

## A Unique Tulunids Dirham Named after Khumarawayh bin Ahmed Coined in Hims 278 A.H.

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### **Abstract:**

This paper studies and publishes a unique Tulunids dirham named after Khumarawayh bin Ahmed coined in Homs 278 A.H. in the era of the caliphate Al-Mu'tamid 'Ala Allah Al-'Abase (256-279 A.H./870-892A.D.) and his son Al-Mufawad Ela Allah. It is kept in the collection of Ammar Muhammad Imran at Saudi Arabia. We will scientifically and accurately describe it, highlighting its general shape, inscriptions and ornaments. We will then analyze these inscriptions according to its different circumstances. This study adds value to Tulunids coining in general and the dirhams particularly which were coined in Homs in 278 A.H. after the dirham which was coined in it in 276 A.H. It sheds lights on the importance of studying coins as they clarify the significance of the rulers who the coins carry their names and specify accurately their eras and power. It may also provide us with the beginning and end dates of revolutions and protest.

The Abbasid state witnessed many disturbances, especially in the political sphere in the period before the caliphate of Al-Mu'tamid 'Ala Allah (256-279 AH / 87—892 AD) due to the control of the Turkish soldiers and their leaders over power and the appointment or overthrow of the caliphs according to their personal attitudes and interests. These unrests continued after the taking-over of the Caliphate Al-Mu'tamid 'Ala Allah, which led to the emergence of many revolutions and separatist movements, the most significant of which was the revolution of the Blacks in Basra and the autonomy of Egypt and the Levant by Ahmad ibn Tulun after being assigned the abscess of Egypt, Palestine, Damascus and Jordan in 257 AH / 870 AD. His victory culminated when the caliphate of Al-Mu'tamid granted him the abscess of the Levant fortresses in addition to the abscess of Egypt. He became the legitimate ruler of Egypt by the Caliphate instantly in 259 AH / 873 AD. Since the reign of Egypt and the foundation of the Tulunid state (254-292 AH / 868-900M), and taking command of the Levant and its fortresses, he sought to the unification of the Islamic states until he was able, in 264 AH / 877 AD, to found a large state consisting of Egypt and the soldiers of the Levant, the fortresses, Qunsreen, Al-Awasem, Al-Giza, Al-Hijaz, Mecca, Al-Maddena and Burqa.

He succeeded with his son Khamarawiya, who worked on the unification of the Tulunid state and made it a state recognized by both actual and honorary holders of power by signing a treaty of conciliation with the Abbasid Caliphate in 273 AH / 886 AD, in which he obtained the rule of Egypt and the Levant including fortresses for thirty years.

The study presents a model that is considered the last model of the Tulunian dirham that was coined in Homs in the name of Khmarawiya bin Ahmed in the era of Al-Mufawad Ila Allah during the caliphate Al-Mu'tamid 'Ala Allah

Therefore, the study presents the general shape of the dirham and then analyzes its inscriptions and compares them to the inscriptions of its time as follows:

The general shape of the obverse consists of a central writing in simple Kofi script in four horizontal lines, surrounded by two circular margins. The outer margin is surrounded by a circle. The reverse contains a central inscription in six horizontal lines, divided by a circle. The writings are as the following:

The writings of the obverse's center came in a simple Kofi script of four horizontal lines. The first three lines included the testimony of the oneness of Allah: "La Illah Ila – Allah Wahdahu – La Shareek lah". The fourth line carried the name of Al-Mufawad Ila Allah. The inscriptions of obverse's inner margin contain the incomplete Basmalah "Bism Allah", then the phrase that indicates the type, place and date of coining: "this dirham was coined in Homs in the year 278".

The obverse's outer margin included a Quranic verse from Surat "Al-Room": "Lillah Al-Amr min qabl w men b'ad...Iz yafrh al-mu'menon binasr Allah".

The center of the reverse was written in six horizontal lines, with the word "Allah" in the first line. The second line contained the word "Muhammad", the third line "Rasol", and the fourth line "Allah". In the fifth line, the name of the Abbasid caliph " Al-Mu'tamid 'Ala Allah " came. On the sixth line appeared the name of "Khamarawiya ibn Ahmad". Finally, in the writings of the reverse's margin, the Qur'anic quote from Surat Al-Tawbah and Surat Al-Saff, which reads: "Muhammad Rasol Allah Arsalhu Bilhuda...Almushrekon".

As for the writings, the descriptive study of the dirham shows that:

First, regarding the shape: the writings of the obverse and reverse came in the simple Kofi script, which is not contaminated by securitization, passivation or braiding, and its material was used solely for writing. It had a wide spread use in the eastern and western Islamic world in the first Hijri centuries.

As for the content, the writings inscribed on the dirham reflect the political situation prevailing in the Abbasid state at that time. They also focus on the status of Khamarawi bin Ahmad as a successor of Al-Mu'tamid 'Ala Allah and his son Al-Mufawad II Allah. It is noticed through the descriptive study of the writings of the Tulun dirham that it included two types of writings; namely religious writings and recording writings as most of the Tulunian and Abbasid coins in that period.

### **From the previous analysis, we can conclude that:**

\*\*The study showed the position of Khamarweh bin Ahmed during the rule of Al-Mutamid and his son Al-Mufawad through the coining of money in many different cities, including the city of Homs.

\*\*If we compare the Homs dirham of the year 278 AH (Picture 1) to the Abbasid dirham in general , and the Tulinid dirhams that were coined in this year, such as the dirham coined Egypt in 278 AH (Picture 2), during the reign of Prince Khamarweh bin Ahmed in the caliphate of Al-Mutamid Ala Allah and his son Al-Mufawad II Allah, during the period from the year 271 AH, until the year 278 AH, we find that there is no difference in the general form, and the content of the writings on the Tulunian dirham in that period where there are two margins on the obverse, the inner margin includes the place and date of multiplication. The outer margin is engraved with the Qur'anic text of Surat Al-Rum. As for the writings of the obverse, we find the same general style for the Abbasid dirham, where the Muhammadiyah was written in three consecutive lines, topped by the word "Allah", with the

name of the Caliph at its bottom, while the margin includes the Quranic quotation of Surat Al-Fath and Al-Saff.

\*\*The study showed that Khamarweh coined his money on the same model as his father. They were similar to the few dirhams coined in Homs by his father, Ahmad ibn Tulun, including a dirham that was coined in Damascus in the year 270 AH, with its obverse carrying Al-Mufawad Il Allah and the reverse Al-Mutamid Ala Allah” and "Ahmed ibn Tulun". This was the first recorded dirhams recorded by Leva in Damascus

\*\*Through the inscriptions on this dirham, it is worth mentioning also that much of the dirhams that were coined in that period represent a similar pattern in terms of form and content as the phrases written on the obverse and reverse previously mentioned continued to be written with a change in the year and place of coining.

\*\*The importance of the analytical study of the discussed dirham lies in being the latest model of Tulunid dirhams coined in Homs in 278 AH, carrying the name of Al-Mufad Il Allah before being overthrown by AL-Mutad Bi Allah.

\*\*The study found that Homs was not much mentioned especially on the Tulunid dirhams. This dirham is the third after the first Tulunid dirham in 274 AH, and the other year 276 AH.

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