under study consists of three parallel lines containing the complete **shahada (Islamic declaration of faith)**. In contrast, the center of the obverse on the Tulunid dinar minted in Egypt in 266 AH contains four lines. The first three lines also contain the complete shahada, while the fourth line includes the title "**Al-Mufawwid ila Allah**"²⁶ (**Entrusted to Allah**), Ahmad ibn Tulun had a good relationship with this caliph, but ibn Tulun and the caliph's brother, Abu Ahmad al-Muwaffaq Talha, known as Al-Muwaffaq Talha, who aspired to seize the caliphate from **Al-Mu'tamid 'ala Allah**, were in disagreement.²⁷ This led the caliph to divide his territories between his brother and his son, with Egypt being allocated to Ja'far, which we will explain later. ²⁸This explains the presence of Ja'far's title on the Tulunid dinar, a title that is absent from the dinar under study.

The outer margin of the Tulunid dinar features a portion of **verses 4 and 5 from Surat Ar-Rum: "To Allah belongs the command before and after, and on that day the believers will rejoice in the victory of Allah,"** which is not present on the dinar under study. The center of the reverse of the Tulunid dinar minted in 266 AH contains six lines, with the first three lines containing the abbreviated Muhammad's message, followed in the fourth line by the name of the Abbasid caliph, and in the fifth line by the name of the Tulunid ruler, indicating ibn Tulun's subordination to Al-Mu'tamid 'ala Allah. In contrast, the dinar under study includes the abbreviated Muhammad's message but lacks the name of the Abbasid caliph and the Tulunid ruler. The margin of the reverse of the Tulunid dinar contains the full Quranic quotation from the Surahs of At-Tawbah and As-Saff, while in the dinar under study, the text stops at the word **الحق "truth."** In light of the above, it becomes clear that the dinar under study, inscribed with the name of Egypt and the date 257 AH, is of great importance for several reasons:

-It bears the name of Egypt and a date approximately eight years before Ahmad ibn Tulun began minting his own dinars.

-There are similarities and differences between the two dinars, which we have already explained.

²⁶ The Title of Ja'far, son of the Abbasid Caliph Al-Mu'tamid 'ala Allah see: Ibn al-Ibri, gh.h.a. (1992) *Tarikh mukhtasar al-duwal (A Short History of the World)*, Vol. 1, 3rd Ed. , edited by Anton Saikhani the Jesuit, published by Dar al-Sharq, Beirut, p. 148 ; Ibn al-Fuwati, A. A. (1416). *Majma' al-adab fi mu'jam al-alqab (A Dictionary of Literature in the Dictionary of Titles)*, Vol. 6, 1st ed, Edited by Muhammad Kazem, Printing and Publishing Foundation, Ministry of Culture and Guidance, Iran, p. 435 ;Ibn Taghribirdi, Y.T. (1932). *Al-nujum al-zahira fi muluk Misr wa al-Qahira (The Shining Stars: On the Kings of Egypt and Cairo)*, Vol. 3, 1st ed, Dar al-Kutub al-Misriya, Cairo, p. 30;Al-Damiri, M. M. (2019). *Al-najm al-wahhaj fi sharh al-minhaj (The Radiant Star: An Explanation of Al-Minhaj)*, Vol. 5, Dar al-Minhaj, Jeddah, Kingdom of Saudi Arabia, 2019, p. 525.

²⁷ Al-Rafi'I,A. & Ashour,S.A.(1993). *Misr fi al-usur al-wusta min al-fath al-arabi hatta al-ghazw al-othmani (Egypt in the Middle Ages from the Arab conquest to the Ottoman invasion)*, Cairo, p. 91.

²⁸ Al-Rafi'i & Ashour, *Egypt in the Middle Ages*, pp. 91-93.

-The dinar under study does not include the name of the Abbasid caliph, the name of the Tulunid ruler, or the title of the Abbasid crown prince.

-The weight of the dinar under study is 1.06 grams, while the weight of the Tulunid dinar minted in 266 AH is 4.2 grams, meaning the dinar under study weighs a quarter of the mentioned Tulunid dinar.

For all these reasons, the dinar under study was not minted by Ahmad ibn Tulun but by one of his enemies. The question is: who minted it, and why?

Upon investigation, it was found that the person who minted this dinar, and inscribed the name of Egypt on it in 257 AH without mentioning the name of the Abbasid Caliph Al-Mu'tamid 'ala Allah, nor the name or title of his crown prince Ja'far, "Al-Mufawwid ila Allah," and also did not record the name of the Tulunid ruler Ahmad ibn Tulun, as customary on the Tulunid dinars minted by Ahmad ibn Tulun in Egypt, is likely Ahmad Al-Muwaffaq Talha, the brother of the Caliph Al-Mu'tamid 'ala Allah. Al-Muwaffaq harbored jealousy and ambition to seize the caliphate from his brother. The Caliph had a son named Ja'far, who held the title "Al-Mufawwid ila Allah." In an attempt to reconcile between his son and his brother, the Caliph divided the Abbasid state's territories between them, allocating the eastern regions, including Iraq, to Al-Muwaffaq, and the western regions, including Egypt, the Levant, Jazira, Mosul, and Armenia, to his son Ja'far. The Caliph stipulated that both his son and brother were responsible for funding their respective regions with the revenues collected from those areas. However, Al-Muwaffaq was dissatisfied with this division and grew more resentful towards Al-Mu'tamid because he had allocated the wealthier regions to his son. Consequently, Al-Muwaffaq increasingly monopolized power, leaving the Caliph with little more than the ceremonial roles of delivering the Friday sermon, minting coins in his name and bearing the title of "Amir Al-Mu'mnin " commander of the faithful" while Al-Muwaffaq wielded real authority.²⁹

When the Zing or negro rebellion broke out in southern Iraq in 254 AH and intensified in 255 AH,³⁰ Caliph Al-Mu'tamid assigned his brother, Ahmad Al-Muwaffaq Talha, the task of suppressing the rebellion in 257 AH, considering Iraq to be under his jurisdiction. Al-Muwaffaq sent one of his men, Nahrir al-Khadim, to Ibn Tulun to request funds for suppressing the rebellion.³¹ Ibn Tulun sent 1.2 million dinars with Nahrir, but Al-Muwaffaq was not satisfied and demanded the entire revenue of Egypt. Ibn Tulun refused Al-Muwaffaq's demand, leading to tensions between Al-Muwaffaq, Ibn Tulun, and Caliph Al-Mu'tamid.

²⁹ Ibn Tabataba ,M. A.(1960). *Al-fakhri fi al-adab al-sultaniya wal-duwal al-islamiya*(*The Fakhri Book of Sultanic Etiquette and Islamic States*), Beirut, pp. 220-221.

³⁰ Al-Balawi ,A.A.(1358 AH). *Sirat Ahmad ibn Tulun*(*The biography of Ahmad ibn Tulun*), Edited by Muhammad Kurd Ali, Damascus, p. 77.

³¹ Muhammad, *Encyclopedia of coins*, pp. 121-123; Al-Rafi'i and Ashour, *Egypt in the Middle Ages*, p. 93.

When Al-Muwaffaq imprisoned the Caliph, the hostility between him and ibn Tulun intensified. In retaliation, Al-Muwaffaq minted dinars, including the one under study, inscribed with the name of Egypt despite being minted in the Baghdad mint and dated 257 AH. These dinars did not bear the name of Ahmad ibn Tulun, even though he was the ruler of Egypt at that time. Additionally, they did not bear the name of Caliph Al-Mu'tamid 'ala Allah or his crown prince Ja'far, entitled "Al-Mufawwid ila Allah," as was customary on dinars of that era. Al-Muwaffaq sent these propaganda dinars, including the one under study, to Egypt in an attempt to depose ibn Tulun from power and distribute these dinars among the Egyptian populace and Tulunid leaders to give the impression that Ahmad ibn Tulun had been removed from power in Egypt. However, these propaganda dinars failed to achieve their intended goal of deposing ibn Tulun.

As a result, in the following year, 258 AH, Al-Muwaffaq minted more dinars at the Baghdad mint, inscribed with the name of Egypt as the minting location and the date 258 AH. These dinars also bore the name of Caliph Al-Mu'tamid 'ala Allah and his son Ja'far or his title, but not the name of Ahmad ibn Tulun. Instead, they bore the name of Nahrir, the Servant (Nahrir al-Khadim),³² in an effort to remove ibn Tulun from power in Egypt. However, these propaganda dinars minted in 258 AH and later also failed to achieve their goal of deposing ibn Tulun from power in Egypt, as ibn Tulun had already solidified his position and built a strong army.

However, the hostility between Al-Muwaffaq and ibn Tulun persisted until 264 AH, when Al-Muwaffaq obtained an order from Caliph Al-Mu'tamid to remove Ibn Tulun from his governorship of the Syrian borderlands. This attempt also failed, prompting ibn Tulun to issue orders to curse Al-Muwaffaq in sermons and to remove his name from the Friday prayer sermons. In fact, Ibn Tulun held a conference in Damascus where he formally deposed Al-Muwaffaq from the position of crown prince, arguing that he was unfit to lead the Muslims. When Al-Muwaffaq realized that he could not overcome ibn Tulun and that all his efforts against him were futile, peace was made between them. Al-Muwaffaq released his brother Al-Mu'tamid and restored his honor.³³

Thus, the propaganda dinar under discussion, minted in Egypt in 257 AH, not bearing the names of Ahmad ibn Tulun, Caliph Al-Mu'tamid, or his son, is a rare propaganda coin. It is the first of its kind that has not been previously published or studied, nor has any similar coin been published. It represents a new addition to Islamic dinars.

³² Including two dinars preserved in the Museum of Islamic Art in Cairo, minted in Egypt in 258 AH, register numbers 1/21919 and 7/16895. For more details on these dinars, see, Muhammad, *Encyclopedia of coins*, pp. 119-123.

³³ Al-Balawi, *The biography of Ibn Tulun*, p. 298; Al-Rafi'i & Ashour, *Egypt in the Middle Ages*, pp. 92-93.

3.Secondly: A rare fils bearing the name of Ahmad ibn TulunAnd his son Al-Abbas

A rare fils(Copper Coin) bearing the name of Ahmad ibn TulunAnd his son Al-Abbas ,The general design of this fils is characterized by central inscriptions surrounded by inscriptions in a single margin, with a circle enclosing the central inscriptions and another circle enclosing the marginal inscriptions, both on the obverse and reverse. The inscriptions and decorations on this fils **Plate No(3) ,Figure No(3)**³⁴ are as follows:

Obverse		Reverse	
<i>Center</i>	أحمد بن طولون	<i>Center</i>	العباس [—] بن أحمد [د] v
<i>Translation</i>	Ahmad ibn Tulun	<i>Translation</i>	Al-'Abbas [—] ibn Ahmad
<i>Margin</i>	[لا] إله إلا الله [محمد رسول الله]	<i>Margin</i>
<i>Translation</i>	[There is] no deity except Allah[Muhammad is the Messenger of Allah]	<i>Translation</i>

The central inscriptions on the obverse consist of two lines featuring the name Ahmad ibn Tulun as follows: "**Ahmad ibn – Tulun.**" Before discussing Ahmad ibn Tulun, it is worth noting that during the mid-3rd century AH / 9th century CE, the Abbasid Caliphate was suffering from severe weakness due to the control of Turkish commanders over its affairs. Many of the governors appointed by the Abbasid caliphs to various provinces preferred to stay in the capital near the caliph, appointing deputies to rule in their names, and their names would be mentioned in sermons and inscribed on coinage. Accordingly, some Turkish governors appointed by the Abbasid caliphs to rule Egypt did not go to Egypt until their deaths but remained in their palaces close to the caliphate, sending deputies to manage Egypt's affairs. Among these was Bakbak the Turk, who was appointed to Egypt in 254 AH / 868 CE but chose to send Ahmad ibn Tulun as his deputy. Bakbak was married to Ahmad ibn Tulun's mother.³⁵ However, circumstances led to

³⁴ Preserved in the private collection of Amer Omran in Riyadh, Saudi Arabia, weighing 2.08 grams with a diameter of 19 mm.

³⁵ Al-Rafi'i & Ashour, *Egypt in the Middle Ages*, p. 87.

Bakbak's dismissal and his replacement by Yargoog, who was ibn Tulun's father-in-law, thus retaining his position.³⁶

Due to the conflict and rivalry between ibn Tulun and al-Muwaffaq Talha, the brother of the Abbasid caliph al-Mu'tamid, al-Muwaffaq secured a decree from al-Mu'tamid to remove ibn Tulun from the governorship of the eastern frontiers in 264 AH. As previously mentioned, the security situation in these frontiers deteriorated, and the people of Tarsus revolted, prompting al-Mu'tamid to reappoint ibn Tulun to the governorship of the borderlands in 264 AH / 877 CE. Moreover, al-Mu'tamid not only reinstated ibn Tulun but also appointed him as the governor of all of Greater Syria, not just the borderlands.³⁷ Emir Abu al-Abbas Ahmad ibn Tulun, ruler of Egypt and Syria, was appointed by al-Mu'tamid to govern Egypt and later expanded his control to include Damascus, all of Syria, Antioch and borderlands.³⁸

Ahmad ibn Tulun continued to govern these territories until 270 AH when he became seriously ill. Muslims came out with the Qur'ans, Christians with the Gospels, and Jews with the Torah to pray for him in the desert. However, he passed away in 270 AH / 883 CE after ruling for seventeen years.³⁹ Ahmad ibn Tulun was known for his justice, bravery, humility, good conduct, and perceptiveness. He personally managed affairs, developed the land, inspected the condition of his subjects, and had a daily feast attended by the entire Egyptian populace. He donated a thousand dinars each month to the poor and needy, memorized the Qur'an, had a beautiful voice, and taught the Qur'an to the people. He built the famous mosque attributed to him, which was started in 259 AH and completed in 266 AH, spending one hundred twenty thousand dinars on its construction.⁴⁰

On the obverse margin of the coin, there is the testimony of monotheism and the Muhammad message abbreviated as: "[**There is**] **no deity but Allah** – [**Muhammad is the Messenger of Allah**]."

The central inscription on the reverse features the name of Ahmad ibn Tulun's son, al-Abbas ibn Ahmad, written as: "**al-Abbas– ibn Ahmad.**" Al-Abbas was the eldest son of Ahmad ibn Tulun.⁴¹ He had defied his father, leading to his punishment, imprisonment, and exile to Barca

³⁶ Al-Rafi'i & Ashour, *Egypt in the Middle Ages*, p. 90.

³⁷ Mahmoud, *Egypt in the Tulunid era*, p. 39.

³⁸ Ibn Khallikan ,A.M. (1900). *Wafayat al-A'yan wa Anba' Abna' al-Zaman (chronicle of deaths of dignitaries and news of the age)*, Vol. 1, edited by Ihsan Abbas, Dar Sadir, Beirut, p. 173.

³⁹ Ibn Taghri Bardi,G.A. (1934). *Al-nujum al-zahira fi akhbar Misr wa al-Qahira (Chronicle of Egypt and Cairo)*, Vol. 3, Cairo, p. 18.

⁴⁰ Ibn Khallikan, *Wafayat al-A'yan*, Vol. 1, p. 173.

⁴¹ Al-Balawi, *The biography of Ahmad ibn Tulun*, pp. 23, 25.

and Tripoli. Despite being appointed as his father's deputy over Egypt, al-Abbas rebelled against ibn Tulun. In Shawwal of 264 AH,⁴² ibn Tulun appointed his son al-Abbas as governor of Egypt and entrusted him to the care of his secretary, Ahmad ibn Muhammad al-Wasiti. Ibn Tulun instructed al-Abbas to follow his guidance, obey his orders, and implement his instructions.

When ibn Tulun died in 270 AH / 883 CE, he left behind thirty-three children, including seventeen sons. His eldest son, al-Abbas, was expected to succeed him in ruling Egypt. However, ibn Tulun was angered by al-Abbas's disobedience and rebellion, which led him to imprison al-Abbas. As a result, ibn Tulun did not deny al-Abbas his inheritance but bequeathed to him the regions of Syria, provided that al-Abbas pledged allegiance to his brother Khamarawayh, whom ibn Tulun had appointed as the governor of Egypt after him. Al-Abbas refused to carry out his father's will and recognize Khamarawayh's authority. Consequently, after assuming power, Khamarawayh had his elder brother al-Abbas killed to preserve the unity of the Tulunid state.⁴³

Below the central inscriptions on the reverse, there is a decoration resembling an inverted " V " or a triangle with the top base missing and the point facing downward. The margin contains remnants of unclear inscriptions, possibly indicating the place and date of minting. Comparing this coin with those minted by ibn Tulun in Egypt in 258 AH or 259 AH, or in the eastern frontiers of Syria in 264 AH, will help identify similarities and differences and determine the significance and rarity of the coin in question. The comparison will focus on the general shape, text inscriptions, their arrangement, and decorations. The coins will be examined in chronological order, starting with those minted in (Misr) Egypt followed by those minted in The Levant's borders (Thugur al-Sham) .

4.Ahmed bin Tulun's Filses(Copper Coins) minted in Egypt

The Copper Coins Minted by ibn Tulun in Egypt during 258 AH or 259 AH share a common design, characterized by central inscriptions within a circle, surrounded by a braided (Twisted) decoration on the margin, also enclosed by a circle. On the reverse, there are central inscriptions surrounded by text in a single margin, without separating circles between the central inscriptions and the margin, but an outer circle encircles the inscriptions on the reverse. The inscriptions and decorations of this type of coin are as follows:

⁴² Al-Balawi, *The biography of Ahmad ibn Tulun*, p. 91.

⁴³ Al-Rafi'i & Ashour, *Egypt in the Middle Ages*, pp. 99-100.

Obverse		Reverse	
<i>Center</i>	لا إله إلا الله وحده لا شريك له	<i>Center</i>	الله محمد رسول الله
<i>Translation</i>	"There is no deity but Allah alone, with no partner."	<i>Translation</i>	"for Allah, Muhammad is the Messenger of Allah."
<i>Margin</i>	زخرفة مجدولة ومضفره	<i>Margin</i>	بسم الله ضرب هذا الفلوس بمصر سنة ثمان وخمسين ومائتين
<i>Translation</i>	Braided and twisted decoration	<i>Translation</i>	"In the name of Allah, this coin was minted in Egypt in the year 258 AH."

The inscriptions in the center of the obverse consist of three parallel lines containing the full declaration of faith: **"There is no deity but Allah alone, with no partner."** Above the inscription is a small, worn-out circle, with two circles below it. The inscriptions in the center of the reverse are arranged in four lines. The first line contains the word **"for Allah,"** and the second to fourth lines contain the abbreviated declaration of the Prophetic mission as follows: **"Muhammad - Messenger - of Allah,"** with each word on a separate line. Following this is a geometric symbol, which will be described later. This symbol appeared on Tulunid coins in Egypt as well as on coins from the Syrian frontier towns during the Tulunid period. This geometric mark did not appear on any Islamic coins before or after the Tulunid era, meaning it was unique to Tulunid coins. Abdel Rahman Fahmy notes that Oleg Grabar attempted to interpret this mark, suggesting it might be an imitation of monetary symbols indicating the value of the coin or related to alphabetic characters or Byzantine mint marks.⁴⁴ Soret⁴⁵ suggests that this mark represents the name **"Ahmad,"** a plausible and strong interpretation closely aligned with the history of these coins during Ibn Tulun's reign. This decorative appearance of the mark on coins from the Syrian borderlands can then be seen as a Tulunid rather than Byzantine influence. Dr. Abdel Rahman⁴⁶ supports Soret's view, stating that he found coins in the

⁴⁴ Grabar, O.(1957). *The coinage of the Tulunids*, New York, pp. 32-34; Wroth, W.(1908). *Catalogue of the imperial Byzantine Coins in the British Museum*, Vol. I, London, pp. 661-663, pls. XLV, 11-12, PL. L1, 4-7.

⁴⁵ Gacob,S.F.(1834). *Lettro M. Lelewel Revue Numismatique Belge*, Vol. X, p. 20.

⁴⁶ Muhammad, *Encyclopedia of coins*, pp. 145-146.

excavations of the Islamic Art Museum and Fustat that date back to 259 AH, bearing the same word "Ahmad" in the center of the reverse. The margin inscriptions indicate that they were minted at the Cairo mint, and many examples of these coins from 258 AH have been published.⁴⁷ Some of these coins, minted in 258 AH, were previously unstudied but are now available on websites dedicated to Islamic numismatics, including a coin minted in 258 AH. **Plate No(4), Figure No(4).**⁴⁸ Additionally, some coins minted in 259 AH⁴⁹, have been published, and some previously unstudied coins minted in Egypt in 259 AH **Plate No(5), Figure No(5).**⁵⁰ are available on the Zeno website. Lavoix⁵¹, also published a coin minted in Egypt in 258 AH, and Miles⁵² published two coins minted in Egypt in 259 AH, which are kept at the American Numismatic Society Museum in New York. The American excavation mission in Tarsus also discovered five coins of this type.⁵³

Furthermore, Mohamed Huweidik⁵⁴ published three coins minted in Egypt in 258 AH, which are kept in a private collection. When comparing the coin under study with these Tulunid coins minted in Egypt during 258 AH and 259 AH, which bear the aforementioned mark, there are clear differences. On the coin under study, the center of the obverse contains the name "**Ahmad ibn Tulun**" in two lines, while the center of the obverse of the Tulunid coins minted in Egypt contains the full declaration of faith in three lines. The margin of the obverse of the coin under study contains the incomplete declaration of faith, "**There is no deity but Allah.**" It appears that the Prophetic mission was also inscribed but is worn and unclear. In contrast, the margin of the obverse of the coins minted in Egypt contains a braided or twisted decoration.

The reverse side of the coin features a two-line inscription: "**Al-Abbasi**" on the first line and "**Ibn Ahmad**" on the second line, as seen on the coin under study. In contrast, the Tulunid coins minted in Egypt bear an abbreviated version of the Prophetic mission, with the word "**for Allah**"

⁴⁷ Muhammad, *Encyclopedia of coins*, pp. 799-801, Nos. 2918-2924.

⁴⁸ Another coin register number 92498, Zeno No. 243053, weighing 2.14 grams, with a diameter of 19mm.

<https://www.zeno.ru/showphoto.php?photo=243053>

⁴⁹ Museum of Islamic Art in Cairo, register number 47/6724. Muhammad, *Encyclopedia of coins*, p. 802, No. 2926.

⁵⁰ Zeno No. 194871, with a diameter of 20mm.

<https://www.zeno.ru/showphoto.php?photo=194871>

⁵¹ Lavoix, H. (1887). *Catalogue Des Monnaies Musulmanes de La Bibliothèque Nationale*, Vol. III, Paris, p. 6, No. 14.

⁵² Miles, G. (1950). *Rare Islamic coins*, New York, p. 119, Nos. 392, 393.

⁵³ Grabar, *The coinage of the Tulunids*, p. 31.

⁵⁴ Hawidaq, M. H. (2019). *Tatawwur fulus bilad al-Sham wa Misr khilal al-'asr al-islami (The development of filis coins in the levant or Bilad al-Sham and Egypt during the Islamic era)*, 1st ed, Mansoura, pp. 174-175, pl. 97-99.

above it and the previously mentioned geometric symbol below, consisting of three vertical bars with a diamond shape between the left and middle bars, and a worn-out dot on either side of these bars.

The margin inscriptions on the reverse side of the coin under study contain remnants of unclear writing, whereas the Tulunid coins minted in Egypt during 258 AH and 259 AH have a partially complete basmala (**In the name of Allah**) followed by the mint location and date as follows: "**In the name of Allah**, this coin was minted in Egypt in the year 258 AH." It is certain that the coin under study includes the name "**Ahmad ibn Tulun**" on the obverse and the name "**his son, al-Abbas ibn Ahmad**" in the center of the reverse. However, it does not contain the full declaration of faith, nor does it feature the braided decoration or the geometric symbol mentioned earlier.

On the other hand, the coins minted in Egypt during 258 AH or 259 AH include the full declaration of faith in the center of the obverse, braided decoration in the margin of the obverse, and the abbreviated Prophetic mission in the center of the reverse, with the geometric symbol below it. These elements are absent in the coin under study, which also lacks any inscriptions indicating the name or place of minting. Therefore, the coin under study is considered rare and represents a new addition to the collection of ibn Tulun's coins.

5.Ahmed bin Tulun's Filses minted in The Levant's borders "Thugur al-Sham "

Regarding the coins minted by ibn Tulun in "Thugur al-Sham"⁵⁵ in 264 AH, four examples of this type have been found and are available on the Zeno website. These coins share a common design, with central inscriptions surrounded by inscriptions in a single margin, both on the obverse and reverse sides. The inscriptions and decorations on these coins are as follows:

Obverse		Reverse	
<i>Center</i>	لا إله إلا الله وحده لا شريك له المعتمد على الله	<i>Center</i>	أحمد بن طولون
	There is no deity but Allah alone,		Ahmad ibn Tulun

⁵⁵ "Thughur" is the plural of "Thaghr", which refers to any location close to enemy territory. The Syrian Thughur are the long line of fortresses and strongholds stretching from Malatya on the Upper Euphrates to Tarsus near the Mediterranean Sea. The Syrian Thughur include: Tarsus, Adhana, Al-Massisa, 'Ayn Zarba, and Hisn al-Mathqab. see: Al-Hamawi, Sh.y.(1990). *Mu'jam al-Buldan (Dictionary of Countries)*, Vol. 2, 1st ed, Edited by Farid Abdul Aziz, Dar al-Kutub al-Ilmiyya, Beirut, P. 93.

<i>Translation</i>	with no partner." "Al-Mu'tamid 'ala Allah"	<i>Translation</i>	
<i>Margin</i>	بسم الله ضرب هذا الفلوس بثغور الشام سنة أربع وستين ومائتين	<i>Margin</i>	...على يدى ...أمير المؤمنين
<i>Translation</i>	"In the name of Allah, this coin was minted in the Syrian frontier in the year 264 AH"	<i>Translation</i>	"... at the hands of ... <i>Amir Al- Mu'mnin</i> the Commander of the Faithful"

The inscriptions in the center of the obverse consist of four lines, with the first three lines containing the full declaration of faith: "**There is no deity but Allah alone, with no partner.**" The fourth line bears the name of the Abbasid caliph al-Mu'tamid 'ala Allah, who was Abu al-Abbas Ahmad ibn Ja'far al-Mutawakkil 'ala Allah, son of Muhammad al-Mu'tasim, grandson of Harun al-Rashid, and the fifteenth Abbasid caliph. He was born in 229 AH/843 CE and was appointed caliph in Rajab 256 AH/June 870 CE.⁵⁶ He remained on the Abbasid throne for twenty-three years until his death in Rajab 279 AH/October 892 CE.⁵⁷

The margin of the obverse side contains a partially complete *basmala*, followed by the denomination "fils," and then the mint location and date, which are "Thugur al-Sham" and the year 264 AH. The question that arises is why Ahmad ibn Tulun minted these coins in Syrian borderlands specifically in the year 264 AH. To understand the reasons, it is important to know that there was a conflict between Ahmad ibn Tulun and al-Muwaffaq Talha. In the year 264 AH, al-Muwaffaq issued an order from the caliph to depose Ibn Tulun from the governorship of Syrian borderlands. However, the situation in these regions deteriorated, and the people of Tarsus revolted, forcing Caliph al-Mu'tamid to reinstate Ibn Tulun as the governor of Syrian borderlands in the same year, 264 AH / 877 CE. Moreover, al-Mu'tamid granted Ibn Tulun the governorship of all of the Levant or al-Sham, not just Syrian borderlands.⁵⁸ Therefore, Ibn Tulun minted these coins in "Thugur al-Sham" in 264 AH as a symbol of his authority, to declare to the people that he was the actual ruler of these borderland "Thugur al-Sham" regions.

⁵⁶ Al-Mas'udi, A. A. (1983). *Muruj al-dhahab wa ma'adin al-jawhar (Gold Meadows and Jewel Minerals)*, Vol. 4, Edited by Muhyi al-Din Abd al-Hamid, Beirut, p. 198; Al-Mas'udi, A. A. (n.d). *Al-tanbih wal-ishraf (Alertness and supervision)*, Beirut, Lebanon, p. 367; Al-Tabari, *Tarikh al-Umam wa al-Muluk*, Vol. 9, p. 174.

⁵⁷ Al-Tabari, *Tarikh al-Umam wa al-Muluk*, Vol. 10, p. 29; Al-Mas'udi, *Al-Tanbih wa al-Ishraf*, p. 269.

⁵⁸ Al-Rafi'i & Ashour, *Egypt in the Middle Ages*, p. 92.

The center of the reverse side bears the name "**Ahmad ibn Tulun**" in two lines, followed by the aforementioned geometric symbol. However, this symbol differs from the one found on the Egyptian coins minted by Ibn Tulun in 258 AH and 259 AH. Here, it consists of three vertical bars with a diamond shape between the right and middle bars. The margin of the reverse side contains some partially legible inscriptions, reading "at the hands of ... the Commander of the Faithful." It is believed that this refers to the person supervising the minting of these coins, likely a deputy of ibn Tulun in Syrian borderlands or a governor appointed by him.

Comparing the coin under study with the coins minted by ibn Tulun in Syrian borderlands in 264 AH, we find that the obverse center of the coin under study contains the name "**Ahmad ibn Tulun**" in two lines, while the Syrian borderlands coins have four lines in the center of the obverse: the first three lines contain the full declaration of faith, and the fourth line bears the name of the Abbasid Caliph al-Mu'tamid 'ala Allah.

The margin of the obverse side of the coin under study contains an abbreviated version of the declaration of faith, "**There is no deity but Allah,**" and it seems that the remaining inscriptions are the abbreviated Prophetic mission, although they are worn out. On the other hand, the Syrian borderlands coins have a partially complete basmala, followed by the denomination "fils," and then the mint location and date: "In the name of Allah, this fils was minted in Syrian borderlands in 264 AH."

The reverse center of the coin under study contains inscriptions in two lines: "**al-Abbas – ibn Ahmad,**" where as the Syrian borderlands "Thugur al-Sham" coins bear the name "Ahmad ibn Tulun" in two lines, followed by the geometric symbol, which differs from the one below the abbreviated Prophetic mission on the coins minted by ibn Tulun in Egypt in 258 AH and 259 AH. Both symbols consist of three vertical bars, with a diamond shape between the left and middle bars on the Egyptian coins, while on the Syrian borderlands coins, the diamond is between the right and middle bars. The Egyptian coins also have a worn-out dot on either side of the bars, which is not present on the Syrian borderlands "Thugur al-Sham" coins.

The margin of the reverse side of the coin under study contains unclear inscriptions, while the Syrian borderlands coins bear the phrase "at the hands of" followed by the name of the supervisor or deputy of ibn Tulun in Syrian borderlands, although it is worn out. The title "Commander of the Faithful" is present, and it is possible that the word "**Mawla**" (i.e., the emir or governor appointed by Ahmad ibn Tulun) preceded this title.

Hence, it becomes clear that the coin under study features the name "Ahmad ibn Tulun" on the obverse and the name "al-Abbas ibn Ahmad" on the reverse. It does not contain the geometric symbol mentioned earlier, whereas the Syrian borderlands coins bear the name of the Abbasid Caliph al-Mu'tamid 'ala Allah in the center of the obverse, the name "Ahmad ibn Tulun"

in the center of the reverse, and the geometric symbol, none of which are present on the coin under study. The Syrian borderlands coins and the coin under study both feature the name "Ahmad ibn Tulun," suggesting that the coin under study may have been minted in Syrian borderlands in 264 AH rather than in Egypt, which is a strong possibility, despite the different designs. There are also significant differences between the coin under study and the coins minted in Egypt in 258 AH and 259 AH, with no fundamental similarities such as the name "Ahmad ibn Tulun," indicating that they are distinct from each other.

Attributed to the coins minted by ibn Tulun in " Thugur al-Sham "in the year 264 AH are four examples that have not been previously studied, representing a new addition. The first fils⁵⁹**Plate No(6), Figure No(6)** was minted in Syrian borderlands in 264 AH. The second is fils⁶⁰**Plate No(7), Figure No(7)**. The third fils⁶¹ **Plate No(8), Figure No(8)** lacks a mint date, and the fourth fils⁶² **Plate No(9), Figure No(9)**also lacks a mint date, And it is likely that the strike 264AD will be firmly established.

Thus, it becomes clear that the coin under study differs from those minted by ibn Tulun in Egypt in 258 AH and 259 AH and in " Thugur al-Sham "in 264 AH, although it is closer to the Syrian borderlands coins due to the presence of Ahmad ibn Tulun's name on both. However, the style of each is different, making the coin under study a new type that has not been published before and represents a new addition to the coins minted by Ahmad ibn Tulun.

Therefore, it is evident that this study includes a rare dinar minted in Egypt in 257 AH and a rare fils bearing the name of Ahmad ibn Tulun, both of which have not been published before. They represent new additions to the coins of ibn Tulun, making this study a significant contribution to the research on Islamic coins.

The writings on the coins, the subject of the study, were carried out in the simple Kufic script, which appeared since the era of the Rightly Guided Caliphs on the Sasanian Arab dirhams dating back to the year 20 Yazdgerdi (31 AH).⁶³ The use of this script spread on Islamic coins since the era of Caliph Uthman ibn Affan, and it continued to appear on silver coins and An example is a dirham from the era of Muawiyah bin Abi Sufyan, inscribed with "In the Name of God,"

⁵⁹ Zeno No. 109230, Weight 2.99 grams, with a diameter of 23.42.

<https://www.zeno.ru/showphoto.php?photo=109230>

⁶⁰ Zeno No. 106564. <https://www.zeno.ru/showphoto.php?photo=106564>

⁶¹ Zeno No. 106812. <https://www.zeno.ru/showphoto.php?photo=106812>

⁶² Zeno No. 134791. <https://www.zeno.ru/showphoto.php?photo=134791>

⁶³ Al-Nabrawy,R.M.(2000) . *Al-khatt al-arabi 'ala al-nuqud al-islamiya(Arabic calligraphy on Islamic coins)*, Journal of the Faculty of archaeology , Cairo University, Issue 8,(4-21), p. 5.

minted in a year. 30 Yazdjerdi “41 A.H”,⁶⁴ Use the Byzantine Arabic Flutes on which the words of the trophy are recorded, including the bankruptcy of battering Homs.⁶⁵ The simple Al-Kafi line was recorded on the Coins of many Islamic countries, such as the money of the Abbasid State, Umayyad in Al-Andalus, Al-Ghalba, Al-Adhariya, Toluniya, Al-Khushidiya, Al-Fatimya and other Islamic States.⁶⁶

6. Conclusion and Results

- two rare Tulunid coins have been studied and published: the first is a dinar minted in Egypt in 257 AH, and the second is a fils bearing the names of Ahmad ibn Tulun and his son al-Abbas, both preserved in the collection of Mr. Ammar Omran in Riyadh, Saudi Arabia. These coins represent two important new additions to the coinage of Emir Ahmad ibn Tulun.
- By analyzing historical events, it is clear that the propaganda dinar is considered a rare propaganda dinar, and it is the first of its kind that has never been published or studied before, nor has any counterpart been published, and it represents an addition. New to Islamic dinars.
- a comparative study between the dinar under The study and a Tulunid dinar bearing the name of Ahmad ibn Tulun, minted in Egypt in 266 AH, was conducted and found significant differences between them.
- the dinar minted in Egypt in 257 AH, the subject of this study, was minted by al-Muwaffaq Talha in Baghdad’s mint in 257 AH, bearing the name of Egypt and its mint date. Al-Muwaffaq sent these dinars to Egypt to depose ibn Tulun due to their disputes. However, these propaganda dinars failed to achieve their purpose because ibn Tulun had already consolidated his position in Egypt and established a strong army.
- the fils under study was compared with other coins minted by ibn Tulun in Egypt in 258 AH and 259 AH and in Syria" Thugur al-Sham" in 264 AH. We found significant differences between them, and the fils under study is unique, representing a new addition to ibn Tulun’s coinage.

⁶⁴ Al-Sharaan,N. (2021). *Al-khatt al-arabi 'ala al-nuqud al-islamiya(Arabic calligraphy on Islamic coins)*, Riyadh, p.38.

⁶⁵ Walker, J .(1941). *A Catalogue of Mohammedan Coins in the British Museum , Arab Sassanian , Vol. I , London ,p.26.*

⁶⁶The Saudi Arabian Monetary Authority, (1998). *Museum Coins, The development of Coins in the Kingdom of Saudi Arabia*, Riyadh, Kingdom of Saudi Arabia., p. 38, No. 6.

- the fils under study was minted in Thugur al-Sham due to the presence of ibn Tulun's name on both. As the files struck in Thghor al-Sham agree with the mentioned fils in terms of the presence of the name of Ahmad ibn Tulun in both of them, which suggests that the mentioned fils was struck in Thghor al-Sham in 264 AH and not in Egypt. This is a strong possibility, despite the difference in style.
- the coins minted by ibn Tulun in Syria" Thugur al-Sham" in 264 AH were minted after the Caliph al-Mu'tamid appointed him as governor of the entire levant or al-Sham region and its frontier territories, to declare his rule over these areas, considering that coins were symbols of authority.
- Through comparison, there are clear differences between the mentioned fils and the Egyptian files minted in 258 AH and 259 AH, and there is no intrinsic similarity between them such as the name of Ahmad ibn Tulun. Each one is different from the other.
- coins minted by ibn Tulun in Egypt in 258 AH and 259 AH, and in Syria "Thugur al-Sham" in 264 AH, confirmed that he minted fils before he minted dinars.
- Examples of coins that had never been studied before were studied and represent a new addition, including the coin struck by Thaghur al-Sham in the year 264 AH.
- Through the study, it is clear that that the fils in question differs from the fils coins minted by Ahmad ibn Tulun in Egypt in the year 258 AH and 259 AH, and the Thughur al-Sham in the year 264 AH, although it is closer to the fils of the Thughur al-Sham due to the presence of the name of Ahmad ibn Tulun on them, but the style of each of them is different from the other, and for this reason the style of the fils is subject. The research is new and has never been published before, and It is a new addition to the coins of Ahmad ibn Tulun.

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<https://www.zeno.ru/showphoto.php?photo=106812>

<https://www.zeno.ru/showphoto.php?photo=134791>



Plate (1) Rare Tulunid dinar minted in Egypt(misr) in 257 AH, weighing 1.06 grams with a diameter of 18.8 mm, preserved in the collection of Ammar Muhammad Imran in Riyadh, Kingdom of Saudi Arabia.
(publish and Study for the first time)

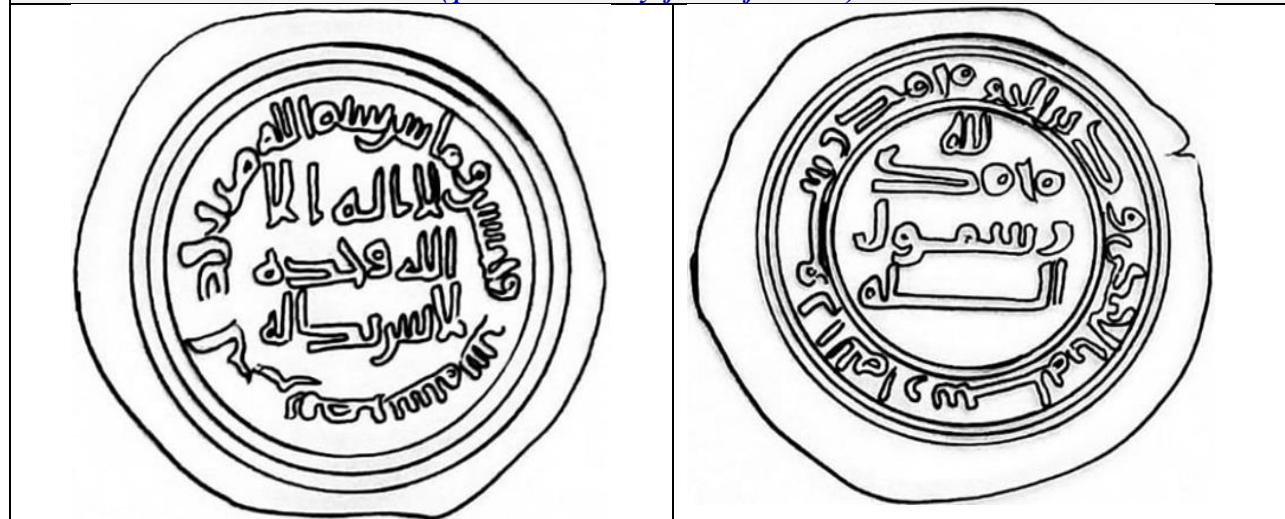


Figure (1) Illustration: Detailed drawing of the inscriptions and decorations on the Upper dinar.
(the work of the researcher)

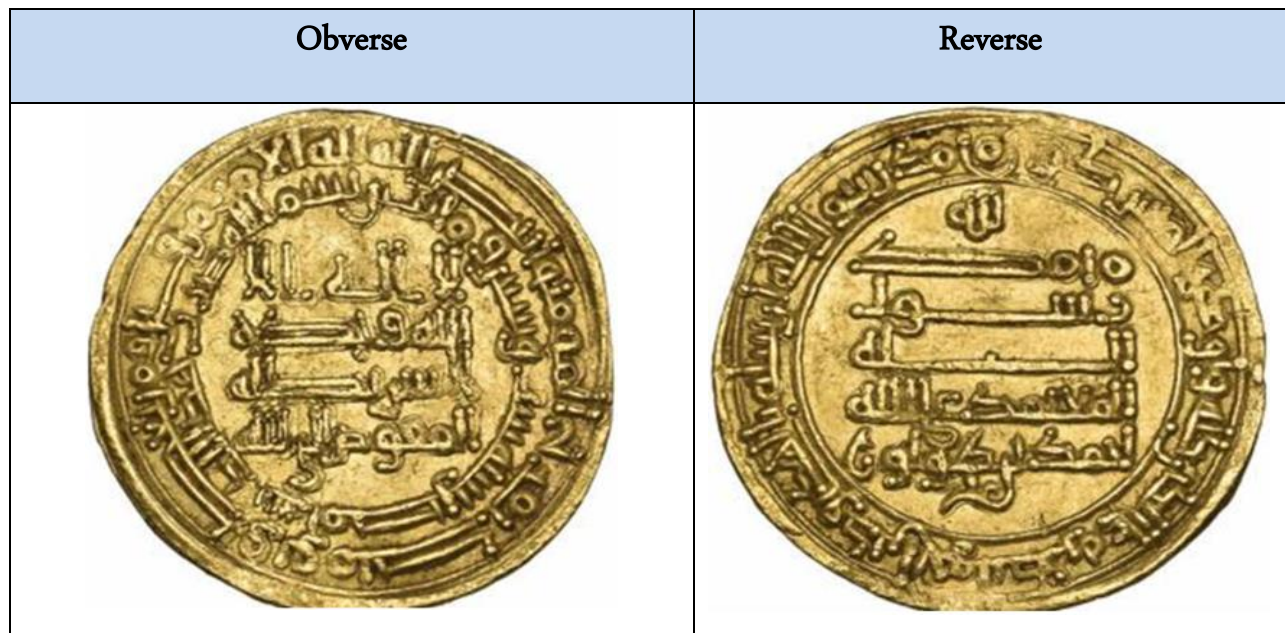


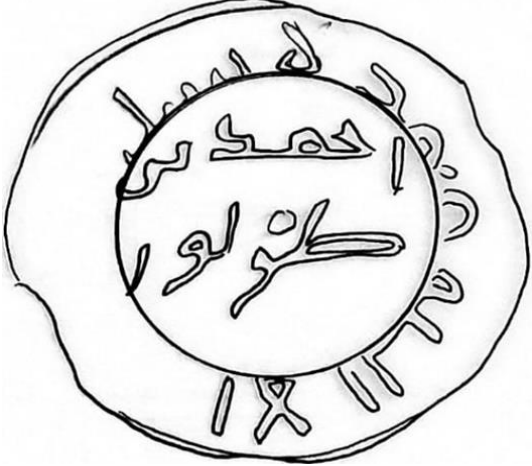
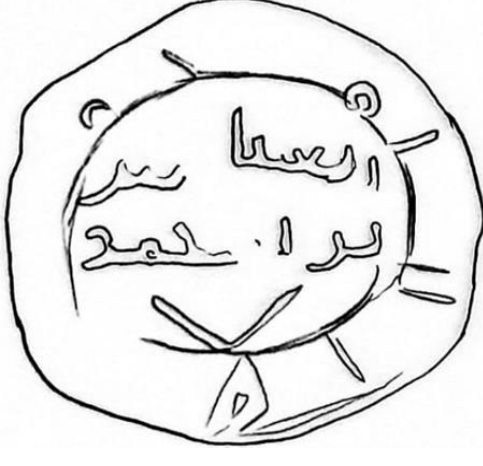


Plate (2) Tulumid dinar minted in Egypt (misr) in 266 AH, weighing 4.2 grams, with a diameter of 23 mm, preserved in the collection of Abdul Majeed Al-Khuri in Medina, Kingdom of Saudi Arabia.

Reference: collection Jeddah p. 130 No. 357



Figure (2) Illustration: Detailed drawing of the inscriptions and decorations on the Upper dinar
(the work of the researcher)

Obverse	Reverse
	
<p>Plate (3) Rare Tulumid fils in the name of Ahmad ibn Tulun, weighing 2.08 grams, with a diameter of 19 mm, preserved in the collection of Ammar Muhammad Imran in Riyadh, Kingdom of Saudi Arabia. <i>(publish and Study for the first time)</i></p>	
	
<p>Figure (3)Illustration: Detailed drawing of the inscriptions and decorations on the Upper fils <i>(the work of the researcher)</i></p>	

Obverse	Reverse
	
<p>Plate (4) Tuluqid fils minted in Egypt(misr) in 258 AH, weighing 2.14 grams, with a diameter of 19mm, Published on ZENO.RU - Oriental Coins Database No. 243053 https://www.zeno.ru/showphoto.php?photo=243053</p>	
	
<p>Figure (4) Illustration: Detailed drawing of the inscriptions and decorations on the UPPer fils. <i>(the work of the researcher)</i></p>	

Obverse	Reverse
	
<p>Plate (5)Tuluqid fils minted in Egypt (misr)in 259 AH, with a diameter of 20mm , Published on ZENO.RU - Oriental Coins Database No.194871. https://www.zeno.ru/showphoto.php?photo=194871</p>	
	
<p>Figure (5)Illustration: Detailed drawing of the inscriptions and decorations on the fils. <i>(the work of the researcher)</i></p>	



Plate (6) Tulunid fils minted in The Levant's borders (*Thugur al-Sham*) in 2(6)4 AH, Weight 2.99 grams, with a diameter of 23.42, Published on ZENO.RU - Oriental Coins Database No. 109230.

<https://www.zeno.ru/showphoto.php?photo=109230>

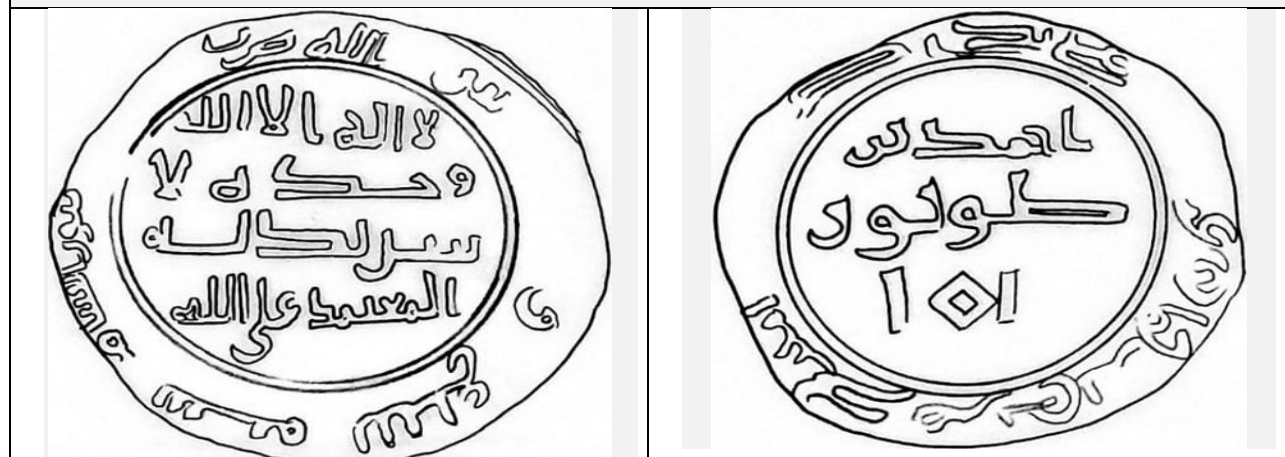


Figure (6) Illustration: Detailed drawing of the inscriptions and decorations on the Upper fils.

(the work of the researcher)

Obverse	Reverse
	
<p>Plate (7) Tulunid fils minted in The Levant's borders(<i>Thugur al-Sham</i>)with no recorded minting date, Probably (264)A.D, Published on ZENO.RU - Oriental Coins Database No. 106564. https://www.zeno.ru/showphoto.php?photo=106564</p>	
	
<p>Figure (7) Illustration: Detailed drawing of the inscriptions and decorations on the Upper fils <i>(the work of the researcher)</i></p>	



Plate (8) Tulumid fils minted in The Levant's borders(*Thugur al-Sham*)with no recorded minting date,Probably (264)A.D, Published on ZENO.RU - Oriental Coins Database No. 106812.

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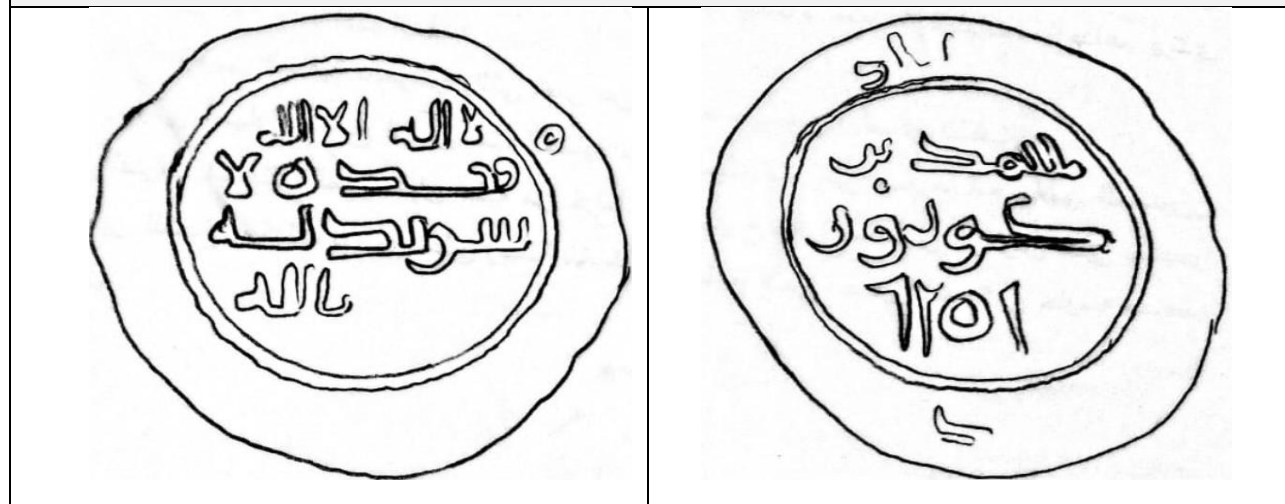


Figure (8) Illustration: Detailed drawing of the inscriptions and decorations on the Upper fils

(the work of the researcher)

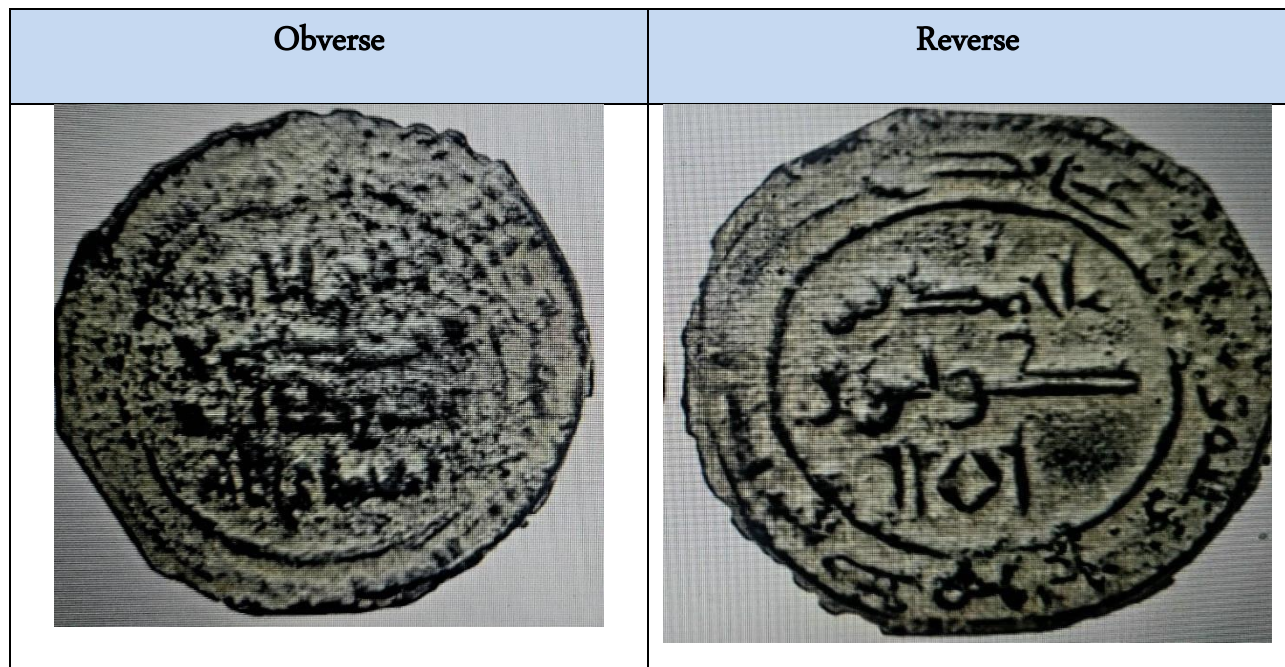


Plate (9) Tulumid fils minted in Syrian (*Thugur al-Sham*) with no recorded minting date, Probably (264)A.D, Published on ZENO.RU - Oriental Coins Database No. 134791.

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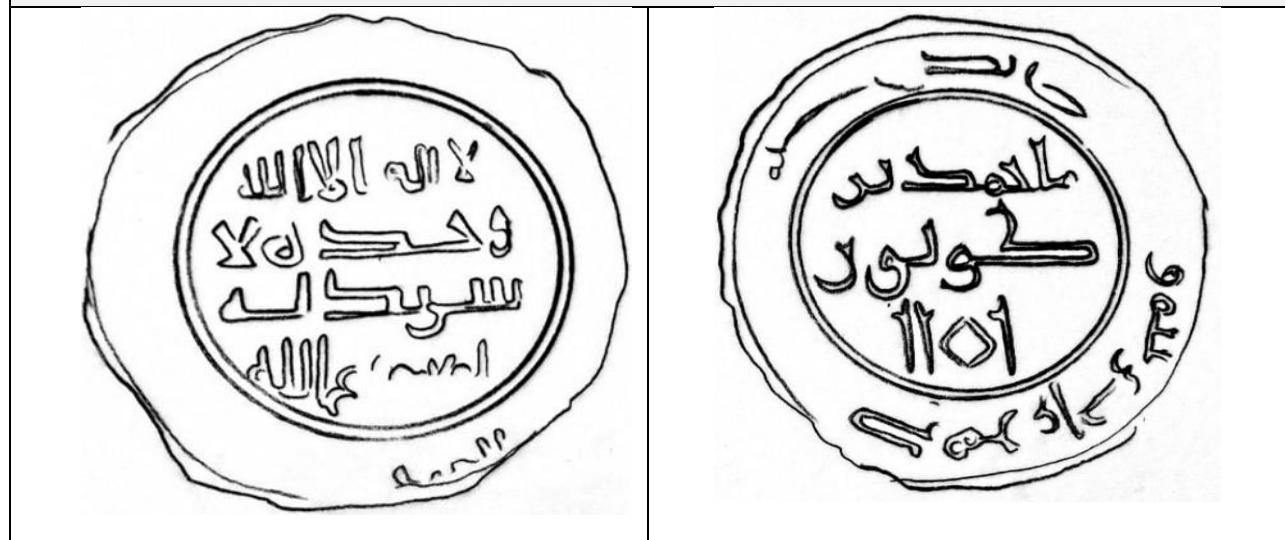


Figure (9) Illustration: Detailed drawing of the inscriptions and decorations on the Upper fils

(the work of the researcher)