

Coins of the Rebels in the Late Umayyad period (dirhams of Rebel AL-Kermani B. Ali in Marw (127-129A.H./744-746A.D.)

Dr. Mahmud Ahmad Mahmud Ahmad Zarazir

Lecturer of Islamic Archaeology & Numismatics, Faculty of Archaeology, Sohag University- Egypt

Mahmoud.zarazir@arch.sohag.edu.eg

Abstract

Al-Kirmanian bin Ali Rebel in Khorasan and took control of Merv, the capital of the region, and struck the silver dirhams with it in the years 127 AH and 128 AH, and added to it a written margin containing his title and lineage. Its text (from what Prince Al-Kirmanian bin Ali ordered), in an attempt to announce his victory over the governor of Khorasan region, Nasr bin Sayyar, and expel him from the city of Merv, and here is a highlight of the role of coins as an official media, economic and political apparatus in the state that the rulers use to spread what they want from ideas and names, and through a study of these eight dirhams revealed to us the policy of this revolutionary and his goal of striking them, and the extent of his commitment to the general form of dirhams in the Umayyad state, their content, and their weights.

This study monitored what the revolutionary al-Kirmanian bin Ali did, documenting his control over Merv by striking dirhams and recording his name on it to commemorate this important event, which confirms the important role of coins in that period as a major and official media apparatus for those who control the government, and since what we have reached is one class of silver dirhams according to what is recorded on it from that period, as there is a possibility of hitting other categories of coins, but this confirms that al-Kirmanian relied on the cash category directed to the middle class of society, and this confirms his intelligence and his determination of the target of society in a deliberate and accurate manner.

The Umayyad state was established on the shoulders of the Arabs. They were most of its leaders, rulers, and soldiers, and they settled in the open countries, so they had the power and control over them, and they relied on their nervousness and their large number, just as they were in the beginning of the tool on which the state relied upon to consolidate its pillars, they later became a major reason for the loss of its possession and its demise, by what they committed from actions that provoked the Umayyad rule, as many of them revolted in revenge for fanaticism or in pursuit of a position, in addition to differences within the Umayyad house and its members' fight among themselves was an incentive for others who see themselves as having the right to rule, or those who have military power or control over parts of it whether of political or economic importance, to disobey and show disobedience in order to extract the ruling and call for themselves or others who deem it worthy of the caliphate; Hence, the number of revolutions against the Umayyad state in different countries, and most revolutions were concentrated in the regions of the Islamic East.

And since the grip of states is stronger near their capitals, the revolutionaries mostly chose the areas located on the peripheral countries, and from here most of the revolutions against the Umayyad state were in the regions far from the capital Damascus, including the Khorasan region. Which was a shelter for most of the outgoing owners of ideas contrary to the state, and the reason for that is the presence of various cultures in it, so the revolutionaries tried to spread their ideas and revolutions by all means, taking advantage of all means available to them, the

most important of which is striking coins and recording their names and titles on them, and among these is the leader of Al-Azad Al-Harith. Bin Suraij, and Judea bin Ali Al-Kirmani, who we are about to show examples of the dirhams that he struck during his revolution and his control over the city of Merv, the capital of the Khorasan region, from the year 127 AH / 745AD to the year 129 AH / 747AD.

After the strife intensified in Khurasan, its governor, Asim bin Abdullah al-Hilali al-Ameri, asked Caliph Hisham to annex Khorasan to Iraq so that its supplies would be close at hand. Caliph Hisham wrote to Khalid bin Abdullah al-Qasri in the year 117 AH / 736 CE, ordering him to return his brother Asad to Khurasan as a prince once again, perhaps it will fix what was spoiled ... So Asad bin Abdullah sought help from Badi 'al-Kirmani al-Azdi in his wars, and when Caliph Al-Walid bin Yazid took over, he wrote a new era for Nasir bin Sayyar al-Kanani al-Mudri al-Adnani, in the state of Khurasan, provided that his association with the caliphate be direct.

At the beginning of the rule of Caliph Al-Waleed bin Yazid, he tried to take revenge on the family of his paternal uncle, Caliph Hisham and everyone who helped him, especially the Arab tribes - located in the countries of the Levant - so he imposed the ruler of Iraq, Yusuf bin Omar, who belonged to Al-Qaysiya, to avenge Khaled Al-Qasri, who belonged to Al-Yamania, as was the mother of Caliph Al-Walid Qaysiya lineage. All these events paved the way for the leaders of the Arab tribes to try to wrest power from those who compete with them by force, and this is the weakest unity and strength of the Umayyad state in those areas, and among them is Judea bin Ali, known as (al-Karmani bin Ali).

Al-Kirmani bin Ali revolted and took control of Merv after al-Harith bin Suraij helped against Nasr bin Sayyar, so Nasr bin Sayyar fled from it to Nishapur, and thus al-Kirmani and al-Harith overpowered Merv, so al-Kirmani destroyed the role of some of Nasr's companions and corrupted them, so al-Karmani said "I only want the book of God". Muqatil ibn Hayyan said to him "It is not the book of God that destroys the role, the corruption of money did?! Al-Kirmani attacked him, so he locked him in his tent, then Muammar bin Muqatil bin Hayyan interceded for him, so he released him, and Al-Harith denied the demolition of the rule, and Al-Kirmani understood it, then he stopped, and he was responsible for Askar al-Kirmani Muqatil bin Suleiman, then al-Harith and al-Karmani disagreed, and they met and fought hard and defeated the companions of al-Harith on his behalf, he remained with a hundred fighters, and he was killed and his head was cut off, and he was crucified at Bab Murr without a head, and his death was 30 days after Nasr left Merv, and that on Sunday, there was no more than Rajab, and Al-Kirmani plundered his money, and Al-Yamania defeated Al-Mudariah, so they destroyed their rule in Merv, and they plundered their money, and Ali and Othman, the sons of al-Kirmani, had done well that day when al-Harith was killed. By that, Merv concluded Karmani and he took full control of it.

In Ramadan of the year 129 AH, the armed revolution of the Abbasid da'wa began under the leadership of Abu Muslim al-Khorasani, and the war was ongoing between al-Karmani bin Ali and Shayban al-External against Nasr bin Sayyar, and when Abu Muslim appeared, the people rushed to him, and al-Karmani and Shaiban al-External did not hate that. Because it calls for the ouster of Marwan

Nasr bin Sayyar prepared his forces under the leadership of Selam bin Ahuz to fight al-Kirmani and retrieve Merv from him, so they met and fought a fierce fight, so al-Kirmani defeated them,

and they returned but a group of them was killed. He said: Aqil bin Maqal to Nasr: "The Arabs have disdained so hard about the matter." Bin Abdullah Al-Asadi, and they met, so Al-Kirmani defeated him, and killed four hundred of his companions, and whenever he prepared an army for him, he defeated him. Abu Muslim exploited this preoccupation between the Arab powers in the Khorasan region, and managed his command and strength, and wrote to Nasr and al-Karmani: "The imam has commanded me to you, so I am not an enemy of his opinion of you both". Abu Muslim wrote to him "I am with you", so Al-Karmani kissed him, and Abu Muslim came and they joined their armies together, and this intensified to victory, and he sent to Al-Kirmani: "Woe to you, do not do it, for I, by God, am afraid from him for you". Reconciliation ". Al-Kirmani accepted that from him, and he was allowed to return to Merv, so victory came in his army, and Merv entered, and al-Kirmani entered his house, and Abu Muslim resided in his army near Merv, and al-Kirmani rode in a hundred riders, and he sent to Nasr saying "Go out to me until we agree on reconciliation", So he was able to gain victory from him, so Ibn al-Harith bin Sarij sent him three hundred knights, and they met in the arena, and he stabbed al-Kirmani in the side, so he fell from his horse and was carried to victory and he killed him and then crucified him, and he came to bin al-Karmani in a great crowd to victory, so he fought him, so victory came out from Merv, then he sent Ali bin Gudai` al-Kirmani to Abu Muslim, and he came and sent him down to the House of Principality in Merv and he pledged allegiance to him and said "I am with you on your matter, so tell me what you want". And they settled in Merv. This was the case in the arena of the regions of the Islamic East in general and the region of Khorasan in particular, in the late Umayyad era, and that was the result of the existing Arab powers struggling over the leaderships and assuming power, and this gave the Abbasid preachers the opportunity to declare their vocation and show their state, and in fact what they had arranged and began to control in the city of Merv, the capital of the Khorasan region, and departed from it until they removed the Umayyad state and replaced it with the Abbasid state. The revolutionaries in Khorasan relied on all available means to ensure the success of their revolutions, including: Coins, with their strong economic, media and political standing, the revolutionary al-Kirmani bin Ali used coins to spread his revolution, so he registered his name on the dirhams that he struck in the city of Merv during his control of it to propagate himself, and we will deal with the following in the dirhams that al-Kirmani bin Ali struck:

The dirhams struck by Al-Kirmani bin Ali Bamro:

The revolutionary al-Kirmani bin Ali struck the silver dirhams immediately after his control of the city of Merv and the removal of Nasr bin Sayyar from it, where we reached samples of the dirhams that he struck with it in the year 127 AH, that year in which he and al-Harith bin Sureij entered it and then killed him, and it seems that al-Karmani struck the dirhams and recorded his name as soon as he took over the rule of Merv and he got rid of Al-Harith.

We will study here several dirhams minted in the name of al-Kirmani bin Ali in the city of Merv in the years 127 AH and 128 AH, and the texts of their writings and their images are as follows:
o Dirhams in Merv were struck in the year 127 AH,

the following is a presentation of five dirhams:

The first dirham that was struck in Merv in the year 127 AH (Plate 1, Fig.1), and the texts of its writings are;

الظهر		الوجه	
الله أحد الله الصمد لم يلد و لم يولد ولم يكن له كفوا أحد	مركز داخل دائرة واحدة	لا اله الا الله وحده لا شريك له بسم الله ضرب هذا الدرهم بمرور سنة سبع وعشرين ومئة	كتابات المركز والهامش الداخلي داخل إطار من دائرتين
محمد رسول الله أرسله بالهدى ودين الحق ليظهره على الدين كله ولو كره المشركون.	هامش داخل إطار من دائرتين	⊙ الأمير ⊙ مما أمر به ⊙ بن علي ⊙ الكرمانى	هامش خارجي

The second dirham that was struck in Merv in the year 127 AH (plate 2, fig. 2), the third dirham that was struck in Merv in the year 127 AH (plate 3, fig. 3), the fourth dirham that was struck in Merv in the year 127 AH (plate 4, figure 4), the fifth dirham that was struck in Merv in the year 127 AH (plate 5, fig.5).

o Dirhams in Merv were struck in 128 AH, the following is a presentation of three dirhams:

The first dirham that was struck in Merv in the year 128 AH (plate 6, fig. 6),

and the texts of his writings are:

الظهر		الوجه	
الله أحد الله الصمد لم يلد و لم يولد ولم يكن له كفوا أحد	مركز داخل دائرة	لا اله الا الله وحده لا شريك له بسم الله ضرب هذا الدرهم بمرور سنة ثمان وعشرين ومئة	كتابات المركز والهامش الداخلي داخل إطار من دائرتين
محمد رسول الله أرسله بالهدى ودين الحق ليظهره على الدين كله ولو كره المشركون.	هامش داخل إطار من دائرتين	⊙ الأمير ⊙ مما أمر به ⊙ بن علي ⊙ الكرمانى	هامش خارجي

The second dirham that was struck in Merv in the year 128 AH (plate 7, figure 7), the third dirham that was struck in Merv in the year 128 AH (plate 8, figure 8),

The dirhams in question were multiplied; At the hands of a rebel against the administrative rule of the Khorasan region during a period in which the strife abounded and the Umayyad state was unable to fully control the regions affiliated with it, and this made anyone who feels powerful or had supporters who encouraged him to try the revolution to control and take the gains that qualify him to assume a prominent place in the state or in his region, and every revolutionary used all the means available to him to make his revolution a success and spread it as widely as possible, so they took advantage of coins in that as it was the most powerful and influential media and advertising apparatus in that period. Also, they always tried to reach the capital of the region or its main cities in various ways and hit their coins with it as a strong indication for the public to show the extent of their power and control, and in return the weakness, abandonment and defeat of their enemies, which is what we found in the dirhams that Al-Kirmanî bin Ali struck in the city of Merv, capital of Khorasan region.

Confirming the above, Al-Kirmani exploited the dirhams on the basis that the fundamental base of currency in Khorasan region was based on silver, so he multiplied his coins that we received from dirhams, and he made them in the same shape as the dirhams of the Umayyad Caliphate and bore the same texts, and his goal was:

In terms of general form and texts:

First: That the dirhams acquire acceptance in circulation between people and dealers not to reject them, if they carry texts unfamiliar they will be rejected, so he added a simple part, which is an external margin in the face, in which he recorded his own identification, so that he knows the dealers with these dirhams and invites them to assure his full control on Merv, the capital of the region.

year	127AH	128AH
weight	2.85g	2.78g
	2.82g	2.48g
	2.88g	2.29g
	1.46g	
(Table1) weights of al-Kirmani bin Ali Dirhams had multiplied in Merv during the years 127 AH, 128 AH.		

Second: It is expected that if he contravenes the texts recognized by the Umayyad state, the state will consider him completely contrary to it and be rejected, and it seems that al-Kirmani bin Ali was trying to convey to the Umayyad Caliph a message that he is strong in his place and has supporters from all tribes and he is more entitled to the Wilayat of Khorasan Province than the original Wali Nasr Bin Sayyar, and that the refusal of Caliph Hisham to take over the region was a big mistake, and from here he adhered to the recognized texts of the Umayyad Caliphate, which had been struck by the house of Merv since its Arabization.

Third: As for the weight: by comparing the weights of the dirhams struck by al-Kirmani bin Ali, we find that it is close to the customary legal weight of the dirhams of 2.97 g, and in contrast to the weights of the dirhams that arrived to us and are dated back to the same period, which were struck during the rule Khorasan region, beginning with Merv, then Balkh, Nishapur and Herat, where most of these dirhams were much less than the legal weight of the dirhams, and it is also lower compared to the weight of the dirhams of al-Kirmani bin Ali (Table 1), and this confirms what the study concluded in terms of Al-Kirmani's attempt to persuade the public to accept the circulation of his dirham around the region, by controlling its weight and distinguishing it from other dirhams of that period.

Fourth: When registering his surname and name, he adhered to a precise and specific phrase that does not violate the generally accepted form of the dirhams much, in which he recorded evidence that he was the owner of the direct order to strike those dirhams, and his rank (the Emir) was recorded, to indicate his position among his followers and in the administrative hierarchy of the state, as well as that his title was recorded for his recognition, followed by the rest of his lineage (Al-Kirmani bin Ali).

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