

A Note on the Hülegü Khan Period Coins in the Inventory of the Museum of Anatolian Civilisations Anadolu Medeniyetleri Müzesi Envanterindeki Hülagü Han Dönemi Sikkeleri Üzerine Bir Değerlendirme

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Başvuru/Submitted: 06.10.2023

Kabul/Accepted: 28.12.2023

Atf: Ekici, Kansu; Aşçı, Fatmagül, “Anadolu Medeniyetleri Müzesi Envanterindeki Hülagü Han Dönemi Sikkeleri Üzerine Bir Değerlendirme”, *Ortaçağ Araştırmaları Dergisi*, 7/1 (Haziran 2024): 14-35.

Citation: Ekici, Kansu; Aşçı, Fatmagül, “A Note on the Hülegü Khan Period Coins in the Inventory of the Museum of Anatolian Civilisations”, *Ortaçağ Araştırmaları Dergisi*, 7/1 (June 2024): 14-35.

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Öz- Büyük Moğol Hanlığına Mengü'nün geçmesinin ardından Moğol fetihlerini pekiştirmek ve devam ettirmek amacıyla batıya yani İran coğrafyasına gönderilen Hülagü kısa sürede bölgeye hâkim olarak daha sonra İlhanlılar olarak adlandırılacak Moğol şube devletini kurmuştur. Oldukça geniş bir coğrafyaya hâkim olan Hülagü devletin sınırlarını Ceyhun'dan Kızılırmak'a Kafkaslardan Belucistan'a kadar genişletmiştir. Genelde İslam para coğrafyası olarak adlandırabileceğimiz bu coğrafyada Moğollara bağlı olan Anadolu Selçukluları, Gürcü Krallığı, Trabzon Rum İmparatorluğu ve Ermeni Krallığı gibi vassal devletlerde bulunmaktaydı. Hülagü, İran coğrafyasına geldiğinde 1254 ve 1255 yıllarında kardeşi Mengü adına sikke kestirirken 1256 yılında ise kendisi adına “İlhan” unvanını kullanarak sikkeler darbettirmiştir. Hülagü'nün kullandığı “İlhan” unvanına nispetle kurduğu devlet İlhanlılar adıyla anılmıştır. Moğollar, İran'a geldiklerinde İslam inancına henüz dahil olmamalarına rağmen yerel para darp metotlarını ve tarzını hemen benimsemişlerdir. Bu doğrultuda İlhanlılar, İslam dininin hâkim olduğu bu coğrafyada sikkelerini önceleri tamamen Arap alfabesiyle kestirmişlerdir. Bunun yanında başlangıcından itibaren İlhanlı sikkelerinde yerel halkın desteğini sağlamak amacıyla onların inançlarına referans veren kelime-i tevhid gibi ibarelere yoğun bir şekilde yer verildiği görülmektedir. Bununla birlikte Hülagü'nün İslam dininin tesiri yanında kendi inanç, gelenek ve düşüncelerini de sikkelerin üzerinde darp ettirdiği tespit edilmektedir. Hülagü ölüm tarihi olan 1265'e kadar geniş bir coğrafyada ele geçirdiği zengin hazineler sayesinde yoğun bir şekilde sikke kestirmiştir. Oluşturduğu sikke kalıpları daha sonraki ilhanlar tarafından kullanılmış ve geliştirilmiştir. Bu çalışmada Anadolu Medeniyetleri Müzesi envanterinde bulunan 16 adet İlhan Hülagü sikkesini incelemesinin yanı sıra kataloglaması da yapılmıştır.

Anahtar Kelimeler- Hülagü Han, İlhanlılar, Sikkeler, Anadolu Medeniyetleri Müzesi.

Abstract – After Möngke took over the Great Mongol Khanate, Hülegü, who was sent to the west, that is, to the Iranian geography in order to consolidate and continue the Mongolian conquests, dominated the region in a short time and established a Mongolian offshoot state which would later be called the Ilkhanids. Ruling over a vast geography, Hülegü expanded the borders of the state from Oxus to the Euphrates, from the Caucasus to Baluchistan. In this geography generally called the Islamic geography, there were vassal states such as the Seljuks of Rum, the Georgian Kingdom, the Empire of Trebizond, and the Armenian Kingdom of Cilicia under the Mongolian rule. When Hülegü arrived in Iran in 1254 and 1255, he had coins cut bearing the name of his brother, Möngke, whereas he minted coins for himself using the title “Ilkhan” in 1256. The state he founded was called the Ilkhanids, in reference to the title “Ilkhan” used by Hülegü. When the Mongols came to Iran, they immediately adopted the local money minting methods and style, even though they had not yet converted to Islam. Accordingly, the Ilkhanids had first their coins minted entirely in Arabic script in this geography where Islam was dominant. Moreover, it is observed that the Ilkhanid coins were heavily featured with phrases referring to the beliefs of the local population in order to ensure the support of the local population, such as the first sentence of Islam, the word tawhid. Furthermore, it is seen that since the very beginning of their rule, phrases such as the first sentence of Islam, kalima-i tawhid, referring to the beliefs of the local Muslims, were extensively included in the Ilkhanid coins to secure the support of the local people. However, it has been demonstrated that Hülegü minted coins not only reflecting the Islamic notions and concerns but also his own beliefs, traditions and thoughts under the influence of

Islam. Until his death in 1265, Hülegü intensively continued getting coins minted thanks to the rich treasures he captured from the regions spreading a wide geography. The coin patterns he created and formed were used and developed by the later Ilkhanids. This study has not only aimed to examine but also catalogue the 16 Ilkhan Hülegü coins registered in the inventory of the Anatolian Civilisations Museum.

Keywords– Hülegü Khan, Ilkhanids, Coins, Museum of Anatolian Civilisations.

Yayın Tarihi	26.06.2024
Hakem Sayısı	Ön İnceleme: İki İç Hakem (Editör-Yayın Kurulu Üyesi) İçerik İncelemesi: Üç Dış Hakem
Değerlendirme	Çift Taraflı Kör Hakemlik
Benzerlik Taraması	Yapıldı-İntihal.Net
Etik Bildirim	ortacagarastirmalaridergisi@gmail.com
Çıkar Çatışması	Çıkar çatışması beyan edilmemiştir.
Finansman	Herhangi bir fon, hibe veya başka bir destek alınmamıştır.
Telif Hakkı & Lisans	Yazarlar dergide yayınlanan çalışmalarının telif hakkına sahiptirler ve çalışmaları CC BY-NC 4.0 lisansı altında yayımlanır. https://creativecommons.org/licenses/by-nc/4.0/deed.tr
Date of Publication	26.06.2024
Reviewers	Single Anonymized - Two Internal (Editor board member) Double Anonymized - Three External
Review Reports	Double-blind
Plagiarism Checks	Yes – İntihal.Net
Complaints	ortacagarastirmalaridergisi@gmail.com
Conflicts of Interest	The Author(s) declare(s) that there is no conflict of interest.
Grant Support	No funds, grants, or other support was received.
Copyright & License	Author(s) publishing with the journal retain(s) the copyright to their work licensed under the CC BY-NC 4.0. https://creativecommons.org/licenses/by-nc/4.0/deed.tr

EXTENDED ABSTRACT

The conquest movements of the Great Mongol Empire having halted for some time resumed in the Eastern and Western directions after the administration passed to Möngke Khan in 1251, so the Great Mongol Empire Khan Möngke sent his brother Kublai to China and his other brother Hülegü to Iran to continue the Mongol conquest and establish Mongol rule in those lands. Hülegü crossed the Oxus River with a large army consisting one fifth of all the Mongolian armies established his dominance in Iran in a short time. With the establishment of the Mongolian rule in Iran under the leadership of Hülegü, the symbols of sovereignty were reflected on the coins of the period. On the coins minted by Hülegü on behalf of Möngke Khan between 1254 and 1255, he preferred the title “Qa’an al-a’zam” for his brother and “Khan” for himself. After strengthening his administration in the region, Hülegü declared that he

established a new state in 1256 by assuming the title of “Ilkhan” on the coins he minted. The title used by Hülegü also ensured that the name of the state was referred to in this way. While ruling in a geography predominantly dominated by the Islamic civilisation, Hülegü did not neglect to make use of coins to impose his sovereignty on the people. Consequently, Hülegü had his coins minted with Arabic letters and numbers dominant and prevalent in the Islamic world, and we also see that the Ilkhanid coins were heavily engraved with quotations from the Qur’an and phrases such as the first sentence (kalima-i tawhid) of Islam, the word tawhid in order to strengthen the legitimacy of the non-Muslim Mongolian rulers’ rule over the people. In particular, because of the great treasure he acquired through massacres and looting from the conquered lands, Hülegü minted coins wherever he conquered and he established an Ilkhanid coinage form influencing the rulers after him. In recent years, we observe that a great deal of research done on the Ilkhanid coins has gained a significant momentum. However, analysing all the coins in private collections and exhibited in museums does not naturally fall into the scope of this study. By this token, we have compiled a statistical compilation based on some of the coins minted during the reign of Hülegü Khan. Despite this, it seems inevitable that we will have new information about the coins from the studies to be carried out in the future. In this study, general evaluations are to be done on the coins of the ruler in question, specifically the sixteen Ilkhan Hülegü coins registered in the Museum of Anatolian Civilisations. Apart from these sixteen coins, there is one more coin registered as an Ilkhanid coin in the inventory. The inscriptions on this coin are illegible due to deformation. However, the motifs and style on it are similar to the coins of the Zengid dynasty and it probably belongs to this dynasty. Therefore, it is highly likely that this coin was mistakenly recorded in the inventory as an Ilkhanid coin. The sixteen coins subject to our study are as follows: fourteen are silver and two are copper. Since the inscriptions on the coins were, somehow, illegible due to deformation on them, it is not possible to determine the date of their minting. The reverse of this coin is different from the coins with rabbit figures found in the Ilkhanid coinage. If this is a case of non-mixing of dies, then it could be stated that this coin with the rabbit figure seems to be unique one in this respect. Among the coins we have, the one with the rabbit figure stands out with its difference from its counterparts.

INTRODUCTION

The Ilkhanids

The history of the Mongols, which occupied a significant role and place in the Medieval World, began with Chinggis Khan (1155-1227), whose real name was Temüjin. Before Chinggis Khan, the Mongols lived in tribalism and had no political unity¹. Chinggis Khan not only united the Mongol tribes, who were deprived of political authority and completely disintegrated by civil wars, but also implemented and enforced harsh laws so that this political formation could not be easily disintegrated and sought to establish discipline among the tribes. Because of the fame he gained in various wars, Temüjin was the first recognized ruler by the Mongolian tribes in 1196, and he was chosen as Khan in 1206 by taking title of “Chinggis”. Later, he managed to unite the dispersed Mongolian tribes and gave them a political identity². Before Chinggis Khan passed away, he divided various parts of the country among the members of his dynasty. He chose his third son, Ögedei, as he thought of him as having the required qualifications of a ruler to succeed him on the throne³. After the death of Chinggis Khan, Ögedei (1227-1241), Güyük (1246-1248) and then Möngke (1251-1259) were elected as the Khan, respectively. During the Ögedei period, they re-entered Khorasan. The powerful military governors minted silver coins mixed with gold or copper mixed with silver, called “electrum”, which had the same message and style as Islamic money, in order to collect taxes and introduce certain standards on tax collection in the Iranian geography. The most important issue for the Mongols was the regular collection of tribute from the conquered lands⁴. When Möngke was elected to the Mongol Khanate in 1251, the dominance of the Mongols over the Iranian geography was not absolute and stable. Möngke Khan resumed the Mongol conquests after he acceded to the throne. According to the decisions taken at the congress held in 1253, he sent his brother, Kublai, to the east, that is, to China and his other brother, Hülegü, to the west, that is, to Iran⁵. The state founded by Hülegü in 1256 with its administrative centre Mughan was called the Ilkhanid in history, pertinent to the title of “ilkhan⁶” he carried. With the establishment of the Ilkhanids, a new era began in the history of Iran⁷.

Upon the assignment of Möngke Khan, Hülegü first captured Batini castles one after another and eventually broke the Batini resistance in Iran with the fall of Alamut in 1256⁸. Two years later, he entered Baghdad in 1258, killed the Abbasid caliph al-Mustasim, and overthrew the Abbasid caliphate⁹. After these developments, political unity was re-established in all of Iran, except for the southern shores of the Caspian Sea¹⁰. With the establishment of the Ilkhanids, Anatolia, under Mongolian rule after the 1243 Köse Dağ War, firmly came under the control of this new state. Hülegü Khan desired to continue his conquests and advance his borders to the west, but his army was stopped and heavily defeated by the

¹ İlhan Erdem, “*Türkiye Selçukluları-İlhanlı İlişkileri (1258-1308)*,” unpublished PhD dissertation., (Ankara Üniversitesi Sosyal Bilimler Enstitüsü, 1995), 21.

² René Grousset, *Stepler İmparatorluğu. Attilâ, Cengiz Han, Timur* (Ankara: TTK, 2011), 221-228.

³ D. O. Morgan, “Ögedey”, *El²*, tome VIII, Brill, Leiden 1995, 162.

⁴ Judith Kolbas, “Mongol Monetary Trends”, in *The Mongol World*, ed. Timothy May and Michael Hope, (London and New York: Routledge, 2022), 453.

⁵ Kublai was assigned to Cathay, Machin, Qarajang, Tangut, Tibet, Jürcha, Solanqa and Kauli countries and some Indian regions adjacent to Cathay and Machin. In contrast, Hülegü was assigned to Iran, Syria, Egypt, Anatolia and Armenian countries. Rashîd al-Dîn Faḍl al-Allâh Hamadânî, *Jâmi' al-Tawârîkh*, ed. 'Abd al-Karîm 'Alî-ughlî 'Alîzâda (Baku: 1957), 21.

⁶ İl+khān means the ruler of the region. The descendants of Chinggis Khan's son Tolui Khan gave the name of their rulers Ilkhan, and therefore they are known as Ilkhanids in history. The Iranian Mongols first used the term Ilkhan during the period of Hülegü. The title of “Ilkhan” is clearly seen on the coins we have examined. For more information about the title “Khan” see Nitzan Amitai-Preiss and Reuven Amitai-Preiss, “Two Notes on the Protocol on Hülegü's Coinage.”, *Israel Numismatic Journal*, Vol. 10 (1991): 117-128.

⁷ Rashîd al-Dîn, *Jâmi' al-Tawârîkh*, 21; B. Spuler, “İlkhāns”, *El²*, tome XI, Brill, Leiden 2002, 1121.

⁸ Alaaddin Ata Melik Cüveynî, *Tarih-i Cihan Güşa*, Trans. Mürsel Öztürk (Ankara, TTK, 2022), 497-508; Reuven Amitai, “Hulagu Han”, *Encyclopaedia Iranica*, tome XII, Routledge & Kegan Paul, London-Boston and Henley 2004, 554.

⁹ Şihâbeddin b. Fazlullah El-Ömerî, *Türkler Hakkında Gördüklerim ve Duyduklarım Mesâlikü'l Ebsâr*, Trans. D. Ahsen Batur (İstanbul: Selenge Yayınları, 2014) 385; A. Y. Yakubovskiy, *Altın Ordu ve Çöküşü*, Trans. Hasan Eren (Ankara: TTK, 2022) 40. After the collapse of the Abbasid State, Mongolian gold and silver coins began to be produced immediately. On the coin are the names of both Hülegü and Möngke, and there is also a surah III:25 from the Qur'an. Judith Kolbas, *The Mongols in Iran Chingiz Khan to Uljaytu 1220-1309* (London and New York: Routledge, 2006), 156.

¹⁰ Osman Gazi Özgüdenli, “Moğollar”, *Türkiye Diyanet Vakfı İslâm Ansiklopedisi*, tome XXX, TDV Yayınları, Ankara 2020, 226.

Mamluks in the Battle of Ain Jalut (3 September 1260) in Palestine¹¹. The borders of the Ilkhanids stretched from Oxus to the Euphrates and from the Caucasus to Balochistan in 1265, which was the date of Hülegü Khan's death; however, the Seljuks of Rum, the Armenian Kingdom of Cilicia, the Georgian Kingdom, and the Empire of Trebizond, were the subject states¹².

The Development Process of Money in Mongols from Chinggis Khan to Hülegü Khan

Money not only played an active role in the economy during the period in which it was used but also had great historical importance over time. Consequently, thanks to the coins, we can have more information about many fields such as their military, political, social and cultural structures as well as the economic status of the states. In addition, with the information provided by the inscriptions and depictions on the coins, they play a significant role in the construction of a history with other historical documents and artefacts.

In the 13th and 14th centuries, the Mongols established the largest land empire ever seen in the world by subordinating many nations and tribes in an unprecedented way in history. Chinggis Khan managed to gather all the Mongol-Turkish tribes from a small tribe and established a great empire from China to Iran. Believing in monotheistic Shamanism, Chinggis Khan was in the belief that the sky and the earth were the work of God and that the rulers were individuals responsible for fulfilling God's orders in this universe. According to this belief, it is witnessed that the Mongols used the phrase "Mengu (Munaka) Tegri-yin Küchündür" meaning "by the power of the Eternal God" on their seals and documents in the first ten years¹³.

While the coin system was in circulation and used during the reign of Chinggis Khan, banknotes were first issued in 1236 by the order of Chinggis Khan's son, Ögedei Khan. The banknotes provided a great convenience for the merchants trading in the steppes and countryside¹⁴. When Ögedei Khan's wife, Töregene Khatun, was the regent (1241-1246), there were coins minted in his name. The coins minted in Nakhchivan and Tbilisi had the word of tawhid on the obverse, while the cavalryman and the "Great Beg of the Mongol Nation" (*Ulug Mongul Ulus Bek*) inscription were on the reverse. According to the available data, except for Töregene Khatun, no regent or would-be regent in the Mongolian Empire had any coins minted in their name¹⁵. During the Mongol Empire period, the terms mithqal¹⁶, dirham¹⁷,

¹¹ Reuven Amitai, *Mongols and Mamluks. The Mamluk-İlkhānid War, 1260-1281* (Cambridge: 2004), 26-48; İbni Tagrıberdi, *En-Nücumu'z-Zâhire (Parlayan Yıldızlar)*, Trans. Ahsen Batur (İstanbul: Selenge Yayınları, 2013), 35-37; El-Ömerî, *Mesâlikü'l Ebsâr*, 118-119, 394-395; Timothy May, *The Mongol Art of War. Chinggis Khan and the Mongol Military System* (Pennsylvania: 2007), 23-24, 139.

¹² Mustafa Uyar, *İlhanlı (İran Moğolları) Devleti'nin Askeri Teşkilatı (Ortaçağ Moğol Ordularında Gelenek ve Dönüşüm)* (Ankara: TTK, 2020), 49.

¹³ Gündegül Parlar, "İlhanlılarda Sikke Formları", *Türkler*, tome VIII, Yeni Türkiye Yayınları, Ankara 2002, 919.

¹⁴ It is seen that banknotes were completely in trade and circulation during the period of Kublai Khan. Tuncay Aykut, "Moğol ve İlhanlı Para Tarihi." in *Ak Akçe Moğol ve İlhanlı Sikkeleri*, ed. Tuncay Aykut and Şennur Aydın (İstanbul: Yapı Kredi Yayınları, 1992), 25. These coins described as Chao in Chinese were widely used in the Yuan Dynasty. However, due to the collapse of this financial system during the Ilkhan Geikhatu period (1291-1295), it was printed by imitating the Chinese example for a short time in order to save the financial system. Kansu Ekici, "Some Remarks about the Ilkhanid Ruler Geikhatu's Coins," in *Research & Reviews in Social, Human and Administrative Sciences*, ed. Ayşe Çatalcalı Ceylan and Çağla Melisa Kaya (Ankara: Gece Kitaplığı, 2022), 168.

¹⁵ Aykut, "Moğol ve İlhanlı Para Tarihi," 42.

¹⁶ The word mithqal derived from the root word thaqala means weight. It is a unit of weight used to weigh valuable things (gold, silver, rose oil, medicine). Traditionally, dinars weighing one mithqal were also given this name. Cengiz Kallek, "Miskal", *Türkiye Diyanet Vakfı İslâm Ansiklopedisi*, tome XXX, TDV Yayınları, Ankara 2020, 182-183.

¹⁷ The name given to silver coins whose weight can vary according to regions and periods. Ahmet Semih Tulay, *Genel Nümismatik Sözlüğü* (İstanbul: Kanaat Basımevi, 2001), 70.

dinar¹⁸, balish¹⁹, tenke²⁰ and tuman²¹ were used as units in silver and gold calculations. The balish currency, the currency of the Mongol Empire, remained valid during the rule of Chinggis Khan's sons. It is seen that balish was used as a currency for a period in China, where the Yuan Dynasty was founded and ruled by Kublai Khan²². It is known that the balish currency was used in the establishment periods of the Ilkhanids and the Golden Horde, which were the Mongolian-Turkish successor states. Although Balish was a valid currency, it was not very popular in the market due to its heavy weight. However, it was used in Mongolian states because of the width of the geography and the ease of its calculation in raw ingots. Nevertheless, during the Chinggis Khan period, no attempt was made to issue inclusive money throughout the empire, and local authorities were autonomous in this regard²³.

The Hüleğü Khan Period Coins

The coins reflected the state's identity, civilisation and ruler throughout history. The coins used by the state in question, the metals used in printing money, and the size and settings of these mines provided information about the financial situation of the period. For this reason, it is crucial to understand whether the coins were gold, silver or copper and whether their measurements were standard or not to have some knowledge about the financial situation of the period. The information obtained from the coins found during the excavations and registered in various museum inventories, coin catalogues, written sources and collections published in various internet databases²⁴ today demonstrate that all of the Ilkhanid minted coins from the establishment of the Ilkhanids to its collapse. As mentioned in the introduction part, Möngke Khan initiated the establishment process of the Ilkhanids by sending his brother Hüleğü to the Western expedition, so the foundations of the state were laid. Hüleğü's westward expedition had both political and economic consequences. Perhaps the most significant of these consequences was the introduction of Central Asian silver to the Middle East due to military expenditures during the Mongolian military expeditions. After the introduction of it to the Middle East, the silver coins were revived in Syria and Iraq in the 13th century. Additionally, another effect was on the economy with the increase of intercultural exchange and mobility after the conquests in the middle of the 13th century, and rapid economic growth was observed. As the demand for newly minted coins increased, because of the increasing trade, the states had to meet the necessary supply demand²⁵. These expeditions of Hüleğü had both positive and negative effects but the negative ones surpassed the positive ones. The Mongols not only substantially gave havoc to many areas of daily life in the captured cities, but also inflicted severe damage on their financial power. Because of the Mongol massacres and the migrations caused by the mobilisation of the societies after the massacres, many settlements in Iran were empty; therefore,

¹⁸ In the Islamic world, the dinar weight generally used in exchange for gold coin was minted as a mithqal, so it was also called mithqal. The dinar was originally a Byzantine currency and was used by the Meccans who had commercial relations with Syria during the Age of Ignorance/Barbarism. It has been observed that the dinar was used as money in the mentioned period and it became synonymous with gold after a while and was used interchangeably. Halil Sahillioğlu, "Dinar", *Türkiye Diyanet Vakfı İslâm Ansiklopedisi*, tome IX, TDV Yayınları, İstanbul 1994, 352.

¹⁹ During the Great Mongolian State, the balish played a major role as a currency unit. This currency changed in value at different times was worth 75 gold (304) dinars during the Chinggis Khan Period. The silver balish was equivalent to one-tenth of the gold balish in value. Quatremère, *İran Moğolları Tarihi*, tome I, Trans. unknown, (TTK Library, unpublished copy), 81-83; Rashiduddin Fazlullah, *Jami'u't-tawarikh. Compendium of Chronicles. A History of the Mongols*, tome III, Trans. W.M. Thackston (Harvard University, 1998-1999), 766; B. Spuler, "Bālīsh", *El²*, tome I, Brill, Leiden 1986, 996; Berthold Spuler, *İran Moğolları. Siyaset İdare ve Kültür İlhanlılar Devri 1220-1350*, Trans. Cemal Köprülü (Ankara: TTK, 1987), 332. By weight, the gold and silver balish weighed five hundred mithqals (2 ½ kg). Tuncay Aykut, "Moğol ve İlhanlı Para Tarihi," 25. In addition, it could be said that the balish had changing values at different times.

²⁰ Silver coins used by the Golden Horde khans, Timurids and Akkoyunlular were called tenge/tenke. It is observed that this unit was also used in the Ghaznavids. During the conquests of Mahmud of Ghazni, coins corresponding to Arab dirhams called tenke were minted. Oğuz Tekin "Sikke", *Türkiye Diyanet Vakfı İslâm Ansiklopedisi*, tome XXXVII, TDV Yayınları, İstanbul 2009, 184.

²¹ This term used to describe the administrative, military and financial organizations of the Turkish-Mongolian states became widespread as a currency during the Ilkhanids period and was used in the calculation of large sums of money. Osman Gazi Özgüdenli, "Tümen", *Türkiye Diyanet Vakfı İslâm Ansiklopedisi*, tome XLI, TDV Yayınları, İstanbul 2012, 461.

²² Abdulkadir Yuvalı, *İlhanlı Tarihi* (İstanbul: Bilge Kültür Sanat Yayınevi, 2017), 369-370.

²³ Stefan Heideman, "Moğol İmparatorluğu'nun Politik, Ekonomik ve Kültürel Belgeleri Olarak Sikkeler," in *Cengiz Han ve Mirasçuları Büyük Moğol İmparatorluğu*, ed. Samih Rifat (İstanbul, Sabancı Üniversitesi, 2006), 285-292.

²⁴ See the following websites about Hüleğü coins:

<https://www.zeno.ru/showgallery.php?cat=1804> ve <https://altaycoins.com/collection2.php?&donemID=0>

²⁵ Ekici, "Some Remarks about the Ilkhanid Ruler Geikhatu's Coins," 166.

the Ilkhanids was built on a fragile foundation from the very beginning due to the low number of taxpayers. In fact, the taxes collected from some regions during the Ilkhanid period decreased by one-tenth compared to the previous periods. However, the atmosphere of security with the emergence of the Ilkhanid dynasty led to the prosperity of the city economy in most of the Ilkhanid lands, although it was not comparable to the former times²⁶. Although Hülegü captured a devastated Iran, he accumulated a huge treasure by looting and massacres. With the capture of Baghdad, the Mongols probably had the biggest booty ever at one time. Hülegü sent some of the booty obtained from Baghdad to the great Khan Möngke. He had a high building built on a mountain called Tele on the shore of Lake Urmia and preserved his treasures, which we do not know about its amount²⁷. The last remnants of this treasure were exhausted in the distribution of culus to people to celebrate Ahmad Tegüder's accession to the throne²⁸.

Although Hülegü pioneered Mongol domination in Iran, he was subordinate and dependent to the Great Khan in Karakorum in political matters, so he could not establish a fully independent state. Hülegü first minted coins in the name of the Great Khan Möngke in the cities he conquered and he declared that by doing so he spread the Mongol domination²⁹. Whereas the title "Qa'an al-a'zam" was on the coins minted in Baghdad and Mosul in 1254 and 1255 in the name of Möngke Khan, he used the title "Khan" for himself³⁰. The coins of the Ilkhanid rulers bore the Great Khan, the name Ka'an often with the nickname al-Azam until 1295. These titles officially affirmed the sovereignty rights. While Hülegü had only the title of "Khan" during the rule of Möngke Khan, he preferred³¹ title of "İlkhan-al-Mu'azzam" during the Kublai rule. The use of the title of Ilkhan was also used by his successors, and it was last time used by Abu Said, the last Ilkhanid ruler, in 1319³².

Samarkand Mithqal, Harezm Mithqal and Azerbaijan Mithqal were used as money weight measures within the sovereignty area of the Ilkhanids. Consequently, although the proportional relationship between silver dirham and silver dinar was determined as 1/6, problems arose due to the difference in miscal value between regions, so it was not possible to specify convincingly the ratio of gold and silver coins to each other. Moreover, it is understood that different terms were used to distinguish whether the dinar used in tax calculations or commercial transactions minted both gold and silver dinars during the period³³.

During his rule lasted for nearly ten years, Hülegü used the inscription "seree" minted in his own name and his elder brother Möngke Khan, which were bestowed to Tolui by Chinggis Khan and his grandchildren also included on their coins. In steppe tradition, the stamping of property with a geometric symbol or tamgha was in this case a sign of ownership indicating that the minted coins belonged to the monarch³⁴. Chinggis Khan divided the great empire, which he founded, among his four sons, and he left this stamp a sign of prosperity and development, together with the lands where the Mongolian empire flourished. Apart from Hülegü Khan, the other members of the Tolui dynasty, Möngke Khan and Ariq Böke included the stamp "seree" tamgha on their coins. Hülegü Khan's successors did not prefer to include this stamp on the coins they minted. Considering this, if the shadow Khans of 1256-1335 counted, the Ilkhanids was a state dominating for more than 100 years until 1357. However, the Khans

²⁶ Spuler, *İran Moğolları...*, 324; I. P. Petrushevsky, "The Socio-Economic Condition of Iran Under the Il-Khâns," in *CHI The Saljuq and Mongol Periods*, tome V, ed. J. A. Boyle (Cambridge: 1968), 497-498. The situation in Persian Iraq was more depressing than in the Seljuk Empire period. Tax revenues were 25.200.000 during the Seljuk Empire period, but it decreased to 350,000 dinars during the Mongolian period. Hamd Allâh Mustawfî, *The Geographical Part of the Nuzhat-al-Qulub Composed by Hamd-Allâh Mustawfî of Qazwin in 740 (1340)*. Trans. G. Le Strange (GMS 23), (Leyden-London, 1919), 54-55.

²⁷ Rashîd al-Dîn, *Jâmi' al-Tawârîkh*, 65.

²⁸ Rashîd al-Dîn, *Jâmi' al-Tawârîkh*, 170.

²⁹ Uyar, *İlhanlı (İran Moğolları) Devleti'nin Askeri Teşkilatı*, 48. Coin 2 is an example of it.

³⁰ Tuncay Aykut, "Yapı Kredi Sikke Koleksiyonu," in *Ak Akçe, Moğol ve İlhanlı Sikkeleri (Yapı Kredi Koleksiyonları)*, ed. Tuncay Aykut and Şennur Aydın, İstanbul: Yapı Kredi Yayınları, 1992, 44.

³¹ Spuler, *İran Moğolları...*, 295.

³² Kolbas, "Mongol Monetary Trends," 454.

³³ For more information see. Zeki Velidi Togan "Moğollar Devrinde Anadolu'nun İktisadi Vaziyeti", *Türk Hukuk ve İktisad Tarihi Mecmuası I*, (1931): 5-6.

³⁴ Kolbas, "Mongol Monetary Trends," 446.

other than Hülegü Khan did not include “seree” tamgha on their coins. It can be explained that the main elements in the lands under the rule of the Ilkhanids were non-Mongols and were in a position to assimilate the Mongolian population into the administration. The Mongolian government trying to find a solution to this situation found a new method. It was the printing of the coins in Mongolian by the rulers having taken over the throne since Hülegü’s son Abagha Khan, instead of the “seree” pedigree stamp given to Tolui³⁵. Thus, the Iranian Mongols, who came out of their ancestral Mongolian lands, found such a solution in order not to forget their origins, traditions and customs and most importantly they were Mongols against different religions, cultures and traditions. Minting and distributing Mongolian coins written in Mongolian for more than a century in different geography outside their homeland was a valuable historical material for them as much as the “seree” tamgha bestowed on their ancestor Tolui³⁶. (Coin no: 3, 5, 6, 7, 8, 10, 11, 12, 13, 15, 16)

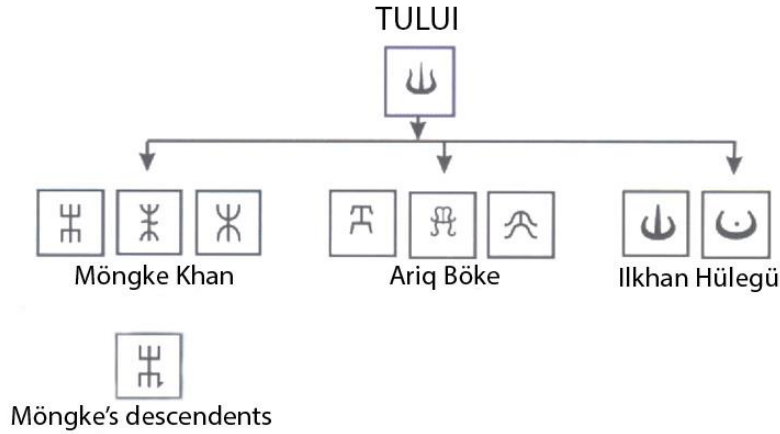


Figure 1- Seree tamgha³⁷

The Mongolian Khans Chinggis Khan, Ögedei and Güyük Khan adopted the shaman belief while Möngke Khan remained uninterested in religious matters or he was unreligious, and Hülegü Khan accepted the Buddha belief. Although the Mongol Khans were tolerant of all religions initially, they changed their attitude later. Moreover, it could be contended that the religious policies of the Ilkhanid rulers, including Hülegü Khan, were reshaped in line with their environment and the beliefs of the people living under their rule, their own religious tendencies and the interests of the state³⁸. Although the Ilkhanid accepted Islam later, Hülegü Khan did not see anything wrong with the word “tawhid” on the coins he minted in accordance with the general customs of the Islamic world. The examined coins explicitly exhibit the influence of Islamic culture. Although this situation seems quite interesting, it was only for political reasons that the Ilkhanid rulers assumed the same tolerant and supporting position against the Muslims and the Christians until the reign of Ahmad Tegüder. The harm that Abagha, like Hülegü Khan, inflicted on Muslims was finally eliminated³⁹, to some extent, during the reign of his brother Ahmad Tegüder. However, it is thought that Arabic was the dominant language during the period that is why the Ilkhanid, whose first-period rulers were Buddhists, did not mind the word “tawhid” on their coins. It would be appropriate to contend that they had respect for the religious culture and traditions of the people under their rule. The languages used by the Ilkhanid on their coins differed because they had a vast area under their rule and domination, so it was quite reasonable for them to mint coins and print banknotes in many different languages. They were Arabic, Uyghur, Persian, Armenian,

³⁵ Since Chinggis Khan founded the Mongol Empire and declared the Mongolian alphabet as the state script, Mongolian-letter coins were minted in different provinces of the Mongolian Empire, including the Ilkhanids, Golden Horde, Chagatai. Badarch Nyamaa, *The Coins of Mongol Empire and Clan Tamgha of Khans (XIII-XIV)* (Ulaanbaatar, Mongolia: 2005), 100.

³⁶ Nyamaa, *The Coins of Mongol Empire and Clan Tamgha of Khans (XIII-XIV)*, 70-71.

³⁷ Nyamaa, *The Coins of Mongol Empire and Clan Tamgha of Khans (XIII-XIV)*, 67.

³⁸ Alessandro Bausani, “İlhanlı Hakimiyeti Zamanında İran’da Din”, Trans. Mustafa Uyar, *Tarih Araştırmaları Dergisi* XX, Vol. 32 (2002), 225; Mustafa Akkuş, “Abâkâ Han’ın Dinî Şahsiyeti ve Anadolu’daki Uygulamaları”, *Sutad*, Vol. 40, (2016): 75.

³⁹ Spuler, *İran Moğolları...*, 259-263.

Georgian and even Chinese. However, as seen in the coins we examined, most coins were in Arabic⁴⁰. It is clear that the rulers of the Ilkhanids minted coins in many regions and cities under their rule. The state opened mints in places where trade was heavily done to benefit from the mines the merchants brought with them. The geographical distribution of Hülegü Khan period coins was as follows: Mayyafariqin, Kharran, Hamah, Dimashq, Sighird, Mardin, Jazira, Mawsil, Sinjar, Salmas, Urmi, Irbil, Tabriz, Tbilisi, Baghdad, Hilla, Basra, Amul, Shiraz, Isfarayin Nishabur and Tus⁴¹. With the reforms made during the Ghazan Khan period, the number of mints increased and reached nearly 200 during the reign of Abu Said. Consequently, the Ilkhanid coins were the most abundant among Islamic coins. Among the Ilkhanid coins, the most significant examples of coins that survived today belonged to Ghazan, Öljeitü (Muhammad Khudabanda) and Abu Said⁴². It is too hard to determine where most of the Hülegü Khan period coins were minted because of their destruction and abrasion.

Our study demonstrates that a few coins minted by Hülegü Khan in his name were gold and copper but many of them were silver. The abundance of silver coins and the scarcity of gold coins were one of the main weaknesses of the monetary system of the Ilkhanid period. The diameters of the coins of the period varied between 15 mm and 30 mm, and their weights were between 0.92 g and 9.99 g.⁴³ There are no gold coins in the samples we examined belonging to Hülegü Khan, which are registered in the coin inventory of the Anatolian Civilisations Museum. It can be argued that gold coins were not available in common people's daily trading; however, they were mostly in government accounts and traded in large commercial transactions abroad, and in large commercial transactions at home⁴⁴. Almost all of the samples we examined were minted from silver. Nevertheless, few copper coins were examined. The diameter widths of the examined coins varied between 18 mm and 27 mm, but there was no unity in their dimensions. Although the weights of the coins were between 1.21 gr and 5.90 gr, there was no unity in their weights, either. Besides, the scarcity of gold coins was one of the main features of the monetary system of the Ilkhanid period. Compared to other coins, silver coins were more popular and important for economic use in commercial and official transactions. In fact, the most significant feature of the silver coins was their abundance and often high quality in many historical periods of the Ilkhanid. Furthermore, other reason gold coins were less than silver coins was that Ghazan Mahmud Khan, the grandson of Hülegü Khan, melted the missing and metered coins minted by the Ilkhanid rulers who ruled before him. Then, he minted them in his own name⁴⁵.

In ancient times, when coins were invented, bankers or merchants were responsible for minting coins, so they chose shapes and patterns to identify themselves and put them on the coins. However, contrary to this situation, in the Turks and the Ilkhanids, since the process of minting coins was considered as the symbol of the state, the shapes or coats of arms they chose reflected the characteristics of the sultan or the country. While there was a motif or a feature introducing the country or the sultan, the same motifs used in the architectural structures, woodwork and tiles of the period were also included in the coins⁴⁶. The arrangements on the coins were divided into inscription, geometrical arrangements and figures. By this token, the inscription was prevalent in the majority of Hülegü Khan Coins and was used more intensively than others were, not only in this period but also in every period. The surface of the coins bears the name and title of the ruler who minted the coin, the date of the minting, the place of the mint and religious inscriptions. There are "tawhid" and verses from the Holy Qur'an as religious texts on the coins of the Hülegü Khan Period registered in the inventory of the Anatolian Civilisations Museum. Only one coin bears the word "Tawhid". (Coin no: 2) *lā ilāh illā Allāh / Muḥammad rāsul Allāh*, "There is no god but Allah. It means "Muhammad is His Messenger". Another religious phrase

⁴⁰ Ömer Diler, *İlkhaniids* (İstanbul: Turkuaz Kitapçılık, 2006), 25.

⁴¹ Diler, *İlkhaniids*, 229.

⁴² Ekici, "Some Remarks about the Ilkhanid Ruler Geikhatu's Coins," 175.

⁴³ Diler, *İlkhaniids*, 233-252; Bahram Alaedini, *Persian Coins Mongol Ilkhanid Period* (Tahran: 1395), 30-31; Oğuz Tekin, "Devletler, Hükümdarları ve Sikkeleri," in *Altının İktidarı, İktidarın Altınları*, ed. Oğuz Tekin (İstanbul: Yapı Kredi Yayınları, 2005), 258, 354.

⁴⁴ <https://www.zeno.ru/showgallery.php?cat=4571>

⁴⁵ Yuvalı, *İlhanlı Tarihi*, 373.

⁴⁶ Mustafa Yıldırım and Ali Akyıldız, "Konya Müzesi Envanterinde Kayıtlı İlhanlı Hükümdarı Ebu Said Bahadır Han Dönemine Ait Sikkelerden Örnekler.", *İstem*, Vol. 29 (2017): 70.

that we frequently encounter on the coins of Hülegü Khan is the phrase “lā ilāh illā Allāh waḥdahū lā sharīka lahu”. It literally means “There is no true god other than Allah, He is one and alone, He has no partner.” This religious phrase exists only on a coin (Coin no: 4). There are also examples where the two prayers in question appear on the same coin as “lā ilāh illā Allāh waḥdahū lā sharīka lahu Muḥammad rāsul Allāh” (Coin no:1, 3, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16). The verses from the Quran most frequently seen on the coins of the Hülegü Khan period are the 26th verse of Surah Ali Imran⁴⁷; verse 33 of Surah At-Tawbah⁴⁸ and verses 3-4⁴⁹ of Surah Ar-Rum⁵⁰. Moreover, two of the coins examined bear the 26th verse of the Surah Ali Imran (Coin no: 7, 10). However, other verses in question were not found in the coins studied.

The geometric arrangements come second in terms of usage density in the coins after the inscription. Geometric arrangements mostly appear as pearl-stringed circle forms. Stars were used on very few coins in interior decorations. Another application, which we encounter and used on coins, is figured arrangements. In general, figures such as lion, sun, rabbit, deer and leopard were included on the coins of the Ilkhanids⁵¹. The lion appears as a symbol of many states or principalities. As it could be true for many animals, the lion was a symbol of power, protection, good overcoming evil, strength and might. The sun, another figure encountered on Ilkhanid coins, symbolised enlightenment. Additionally, a deer was chosen as it referred to a guide. It is believed that the deer, a figure related to polytheistic beliefs, had magical powers because it was faster and stronger than humans were. Accordingly, Pars, mythologically, we come across as an animal representing one of the four big star groups. Although the figures we have mentioned were generally used on the coins of the Ilkhanids, they are not among the coins registered in the inventory of the museum. Among the sixteen coins examined, only one had a rabbit figure. The rabbit figure was a symbol accepted as the fourth year of the calendar in the Turkish Calendar, with 12 Animals used in pre-Islamic Turks and Mongols, and today it is used in East Asia and China. It is known that the year of the rabbit was considered the year of abundance and fertility and was a valuable animal mythologically for Central Asian societies⁵². Another striking feature of the coin with the rabbit figure on it is that the reverse side is different compared to the other Ilkhanid coins with the rabbit figures. This coin is unique in this respect and was probably the result of a mix of molds. However, if not, this is a new mold. Lastly, Irbil⁵³ seems to have been the minting center for the coins with rabbit figures during the reign of Hülegü Khan.

CONCLUSION

The study has tried to examine the sixteen coins of Hülegü Khan, the Ilkhanids' founding ruler, in the Anatolian Civilisations Museum inventory. The coins are made of two primary materials. These are silver and copper. It can be inferred that almost all of the coins were minted from silver because it was more abundant than gold. Even though copper was found abundantly as silver, it was not used in minting because of its low metal value. Moreover, it is thought that gold coins were less than silver ones because Ghazan Mahmud Khan melted the missing and meter coins printed by the Ilkhanid rulers who ruled before him, and then he printed them in his own name. Although it is known that gold coins were minted in the Ilkhanids, no gold coins are registered in the museum inventory. The weight of the silver coins

⁴⁷ وتعز من تشاء قل اللهم مالك الملك توتي الملك من تشاء وتنزع الملك ممن تشاء

Say, O Allah, Owner of Sovereignty, You give sovereignty to whom you will and you take sovereignty away from whom you will. You honor whom you will and you humble whom you will.

⁴⁸ هو الذي أرسل رسوله بالهدى ودين الحق ليظهره على الدين كله ولو كره المشركون

It is He Who hath sent His Messenger with guidance and the Religion of Truth, to proclaim it over all religion, even though the Pagans may detest (it).

⁴⁹ في ادنى الارض وهم من بعد عليهم سنغليون

In a land close by; but they, (even) after (this) defeat of theirs, will soon be victorious-

في بضع سنين لله الامر من قبل ومن بعد ويومئذ يفرح المؤمنون

Within a few years. With Allah is the Decision, in the past and in the Future: on that Day shall the Believers rejoice-

⁵⁰ Diler, *İlkhanids*, 26-29, 233-249.

⁵¹ Nyamaa, *The Coins of Mongol Empire and Clan Tamgha of Khans (XIII-XIV)*, 95.

⁵² Ahmet Namaz, “*Ahlat Müzesi'nde Bulunan İlhanlı Dönemi Sikkeleri*,” unpublished master's thesis., (Van Yüzüncü Yıl Üniversitesi Sosyal Bilimler Enstitüsü, 2020), 187-189.

⁵³ Emre Günay, *İlhanlı Sikkeleri*, unpublished PhD dissertation., (Van Yüzüncü yıl Üniversitesi Sosyal Bilimler Enstitüsü, 2023), 63-66; Diler, *İlkhanids*, 243-244; <https://altaycoins.com/collection3.php?coinID=429>

examined is between 1.21 gr and 2.79 gr, the diameter is between 18 mm and 27 mm, the copper coins are between 2.35 gr and 5.90 gr, and the diameter is between 21 mm and 23 mm. Of the sixteen coins introduced, fourteen of them were added to inventory by purchasing. It is unknown how three of them were placed into the museum inventory. Since the coins were added to the inventory by purchasing, we need reliable information about their records, such as find places because the records of the coins were based on personal accounts of who brought the artefacts to the museum. Considering the Ilkhanid dominated a vast geography, many institutions had the right to mint their own coins. Although coins were minted in many different languages, all the coins we have examined were minted in Arabic. However, there is a coin numbered 44-126-82/101 registered in the inventory as an Ilkhanid Hülegü coin. Most probably belonging to Nur al-Din Zengi (1146-1174)⁵⁴, this coin was mistakenly registered in the inventory as an Ilkhanid coin.

Although the rulers of the Ilkhanids later declared and accepted the religion of Islam as the official religion, the word “Tawhid” was struck on the coins from the time of Hülegü Khan. The reason for this is that the interaction between Muslims and the Ilkhanids, even before the adoption of Islam, existed, and it is an indicator of the Islamic Civilisation rooted in the geography under their rule. The Hülegü Khan coins bore “Tawhid” and verses from the Qur’an, except Salavat to the Prophet. This tradition also continued in other periods, and the sectarian inscriptions also were on the coins. The names of the Four Caliphs and the Twelve Imams appeared on the coins minted during and after the Öljeitü Khan period. Therefore, it could be argued that the Mongols used the customs, beliefs and sects of the nations they subordinated to justify and establish their legitimacy over them.

The coins reflect the major characteristics of multicultural influences and aspects rather than singling out one dominant culture or place. The Iranian Mongols, ruling over a vast geography, interacted culturally and artistically with other countries by assuming an eclectic policy; however, the forms on the coins and their inner ornaments were mainly of Central Asian origin. The Ilkhanid greatly influenced the coins of the states contemporary to them and the principalities they established. This influence continued after the disappearance of the Mongols as much as their domination and power.

Acknowledgment

I am grateful to my colleague and friend Prof. Dr. Ömer Şekerci for his valuable suggestions and for correcting the English text of this article. I would also like to thank Dr. Emre Günay for sharing his valuable insights and suggestions on Ilkhanid coins with me.

⁵⁴ See Zekai Erdal-Hasan Menteşe, “Mardin Müzesindeki Nureddin Zengi Sikkeleri”, *Journal of Islamic Jerusalem Studies* XVIII, Vol. 3 (2018): 93.

CATALOGUE⁵⁵



Figure (Coin?) 1. AR, Mint ?, Date ?, Diam. 18 mm., wt. 1.21 gr., Museum of Anatolian Civilisations Inventory No: 26-46-76/3.

Obv. لا اله الا الله وحده لا شريك له محمد رسول الله

Transcription: lā ilāh illā Allāh / waḥdahū lā sharīka lahu / Muḥammad rāsul Allāh

in the margin: Illegible due to deformation.

Rev. قان الاعظم / هو لاكو ايلخان المعظم

Transcription: qā'ān al-a'ẓam / Hūlāgū īlkhān / al-mu'azzam

in the margin: Illegible due to deformation.



Figure 2. AE, Mint ?, Date ?, Diam. 23 mm., wt. 5.90 gr., Museum of Anatolian Civilisations Inventory No: 81-17-76/3⁵⁶.

Obv. لا اله الا الله وحده لا شريك له محمد رسول الله

Transcription: lā ilāh illā Allāh // waḥdahū lā sharīka lahu / Muḥammad rāsul Allāh

in the margin: Illegible due to deformation.

Rev. مونلکا

قان الاعظم / هو لاكو ايلخان المعظم / زیدت عظمته

Transcription: Munkū / qā'ān al-a'ẓam / Hūlāgū īlkhān / al-mu'azzam / zayyadat 'aẓamathumā



Figure 3. AR, Mint ?, Date ?, Diam. 26 mm., wt. 2.72 gr., Museum of Anatolian Civilisations Inventory No: 55-68-79/33.

Obv. لا اله الا الله وحده لا شريك له محمد رسول الله

Transcription: lā ilāh illā Allāh / waḥdahū lā sharīka lahu / Muḥammad rāsul Allāh

in the margin: Illegible due to deformation.

Rev. قان الاعظم / هو لاكو ايلخان الامعظم

Transcription: qā'ān al-a'ẓam / Hūlāgū īlkhān / al-mu'azzam / khariz

in the margin: Illegible due to deformation.

⁵⁵ The images of the coins have been enlarged from their actual size for a detailed view. Additionally, the legible inscriptions on the coins are given in bold whereas those illegible parts are indicated in red taking into account the other Ilkhanid coins.

⁵⁶ For a similar coin see Tuncay Aykut, "The Coins," in *Ak Akçe, Moğol ve İlhanlı Sikkeleri (Yapı Kredi Koleksiyonları)*, ed. Tuncay Aykut and Şennur Aydın, (İstanbul: Yapı Kredi Yayınları, 1992), 127, 44 numbered coin.



Figure 4. AE, Mint ?, Date ?, Diam. 23 mm., wt. 2.35 gr., Museum of Anatolian Civilisations Inventory No: 44-126-82/119⁵⁷.

Obv. لا اله الا الله وحده لا شريك له

Transcription: lā ilāh illā Allāh / waḥdahū lā sharīka lahu

Rev. ضرب

Transcription: ḍariba



Figure 5. AR, Mint ?, Date ?, Diam. 25 mm., wt. 2.63 gr., Museum of Anatolian Civilisations Inventory No: 127-38-83/17.

Obv. لا اله الا الله وحده لا شريك له محمد رسول الله

Transcription: lā ilāh illā Allāh / waḥdahū lā sharīka lahu / Muḥammad rāsul Allāh

in the margin: Illegible due to deformation.

Rev. فان الاعظم / هو لاکو ايلخان الامعظم خريز

Transcription: qā'ān al-a'zam / Hūlāgū īlkhān / al-mu'azzam / khariz

in the margin: Illegible due to deformation.



Figure 6. AR, Mint ?, Date ?, Diam. 21 mm., wt. 2.60 gr., Museum of Anatolian Civilisations Inventory No: 66-21-86/18⁵⁸.

Obv. لا اله الا الله وحده لا شريك له محمد رسول الله

Transcription: lā ilāh illā Allāh / waḥdahū lā sharīka lahu / Muḥammad rāsul Allāh

in the margin: Illegible due to deformation.

Rev. فان الاعظم / هو لاکو ايلخان الامعظم

Transcription: qā'ān al-a'zam / Hūlāgū īlkhān / al-mu'azzam

in the margin: Illegible due to deformation.

⁵⁷ This coin is similar to the copper coin numbered 34 in Ömer Diler. The rabbit figure is found on both coins. The coin cannot be read properly because it is damaged. See. Diler, *Ilkhanids*, 243.

⁵⁸ For a similar coin see. Diler, *Ilkhanids*, 241, 27 numbered coin.



Figure 7. AR, Mint ?, Date ?, Diam. 22 mm., wt. 2.75 gr., Museum of Anatolian Civilisations Inventory No: 128-80-87/1.

Obv. لا اله الا الله وحده لا شريك له محمد رسول الله

Transcription: lā ilāh illā Allāh / waḥdahū lā sharīka lahu / Muḥammad rāsul Allāh

in the margin: Illegible due to deformation.

Rev. فان الاعظم / هولاءكو ايلخان الامعظم

Transcription: qā'ān al-a'zam / Hūlāgū īlkhān / al-mu'azzam

in the margin: Qur'ān III, 26

قل اللهم مالك الملك توتي الملك من تشاء وتنزع الملك ممن تشاء



Figure 8. AR, Mint ?, Date ?, Diam. 26 mm., wt. 2.75 gr., Museum of Anatolian Civilisations Inventory No: 116-214-87/134.

Obv. لا اله الا الله وحده لا شريك له محمد رسول الله

Transcription: lā ilāh illā Allāh / waḥdahū lā sharīka lahu / Muḥammad rāsul Allāh

in the margin: Qur'ān III, 26

قل اللهم مالك الملك توتي الملك من تشاء وتنزع الملك ممن تشاء

Rev. فان الاعظم / هولاءكو ايلخان الامعظم

Transcription: qā'ān al-a'zam / Hūlāgū īlkhān / al-mu'azzam / khariz

in the margin: Illegible due to deformation.



Figure 9. AR, Mint ?, Date ?, Diam. 25.5 mm., wt. 2.75 gr., Museum of Anatolian Civilisations Inventory No: 32-8-99/4.

Obv. لا اله الا الله وحده لا شريك له محمد رسول الله

Transcription: lā ilāh illā Allāh / waḥdahū lā sharīka lahu / Muḥammad rāsul Allāh

in the margin: Qur'ān III, 26

قل اللهم مالك الملك توتي الملك من تشاء وتنزع الملك ممن تشاء وتعز من تشاء

Rev. فان الاعظم / هولاءكو ايلخان الامعظم

Transcription: qā'ān al-a'zam / Hūlāgū īlkhān / al-mu'azzam

in the margin: Illegible due to deformation.



Figure 10. AR, Mint ?, Date ?, Diam. 20 mm., wt. 1.30 gr., Museum of Anatolian Civilisations Inventory No: 36-20-08/7⁵⁹.

Obv. لا اله الا الله وحده لا شريك له محمد رسول الله

Transcription: lā ilāh illā Allāh / waḥdahū lā sharīka lahu / Muḥammad rāsul Allāh

in the margin: bism Allāh duriba haḍā wa-sittami'a

Rev. فان الاعظم / هو لاكو ايلخان الامعظم

Transcription: qā'ān al-a'zam / Hūlāgū īlkhān / al-mu'azzam / khariz

in the margin: Qur'ān III, 26

قل اللهم مالك الملك توتي الملك من تشاء وتنزع الملك ممن تشاء وتعز من تشاء



Figure 11. AR, Mint ?, Date ?, Diam. 24 mm., wt. 2.64 gr., Museum of Anatolian Civilisations Inventory No: 55-68-79/27⁶⁰.

Obv. لا اله الا الله وحده لا شريك له محمد رسول الله

Transcription: lā ilāh illā Allāh / waḥdahū lā sharīka lahu / Muḥammad rāsul Allāh

in the margin: Illegible due to deformation.

Rev. فان الاعظم / هو لاكو ايلخان الامعظم

Transcription: qā'ān al-a'zam / Hūlāgū īlkhān / al-mu'azzam / zayyadat 'azamathumā

in the margin: Illegible due to deformation.



Figure 12. AR, Mint ?, Date ?, Diam. 27 mm., wt. 2.79 gr., Museum of Anatolian Civilisations Inventory No: 55-68-79/28.

Obv. لا اله الا الله وحده لا شريك له محمد رسول الله

Transcription: lā ilāh illā Allāh / waḥdahū lā sharīka lahu / Muḥammad rāsul Allāh

in the margin: Illegible due to deformation.

Rev. فان الاعظم / هو لاكو ايلخان الامعظم

Transcription: qā'ān al-a'zam / Hūlāgū īlkhān / al-mu'azzam

in the margin: Illegible due to deformation.

⁵⁹ For a similar coin see. Alaedini, *Persian Coins*, 13.

⁶⁰ For a similar coin see. İbrahim Artuk and Cevriye Artuk, *İstanbul Arkeoloji Müzeleri Teşhirdeki İslami Sikkeler Kataloğu*, tome II (İstanbul: Milli Eğitim Basımevi, 1974), 767, 2205 numbered coin; Aykut, "Yapı Kredi Sikke Koleksiyonu," 49.



Figure 13. AR, Mint ?, Date ?, Diam. 19 mm., wt. 1.24 gr., Museum of Anatolian Civilisations Inventory No: 55-68-79/29.

Obv. لا اله الا الله وحده لا شريك له محمد رسول الله

Transcription: lā ilāh illā Allāh / waḥdahū lā sharīka lahu / Muḥammad rāsul Allāh

in the margin: Illegible due to deformation.

Rev. فان الاعظم / هولاءكو ايلخان الامعظم

Transcription: qā'ān al-a'ẓam / Hūlāgū īlkhān / al-mu'azzam

in the margin: Illegible due to deformation.



Figure 14. AR, Mint ?, Date ?, Diam. 27 mm., wt. 2.60 gr., Museum of Anatolian Civilisations Inventory No: 55-68-79/30.

Obv. لا اله الا الله وحده لا شريك له محمد رسول الله

Transcription: lā ilāh illā Allāh / waḥdahū lā sharīka lahu / Muḥammad rāsul Allāh

in the margin: Qur'ān III, 26

Transcription: قل اللهم مالك الملك توتي الملك من تشاء وتنزع الملك ممن تشاء وتعز من تشاء

Rev. فان الاعظم / هولاءكو ايلخان الامعظم

Transcription: qā'ān al-a'ẓam / Hūlāgū īlkhān / al-mu'azzam

in the margin: ضرب هذا الدرهم

Transcription: ḍuriba hadha al-dirham



Figure 15. AR, Mint ?, Date ?, Diam. 25 mm., wt. 2.60 gr., Museum of Anatolian Civilisations Inventory No: 55-68-79/31.

Obv. لا اله الا الله وحده لا شريك له محمد رسول الله

Transcription: lā ilāh illā Allāh / waḥdahū lā sharīka lahu / Muḥammad rāsul Allāh

in the margin: Illegible due to deformation.

Rev. فان الاعظم / هولاءكو ايلخان الامعظم

Transcription: qā'ān al-a'ẓam / Hūlāgū īlkhān / al-mu'azzam

in the margin: Illegible due to deformation.



Figure 16. AR, Mint ?, Date ?, Diam. 22 mm., wt. 2.63 gr., Museum of Anatolian Civilisations Inventory No: 55-68-79/32.

Obv. لا اله الا الله وحده لا شريك له محمد رسول الله

Transcription: lā ilāh illā Allāh / waḥdahū lā sharīka lahu / Muḥammad rāsul Allāh

in the margin: Illegible due to deformation.

Rev. فان الاعظم / هو لاکو ایلخان الامعظم

Transcription: qā'ān al-a'ẓam / Hūlāgū īlkhān / al-mu'azzam

in the margin: Illegible due to deformation.



Figure 17. AR, Mint ?, Date ?, Diam. 26 mm., wt. 2.72 gr., Museum of Anatolian Civilisations Inventory No: 55-68-79/33.

Obv. لا اله الا الله وحده لا شريك له محمد رسول الله

Transcription: lā ilāh illā Allāh / waḥdahū lā sharīka lahu / Muḥammad rāsul Allāh

in the margin: Illegible due to deformation.

Rev. فان الاعظم / هو لاکو ایلخان الامعظم

Transcription: qā'ān al-a'ẓam / Hūlāgū īlkhān / al-mu'azzam / khariz

in the margin: Illegible due to deformation.

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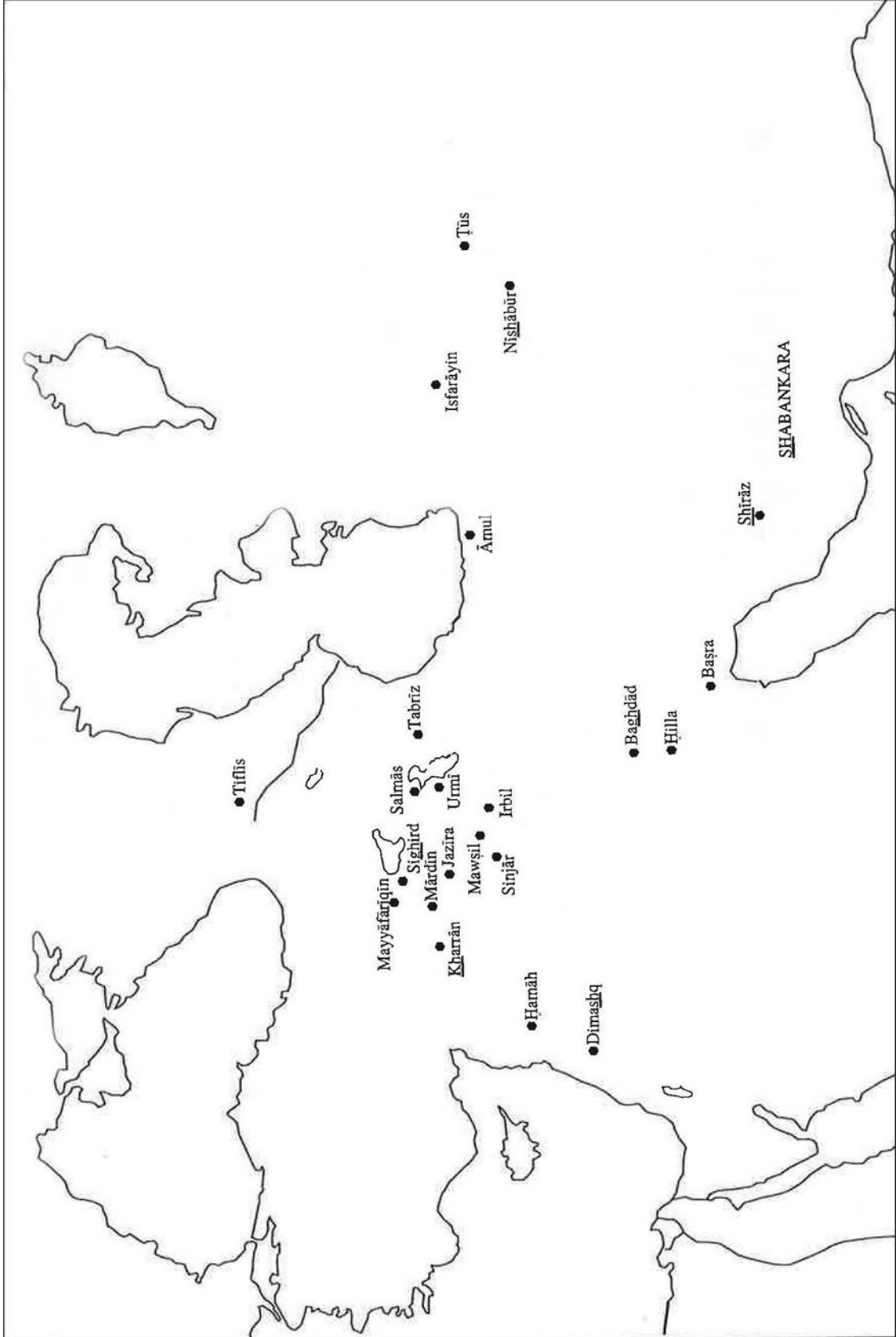


Figure 1. Mint locations of Hülegü Khan coins. Diler, *Ilkhanids*, 229.

Mini glossary

AE :	Copper.
al-a‘zam :	Most mighty /the supreme.
al-mu‘azzam :	Supreme, the magnificent, the great.
AR :	Silver.
AU :	Gold
qarb :	Minting, mint.
Diam. :	Diameter.
quriba :	Struck (minting).
quriba hadha al-dirham :	This silver coin was minted.
khān-ı ā‘zam :	Great Khan.
Khātūn :	Noble Lady, empress, queen.
lā ilāh illā Allāh / Muḥammad rāsul Allāh / :	There is no God but Allah, Muhammad is the messenger of God.
Obv. :	Obverse.
Rev. :	Reverse.
ṣallā Allāh ‘alayhi wa-sallama :	God bless him and gave him peace.
Sana :	Year.
wt. :	Weight.
zayyadat ‘azamathumā :	May their power be increased.
khariḥ :	Protected.