Important Coins of the Islamic World

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Thursday 2 April 2020
at 12.00 noon

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Nash House, St George Street, London W1S 2FQ

Monday 30 March 10.00 am to 4.30 pm
Tuesday 31 March 10.00 am to 4.30 pm
Wednesday 1 April 10.00 am to 4.30 pm

Or by previous appointment.

Catalogue no. 107

Price £15

Enquiries:

Stephen Lloyd or Tom Eden

Cover illustrations:

Lots 1, 2, 3, 4, 5 (front); lots 43, 63 (back);
A selection of coins struck in Makka (inside front); lots 26, 27 (inside back)

Morton & Eden
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Order of Sale

Thursday 2 April 2020

Starting at 12.00 noon

The Genesis of Islamic Coinage:
Five Highly Important Early Islamic Coins  lots 1-5

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The genesis of Islamic coinage
Lots 1-5
ARAB-BYZANTINE, TEMP MU’AWIYAH B. ABI SUFYAN (41-60h) OR ‘ABD AL-MALIK B. MARWAN (65-86h)

Gold solidus, without mint or date (probably Egypt or Syria, circa 40-72h)

Obverse: Three standing figures (based on Heraclius, flanked by Heracleonas and Heraclius Constantine), standing facing, each wearing crowns and holding globes with crossbars removed

Reverse: VICTORIA - AVYЧ B, modified cross potent with top limb removed, set on four steps, dividing I - B; in ex., CONOB

Weight: 4.41g

References: Bates 1986, type C = Miles 1967, p.209, 4 = Walker 1956, p. 18, 54; Bernardi 2010, 4; Album 2011, 3548

Provenance: Ex Triton auction XX, 10 January 2017, lot 1137.

Faint edge marks and some weak striking, otherwise very fine to good very fine and excessively rare, one of the earliest Islamic gold coins struck

£60,000-80,000

The early Muslim conquests during the first half of the first/seventh century crippled the Byzantines in the West and completely overthrew the Sasanian Empire in the East. Muslim expansion began in 12h/AD 633-4, with the first raids into Sasanian territory, swiftly followed by the first campaigns in Syria and Egypt. With these conquered, Muslim armies gradually expanded westward overland through Libya and northern Africa towards the Atlantic coast, while also establishing a navy based at Alexandria to engage the Byzantine fleet in a war at sea. Meanwhile, in the East, Mesopotamia was conquered in a series of campaigns culminating in the Battle of Nihawand (21h/AD 642). This sealed the fate of the Sasanian empire, which finally came to an end with the assassination of Yazdigerd III in 31h/AD 651.

Having conquered huge swathes of Sasanian and Byzantine territory, the victorious Muslims showed little inclination to make significant changes to how these lands were governed. When a province came under Muslim control, its existing stock of coinage came with it, and depending on whether that province had been Sasanian or Byzantine those coins would be very different. Most coins circulating in the Sasanian East were silver drachms, which had been the dominant coin type in the region for centuries. But silver coins were uncommon in the Byzantine West, where the mainstay of the coinage was the gold solidus, supplemented by a plentiful copper coinage. The Byzantine taxation system, which the Muslims apparently retained, needed solidi to work efficiently, but because there was no active gold mint in the Byzantine provinces they conquered, they had to import huge quantities of solidi during the first decades after the conquests.

But on a few rare occasions, probably on the instigation of a regional governor or commander rather than through any initiative from the caliph himself, the Muslims evidently did strike gold coins themselves. These have been described by Goodwin as ‘reasonable imitations of regular Byzantine coins, but with garbled legends and all crosses removed’ (Goodwin 2019, p. 17). The removal of the crosses served to ‘de-Christianize’ these new coins while maintaining types which were visually familiar and acceptable to the wider population. Such imitations, including the present coin, have the distinction of being the first gold coins struck by the Muslims.

It is difficult to date these gold coins precisely. The ‘Maronite Chronicle,’ compiled circa AD 680, records in the entry for AD 660/40h that Mu’awiyah became caliph and ‘…minted gold and silver, but it was not accepted because it had no cross on it.’ This sentence has been the subject of much scholarly debate, but the only gold coins known today which might fit this description would be ‘modified cross’ solidi like the present specimen. It also seems highly unlikely that they could have been struck later than the early 70s/690s, when they were superseded by Arab-Byzantine coins with Arabic legends, and so scholars broadly agree that these ‘modified cross’ solidi were struck during the three decades between 40-70h. The present coin bears the letters I - B on the reverse, which Robert Darley-Doran has ingeniously suggested might denote the twelfth year of Mu’awiyah’s caliphate (51/2h), although most scholars have argued that these letters were copied from the Byzantine prototypes and have no meaning on the Arab imitations. The coins themselves tell us nothing about where they were struck. It has often been assumed that they were issued at Damascus, but they could have been struck elsewhere.

But the significance of this solidus goes beyond its status as one of the first gold coins struck by the Muslims. It was this type of coin, with three standing figures on the obverse, which was used as the pattern for the first Arabic gold coins issued during the early 70s, which themselves-- with the three standing figures rotated a quarter-turn - evolved into the famous reform dinars of ‘Abd al-Malik:

‘Modified cross’ solidus, legends similar to Byzantine prototypes but crosses removed

‘Shahada’ solidus, struck circa 72-73h, with Arabic legend on reverse

Post-Reform dinar, dated 77h (lot 5)

This extremely rare coin is not only one of the first gold coins the Muslims struck, but the type served as the genesis and prototype for the reformed, epigraphic, ‘purely Islamic’ gold coinage which came after.

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ARAB-SASANIAN, ANONYMOUS, TEMP. 'abd al-Malik b. Marwan (65-86h)

Drachm, without mint name (possibly Dimashq) 75h

Obverse: Bust of Khusraw II right; behind, duriba fi sanat; before, khams | wa saba’in
In margin: bismillah – la ilaha illa Allah wa – hdahu Muhammad ra – sul Allah

Reverse: Standing figure of caliph facing, wearing elaborate robe and with right hand on sheathed sword
To left: amir al-mu’minin; to right: khaliqat Allah

Weight: 3.53g
Published: Malek 2019, p.336, fig. 9.62.5, this coin illustrated
Reference: Walker 1941, p.25, Zub.1

Better than very fine and of the highest rarity
£150,000-200,000

Provenance: Shah Firzan collection;
Gorny & Mosch auction 153, 11 October 2006, lot 4909.

The Muslim conquests united lands from the former Sasanian Empire in the East with provinces captured from the Byzantines in the West. These two areas had their own distinct and very different coinage traditions. The Byzantines had struck plentiful gold solidi and copper fulus, but issued only modest quantities of silver coins. In the Sasanian East, however, the great majority of coins in circulation were silver drachms, supplemented by relatively small quantities of gold and copper coins. The Muslims continued production of silver and copper coins based on Sasanian prototypes, but no Arab-Sasanian gold coins are known.

Damascus, the Umayyad capital, lay at the confluence of these two ‘currency zones.’ When the caliph ‘Abd al-Malik b. Marwan decided to issue both gold and silver coins there in the early 70s, his gold coinage was based on Byzantine solidi: an obvious choice since Damascus had been part of the Byzantine empire and such coins were familiar there. For his new silver coins, however, ‘Abd al-Malik looked to Sasanian silver drachms for a prototype. This was also a natural decision given that they had been the dominant silver coin in the East for centuries, and the Muslims had continued to strike Arab-Sasanian drachms at dozens of mints for more than forty years. Between 72-74h ‘Abd al-Malik struck several varieties of drachms at Damascus, all close imitations of the Sasanian originals. His first coins appear to have had purely Arabic legends, and it may reflect a fundamental flaw in the design that his later drachms bear the name of the long-dead Sasanian Khusraw II written in Pahlawi - a language with no relevance to Syria nor to the Arabs striking the coins.

In 74h ‘Abd al-Malik began to strike new gold dinars and copper fulus at Damascus, all of which bore a standing figure of the Caliph on the obverse and a modified cross-on-steps on the reverse. It is generally accepted that Standing Caliph dirhams such as the present coin were also produced at Damascus to accompany these new gold and copper issues, although unlike the earlier drachms they lacked a mint-name and production seems to have begun in the following year. Their design exemplifies the mixture of Byzantine, Sasanian and Islamic influences on the new Damascus silver coinage. On the obverse is the bust of the Sasanian king Khusraw II, shorn of all remaining Pahlawi inscriptions and accompanied only by Islamic religious legends and the year of striking, all rendered in Arabic. On the reverse is the figure of the Caliph himself, flanked by Arabic legends stating unequivocally that he is the ‘Commander of the Faithful’ and ‘Caliph of God’. The relationship between the iconography of the Umayyad caliph and contemporary depictions of the Byzantine emperor are clearly expressed by Miles: ‘It is, I believe, self-evident...that the standing figure on the Arab coins was designed with the thought of producing a rival...of the representation of the emperor...a figure of the same general appearance, but specifically Arab and Muslim as opposed to Byzantine and Christian. The emperor wears a crown; the caliph wears the kufiya. The emperor holds a cross; the caliph carries a sword and is prepared to draw it against the enemies of Islam.’ (Miles 1967, p.216).

While the standing figure of the Caliph is a striking expression of the power of Islam, its position on the reverse, rather than the obverse as on the gold and silver Standing Caliph coins, may quickly have been seen as problematic. Treadwell notes that the gold and copper coins conformed to ‘the traditional numismatic formula that located the ruler on the obverse and a religious symbol on the reverse,’ while the ‘Standing Caliph’ drachm ‘contained two conflicting images of rulership...it is the Shahanshah’s imposing bust that dominates the imagery of the coin’ (Treadwell, p.11). Perhaps it was felt that removing the Sasanian bust was too radical a step, and one which risked the new coinage being rejected in the East. But if these excessively rare drachms feel like a slightly awkward hybrid, they are the physical expression of the processes whereby the Muslims were transforming Sasanian and Byzantine traditions under the banner of Islam, with all three influences present in the coins’ imagery.
ARAB-SASANIAN, TEMP. ‘ABD AL-MALIK B. MARWAN (65-86h)

Drachm, without mint or date, possibly Damascus, c. 75h

**Obverse:**
In field: Armoured bust to right, holding sheathed sword in right hand, with name of the Sasanian ruler Khusraw in Pahlavi to right and GDH APTW (‘may his glory increase’) to left
In border: bismillah la i-laha illa Allah wa – hidhu Muhammad ra – sul Allah, divided by stars-in-crescents except above the bust, where the star-in-crescent is replaced by a pellet-within-annulet

**Reverse:**
In field: Arch supported on columns, within which is a vertical barbed spear which has two pennants floating to the right just below the head; to right and left of the columns: khalifat Allah - amir al-mu’minin; to either side of the spear-shaft: nasr – Allah.
In border: Four stars-in-crescents, with unread Arabic word at one o’clock

*Weight:*
3.22g

*Published:*
Malek 2019, fig. 9.32.27, *this coin illustrated*

*References:
 cf Treadwell 2005, 5; cf Walker 1941, p.24, ANS.5 = Gaube 1973, 2.3.2.4

*Tiny edge chip, countermark in obverse margin at 2.30, otherwise about extremely fine and extremely rare*

£100,000-120,000

One of the greatest and most sought-after rarities of the Arab-Sasanian series, the ‘Mihrab and ‘Anaza’ drachm has been rightly described as ‘extraordinary’ (Grabar, O., *The Formation of Islamic Art*, revised and enlarged edition, Yale, 1987), and ‘a very valuable little archaeological document’ (Miles 1952).

This remarkable coin lacks both mint and date. Most scholars have assumed that it was struck at Damascus, the Umayyad capital, where other experimental drachms were struck including the Standing Caliph type (see previous lot), with which the Mihrab and ‘Anaza drachms have often been compared. While this may be correct the cataloguer has previously suggested that other possibilities should be considered (*vide* Morton & Eden auction 85, 27 April 2017, lot 3.), and the present coin offers further support for this view.

The latest study of this issue is that of Treadwell (2005), who interprets the imagery on this coin as a response to perceived problems with the design of the Standing Caliph drachms. Treadwell argues that the Mihrab and ‘Anaza type modifies the Sasanian bust on the obverse so that it is recognisably that of the Caliph, replacing the standing figure on the reverse with an image of the Prophet’s spear mounted within an arch. If correct, the coin would then show the ruler on the obverse and a religious symbol on the reverse, a pattern which Treadwell points out is standard for the ancient world. This symbol has traditionally been identified as a spear or lance within a mihrab, and has visual similarities with the modified cross-on-steps on the Standing Caliph gold and copper coinage. It was Miles who identified the spear as the ‘anaza of the Prophet himself, and tentatively suggested the mihrab could be identified more precisely as the niche type (mihrab majawwaqaf), which would be the earliest depiction of this important Islamic architectural feature. Later scholars have suggested other possibilities, however, and Treadwell points out that arches of this type are found on Christian and even Jewish coins also, suggesting a connection with the Christian sacrum in Jerusalem (the arch which stood over the True Cross). This remarkable coin might have played a part in the so-called ‘war of images’ between the Muslims and Christians at this time.

However, Treadwell also reports that Miles himself ‘did not consider that the coin, as he had described it, fitted smoothly into the series of Damascus silver coinage of the mid-690s,’ and interpreting this coin as a direct successor to the Standing Caliph drachms does present difficulties. The absence of a date is inexplicable, especially since Khusraw II’s name in Pahlavi has been restored to the obverse where a date could easily be placed. This feature also conflicts with Treadwell’s assertion that the bust would be identified as that of the caliph. Furthermore, while clearly different from the familiar crowned image of Khusraw II, neither the unusual type of helmet, nor the cross-hatching across his breast, nor the sheathed sword (held rather awkwardly) actually resemble the figure on the Standing Caliph drachms struck in 75h.

A closer parallel may come from another remarkable Arab-Sasanian type: the celebrated Arab-Epithalite issue struck by Yazid b. Muhallab in 84h, whose reverse depicts a standing warrior wearing chain-mail and armed with sword and spear (see following lot). The obverse of this type has clear similarities with the bust of the Mihrab and ‘Anaza drachms, especially the domed helmet with the crest behind, represented as the ‘weather-vane’ on the coin of Yazid and by Miles’s ‘tas-sels’ on the present specimen. Having identified the headgear as a military helmet, there are no grounds for rejecting the cross-hatching on the Mihrab and ‘Anaza drachms as a representation of armour.

Another curious feature of the Mihrab and ‘Anaza drachms is the large number of dies used: the seven specimens listed by Treadwell were struck from seven different obverse and six reverse dies. Is this consistent with a short-lived, experimental type concocted hastily in Damascus and quickly abandoned? Or might this be better explained as a coinage struck for a specific event such as a military campaign? The countermark on the present coin indicates that it certainly circulated in the East, the scene of much campaigning at this time. And the iconography of the Mihrab and ‘Anaza drachm seems fitting for a military coinage: an armoured bust on the obverse, helmeted and wearing a sword, while the reverse depicts a barbed spear accompanied by the phrase ‘Victory from God.’ Wherever and whenever this fascinating coin was struck, its overtly military imagery suggests that it may have been intended to play a practical role as a military coinage just as much as being part of a religious ‘war of images.’
This extraordinary type is one of the very latest Arab-Sasanian drachms issued. It is exceptional in many respects, but the first and most obvious must be the remarkable depiction of the armed warrior on the reverse. On virtually all Arab-Sasanian drachms the imagery is copied from Sasanian prototypes without conscious modification. But the standing warrior on the reverse of this coin is an entirely different matter, giving us as it does an accurate and naturalistic impression of the weapons and equipment of a Muslim commander of the first century Hijri.

The figure on the reverse is fully armoured, and depicted with sufficient accuracy that the armour itself can be shown to be chain mail rather than scale or lamellar plate. The tunic is clearly sufficiently flexible to fit the outline of the warrior’s body and extends down to his knees; below this, he wears greaves to protect his shins. Chain mail places almost all the weight of the armour on the wearer’s shoulders, and one way of counteracting this was to wear a wide, strong belt which pulled the armour in. Such a belt is clearly visible both on the present coin and also on the piece published by Walker.

The warrior is not explicitly identified; he may be the caliph, the governor Yazid b. al-Muhallab, or perhaps an idealised perspective. ‘the Ephthalite leader Nizak…was actually besieged in his fortress at Badhghis, in Khurasan, by Yazid in the same year as that of our coin. All his treasures fell to Yazid after his capitulation. So Ephthalite tribute money is quite in historical perspective.’ This, Walker suggests, explains the reference to jizya in the reverse margin. He notes further that, while the terms jizya and khobarj were used in later times to mean a personal tax and a land-tax respectively, ‘in the early days of Islam they were interchangeable terms denoting tribute generally…According to Tabari, in Khurasan jizya was always said and not kharaj.’

Walker is surely right to link this issue with the siege of Badhghis and the capture of Nizak, although it seems more plausible to suggest that his ‘Ephthalite tribute money’ was struck by the victorious Muslims rather than the defeated Ephthalites. This would explain why the legends are given in Arabic and Pahlawi, as well as in the Ephthalite script, with the threatening warrior on the reverse placed there as an explicit warning and reminder to the defeated Ephthalites. This coin was not only a practical object, struck from silver taken during campaigns in the East, but also highly symbolic token of Muslim military superiority.

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UMAYYAD, TEMP. 'ABD AL-MALIK B. MARWAN (65-86h)

Dinar, no mint name, 77h

Obverse: In margin: Muhammad rasul Allah arsalahu bi'l-huda wa din al-haqq li-yuzhirahu ‘ala al-din kullih
In field: la ilaha illa | Allah wahdahu | la sharik lahu

Reverse: In margin: bismillah duriba hadha al-dinar fi sanat saba’ wa saba’in
In field: Allah ahd Allah | al-samad lam yalidu | wa lam yuladu

Weight: 4.27g

References: Bernardi 2001, dies c/A; Walker 1956, 186; cf Sotheby’s, 19 April 1994, lot 290, same dies

Provenance: Roma Numismatics auction XIV, 21 September 2017, lot 894

‘Abd al-Malik b. Marwan’s introduction of a single, unified and distinctively Islamic gold coinage in 77h has rightly been seen as a landmark in the early history of Islam.

In the former Sasanian lands, the victorious Muslims began striking coins bearing Arabic inscriptions as early as 31h, and these Arab-Sasanian drachms were produced at dozens of mints for more than fifty years. But there was no active gold mint in the provinces the Muslims captured from the Byzantines, and for several decades this shortfall of gold coinage was met by the unsatisfactory expedient of importing Byzantine solidi until, in the words of a modern scholar: ‘...Abd al-Malik perceived the inconvenience and economic loss that resulted from the absence of minting in Syria and proceeded to remedy the situation. Without a mint, bullion could be turned into gold coins only by selling it to merchants...The remarkable aspect of the matter is not that ‘Abd al-Malik instituted minting, but rather that half a century elapsed after the Arab conquest before a mint was set up in the capital of the caliphate.’ (Bates 1986, pp. 231-262.).

After striking a few experimental types in both gold and silver which were still closely related to Byzantine and Sasanian prototypes, ‘Abd al-Malik finally made a clean break with the pre-Islamic past and introduced a completely new gold coinage in 77h. Instead of the modified crosses and imperial images found on previous gold issues, his new dinars were purely epigraphic in design, bearing quotations from the Qur’an which emphasise the oneness of God in contrast to the Christian doctrine of the Trinity. Even the weight of the coins was changed from that of the Byzantine solidus to the Arabic mithqal, as noted by the historian al-Tabari (224-310h): ‘The pre-Islamic units of weight [mithqals] by which ‘Abd al-Malik struck his coins were twenty-two qirats minus a habbah’ (al-Tabari, vol. 22, trans. E.K. Rowson, New York, 1989, pp.91-92).

But for most contemporary writers it was the symbolic nature of the new Islamic coinage which was of the greatest interest. According to one account, ‘Abd al-Malik’s new coinage was a reaction to threats from the Byzantines to put derogatory inscriptions on their papyri which is hateful to us. If you omit it, well and good; otherwise, you shall see on the dinars the name of your Prophet associated with things you hate.’ This was too much for ‘Abd al-Malik, who...sent for Khalid ibn Yazid. Khalid replied, “Do not fear, Commander of the Faithful; declare the use of their dinars illegal, strike new coinage in place of them, and do not let these infidels avoid what they hate to see on the papyri.”’ (al-Baladhuri, trans. Philip Hitti, New York, 1916, pp. 383-384, slightly abridged and adapted).

It is impossible to say how much of this account is historically accurate, although similar versions are given by several other historians. But the story does show that trade was already taking place between the Byzantines and the Muslims, while also revealing the latter’s dependence on Byzantine gold solidi. It is also noteworthy that the story has ‘Abd al-Malik advised not merely to strike his own coins but to ban the use of Byzantine solidi. This would have an economic function as well as an ideological one, since ‘Abd al-Malik’s new gold mint could then have followed the common practice of charging people to convert the prohibited solidi into acceptable dinars.

The present coin is a very rare survivor from this first year in which a ‘purely Islamic’ coinage was struck. Of striking and beautiful simplicity, and obviously and uncompromisingly Islamic, it was to become the basis of a stable gold coinage whose weight and fineness was carefully maintained in accordance with Qur’anic precepts. The type lasted unchanged until the fall of the Umayyad caliphate in 132h, and it is a remarkable tribute to the enduring power of ‘Abd al-Malik’s design that three of the four inscriptions used on these first Islamic dinars are also found on the last coins of the Abbasids issued nearly six centuries later.

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OTHER PROPERTIES

6 **ARAB-SASANIAN, YAZDIGERD III TYPE**  
**Drachm, NAR (Narmashir), YE 20 (=31h)**  
*Obverse:* In first quadrant of margin: Arabic *jayyid*; in fourth quadrant: Pahlawi *gw*  
*Weight:* 2.09g  
*Reference:* Malek p. 191, citing a single specimen of this variety (in the Warden-Album collection)

Evenly clipped, about very fine and excessively rare  

£1,000-1,500

These rare drachms with *jayyid* in the obverse margin are commonly regarded as the earliest Sasanian-style silver coins to carry an Arabic legend. They predate the much more common types with *bismillah* in place of *jayyid* which were struck for some decades afterwards.

It is exceptional for the word *jayyid* to be positioned in the first quadrant of the obverse margin and for the second quadrant to be plain. This arrangement presumably represents a very short-lived experimental type, which was almost immediately abandoned in favour of a pattern closer to that found on earlier Sasanian issues.

7 **ARAB-SASANIAN, AL-HAKAM B. ABI AL-’AS**  
**Drachm, GRM (possibly Garmshir in Kirman) 56h**  
*Obverse:* In second quadrant of margin: *Allah rabb al-hukm*  
*Weight:* 2.66g  
*Reference:* Malek 589, same reverse die

Evenly clipped, very fine and very rare  

£700-1,000

The unusual legend in the obverse margin, meaning ‘Allah is Lord of the Judgement,’ may indicate that al-Hakam was in fact a Kharjite. The mint-signature is interpreted by Malek as an abbreviation for Garmshir, an area in southern Kirman meaning ‘warm district.’ GRM is also found as one of several suffixes to the common KRMAN mint-signature.

8 **ARAB-HEPHTHALITE, ‘GORIGO SHAH’ (fl. 68-69h)**  
**Drachm, ANBYR (Anbir) 69h**  
*Obverse:* ruler’s name and title before bust: ζολοοο γωζογοο (‘the Zolo of Juzjan’)  
*Reverse:* In marginal quadrants: γοριγο ροοηο – ΛΡΙΩΣΤ – GDH – ομβιρο (‘Gorigo Shah – may glory increase – Anbir’); To left: mint-name; to right: date  
*Weight:* 3.80g  
*References:* Album 90 RRR; ICV 93

Small scratch on reverse across fire-altar and left-hand attendant, otherwise almost extremely fine and rare  

£800-1,200

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9  
**ARAB-SASANIAN, QATARI B. AL-FUJA’A**  
**Drachm, YZ (Yazd) 75h**  
*Obverse:* In margin: *la hukm illa illah*  
*Weight:* 3.31g  
*References:* SCC 155; Walker p.133, L.47

Some corrosion on obverse and staining on reverse, edge a little ragged before bust, otherwise about very fine and extremely rare  
£1,500-2,000

Yazd is the rarest mint for drachms of Qatari b. al-Fuja’a.

10  
**ARAB-SASANIAN, ‘ABD AL-RAHMAN B. MUHAMMAD (fl. 80-84h)**  
**Drachm, SK (Sijistan) 83h**  
*Obverse:* In margin: *Tash – bismillah – rabbi*  
*Weight:* 3.94g  
*Reference:* Malek 1060 = Morton & Eden auction 82, 20 October 2016, lot 92, same dies

Centres cleaned, very fine to good very fine and very rare  
£700-1,000

Malek proposes that the date on this coin should be read as 83h, with the final two letters of the decade omitted; this is also supported by the existence of coins dated 84h with the same word in the first quadrant of the obverse margin. His proposal to read this word as *T’ar* seems more difficult, as the two ‘teeth’ immediately following the ‘t’ are clearly vertical and spaced equally with the tooth which follows them, making it hard to interpret them as a letter *ayn*. It seems preferable to propose a conjectural reading such as *Tash*, interpreting the three equal ‘teeth’ as forming a *sin* or *shin*, or something like *Tabir*, where each ‘tooth’ represents a single grapheme.

11  
**ARAB-SASANIAN, MISMA’ B. MALIK (fl. 85-86h)**  
**Drachm, SK (Sijistan) 85h**  
*Obverse:* Before bust: name of governor MSMAA | Y MLKAN  
In second and third quadrants of border: *bismillah – rabbi*  
*Weight:* 3.98g  
*Reference:* Malek type 9.34

Areas of slight porosity in margins, otherwise almost extremely fine and extremely rare  
£2,000-3,000

All lots are subject to a Buyer’s Premium of 20% on the hammer price plus VAT as appropriate. See our Conditions of Business for further details.
12
ABBASID GOVERNORS OF TABARISTAN, ‘ABDALLAH B. ‘ARIQ (174-176h)
Hemidrachm, TPWRSTAN (Tabaristan) PYE 141
Obverse: To right of bust: ‘Abdallah
In second and third quadrants of border: ibn ‘Ariq – NYWK
Weight: 2.15g
Reference: Malek 133

Toned, almost extremely fine and very rare
£800-1,200

13
UMAYYAD, TEMP. IBRAHIM (126-127h) OR MARWAN II (127-132h)
Dinar, without mint-name, 127h
Obverse: To right of bust: ‘Abdallah
In second and third quadrants of border: ibn ‘Ariq – NYWK
Weight: 4.15g
Reference: ICV 221; Walker 247

Minor edge marks, otherwise extremely fine and extremely rare
£12,500-15,000

14
UMAYYAD, TEMP. HISHAM (105-126h)
Dirham, al-Andalus 121h
Weight: 2.89g
Reference: Klat 134

Almost uncirculated and rare
£1,200-1,500

On this particularly well-preserved example, traces of a grid comprising three rows and three columns can be seen around the central obverse legend. This was evidently outlined on the die before the legends were engraved upon it, presumably to ensure correct positioning.
15

UMAYYAD, TEMP. AL-WALID I (86-96h)

Dirham, Janza 92h

Obverse: In border: five plain annulets with one pellet between them at 12 o’clock
In margin: pellets below d of duriba and J of Janza, triplet of pellets below unit of date

Weight: 2.91g

References: Klat 249, citing two examples of this date; Spellberg 4

About extremely fine and excessively rare £7,000-10,000

16

UMAYYAD, TEMP. AL-WALID I (86-96h)

Dirham, Janza 95h

Obverse: In border: five plain annulets
In margin: pellets below d of duriba and n of Janza, triplet of pellets below unit of date

Weight: 2.79g

References: cf Klat 250 [dated 94h]

Cleaned, good very fine and of the highest rarity, apparently unpublished £10,000-15,000

This is believed to be an unpublished date for Umayyad dirhams from Janza, a very rare Umayyad mint-name and the old Arabic name for the city of Ganja in present-day Azerbaijan.

Mediaeval Arab writers recounted a legendary story of the foundation of Janza in which the Arab governor, Muhammad b. Mazya‘d, dreamed that a voice told him that there was a great treasure hidden near where he was camped. The voice told him to unearth the treasure and use it to found a city there. Muhammad b. Mazya‘d did so and, having notified the caliph al-Mutawakkil, was duly appointed governor of the new city in 244h. While a version of this story is found in mediaeval Armenian sources as well as Arab ones, and may record Ganja being reoccupied or rebuilt at this time, the city’s origins do in fact date back to pre-Islamic times. Moreover, the fact that the city’s name appears to derive from the Persian word ganj, ‘treasure,’ gives an attractive explanation for how a foundation myth involving buried treasure might have arisen.

Umayyad dirhams from mints in Armenia and the North have been studied in detail by Michael Bates (‘The Dirham Mint of the Northern Provinces of the Umayyad Caliphate,’ Armenian Numismatic Journal, XV (1989), pp.89-110). Bates argues convincingly that although at least ten different toponyms from this region appear on the coinage, including Janza, only one mint was normally active at any one time. He concludes that the mint ‘...moved from place to place as the governor moved his headquarters, taking the name at any time of the city of province where he was.’ However, the period between 92-95h appears to be particularly complicated, with at least two or three mint-names attested for each of these years. According to Bates, ‘In these years Maslama b. ‘Abd-al-Malik is reported to have invaded the Byzantine territories every summer... and the rare issues of mints scattered across the North may well reflect a time when authority was delegated to various provincial governors within the region.’ The present coin shows that the same trio of mints was active in 94h and also in 95h, with Janza, al-Jazira and Arminiya now all known for both dates. This goes some way to confirming the scant evidence from our written sources, supporting the assertion that Maslama did indeed make repeated incursions into Byzantine territory in consecutive years.
17
UMAYYAD, TEMP. AL-WALID I (86-96h)
Fals, Kirman 95h
Obverse: In four lines: bismillah | duriba bi-Kirman | sanat khams | wa tisa’in
Reverse: Five line legend with Pahlawi mint-name KRMN in third line
Weight: 3.01g
Reference: Malek 1415 = Stephen Album Rare Coins auction 31, 17 May 2018, lot 185

Fine and extremely rare, apparently the second published specimen £700-1,000

The Pahlawi legend on the reverse has not been securely read, but seems to be a direct translation of the Arabic mint and date on the obverse.

18
UMAYYAD, YAZID II (101-105h)
Lead seal, undated
Obverse: In four lines: bismillah amr | ‘Abd Allah Yazid | amir al-mu’minin | bi’l-‘adil
Weight: 16.15g

Good fine and very rare £1,000-1,500

19
A COLLECTION OF EIGHT EARLY ISLAMIC LEAD SEALs
Umayyad and later, comprising:

i) Umayyad, uniface (12.62g), undated, the three-line legend reading jalajal | ard | Qinnasrin

ii) Umayyad, uniface (11.00g), undated, the four-line legend reading ‘Abbad (?) | jalajal | ard | Qinnasrin | letter sin

iii) Umayyad, uniface (7.73g), undated, the two-line legend reading al-Muthanna | ibn Ziyad

iv) Abbasid, temp. al-Mahdi (158-169h), uniface (9.51g), dated 163h, the marginal legend reading bismillah Harran sanat thalath wa sittin wa mi’at around Ma’arrat | al-Auwal in two line in the centre

v) Abbasid, temp. al-Mahdi (158-169h), uniface (3.74g), dated 1xxh, the marginal legend reading bismillah Harran sanat [...] mi’at around two-line central inscription (unread)

vi) Abbasid, al-Mahdi (158-169h), uniface (7.37g), undated the three-line legend reading [... al-Mahdi | Tabaristan | [unread]

vii) Abbasid, uniface (6.76g), with three-line central legend, the lower two lines reading min kurat | Nisibin; the marginal legend unread

viii) Uncertain, double-sided (11.13g), with three-line legends each side, one apparently with a date (’xx’)

Fine to very fine, an interesting group including some rare dated pieces £2,500-3,000

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A COLLECTION OF TEN ABBASID SILVER AND COPPER COINS FROM THE HOLY CITY OF MAKKA
comprising eight silver dirhams and two copper fulus, all 3rd century
Condition of each coin given individually below, an exceptional group
£25,000-30,000

There is no comprehensive catalogue of Abbasid dirhams struck between 218-334h; the most up-to-date listing of recorded
dates is found in *Islamic Mints* by Omer Diler (2009).

ABBASID, TEMP. AL-MA’MUN (194-218h)
Fals, Makka 204h
Obverse: In field: *la ilaha illa | Allah wahdahu | la sharik lahu | Makka*
Reverse: In field: *Muhammad | Muhammad | rasul | Allah | ’adl*
Weight: 5.98g
References: Lowick -; Album M308; cf Zeno #184299
Fair to fine and extremely rare

ABBASID, TEMP. AL-MA’MUN (194-218h)
Fals, Makka 205h
Obverse: In field: *la ilaha illa | Allah wahdahu | la sharik lahu | Makka*
Reverse: In field: *Muhammad | Muhammad | rasul | Allah | ’adl*
Weight: 4.46g
References: Lowick -; Album M308
Fair to fine and extremely rare

ABBASID, AL-MUTADID (279-289h)
Dirham, Makka 283h
Weight: 2.81g
References: Diler, *Islamic Mints* p. 1201 = Sotheby’s, 24-25 March 1988, lot 360 (date of sale incorrectly given as October 1987 by Diler); cf Stephen Album Rare Coins auction 27, 19 January 2017, lot 336
Some flat striking in margin, flan slightly wavy, about very fine and toned, extremely rare
Provenance: CNG Triton auction XXI, 9 January 2018, lot 949; Morton & Eden auction 85, 27 April 2017, lot 52.

ABBASID, AL-MUTADID (279-289h)
Dirham, Makka 289h
Weight: 2.91g
Slight double-striking and central weakness but margins very clear, very fine and extremely rare
ABBASID, AL-MUKTAIFI (289-295h)
Dirham, Makka 289h
Weight: 2.81g
References: Diler, Islamic Mints p. 1201 = Nützel 1638; SCC 1412
Centres weak, fine to good fine and very rare

ABBASID, AL-MUKTAIFI (289-295h)
Dirham, Makka 291h
Weight: 2.81g
References: Diler, Islamic Mints p. 1201 = SICA 10: 489; SCC 1429, same dies
Edge chip, about fine and toned, very rare
Exceptionally, this coin lacks the name of Wali al-dawla, who is named on virtually all Abbasid dirhams struck in this year.

ABBASID, AL-MUKTAIFI (289-295h)
Dirham, Makka 292h
Weight: 2.93g
References: Diler, Islamic Mints p. 1201 = SICA 10: 490, same dies
Margins weak, about very fine and extremely rare

ABBASID, AL-MUKTAIFI (289-295h)
Dirham, Makka 293h
Weight: 2.91g
References: Diler, Islamic Mints p. 1201 = SICA 10: 491; SCC 1454; cf CNG auction 102, 18 May 2016, lot 1264, same obverse die
Slightly bent flan but better than very fine and well struck for issue, very rare

ABBASID, AL-MUKTAIFI (289-295h)
Dirham, Makka 294h
Weight: 3.19g
References: Diler, Islamic Mints p. 1201 = SICA 10: 492
Minor double-striking, very fine or better with very clear mint and date, very rare

ABBASID, AL-MUKTAIFI (289-295h)
Dirham, Makka 295h
Weight: 2.76g
References: Diler, Islamic Mints p. 1202; cf Islamic Coins Auction 9, 12 October 2004, lot 3293
Has been cleaned minor edge splits, otherwise very fine and very rare

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21
ABBASID, TEMP. AL-MA’MUN (194-218h)
Dinar, Marw 215h
Obverse: Reform type, with double obverse margins
Weight: 4.19g
Reference: Bernardi 116Ph, citing a single example of this mint and date

Very fine to good very fine and extremely rare £3,000-4,000

This is the first year in which Abbasid gold dinars were struck at Marw.

22
ABBASID, AL-WATHIQ (227-232h)
Dinar, San’a 228h
Weight: 3.49g
References: Bernardi 152EL RRR; Bikhazi 23

Lightly and evenly clipped, good very fine and extremely rare £2,500-3,000

23
ABBASID, AL-MUTAWAKKIL (232-247h)
Dinar, Dimashq 247h
Weight: 4.23g
Reference: Bernardi 158Ge, citing a single example of this mint and date

Minor marks and slight double-striking, good very fine to almost extremely fine and extremely rare £3,000-4,000

24
ABBASID, AL-MUTAZZ (251-255h)
Dinar, Wasit 254h
Obverse: In field: ‘Abdallah ibn | amir al-mu’minin | letter sin
Weight: 4.25g
Reference: Bernardi 163Jm

Traces of mounting at 12 o’clock on obverse, otherwise very fine and rare £800-1,200
25

ABBASID, AL-MUHTADI (255-256h)
Dinar, San’a 256h
Reverse field:  lillah | Muhammad | rasul Allah | al-Muhtadi billah | amir al-mu’minin
Weight:  2.86g
Reference:  Bernardi 167El

Several scuffs and marks in field, about very fine and extremely rare  £2,500-3,000

‡26

ABBASID, AL-MU'TAMID (256-279h)
Dinar, Adharbayjan 258h
Obverse:  In field:  la ilaha illa | Allah wahdahu | la sharik lahu | Ja’far
Reverse:  In field:  lillah | Muhammad | rasul | Allah | al-Mu'tamid ‘ala-llah
Weight:  4.18g
Reference:  cf Bernardi type 173 (unrecorded for this mint)

Edge smoothed and made round, otherwise very fine and of the highest rarity, apparently an unpublished date for this extremely rare Abbasid gold mint  £20,000-30,000

Adharbayjan is one of the rarest mints for Abbasid gold dinars. The coin offered here appears to be only the third published Abbasid dinar from the mint, and the only specimen known of this date.

When an extremely rare mint such as Adharbayjan is operational for a single year, it is often possible to find a historical reason why it should have opened – perhaps a military campaign. In the case of the present coin, we have hints that it may relate to an episode involving ‘Isa b. al-Shaykh al-Shaybani, governor of Armenia from 258h until his death in 269h. ‘Isa was related to the Mazyadids and first appears in the early 230s, fighting in the Abbasid army which suppressed the revolt of Muhammad b. al-Ba’ith in eastern Adharbayjan. Some twenty years later he held a post in Syria, and in 252h was confirmed as governor of Jordan and Palestine.

During the ‘Anarchy at Samarra’ during the mid 250’s, ‘Isa seems to have made Jordan and Palestine his own personal fiefdom. He kept the provinces tax and trade revenue for himself, rather than remitting it to the caliph, and used this to buy the loyalty of the local tribes. The caliph al-Muhtadi (255-256h) wrote to ‘Isa, offering to pardon him in exchange for the money ‘Isa had failed to hand over in previous years – a sum which was estimated at 750,000 dinars. ‘Isa refused, and al-Muhtadi died before further action could be taken against him, but in 257h al-Mu’tamid repeated the demand for ‘Isa to pay these tax arrears. This time, the demand was backed up with military action. ‘Isa’s son was killed in battle, and ‘Isa himself withdrew to Ramla. Al-Mu’tamid sent another embassy to ‘Isa, offering him the governorship of Armenia (which also included Adharbayjan and part of the Jazira) if he would relinquish his claims to Jordan and Syria. ‘Isa agreed, and departed for his new governorship in 258h – the year in which this coin was struck. Shortly afterwards, ‘Isa successfully led an alliance of local Arab dynasties against the Christian Armenian ruler Ashot I at around this time. Either his appointment or this victory might account for Abbasid dinars being struck in Adharbayjan around this time, especially if ‘Isa were keen to demonstrate his loyalty to al-Mu’tamid by sending gold coins to the caliph as tax revenue.
27
**ABBASID, AL-MUTAMID (256-279h)**

**Dinar, Adharbayjan 272h**

**Obverse:** In field: *la ilaha illa | Allah wahdahu | la sharik lahu | al-Nasir li-din Allah | al-Muwaffaq billah*

**Reverse:** In field: *lillah | Muhammad | rasul | Allah | al-Mu'tamid 'ala-llah*

**Weight:** 3.91g

**References:** Bernardi 180Kh = Lavoix 995

*Wavy flan and minor marks, better than very fine and excessively rare* £20,000-30,000

28

**ABBASID, AL-MUTAMID (256-279h)**

**Dinar, al-Dinawar 277h**

**Obverse:** In field: *la ilaha illa | Allah wahdahu | la sharik lahu | al-Nasir li-din Allah | al-Muwaffaq billah*

**Reverse:** In field: *Muhammad | rasul | Allah | al-Mu'tamid 'ala-llah | Ahmad ibn al-Muwaffaq billah*

Around central legends, to right, above, and to left: *al-quwwa – lillah – jami’an*

**Weight:** 4.06g

**Reference:** Bernardi 186Me

*Fine and extremely rare* £1,500-2,000

This is the only year in which Abbasid dinars were struck at the very rare mint of al-Dinawar. Located in Jibal province, Dinawar was an important strategic time in Sasanian times, with origins stretching back to the Seleucid period. Following the Persian defeat at the battle of Nihavand (21h/AD642), Dinawar was captured by Muslim forces from Basra, but later became an administrative centre of the region of Media whose revenues were allocated to troops from Kufa. For this reason the town became known as Mah al-Kufa, ‘Media of the Kufans,’ and first appears by this name as an extremely rare mint for Umayyad dirhams. Thereafter, Mah al-Kufa was the name generally used on the coinage, being employed on Abbasid dirhams between 233h and 262h and on Abbasid gold and silver struck there from 280h until 326h.

This coin was struck during al-Muwaffaq’s campaigns in Jibal against the Dulafids, whose renunciation of allegiance to al-Muwaffaq in 275h is reflected both in literary and numismatic sources. Having received a letter from another regional military leader, Adhkutekin b. Asatekin, al-Muwaffaq left Baghdad for Jibal in 276h and entered Isbahan later that year. The Dulafids abandoned the city, and their loss of control in the region is reflected in the paucity of their coinage at this time. Indeed, the only coins issued by the Dulafids in 276h appear to have been Mah al-Kufa dinars, and it seems plausible to suggest that al-Muwaffaq issued these coins of al-Dinawar as a direct response, choosing the alternative toponym to distinguish his Abbasid coins dated 277h from the Dulafid issues of the previous year.
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36
**ABBASID, AL-MUKTAIFI (289-295h)**
**Dinar, Halab 289h**
**Weight:** 4.47g
**Reference:** Bernardi 226Gb, citing a single example of this mint and date

*Small flan split and minor marks, otherwise good very fine and very rare* £2,000-2,500

37
**ABBASID, AL-MUKTAIFI (289-295h)**
**Half-dinar, al-Rahba 294h**
**Weight:** 1.70g
**References:** cf Bernardi 226Hm (this date unrecorded); cf Morton & Eden auction 69, 10 April 2014, lot 52, *same dies* (a full dinar)

*Ragged flan, good very fine and extremely rare* £1,500-2,000

**Provenance:** Ex Baldwin’s of St James’s auction 29, 11 May 2019, lot 1036.

38
**ABBASID, AL-MUKTAIFI (289-295h)**
**Dinar, al-Rafiqa 291h**
**Obverse:** In field: citing *Wali al-dawla*
**Weight:** 3.17g
**References:** Bernardi 228Hn RRR, citing a single example of this mint and date

*About extremely fine and very rare* £800-1,200

39
**ABBASID, AL-MUKTAIFI (289-295h)**
**Dinar, al-Rafiqa 293h**
**Obverse:** In field: two pellets below
**Reverse:** In field: single pellet below
**Weight:** 2.73g
**References:** Bernardi 226Hn; Artuk 421; Qatar 1303

*Very fine to good very fine, rare* £700-1,000

All lots are subject to a Buyer’s Premium of 20% on the hammer price plus VAT as appropriate. See our Conditions of Business for further details.
40
ABBASID, AL-MUQTADIR (295-320h)
Dinar, al-Rafiqa 296h
Weight: 4.62g
References: Bernardi 237Hn; Artuk 450

Well struck on a broad flan, good very fine and rare £1,200-1,500

41
ABBASID, AL-MUQTADIR (295-320h)
Dinar, al-Rafiqa 318h
Weight: 3.55g
Reference: cf Bernardi 242Hn (date not listed)

Small edge chip, about fine and extremely rare £1,500-2,000

42
ABBASID, AL-MUQTADIR (295-320h)
Dinar, Makka 299h
Obverse: In field: pellet | la ilaaha illa | Allah wahdahu | la sharik lahu | Abu’l-‘Abbas ibn | amir al-mu’minin
Reverse: In field: lillah | Muhammad | rasul | Allah | al-Muqtadir billah | annulet
Weight: 4.02g
References: Diler, Islamic Mints -; cf Bernardi 242Ef [only known for 302h]

Very fine and of the highest rarity, apparently unpublished £20,000-30,000

This appears to be a new date for gold coins from Makka. While dinars issued during the reign of al-Muktafi are occasionally seen, Abbasid influence in Makka waned during the reign of al-Muqtadir, whose coins are far rarer.
ABBASID, AL-MUQTADIR (295-320h)
Donative dinar with broad margins, Makka 320h

Obverse: In field: la ilaha illa | Allah wahdahu | la sharik lahu | amir al-mu'minin
Reverse: In field: lillah | Muhammad | rasul | Allah | al-Muqtadir billah
Weight: 4.82g (including loop mount)

With contemporary gold loop-mount at 12 o'clock on reverse, good very fine and of the highest rarity, apparently unpublished

£70,000-100,000

This beautifully struck donative dinar is the only recorded example of such a coin issued at the Holy City of Makka. The broad margins not only make them visually distinctive but also allow the coin to be mounted, as here, without damaging the legends. Many surviving examples are found pierced or loop-mounted for wear as jewellery, because special coins such as this would have been distributed by an important personage as a mark of favour. They conferred prestige which the recipient would wish to display publicly.

Presentation coins with broad margins were introduced during the caliphate of al-Mutawakkil, with the earliest known examples dating from the 230s. Almost all Abbasid caliphs thereafter issued them for the next hundred years, and the tradition continued afterwards under the Buwayhids. Most were struck by the caliph himself, almost invariably at Surra man ra'a or Baghdad, but regional rulers occasionally struck donative coins also and Saffarid, Dulafid, Sajid and Samanid issues are also known.

The caliph al-Muqtadir was renowned for his extravagance and also notorious for being more concerned with the palace, court and harem than with matters of state. Unsurprisingly, he struck a greater number and variety of donative coins than any other Abbasid caliph, virtually all of which were issued at Baghdad. This coin was struck in the final year of his reign, when the Abbasids had lost North Africa and barely held sway over Egypt, while in Baghdad there was not even enough money in the treasury to pay the city guards. But in the East and Arabia the caliph was still formally recognised, even by dynasties which were virtually autonomous. One such dynasty was the Ya'furids of the Yemen, who continued to strike gold coins citing al-Muqtadir and his successors long after the Abbasid caliph had any direct influence in the region. Their coins differed both in weight and design from standard Abbasid gold dinars, being much lighter (about 1.95g) and with shorter inscriptions in the fields, but the Abbasid caliph was the only person named explicitly on them.

In 317h, three years before this coin was struck, both Makka and Madina had been attacked by the Qarmatids of Bahrain under their ruler Abu Tahir, who massacred pilgrims and inhabitants alike, polluted the Well of Zamzam with corpses, and carried off the Black Stone. These attacks outraged the Muslim world, as well as being a humiliating blow to the prestige of the Abbasids, who were meant to protect the Holy Places. It is thought that the Qarmatids believed that by destroying Makka they would hasten the coming of the Mahdi, who would usher in the seventh and final age of the world. However, Abu Tahir mistakenly believed that he had recognised a certain young Persian as the Mahdi, and in 319h entrusted this individual with the government of Bahrain. This proved disastrous; the young man in question began to restore ancient Iranian religious practices including the worship of fire, publicly cursing all prophets, and began to execute leading Qarmatids. Abu Tahir had him condemned as an imposter and executed after less than three months, but the damage was done. Dissent and infighting broke out between the various Qarmatid factions, and Qarmatid power in the region was considerably weakened.

This handsome presentation dinar was struck just one year after these events, after which the Qarmatids ceased to pose a threat to the Abbasids for several years. Unlike the coins of the Ya'furids, it is struck to the standard Abbasid weight standard of 4.25g, and names the caliphal heir Abu'l-'Abbas on the obverse, marking it out as a caliphal issue rather than one struck by a local amir. Al-Muqtadir himself did not visit Makka in this year, nor does it seem that the Abbasids themselves inflicted a defeat on the Qarmatids at this time. Nevertheless, it seems that pilgrims were once again able to travel to Makka in this year, under Abbasid protection and without being molested by the Qarmatids, and perhaps this was enough for al-Muqtadir to strike a special presentation coin to commemorate the restoration of Abbasid authority in Makka.
44

**ABBASID, AL-MUQTADIR (295-320h)**

**Dirham, Makka 304h**

*Weight:* 2.86g  
*References:* Diler, *Islamic Mints* -; cf Morton & Eden auction 48, 4 April 2011, lot 53, *same reverse die*

Toned, very fine and excessively rare, apparently the latest recorded date for Abbasid dirhams of Makka £4,000-6,000

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45

**ABBASID, AL-MUTTAQI (329-333h)**

**Dinar, Tabariya 329h**

*Obverse:* In field: *la ilaha illa | Allah wahdahu | la sharik lahu | Abu Mansur bin | Amir al-Mu’minin*  
*Reverse:* In field: *lillah | Muhammad | rasul | Allah | al-Muttaqi lillah*  
*Weight:* 3.75g  
*Reference:* cf Bernardi type 308 (this mint not listed)

Minor edge marks, good fine and of the highest rarity, apparently an unpublished date for this extremely rare Abbasid gold mint £20,000-30,000

Although unrecorded for Tabariya, a unique gold dinar with similar legends from Filastin is known (Bernardi 308Gn). Both coins were probably struck by the Ikhshidid ruler Muhammad b. Tughj, although his name does not appear on them.

Describing the events of the year 328h, Miskawayh explains how the province of Filastin came under Ikhshidid control:

’In Dhu’l-Hijja of this year, there came news that Ibn Ra’iq had dealt a blow to Abu Nasr b. Tughj, brother of the Ikhshid. Abu Nasr's followers were routed, his chief officers captured, while he himself had been killed. Ibn Ra’iq took the body, had it laid out and embalmed, and conveyed in a coffin to the dead man’s brother the Ikhshid; with it he sent his own son Muzahim, bearing a letter of condolence on his brother’s death and apologizing for the occurrence. Ibn Ra’iq assured the Ikhshid that he had not designed his brother’s death, and was now sending his own son that the Ikhshid might retaliate upon him if he so desired. The Ikhshid received this proceeding favourably, bestowed a robe of honour upon Abu'l-Fath Muzahim, and sent him back to his father. They arranged terms of peace whereby Ibn Ra’iq was to cede Ramlah to the Ikhshid, but was to retain the rest of Syria, and receive from the Ikhshid for the cession of Ramlah 140,000 dinars.’ (Miskawayh, *Tajarib al-Umm* 414, translated by H.F. Amedroz and D.S Margoliouth in *The Eclipse of the Abbasid Caliphate, Volume IV*, Oxford, 1921).

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All lots are subject to a Buyer’s Premium of 20% on the hammer price plus VAT as appropriate. See our Conditions of Business for further details.
46
AGHLABID, 'ALI B. UMAR (fl. 252h)
Dirham, al-'Aliya 252h
Obverse: In field: Allah | wali | 'alayhi
Reverse: In field: ∞ o ∞ Muhammad | rasul Allah | al-Muntasir billah | [unread] 'Ali billah
Weight: 4.33g
Reference: Bernardi 230Gn; Grabar 96

Carefully struck on a well-prepared flan, almost extremely fine and extremely rare thus £1,500-2,000

47
TULUNID, HARUN B. KHUMARAWAYH (282-291h)
Dinar, Filastin 291h
Weight: 4.33g
References: Bernardi 230Gn; Grabar 96

Flan split, better than very fine and very rare £700-1,000

Provenance: Ex Wilkes & Curtis auction 1, 16 June 2014, lot 246.

This is the final year in which the Tulunids struck dinars in Palestine before the Abbasids were able to re-establish their own authority there. Abbasid dinars are also known for this date and for subsequent years into the reign of al-Muqtadir.

48
FATIMID PARTISAN IN THE YEMEN, MANSUR AL-YAMAN (IBN HAWSHAB, c.268-293h)
Dirham, 'Adan al-Mahdi (?) 290h
Obverse: In margin: unread (outer); Qur’an xlii, 23 (inner)
Reverse: In margin: Qur’an ix, 33 (outer), mint and date (inner)
In field: Muhammad | rasul Allah | al-Mahdi | al-Mansur billah
Weight: 2.76g

Some marginal weakness, almost very fine and apparently unpublished £1,500-2,000

Ibn Hawshab was sent to the Yemen as an Isma’ili missionary in 268, and established a base in the north of the country at ‘Adan La’a. With his fellow missionary Ibn al-Fadl, he managed to bring almost the whole of Yemen under Isma’ili control by the early 290s, although much was lost to the Zaydi Imams soon afterwards.

Abu ‘Abdallah al-Shi‘i, whose campaigning was to establish Fatimid dominion in North Africa, spent a year or more training with Ibn Hawshab in Yemen.

The mint-name on this coin is given here as ‘Adan al-Mahdi, but ‘Asir al-Mahdi is another possible reading.
49  
**FATIMID, AL-MAHDI (297-322h)**  
**Dinar, without mint-name, 297h**

Reverse: In field: lillah | Muhammad | rasul | Allah | al-Mahdi  
Weight: 4.19g  
Reference: Nicol 78  

Die flaw on obverse, an uneven striking and with some scattered marks, better than very fine, very rare £2,500-3,000

50  
**FATIMID, AL-MAHDI (297-322h)**  
**Dinar, al-Muhammadiya 320h**

Weight: 4.15g  
Reference: Nicol 50  

Faint edge mark and scratch on reverse, good very fine and rare £800-1,200

According to Nicol the Fatimid mint of al-Muhammadiya was ‘the provincial town of al-Masilah, in present-day Algeria, about a third of the distance from Tahirt westward to al-Qayrawan.’ It was only active for the years 320h and 321h.

51  
**FATIMID, AL-MAHDI (297-322h)**  
**Posthumous dinar, without mint-name, 324h**

Weight: 4.19g  
Reference: Nicol 136, citing a single specimen of this date  

Small edge split, good very fine and well struck, very rare £700-1,000

52  
**FATIMID, AL-MU‘IZZ (341-365h)**  
**Dirham, Filastin 359h**

Weight: 2.63g  
Reference: Nicol 340  

Edge bend, about very fine and rare £700-1,000

This is the first year in which the Fatimids struck silver coins in Filastin.

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53
FATIMID, AL-MU‘IZZ (341-365h)
Dirham, Filastin 363h
Weight: 2.77g
Reference: Nicol 342

Some weak striking but about very fine for issue and rare £600-800

54
FATIMID, AL-MU‘IZZ (341-365h)
Dirham, Filastin 364h
Weight: 2.74g
References: Nicol -; cf Morton & Eden auction 95, 24 October 2018, lot 123

On a bent flan and unevenly struck, almost very fine for issue and extremely rare £1,000-1,500

55
FATIMID, AL-MU‘IZZ (341-365h)
Dirham, Tabariya 36[5]h
Weight: 2.95g
Reference: Nicol 326, same obverse die

Unit of date not clear but confirmed by die-link to the specimen published by Nicol fine and extremely rare £800-1,200

56
FATIMID, AL-‘AZIZ (365-386h)
Dirham, Filastin 366h
Weight: 3.67g
Reference: cf Nicol 687 [dated 368h]

On a bent flan and with some marginal weakness, very fine and apparently unpublished £1,500-2,000

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57
FATIMID, AL-'AZIZ (365-386h)
Dirham, Filastin 368h
Weight: 2.62g
Reference: Nicol 687, citing a single specimen of this mint and date

Bent flan, fine and extremely rare
£1,000-1,500

58
FATIMID, AL-'AZIZ (365-386h)
Half-dirham, Tabariya [3]82h
Weight: 1.57g
Reference: Nicol 626

Flan crack, fine and very rare
£700-1,000

59
FATIMID, AL-'AZIZ (365-386h)
Dinar, Makka 366h
Weight: 2.80g
Reference: Nicol 745 = BMC IV, 51, same dies

Cracked and repaired, otherwise almost very fine with very clear mint and date, excessively rare
£20,000-25,000

During the 3rd/9th century, the Abbasid caliphs had been responsible for ensuring the security of Makka and the trade and pilgrimage roads that led there, but from the early 4th/10th century this role was increasingly fulfilled by local sharifs as Abbasid power waned. The chief threat to Makka during this period came from the Qarmatids, a radical Isma'ili sect, who attacked Makka itself in 317h, killing many people and carrying off the Black Stone. It was the Fatimids, however, rather than the Abbasids or any local sharifs, who paid 50,000 dinars to the Qarmatids to secure the return of the Stone in 339h, attesting to growing Fatimid influence in the region.

Makka itself came under Qarmatid control in 359h after the fall of the Ikhshidids in the previous year. The city appears to have remained in their hands until 362h, when they suffered a major defeat at the hands of the Fatimids near Cairo. Whether or not this setback directly affected their position in Makka is unclear, but we know that the name of the Fatimid al-Mu'izz was mentioned in the khutba in Makka during 363h and 364h, and Fatimid dinars bearing his name were being struck in Makka itself in 363h.

His successor, al-'Aziz, continued to expand Fatimid influence in the region. Caravans travelling from Cairo to Makka were placed under Fatimid protection – an expensive privilege – and the Fatimids also provided the kiswa to cover the Black Stone. Coins such as the piece offered here also played their part in proclaiming Fatimid sovereignty in the region, and naming al-'Aziz on dinars issued at Makka went hand-in-hand with his acknowledgement in the khutba. Together, these were the two legally acknowledged means of expressing his right to rule.

All lots are subject to a Buyer's Premium of 20% on the hammer price plus VAT as appropriate. See our Conditions of Business for further details.
60  
**FATIMID, AL-ZAHIR (411-427h)**  
**Dinar, Filastin 423h**  
In fields: letter zayn in centres  
Weight: 4.19g  
Reference: Nicol 1503  

*Good fine and rare*  
£1,500-2,000

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61  
**FATIMID, AL-ZAHIR (411-427h)**  
**Dinar, Filastin 424h**  
In fields: letter zayn in centres  
Weight: 3.93g  
References: Nicol 1505 var.; cf Morton & Eden auction 96, 28 April 2018, lot 132, same dies  

*Has probably been made round for use in jewellery, otherwise good fine and extremely rare*  
£2,000-3,000

Nicol records a handful of examples of this mint and date, all of which have the letter ٔ in the centres rather than ٖ as here. The significance of these letters has not been established, but the present coin demonstrates that both are found on dinars of Filastin dated 423h and 424h.

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62  
**FATIMID, AL-MUSTANSIR (427-487h)**  
**Dinar, Filastin 441h**  
Weight: 3.75g  
Reference: Nicol 2069, citing a single specimen of this mint and date  

*Slightly wavy flan with faults on reverse, some scuffs, very fine or better with very clear mint and dare and extremely rare*  
£2,000-3,000

All lots are subject to a Buyer’s Premium of 20% on the hammer price plus VAT as appropriate. See our Conditions of Business for further details.
FATIMID, AL-MUSTANSIR (427-487h)
Dinar, Madinat Rasul Allah 450h, month of Dhul-Hijja

Obverse: In margin: Bismillah al-rahman al-rahim duriba hadha al-dinar bi-Madinat Rasul Allah min Dhul-Hijja sanat khamsin wa arba’ mi’at
In field: al-Imam | Ma’add Abu Tamim | al-Mustansir billah | Amir al-mu’minin

Reverse: In margin: Muhammad rasul Allah arsulahu bi’l-huda...al-mushrikun (Qur’an ix:33)
In field: ‘Ali | la ilaha illa Allah | wahdahu la sharik lahu | Muhammad rasul Allah | wali Allah

Weight: 3.24g
Reference: cf Morton & Eden auction 92, 26 April 2018, lot 97, same obverse die

Very fine and excessively rare

£100,000-150,000

‘Madinat Rasul Allah’ is perhaps the rarest mint-place in the entire Fatimid series. The present coin is the second known of this date, while a third dinar dated 453h is now in the British Museum. ‘City of God’s Messenger’ is generally accepted as denoting one of Islam’s holiest places: Madina al-Munawara itself. It has also been suggested that the title could refer to Mecca, but a Fatimid dinar bears its own right on a number of Fatimid dinars and this implies that ‘Madinat Rasul Allah’ should denote a different location. It is noteworthy that Miles (Fatimid Coins: ANS NNM 121, 1951) states ‘Madinat Rasul Allah (=Medina), without qualification or any mention of alternative suggestions.

But how and why could a Fatimid dinar should have been struck at Madina al-Munawara in this year? We do not know for certain, but it seems likely that the answer is to be found in the activities of ‘Ali b. Muhammad al-Sulayhi, founder of the Sulayhid dynasty in Yemen. Born a Sunni, he became an Isma’ili convert after meeting Amir al-Zawahi, the Chief Da’i of Yemen, and it seems that by the late 420s al-Sulayhi was already serving as the amir al-hajj, protecting pilgrims travelling through Yemen en route for Makka. Having succeeded Amir al-Zawahi as Chief Da’i on the latter’s death, al-Sulayhi summoned his followers to the mountain of Jabal Masar in 439h and announced his intention to establish a Shi’ite state in Yemen. Unsurprisingly, the Fatimid caliph al-Mustansir gave his endorsement to the new movement, and al-Sulayhi embarked on a series of campaigns against other local Islamic states including a lengthy conflict with the Najjahids of Zabid. The Najjahid ruler was killed in 452h, and soon afterwards al-Mustansir formally appointed al-Sulayhi as his recognized vassal in the Yemen. By 454h the whole of the country was in his hands – including Makka, which al-Sulayhi visited personally when undertaking the hajj in that year.

Al-Sulayhi is known to have struck purely Fatimid coins elsewhere in the Yemen. Nicol records specimens struck at Zabid in 445h, 447h and 448h, which are of particular relevance here because it appears that Zabid was not in fact in Sulayhid hands when these coins were issued. Our written sources indicate that the city finally fell to al-Sulayhi in either 451 or 452h, and this is supported by the existence of dinars of Zabid 451h which carry specifically Sulayhid legends (Nicol 1741). Presumably, therefore, the Fatimid coins issued in the 440s bearing the mint-name ‘Zabid’ were produced by the Sulayhids or other Fatimid partisans in the region, promoting the cause not only financially but through the pro-Fatimid legends they bore.

It seems likely that the ‘Madinat Rasul Allah’ dinars were issued in similar circumstances and for similar reasons. When they were struck, al-Sulayhi did not yet control the Holy Places directly, and as with the Zabid issues from the 440s their legends are purely Fatimid – although the positioning of ‘Ali at the top of the reverse field and separated from wali Allah may have been a deliberate reference to ‘Ali b. al-Sulayhi as the issuing authority. We also know that al-Sulayhi won a great victory over the Najjahids in the year 450h at the battle of al-Zara’ib, which effectively ended Najjahid power. The precedent of the Zabid dinars struck just a few years earlier, it seems plausible to suggest that Fatimid or Sulayhid partisans should have issued coins anticipating Makka and Madina al-Munawara being brought under Sulayhid control. We know that the local nobility of Makka had given its allegiance to the Fatimids by 454/455h, by which time al-Mustansir was named in the khutba there. But this coin raises the tantalising possibility that this may first have happened a few years earlier, in which case 450h may have been the year in which al-Mustansir was acknowledged in the khutba not only in Cairo, but also perhaps in Makka and Madina.
65 
FATIMID, AL-MUNTAZAR (524-526h)
Dinar, al-Iskandariya 525h
Obverse: Inner margin: Abu’l-Qasim al-Muntazar bi-amr Allah Amir al-Mu’minin
In centre: al-Imam | Muhammad
Reverse: Inner margin: la ilaha illa Allah Muhammad rasul Allah ‘Ali wali Allah
In centre: ‘Al | ghaya
Weight: 3.64g
Reference: Nicol 2589

Edge shaved and some double striking, very fine and very rare

£2,500-3,000

After the assassination of al-Amir in 524h, al-Hafiz was named as his successor. He was quickly imprisoned by the ambitious Kutayfat, the son of al-Amir’s vizier, who took advantage of this situation to make a grasp for power. ‘Kutayfat declared the Fatimid dynasty deposed and proclaimed the sovereignty of al-Mahdi, the twelfth imam of the Twelver Shi’is, whose reappearance had been expected since 260/874. As a result of this ingenious religio-political solution... [Kutayfat] acquired a unique position of power, ruling as a dictator responsible to no one either in theory or practice.’ (Daftary, F., The Isma’ilis: Their History and Doctrines, Cambridge, 2007).

Kutayfat struck coins naming al-Muntazar (the ‘Expected One’) until he himself was deposed and executed in 526h.

66 
FATIMID, AL-FA’IZ (549-555h)
Dinar, Misr 554h
Weight: 4.37g
Reference: Nicol 2679

Slightly wavy flan, otherwise about extremely fine and rare

£700-1,000
67
FATIMID, AL-'ADID (555-567h)
Dinar, Misr 559h
Weight: 3.98g
Reference: Nicol 2694

Small edge clip, otherwise good very fine and rare £700-1,000

The unit of the date is curiously engraved and could, at first sight, be mistaken for a ‘4’ instead of ‘9’. Interestingly Nicol reports a dinar of al-'Adid dated ‘554h’ – a year before his accession (Nicol 2689). The illustration suggests that the piece to which Nicol refers is poorly preserved, and it may be that the unit on this specimen was indeed misread in this way.

68
BAHRI MAMLUK, AL-ASHRAF ABU'L-FATH MUSA (649-650h)
Dinar, al-Qahira 649h
Weight: 6.19g
Reference: Balog 3, same dies

Traces of mounting, very fine and rare £800-1,000

69
WAHHABI SHARIFS, TEMP. YAHYA II B. SURUR (1229-1242h /AD 1814-1827)
Quarter-mahmudi, Makka 1240h
Obverse: darb Makka
Reverse: date in numerals
Weight: 3.34g
References: Album U1160 RR; KM 5

Very fine for issue and rare £700-1,000

70
WAHHABI SHARIFS, TEMP. YAHYA II B. SURUR (1229-1242h /AD 1814-1827)
Quarter-mahmudi, Makka 1240h
Obverse: darb Makka
Reverse: date in numerals
Weight: 3.95g
References: Album U1160 RR; KM 5

Very fine for issue and with very clear date, rare £700-1,000

All lots are subject to a Buyer’s Premium of 20% on the hammer price plus VAT as appropriate. See our Conditions of Business for further details.
GOVERNORS OF ‘UMAN, TEMP. ‘UMAR B. MUHAMMAD (fl. 357-358h)

Donative dinar, ‘Uman 357h

Obverse: In outer border: traces of ‘good luck’ word visible at 12 o’clock
Reverse: In field: Surah al-Ikhlas in five lines
In outer border: traces of ‘good luck’ words visible at 12 o’clock and 9 o’clock

Weight: 3.89g

References: Oman -; cf NGSA auction 8, 24 November 2014, lot 280 for a similar coin naming ‘Umar b. Muhammad and the Qarmatid ‘Council of Six’; also SARC auction 25, 19 May 2016, lot 460 for an anonymous dirham dated 358h with similar legends

Mount removed from edge, and has also been made round with outer borders partially lacking, otherwise better than very fine with a few minor marks and of the highest rarity, apparently unpublished £50,000-80,000

This remarkable and unpublished coin sheds new light on the complex history of Oman during the late 350s, when the Buwayhids, the Qarmatids and at least two local rulers were competing for power in the region.

Describing the events of the year 354h, the historian Miskawayh records that the local ruler in ‘Uman, a freed slave named Nafi’ who had received his liberty from the Wajihid ruler Yusuf b. Wajih…’agreed to enter the allegiance of Mu’izz al-dawla, let his name be mentioned in the khutbah, and let it be inscribed on dirhams and dinars. Nafi’ agreed to all of this…but when the local people learned what he had done, they rose against him and drove him out. They led in the followers of the Qarmatids, to whom they surrendered their city.’ (Miskawayh 212).

In 355h, Miskawayh further reports that a Qarmatid official named ‘Ali b. Ahmad contrived to make himself local ruler in ‘Uman. Coins were struck in ‘Uman during this year which name ‘Ali b. Ahmad alongside the Qarmatid ‘Council of Six.’ Later that year, however, Nafi’ appealed to the Buwayhid ruler Mu’izz al-dawla, who sent a naval force to ‘Uman under the command of Abū’l-Faraj Muhammad b. ‘Abbas. Abū’l-Faraj appears to have put down the popular uprising, defeated and expelled the Qarmatids, and re-established Buwayhid control there. Thus when Abū’l-Faraj left ‘Uman in 356h following the death of Mu’izz al-dawla, he was able to leave the province in the hands of a local Omani named Ibn Nabhan. No coins of Ibn Nabhan are known, and without Abū’l-Faraj’s army to support him it seems that his control of ‘Uman lasted only a matter of months. Coin evidence shows that another governor named ‘Umar b. Muhammad had come to power there by 357h.

For the years 357h and 358h, it seems that four different issues of gold and silver coins were produced in ‘Uman, apparently struck in the following order:

1) Coins citing ‘Umar b. Muhammad, dated 357h and naming ‘Umar alongside the Qarmatid ‘Council of Six’ (known from a unique gold donative dinar with similar ‘good luck’ words to the present coin);
2) Anonymous coins, with purely religious legends and extra ‘good luck’ words in the outer margin (struck in 357h and 358h). These include the unique gold dinar offered here and a similar silver dirham dated 358h. Both have the kalima in the obverse field and the surah al-Ikhlas on the reverse, but name neither the caliph nor the Qarmatid Council, nor yet any local governor at all;
3) Coins citing ‘Umar b. Muhammad, dated 358h (known only in silver), acknowledging the Buwayhids Rukn al-dawla and ‘Adud al-dawla alongside the Abbasid caliph al-Muti’;
4) Coins citing the local ruler Hallaj b. Hatim (358-362h), known in silver dated 358h, 359h, 360h and 361h. Like ‘Umar b. Muhammad’s coins of 358h, these also acknowledge the Buwayhids Rukn al-dawla and ‘Adud al-dawla alongside the Abbasid caliph al-Muti’.
‘Umar b. Muhammad is not mentioned in Miskawayh’s account, but his rapid *volte-face* in switching allegiance from the Qarmatids to the Buwayhids may suggest that he was an independent local ruler, rather than being an appointee of either. His earliest coins (above, 1) were struck in 357h and acknowledged the Qarmatids, a move which may have been intended to win popular support against the Buwayhid governor Ibn Nabhan. His public support for the Qarmatids can have lasted a few months at most, however, because he also issued entirely anonymous coins including the present unique gold dinar (above, 2) later in 357h and also in 358h. Perhaps by this stage ‘Umar had appreciated that the Buwayhid withdrawal would only be temporary, and that issuing anonymous coins might avoid upsetting local pro-Qarmatid feeling without antagonizing the Buwayhids. During the first part of 358h he seems to have realised that he had little choice but to acknowledge Buwayhid authority if he was to stay in power in ‘Uman, and so issued dirhams citing Rukn al-dawla, ‘Adud al-dawla, and the Abbasid caliph (above, 3). Later that year, however, he was evidently replaced by Hallaj b. Hatim (above, 4); it is not known whether he was deposed by the Buwayhids or, perhaps, forced out in the face of local opposition after his swift abandoning of the Qarmatid cause.

At first sight it seems strange that ‘Umar should have issued a handsome donative gold dinar such as this, with its broad margins and extra ‘good luck’ words, entirely anonymously. Donative coins were, of course, intended to be presentation pieces bestowed as a sign of favour to their recipients, and it is remarkable that such a coin should not name the ruler who presented them. But events in ‘Uman two years before ‘Umar’s brief grab for power offer a hint as to possible reasons for this. In 355h ‘Ali b. Ahmad came to power through the time-honoured method of offering the army a larger gratuity than his rival, ‘Abd al-Wahab, in exchange for their support. Miskawayh reports that ‘Ali b. Ahmad told one division of the army: ‘If you go to ‘Abd al-Wahab he will decline to admit you, and will certainly not give you more than four months’ pay. But what say you to entering my service, in which case I shall give you the eight months’ pay, and the governorship shall be mine?’ They consented, and he handed them the eight months’ pay’. If ‘Umar b. Muhammad had come to power by similar means, we can imagine that he might have struck special coins to pay his troops for their loyalty. Once it became clear that associating himself on the coinage with the Qarmatids would be inadvisable, it would have been eminently prudent for ‘Umar to strike the rest of the coins which made up their bonus entirely anonymously. This would have allowed him to establish his authority with the army by presenting them with suitably impressive and attractive coins, while also avoiding offending either the Buwayhids or the Qarmatids during the early stages of his rule. It would also account for the great rarity of these coins today, because those involved in ‘Umar’s rise to power will hardly have wished to be publicly associated with him after his fall.

72
**SULTANATE OF OMAN, QABUS B. SA’ID (1390h/AD 1970 -)**

**Gold sa’idi rial, 1394h/AD 1974**

*Weight:* 46.85g

*References:* KM 44; Oman p. 96

*Scattered toning spots and faint handling marks, otherwise almost as struck, in Royal Mint case of issue*  £2,000-3,000

The *History of the Currency of the Sultanate of Oman* records a mintage of only 250 pieces for this issue.
73
**SELJUQ OF RUM, THE THREE BROTHERS (647-657h)**

Dinar, Qunya 648h

*Obverse:* mint and date in field
*Reverse:* naming the three brothers as 'Izz al-dunya wa'l-din Kayka'us wa Ruwn al-dunya wa'l-din Qilij Arslan wa 'Ala al-dunya wa'l-din Kayqubadh bin (sic) Kaykhusraw

*Weight:* 4.34g
*References:* Tevhid 1286; ICV 1348

*Good extremely fine and lustrous*  
£1,000-1,200

74
**OTTOMAN, MEHMET II (SECOND REIGN, 855-886h)**

Sultani, Qustantaniya 883h

*Obverse:* mint and date in field
*Reverse:* naming the three brothers as 'Izz al-dunya wa'l-din Kayka'us wa Ruwn al-dunya wa'l-din Qilij Arslan wa 'Ala al-dunya wa'l-din Kayqubadh bin (sic) Kaykhusraw

*Weight:* 3.53g
*References:* Pere 80

*About extremely fine, rare*  
£1,200-1,500

75
**OTTOMAN, SULEYMAN I (926-974h)**

Sultani, Qaratova 926h

*Obverse:* mint and date in field
*Reverse:* naming the three brothers as 'Izz al-dunya wa'l-din Kayka'us wa Ruwn al-dunya wa'l-din Qilij Arslan wa 'Ala al-dunya wa'l-din Kayqubadh bin (sic) Kaykhusraw

*Weight:* 3.46g
*Reference:* Pere 179

*Very fine, rare*  
£1,000-1,500

All lots are subject to a Buyer’s Premium of 20% on the hammer price plus VAT as appropriate. See our Conditions of Business for further details.
OTTOMAN, ABDÜLMECID (1255-1277h/AD 1839-1861)
Large-sized gold medal for the Reform of the Imperial Mint, 1260h /AD 1844

Obverse: Toughra of Sultan Abdülmecid within wreath
Reverse: Two-line inscription in Ottoman Turkish within floral wreath, cartouches flanked by olive-branches above and below, these engraved ‘5’ and ‘1255’ respectively
Weight: 90.92g
Reference: Erüreten p.181

Faint edge marks, otherwise good very fine and very rare, especially of this weight  £12,000-15,000

Designed by Mihrabcioglu Krikor Efendi, this handsome and impressive medal was issued to commemorate the Monetary Reform of 1260h / AD1844, which introduced the gold lira valued at 100 kurush. It was struck in Istanbul using a new steam-powered press, made in England and installed under the supervision of William Joseph Taylor. The example offered here is struck en médaillé and appears to be the heaviest recorded specimen, struck to the value of 1,250 kurush by weight.

QARMATID, Al-HASAN B. AHMAD
Dirham, Filastin 362h

Obverse: In field: al-sayyid | al-ra’is
Reverse: In field: al-Muti’ lillah | al-Hasan ibn Ahmad
Weight: 3.21g
Reference: Vardanyan 18

Some marginal weakness, almost very fine  £500-700

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All lots are subject to a Buyer’s Premium of 20% on the hammer price plus VAT as appropriate. See our Conditions of Business for further details.
81  
**ANONYMOUS, POSSIBLY QARAMITA, Dirham, Makka 380h**  
Reverse: In field: *lillah | Muhammad | rasul Allah | sala Allah | 'alayhi wa salam | al-qudra*
Weight: 3.30g

*Edge crimp and weakly struck in margins, fine and excessively rare, apparently unpublished*

£2,000-3,000

This unpublished coin is entirely anonymous. It names neither caliph nor any secular ruler or governor.

82  
**BUWAYHID, MU'IZZ AL-DAWLA (334-356h)**  
Obverse: In margin: *Muhammad rasul Allah sali Allah 'alayhi*
In field: *lillah | al-Muti’ | lillah*
Reverse: In margin: *la ilaha illa Allah wahdahu*
In field: *Mu’izz | al-dawla | Abu’l-Husayn*
Weight: 1.31g

*Traces of mounting, fine or better and apparently unpublished*

£700-1,000

83  
**BUWAYHID, ABU KALIJAR (415-440h)**  
**Donative dirham, al-Basra 433h**  
Obverse: In margins: Qur’an xxx, 3-4 (outer); mint and date (inner)
In field: *la ilaha illa Allah | Muhammad rasul Allah | al-Qa’im bi-amr Allah | Shahanshah*
Reverse: In margins: Qur’an ix, 33 (outer); *al-malik al-mu’azzam ‘Imad Din Allah wa Ghiyath ‘Ibad Allah wa yamin Khalifat Allah Abu Kalijar* (inner)
In field: Qur’an cxii, 1-4 (Surah al-Ikhlas)
Weight: 3.41g

*Edge chip (but legends still fully legible), good very fine and of the highest rarity, apparently unpublished*

£700-1,000

All lots are subject to a Buyer’s Premium of 20% on the hammer price plus VAT as appropriate. See our Conditions of Business for further details.
ANONYMOUS, TEMP. ABU’L-HUSAYN AL-MU’AYYAD (d. 421h)

**Fractional dinar, Hawsam 400h**

Obverse: In border: lillah repeated eight times, separated by eight annulets
In margin: bismillah duriba hadha al-dinar bi-Hawsam sanat arba’ mi’a
In field: la ilaha illa Allah | Muhammad rasul Allah | ‘Ali wali Allah, enclosed with octagonal border with concave sides and annulet at each corner

Reverse: In border: lillah repeated eight times, separated by eight annulets
In margin: Muhammad rasul Allah arsulahu bi’l-huda wa din al-haqq li-yuzhirahu
In field: Allah ahad Allah | al-samad lam yalid wa lam | yalud wa lam yakun lahu | kufu ahad enclosed within octagonal border with concave sides and annulet at each corner

Weight: 1.11g
Reference: cf Morton & Eden auction 79, 21 April 2016, lot 170

Some weakness, very fine and very rare £500-700

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GREAT SELJUQ, MALIK SHAH (465-485h)

**Dinar, Isfahan 483h**

Reverse: In field, in eight lines: ayat al-kursi, the ‘Throne Verse’ (Qur’an ii, 255)

Weight: 2.72g
References: Alptekin -: cf The New York Sale XIV, 10 January 2007, lot 539

Edge clip above reverse field (probably where a mount has been removed), almost very fine and very rare £700-1,000

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GREAT SELJUQ, MALIK SHAH (465-485h)

**Dinar, Shiraz 482h**

Reverse: In field: citing the local governor Khutlugh Beg to right and left

Weight: 4.62g
Reference: Album 1674

Minor edge bend, good very fine and extremely rare £700-1,000

Provenance: Ex Horizon Auction I (Stephen Album Rare Coins and Wilkes & Curtis), 2 October 2016, lot 502.

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91
JALAYRID, TEMP. SHAYKH UWAYS I (757-776h)
Dinar, Baghdad 758h
Weight: 6.79g
Reference: Album T2297

Good fine, rare
£700-1,000

92
CHAGHATAYID, KIBAK KHAN (718-726h)
Obverse die for a silver dinar, type of Bukhara
Weight: 101.17g
Diameter: 37mm
Height: 12.1mm
Reference: cf SNAT XVa, 273 for a coin struck from a similar obverse die

Has been cleaned, about very fine and extremely rare
£1,500-2,000

93
CHAGHATAYID, BUYAN QULI (749-760h)
Obverse die for a silver dinar, type of Isbijab
Weight: 292g
Diameter: 39.2mm
Height: 32.5mm
Reference: cf SNAT XVb, 75 for a coin struck from a comparable obverse die

Some green deposit and other accretion, very fine overall and extremely rare
£1,500-2,000

All lots are subject to a Buyer’s Premium of 20% on the hammer price plus VAT as appropriate. See our Conditions of Business for further details.
Qajar, Temp. Muhammad Shah (1250-1264h / AD 1834-1848)
Gold five-mithqals, 1251h

Obverse: In centre: Ana hujjat Allah | wa khassatahu, 'I am the Proof of God and chosen of Him,' with the names of the Shi'ite Imams around

Reverse: In centre: a Persian couplet meaning:
'As long as God's favour shall Earth retain,
So shall the Coin of the Lord of Time remain.'

Weight: 23.27g
Reference: Rabino 41

Obverse centre a little weakly struck, very fine to good very fine and very rare £10,000-15,000

Provenance: Ex Islamic Coin Auction 13, 30 October 2007, lot 626.

This coin is anonymous, but Rabino identified it as an issue struck during the reign of the Qajar ruler Muhammad Shah and this attribution has been retained here.

Muhammad Shah Qajar was introduced to Sufi doctrines by his tutor, Hajji Mirza Aqasi, and is said to have become completely devoted to Sufi teachings by the age of twenty. Aqasi contrived to become Muhammad Shah’s grand vizier shortly after the latter acceded to the throne, a position he held until the end of his reign.

During the reign of Muhammad Shah, highly elaborate Muharram ceremonies became popular. These took place in specially-constructed buildings called Husaynias or takias, where lavish dramatic portrayals of the martyrdom of Husayn b. ‘Ali were performed to large audiences. An event such as this would have been a fitting context in which special presentation coins such as this might have been distributed.

END OF SALE
Conditions of Business for Buyers

1. Introduction
(a) The contractual relationship of Morton & Eden Ltd. and Sellers with prospective Buyers is governed by:-
(i) these Conditions of Business for Buyers;
(ii) the Conditions of Business for Sellers displayed in the saleroom and available from Morton & Eden Ltd.
(iii) Morton & Eden Ltd.’s Authority Guarantee;
(iv) any additional notices and terms printed in the sale catalogue, in each case as amended by any saleroom notice or auctioneers’ announcement.
(b) As auctioneer, Morton & Eden Ltd. acts as agent for the Seller. Occasionally, Morton & Eden Ltd. may own or have a financial interest in a lot.

2. Definitions
"Bidder" is any person making, attempting or considering making a bid, including Buyers;
"Buyer" is the person who makes the highest bid or offer accepted by the auctioneer, including a Buyer’s principal when bidding as agent;
"Seller" is the person offering a lot for sale, including their agent, or executors;
“M&E” means Morton & Eden Ltd., auctioneers, Nash House, St George Street, London W1S 2FG, company number 4198353.
"Buyer’s Expenses" are any costs or expenses due to Morton & Eden Ltd. from the Buyer;
"Buyer’s Premium" is the commission payable by the Buyer on the Hammer Price at the rates set out in the Important Information for Buyers;
"Hammer Price" is the highest bid for the Property accepted by the auctioneer at the auction or the post auction sale price;
"Purchase Price" is the Hammer Price plus applicable Buyer’s Premium and Buyer’s Expenses;
"Reserve Price" (where applicable) is the minimum Hammer Price at which the Seller has agreed to sell a lot.

The Buyer’s Premium, Buyer’s Expenses and Hammer Price are subject to VAT, where applicable.

3. Examination of Lots
(a) M&E’s knowledge of lots is partly dependent on information provided by the Seller and M&E is unable to exercise exhaustive due diligence on each lot. Each lot is available for examination before sale. Bidders are responsible for carrying out examinations and research before sale to satisfy themselves over the condition of lots and accuracy of descriptions.
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(a) M&E shall refund the Purchase Price to the Buyer in circumstances where it deems that the lot is a Counterfeit, subject to the terms of M&E’s Authority Guarantee.
(b) Subject to Condition 4(a), neither M&E nor the Seller:-
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(ii) gives any guarantee or warranty to Bidders and any implied warranties and conditions are excluded (save in so far as such obligations cannot be excluded by English law), other than the conditions given by the Seller to the Buyer (for which the Seller is solely responsible) under the Conditions of Business for Sellers;
(iii) accepts responsibility to Bidders for acts or omissions (whether negligent or otherwise) by M&E in connection with the conduct of auctions or for any matter relating to the sale of any lot.

c) Without prejudice to Condition 4(b), any claim against M&E and/or the Seller by a Bidder is limited to the Purchase Price for the relevant lot. Neither M&E nor the Seller shall be liable for any indirect or consequential losses.
(d) Nothing in Condition 4 shall exclude or limit the liability of M&E or the Seller for death or personal injury caused by the negligent acts or omissions of M&E or the Seller.

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(a) M&E has absolute discretion to refuse admission to the auction. Before sale, Bidders must complete a Registration Form and supply such information and references as M&E requires. Bidders are personally liable for their bid and are jointly and severally liable with their principal, if bidding as agent (in which case M&E’s prior and express consent must be obtained).
(b) M&E advises Bidders to attend the auction, but M&E will endeavour to execute absentee written bids provided that they are, in M&E’s opinion, received in sufficient time and in legible form.
(c) When available, written and telephone bidding is offered as a free service at the Bidder’s risk and subject to M&E’s other commitments. M&E is therefore not liable for failure to execute such bids. Telephone bidding may be recorded.

6. Import, Export and Copyright Restrictions
M&E and the Seller make no representations or warranties as to whether any lot is subject to import, export or copyright restrictions. It is the Buyer’s sole responsibility to obtain any copyright clearance or any necessary import, export or other licence required by law, including licenses required under the Convention on the International Trade in Endangered Species (CITES).

7. Conduct of the Auction
(a) The auctioneer has discretion to refuse bids, withdraw or re-offer lots for sale (including after the fall of the hammer) if (s)he believes that there may be an error or dispute, and may also take such other action as (s)he reasonably deems necessary.
(b) The auctioneer will commence and advance the bidding in such increments as (s)he considers appropriate and is entitled to place bids on the Seller’s behalf up to the Reserve Price for the lot, where applicable.
(c) Subject to Condition 7(a), the contract between the Buyer and the Seller is concluded on the striking of the auctioneer’s hammer.
(d) Any post-auction sale of lots shall incorporate these Conditions of Business.

8. Payment and Collection
(a) Unless otherwise agreed in advance, payment of the Purchase Price is due in pounds sterling immediately after the auction (the “Payment Date”).
(b) Title in a lot will not pass to the Buyer until M&E has received the Purchase Price in cleared funds. M&E will generally not release a lot to a Buyer before payment. Earlier release shall not affect passing of title or the Buyer’s obligation to pay the Purchase Price, as above.
(c) The refusal of any licence or permit required by law, as outlined in Condition 6, shall not affect the Buyer’s obligation to pay for the lot, as per Condition 8(a).
(d) The Buyer must arrange collection of lots within 10 working days of the auction. Purchased lots are at the Buyer’s risk from the earlier of (i) collection or (ii) 10 working days after the auction. Until risk passes, M&E will compensate the Buyer for any loss or damage to the lot up to a maximum of the Purchase Price actually paid by the Buyer. M&E’s assumption of risk is subject to the exclusions detailed in Condition 5(d) of the Conditions of Business for Sellers.
(e) All packing and handling of lots is at the Buyer’s risk. M&E will not be liable for any acts or omissions of third party packers or shippers.

9. Remedies for non-payment
Without prejudice to any rights that the Seller may have, if the Buyer without prior agreement fails to make payment for the lot within 5 working days of the auction, M&E may in its sole discretion exercise 1 or more of the following remedies:-
(a) store the lot at its premises or elsewhere at the Buyer’s sole risk and expense;
(b) cancel the sale of the lot;
(c) set off any amounts owed to the Buyer by M&E against any amounts owed to M&E by the Buyer for the lot;
If Morton & Eden Ltd. sells an item of Property which is later shown to be a “Counterfeit”, subject to the terms below Morton & Eden Ltd. will rescind the sale and refund the Buyer the total amount paid by the Buyer to Morton & Eden Ltd. for that Property, up to a maximum of the Purchase Price.

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“Counterfeit” means an item of Property that in Morton & Eden Ltd.’s reasonable opinion is an imitation created with the intent to deceive over the authorship, origin, date, age, period, culture or source, where the correct description of such matters is not included in the catalogue description for the Property. Property shall not be considered Counterfeit solely because of any damage and/or restoration and/or modification work (including, but not limited to, traces of mounting, tooling or repatinating).

Please note that this Guarantee does not apply if either:-

10. Failure to collect purchases
(a) If the Buyer pays the Purchase Price but does not collect the lot within 20 working days of the auction, the lot will be stored at the Buyer’s expense and risk at M&E’s premises or in independent storage.
(b) If a lot is paid for but uncollected within 6 months of the auction, following 60 days written notice to the Buyer, M&E will re-sell the lot by auction or privately, with estimates and reserves at M&E’s discretion. The sale proceeds, less all M&E’s costs, will be forfeited unless collected by the Buyer within 2 years of the original auction.

11. Data Protection
(a) M&E will use information supplied by Bidders or otherwise obtained lawfully by M&E for the provision of auction related services, client administration, marketing and as otherwise required by law.
(b) By agreeing to these Conditions of Business, the Bidder agrees to the processing of their personal information and to the disclosure of such information to third parties world-wide for the purposes outlined in Condition 11(a) and to Sellers as per Condition 9(i).

12. Miscellaneous
(a) All images of lots, catalogue descriptions and all other materials produced by M&E are the copyright of M&E.
(b) These Conditions of Business are not assignable by any Buyer without M&E’s prior written consent, but are binding on Bidders’ successors, assigns and representatives.
(c) The materials listed in Condition 1(a) set out the entire agreement between the parties.
(d) If any part of these Conditions of Business be held unenforceable, the remaining parts shall remain in full force and effect.
(e) These Conditions of Business shall be interpreted in accordance with English Law, under the exclusive jurisdiction of the English Courts, in favour of M&E.
**Sale Title:**
Important Coins of the Islamic World

**Date:**
2 April 2020

**Please send to:**
Morton & Eden Ltd.
Nash House
St George Street
London W1S 2FQ

info@mortonandeden.com

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**Important**
Please bid on my behalf at the above sale for the following Lot(s) up to the hammer price(s) mentioned below. These bids are to be executed as cheaply as is permitted by other bids or reserves and in an amount up to but not exceeding the specified amount. The auctioneer may open the bidding on any lot by placing a bid on behalf of the seller. The auctioneer may further bid on behalf of the seller up to the amount of the reserve by placing responsive or consecutive bids for a lot.

I agree to be bound by Morton & Eden’s Conditions of Business. If any bid is successful, I agree to pay a buyer’s premium on the hammer price at the rate stated in the front of the catalogue and any VAT, or amounts in lieu of VAT, which may be due on the buyer’s premium and the hammer price.

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Bank Transfer (recommended)

UK Debit Card (please complete)

Cheque or Banker’s Draft
Drawn on a recognised UK bank.

Foreign cheques will not be accepted.

Sterling Cash
Subject to statutory limits

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**Lot No** | **Lot Description** | **£ Bid Price**
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**Debit Card type:**

**Card Number**

**Cardholder Name**

**Expiry Date** | **Issue No.**

**Security Code (last 3 digits on back of card)**

**Billing Address (if different from above)**

**Cardholder Signature** (By signing this you are authorising payment for this sale)

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If you wish Morton & Eden to ship your purchases, please tick □

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