

IDENTIFICATION, CLASSIFICATION, AND TYPOLOGY OF SILVER DIRHAMS OF THE Umayyad CALIPHATE (MARVANIAN BRANCH) IN THE REPOSITORY OF THE REGIONAL MUSEUM OF SOUTHEAST IRAN (ZAHEDAN)

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Abstract: During the reform period of Abdul Malik Ibn Marwan (65-86 AH), in 76 AH it was decided to replace Arab-Sasanian and Arab-Byzantine coins with a completely Islamic form. The first gold dinar was minted in Kufic script in 77 AH, and the first Islamic dirhams were minted in 78 AH. The minting of new dirhams spread rapidly, so that about a hundred mints minted these dirhams. The knowledge of numismatics can solve many historical mysteries. The period of the Umayyad caliphate was not free of historical uncertainties, so knowing the coins of this period is very important. There are 42 silver dirhams belonging to the Umayyad period, confiscated from antique smugglers, in the coin collection of the Southeast Regional Museum of Iran. This research focuses on these valuable coins' identification, classification, and typology. The descriptive framework of "Stephen Album" numismatics was used to carry out this research. This method was proposed for the first time in 2012 in Santa Rosa (California, USA) by the Stephen Album Rare Coins Institute and was welcomed by numismatists. Also, the abundance chart of each mint's coins in relation to the total number of coins is presented. The results show that the Umayyad silver dirhams of this collection were minted sporadically between 82 and 128 AH in Wasit, Basrah, Damascus, Merv, Darabgerd, and Kerman mints (in order of abundance).

Keywords: Umayyad period, Silver Dirham, Numismatics, Grand Museum of Southeast Iran, Stephen Album.

چکیده: پس از شروع اصلاحات عبدالملک بن مروان (۶۵-۸۶ ه.ق)، در سال ۷۶ ه.ق تصمیم بر جایگزینی سکه‌های عرب - ساسانی و عرب - بیزانسی با فرمی کاملاً اسلامی گردید؛ اولین دینار طلا با خطوط کوفی به سال ۷۷ ه.ق ضرب گردید و از سال ۷۸ ه.ق ضرب اولین درهم‌های تراز اسلامی آغاز گردید. ضرب درهم‌های جدید به سرعت گسترش یافت، تا جاییکه حدود صد ضربخانه به ضرب این درهم‌ها می‌پرداختند. دانش سکه‌شناسی می‌تواند راهگشای بسیاری از ابهامات تاریخی باشد؛ دوره خلافت امویان نیز خالی از ابهامات تاریخی نبوده، به همین واسطه شناخت سکه‌های این عصر از اهمیت بالایی برخوردار است. در مجموعه سکه‌های موزه منطقه‌ای جنوب شرق ایران، تعداد ۴۲ درهم نقره از دوران خلافت امویان که از قاچاقچیان عتیقه توقیف شده، موجود است. مسأله کانونی این پژوهش بر شناسایی، طبقه‌بندی و گونه‌شناسی این سکه‌های ارزشمند قرار گرفت. برای انجام این پژوهش از قالب توصیفی سکه‌شناسی «استیفن آل‌بوم» استفاده گردید؛ این شیوه برای اولین بار در سال ۲۰۱۲ در شهر سنت‌رسا (کالیفرنیا، آمریکا) توسط موسسه «سکه‌های کمیاب استیفن آل‌بوم» پیشنهاد گردید و پس از مورد استقبال سکه‌شناسان قرار گرفت. در ادامه این پژوهش نیز از نمودار فراوانی نسبی برای میزان فراوانی سکه‌های هر ضربخانه نسبت به کل سکه‌ها استفاده گردید. برآیند این پژوهش مشخص ساخت که درهم‌های نقره خلافت اموی این مجموعه، به صورت پراکنده بین سال‌های ۸۲-۱۲۸ ه.ق و به ترتیب میزان فراوانی در ضربخانه‌های واسط (در عراق امروزی)، بصره، دمشق، مرو، دربجرد (دارابگرد)، و کرمان، به ضرب رسیده است.

کلیدواژه: دوره امویان، درهم نقره، سکه‌شناسی، موزه بزرگ جنوب شرق ایران، استیفن آل‌بوم.

I. Introduction

Coins can be considered the most valuable historical documents and archaeological data. In Iran, researchers of coins (especially coins of the Islamic era) have been aware of the lack of scientific resources in this field for a long time. They know there has never been a proper list and catalog of Islamic coins, especially those in museums. Therefore, identifying and organizing objects is one of the most important topics in museum management. In recent years, this issue has become one of the most fundamental issues of related organizations and institutions worldwide, especially in Europe. Organizations and museum institutes such as ICOM and IAM offer supplementary educational programs for identifying and organizing objects in museums. Today, this is accepted worldwide and shows the recognition and awareness of a museum's responsibility towards society.

42 Umayyad coins are kept in the Great Museum of Southeast Iran. Preliminary investigations indicate the lack of research on the organization of coins of the Islamic era, especially the Umayyad period in this museum. This is even though today there are different ways to organize coins in museums. There seems to be no single museum standard in this city; in most cases, Zahedan city relies on non-museum standards. This research aims to document the coins of the Umayyad era in the Grand Museum of Southeast Iran with the latest special methods of documenting coins, that is, the method of Stephen Albom (Inventory of Coins of the Islamic Era) (2011). Documentation includes accurate identification of coins, checking diameter and weight, scripts on coins, and presenting a brief history. In the end, the statistical analysis of these coins is presented in the form of a relative frequency chart.

II. Methodology

The use of this method was proposed for the first time in 2011 in the city of "Saint Rosa", California, USA by the "Rare Coins of Stephen Album" auction. Finally, it was published in the introduction of the book "Checklist of Islamic Coins" by the same auction (Album, 2012). This method was quickly accepted by all auctions and private collections. With the use of this method by the coins section of the "C.L. David" Museum in Denmark, this method gained a scientific flavor and became famous in European numismatic circles. To carry out this research, it was decided to use the Stephen Album format to introduce the coins of the Grand Museum of Southeast Iran. However, according to the characteristics of the research, there was a slight change in it. In addition, for the statistical analysis of the coins of this collection, the relative frequency was used, which is fully described in the quantitative analysis section.

III. Research background

So far, a lot of research has been done on the Umayyad coins, which can be mentioned in the following publications: "Umayyad Dirhams minted with Islamic Feature" (Naqshbandi, 1967); "The first coins of the Islamic Empire" (Shams Eshraq, 1990); "Catalog of dirhams after the reforms of the Umayyad period" (Klat, 2002); "Silver Coins of the Caliphate" (Shams Eshraq, 2010); and the general book "List of Islamic Coins" (Album, 2011). About the Umayyad coins in this collection, there is a master's thesis titled "Study and Analysis of Umayyad and Abbasid Seized Coins of Southeast Iran Museum by PIXE Method" (Nosrati, 2015) and its article titled "Elemental analysis of silver coins during the Umayyad period through the PIXE method" (Jozi et al., 2019) that deal with the laboratory elemental analysis of these coins.

IV. A brief history of the Umayyads (Marwanian branch)

In Dhu Qa'dah 64 AH, the Muslims pledged allegiance to Marwan bin Hakam in Jabiyah, whose age compared to Khalid bin Yazid had an effect on his election as the Caliph of the Muslims. At the time of pledging allegiance to Marwan, his succession was also discussed. Those present in Jabiya pledged allegiance to Khalid bin Yazid after Marwan and to Amr bin Saeed bin As after him, but Marwan transferred the caliphate to his family. In 65 AH, Marwan replaced his son Abdul Malik and after him, Abdul Aziz, and deprived Khalid bin Yazid of the caliphate and humiliated him. According to some narrations, Umm Khalid, Marwan's wife, killed him in Ramadan 65 AH out of anger (Ibn Khayyat, 1967: 1/318, 326; Ibn Saad, 1960: 5/41; Tabari,

Bitā: 5/534, 537, 610-611; Al-Baladhuri, 1417: 3/285, 289).

Abdul Malik was the founder of the new Umayyad caliphate in the Marwani branch. Before becoming the caliph, he was known for asceticism and worship, but after reaching the caliphate, he changed his behavior. Abdul Malik did not tolerate the slightest criticism and strictly followed the economic order. Abd al-Malik seriously pursued the previous policy of suppressing the Khawarij, especially the Azarqa branch, and the conquests of the country. During this period, the bureaucracy was transferred from Persian to Arabic language by an Iranian. In 77 AH, coins with Islamic designs were minted. By defeating Musab bin Zubair in Iraq and Abdullah bin Zubair in Hijaz, he dismantled the Zubair dynasty and appointed Hajjaj bin Yusuf Thaqafi to the governorship of Medina and then Iraq and Iran. He wanted to transfer the succession from his brother Abd al-Aziz to his children, but he did not do that. However, Abd al-Aziz died in 85 AH and the governorship went to Walid, then to Suleiman, and after him, to Marwan bin Abd al-Malik. Abdul Malik died in 86 AH (Al-Baladhuri, 1417: 7/203-204, 206, 8/123; Tabari, Bitā: 8/416-417; Ibn Khayyat, 1967: 1/377; Yaqoubi, 1969: 2/334 -335).

Walid succeeded to the caliphate after Abdul Malik. A large part of his reign was spent in conquests. Qutaiba bin Muslim Bahli in Khorasan and Muslimah bin Abdul Malik were engaged in the expansion of the caliphate in the regions of Rome. Walid paid attention to the construction and renewal of mansions. Hajjaj still enjoyed the previous position. Hajjaj died in Shawwal 95 AH and Walid died in Jamadi al-Akhar 96 AH (Tabari, Bitā: 8/, 424, 469, 496-499; Al-Baladhuri, 1417: 8/71, 113; Ibn Khayyat, 1967: 1/397; Yaqoubi, 1969: 2/339).

Suleiman, who was the governor of Palestine before, became the caliphate after Walid. He conquered Jurjan and Tabaristan. Muslimah bin Abdul Malik besieged Constantinople in 97 AH. After the death of Marwan bin Abdul Malik, Suleiman chose his son Ayyub as crown prince, but Ayyub died in 98 AH. It was thought that Dawood, the other son of Suleiman, would be succeeded, but in the last days of his life, the caliph chose Umar bin Abdul Aziz as his successor (Tabari, Bitā: 8/505, 530-531, 550; Al-Baladhuri, 1417: 8/99, 102, 113, 126; Dhahabi, 1404: 5/123-124).

Umar bin Abdul Aziz was the governor of Medina during the reign of Walid and was dismissed in 93 AH with the efforts of Hajjaj. After the declaration of caliphate, some Umayyads like Hisham bin Abdul Malik were angry. Umar changed the governors of Iraq and Khorasan. As a caliph, he did not take significant political actions and continued some previous actions. The caliphate of Umar bin Abdul Aziz was different

from the previous caliphate due to reforms and changes in some specific principles. He was a scholar and a jurist, and the list of his sheikhs and narrators in the hadith shows his religious upbringing and his position among the scholars. He returned Fadak to the Alawites and prevented insulting Ali (a.s.), and also he did not like insulting Muawiya and Hajjaj either. He returned the illegitimate Umayyad property to the treasury. He called the Khawarij to talk and ordered to tolerate them as long as they do not touch the sword. He ordered to remove jizya from Muslim Iranians and to improve relations between Muslims and non-Muslims, especially from an economic point of view. Umar bin Abdul Aziz died in Rajab 101 AH (Tabari, *Bitā*: 6/550-551, 555, 559, 567, 565; Al-Baladhuri, 1417: 8/76, 130, 184, 216; Dhahabi, 1404: 5/116, 128, 147; Yaqoubi, 1969: 2/366; Masoudi, 1966: 17/4; Ibn Asaker, 1415: 45/264).

Yazid II went against the policies of Omar bin Abdul Aziz. He canceled the financial reforms and dismissed the governor of Medina. The biggest event of the reign of Yazid bin Abdul Malik was the uprising of Yazid bin Mahlab in Iraq, which was carried out with the support of the Azd and Rabi'ah tribes. He conquered Khuzestan, Fars, and Kerman, but in 102 AH, Muslimah bin Abdul Malik suppressed the uprising. Yazid appointed his brother Muslimah to the government of Iraq, but later dismissed him and appointed Umar bin Habira Fazari in his place. Yazid continued the policy of suppressing the Khawarij, he continued to fight on the borders of Rome and Khorasan. The story of his infatuation with two singing maids, Hababa and Salameh, is mentioned in some sources. Finally, shortly after the death of one of those two maidservants, he died of grief in Sha'ban 105 AH (Al-Baladhuri, 1417: 8/243-245, 279, 353, 9/31; Tabari, *Bitā*: 6/574-575, 590, 604, 615, 7/21, 122; Yaqoubi, 1969: 2/372; Masoudi, 1966: 4/30; Abolfaraj-Esfahani, *Bitā*: 124/15; Wellhausen, 1997: 258-259, 295).

According to the previous agreement, Hisham bin Abdul Malik succeeded to the caliphate after Yazid II. He ruled as a caliph for 20 years and tried to establish the foundations of the Umayyad caliphate. He made efforts in economy and civil order, and even later Mansour Abbasi praised him. He started a new phase of conquests in the Roman area and kept the military away from the political arena. He had extensive conquests in Great Khorasan and Sharvan. Hisham adopted the method of the Umayyad caliphate in dismissing and installing governors. Its general purpose was to create a balance between the Yemeni and Qaisi tribes. The governors of Iraq were mostly selected from the "School of Hajjaj". He dismissed Hisham bin Habira from Iraq and appointed Khalid bin Abdullah Qasri from the Yemenis as governor there. Khaled suppressed the Khawarij during 15 years of ruling Iraq.

Mughirah bin Saeed Ajali's uprising of the Ghalat of Shia in Kufa was crushed. Khalid was dismissed due to accumulating wealth and under the pretext of disrespecting the caliph and was imprisoned in 120 AH. Yusuf bin Omar Thaqafi, the governor of Yemen, took Khalid's place in Iraq. He entered Iraq secretly because of the fear of sedition. Yusuf severely suppressed the uprising of Zayd bin Ali in Kufa. Hisham died in Rabi al-Akhar 125 AH (Al-Baladhuri, 1417: 8/370, 378-379, 391, 422, 9/75; Tabari, *Bitā*: 7/25-26, 54, 113, 128, 147, 200, 203 Masoudi, 1966: 41-42).

After Hisham, according to the will of Yazid bin Abdul Malik, the caliphate passed to Walid bin Yazid. Waleed II was unruly from the reign of Hisham and even Hisham wanted to transfer the succession from him to his son Muslimah. Because of this, the relationship between Walid and Hisham was strained and Walid did not show up in Damascus when Hisham died. With the caliphate of Walid II, the Umayyad dynasty started to fall. He was clearly in debauchery. Amazing stories have been told from his court, especially about the desecration of the Kaaba. Walid divided the properties that Hisham had gathered among the Shamians. Walid appointed his two young children as successors. He appointed Yusuf bin Muhammad Thaqafi in Mecca and Medina and sent his brother Omar bin Yazid to Cyprus. After reaching the caliphate, he used to hunt and have fun more than before. Some Umayyads and some Yemeni troops objected to him (Al-Baladhuri, 1417: 8/370, 9/160; Tabari, *Bitā*: 7/209, 211, 231; Ibn Asaker, 1415: 23/74; Abolfaraj-Esfahani, *Bitā*: 7/1, 47; Ibn Manzoor, 1409: 26/371).

Yazid bin Walid bin Abdul Malik started enmity with Walid. He incited people to kill the Caliph. Dissatisfied Yemenis also instigated Yazid bin Walid to the caliphate. On the other hand, Abbas bin Walid and Marwan bin Muhammad warned Yazid against opposition. Despite all this, Yazid was secretly active and took allegiance from the Damascus people for his caliphate. In a surprise move, they were able to dominate Damascus. At this time, the Caliph had gone to Tadmor in Jordan for treatment and sent someone to confront Yazid, but that person pledged allegiance to Yazid. Yazid sent an army to Walid's war and invited him to the book, Sunnah, and even Shura. Walid took a position in Jabiyah and was defeated in the war and took refuge in a palace. He was killed in an attack on his shelter in Jumadi al-Akhar 126 AH and his head was sent to Yazid (Tabari, *Bitā*: 7/232, 237, 239-240, 243-245, 252, 270; Al-Baladhuri, 1417: 9/169, 171-185, 190; Ibn Manzoor, 1409: 26/372).

Yazid bin Walid was called incomplete Yazid due to the reduction of forgiveness. During his time, the distress of the situation and the differences between the Umayyads increased. His efforts to fix this situation did

not go anywhere. A rebellion broke out in Homs at the instigation of Marwan bin Abdullah and Abu Muhammad Sufiani and they demanded allegiance to the sons of Walid II. The Palestinians also refused to pledge allegiance. Marwan bin Muhammad, the ruler of Armenia, was responsible for an important part of the agitations. However, due to Yazid's promise to give him the governorship of the island, Mosul, Azerbaijan, and Armenia, Marwan pledged allegiance to him. Yazid only rules over Damascus. It has been said that he chose his brother Ibrahim bin Waleed and after him, Hajjaj bin Abdul Malik as his successor, but the authenticity of this news is doubtful. His reign was not more than 6 months and he died in the last days of 126 AH (Al-Baladhuri, 1417: 9/189, 196, 199, 203, 220; Tabari, *Bitā*: 7/261, 266, 281, 298-299).

It is not known whether Ibrahim bin Walid was the caliph or not because, after the death of Yazid, Hakam bin Daba'an called the people in Palestine to pledge allegiance to Sulaiman bin Hisham bin Abdul Malik. The situation in Homs was still chaotic and Ibrahim sent Suleiman bin Hisham to confront the Homsians and besieged the city. On the other hand, Marwan bin Muhammad moved towards Syria. In Qinnasrin, the Qaisys gathered around him and turned towards Homs. In Ain al-Jar, two armies met. Marwan's efforts for peace did not reach anywhere. Suleiman's army was defeated in the bloody war and he fled to Damascus. Marwan entered Damascus in Safar 127 AH and Ibrahim fled (Tabari, *Bitā*: 7/299-302; Al-Baladhuri, 1417: 9/196-200).

After Marwan arrived in Damascus, the people pledged allegiance to him and shortly after to his two children. Marwan tried to make himself similar to Marwan bin Hakam. His time was full of war and strife. The entire Islamic world was in turmoil. People revolted in Homs and Marwan quelled the revolt and immediately faced problems in Damascus. In Iraq, when Abdullah bin Umar bin Abdul Aziz refused to pledge allegiance, a conflict broke out between the Yamaniis and the Mudharis. After that, first Abdullah bin Muawiyah from the Alawites claimed the caliphate in Kufa, but he was defeated by Abdullah bin Umar and went to the Jabal region in Iran and gained control there. After that, Zahak bin Qais Shaibani from Khawarij took over Kufa. Marwan sent Yazid bin Umar bin Habira to fight with him. Ibn Habira conquered Kufa and suppressed the Khawarij. Zahak was killed in Kafar Totha in 128 AH. In Hijaz, Abu Hamzah Mukhtar bin Awf of the Khawarijites encouraged the people against Marwan, and in alliance with Abdullah bin Yahya Abadhi known as Talib al-Haq during Hajj 129 AH, he captured Makkah, Madinah, and Taif. Abu Hamza was defeated by Marwan's army and was killed in Mecca in Rajab 130 AH. Abdullah bin Muawiyah, who

had conquered Fars, Isfahan, and Ray, and had various groups around him, was defeated by Ibn Habira's army and fled (Al-Baladhuri, 1417: 9/196, 199-200, 203, 227, 230; Tabari, *Bitā*: 299-302, 312, 371-374; Abolfaraj-Esfahani, *Bitā*, 20/99; Ibn Khayyat, 1967: 2/583).

Although Marwan was successful in suppressing other rebellions, a strong current slowly formed and was able to overthrow the Umayyads. This network brought the focus of the struggle to Khorasan. With the arrival of Abu Muslim in Khorasan, the anti-Umayyad campaign reached a new stage. He promoted the Invitation by using the tribal quarrels between the Yamaniis and the Qaisis. The Mudhari ruler of Khorasan asked for help from Marwan and Ibn Habira, but they were faced with other difficulties. Abu Muslim was able to conquer Merv, the throne of Khorasan, in Jumadi al-Awwal 130 AH and sent Qahtaba bin Shabib Ta'i to other cities. In Rajab 131 AH, Qahtaba defeated Marwan's army sent by Ibn Zabara near Isfahan. With the conquest of Nahavand in Dhu Qadah 131 AH, he moved towards Iraq. After Ibn Habira went out of Kufa to confront the Khorasan army, the city was led by the great claimant of Khorasan, Abu Salama Khalal, and fell into the hands of claimant followers, and the Khorasan army entered Kufa on 10 Muharram 132 AH. A little later, some members of the Abbasid family entered Kufa and finally pledged allegiance to Abu al-Abbas Safah for the caliphate in Rabi al-Awwal 132 AH. On the other hand, a branch of the Khorasan Army, under the command of Abu Aoun, took a position in the Mosul area after the defeat of Marwan's agent in Shahrizor. Marwan was in Harran at this time. He first went to Ras al-Ain and then to Mosul and dug a trench for defense by the Tigris. Abu al-Abbas Safah sent his brother Abdullah bin Ali to help Abu Aun. The Abbasid army could not defeat Marwan in the first battle. But in the battle of Zab River, Marwan was badly defeated and retreated to Haran (Akhbar al-Dawlah al-Abasiyyah, 1971: 197, 321-323; Tabari, *Bitā*: 7/369, 432-433; Al-Baladhuri, 1417: 4/143; Yaqoubi, 1969: 2/413; Kofi, 1405: 4/361; Azdi, 1387: 127).

After that, Marwan was always on the run and because of Abdullah bin Ali's pursuit, he fled from Harran to Qinnasrin, Homs, and Damascus. With the conquest of Damascus, despite the people's resistance, the Umayyad dynasty collapsed in Ramadan 132 AH. In Damascus, Abdullah bin Ali ordered to opening of the graves of the Umayyad caliphs such as Muawiyah and Yazid, and whipped the remains of Hisham bin Abdul Malik. Marwan then fled to Palestine. Although Abdullah bin Ali did not reach him, about a hundred Umayyads were killed by his order on the side of the Abu Fitras river. In Dhu Qadah 132 AH, Abdullah handed over the command of the army to his brother Saleh by order of Safah. At this time, Marwan fled to

Egypt and crossed the Nile. Finally, he was killed in Bubasir in Dhu Hijjah 132 AH and his head was sent to the Abbasid caliph (Tabari, *Bitā*: 7/437-432; Al-Baladhuri, 1417: 9/322, 331; Masoudi, 1966: 4/86-87; Yaqoubi, 1969: 2/426).

V. Umayyad Islamic-style dirhams

The first Islamic coins without images, only with Islamic slogans in Kufic script, were minted in 77 AH (gold dinar) and 78 AH (silver dirham), during the reign of Abdul Malik bin Marwan (Grierson, 1960: 247). Tabari mentioned the minting date of these coins in 76 AH (Tabari, 1885: 8/939), but so far no dinar or dirham with this date has been found. Copper coins were minted in Kufic script probably between 78 and 80 AH. According to Bayhaqi (1961: 2/332-336), these types of coins were minted by Abdul Malik bin Marwan under the guidance of Imam Muhammad Baqir. However, according to Moghrizi (1987: 41), Dhahabi (1987: 100), and Imam Shoushtari (1960: 75), the minting of these coins was suggested by Khaled bin Yazid bin Muawiyah.

The writing of Qur'anic phrases on these coins, which were touched by non-Muslims and impure Muslims, resulted in the objections of jurists (Moghrizi, 1987: 50). Despite this, after minting these types of coins, Abdul Malik bin Marwan ordered their use and threatened the violators with painful punishment, long imprisonment and even execution. At that time, gold coins were called dinars, silver coins were called dirhams, and copper coins were called fals. The word dinar, which was pronounced "denar" in Pahlavi, was taken from the Latin word "denarius nummus" meaning "tenth coin, decimal coin" (Rezaie Baghbidi, 2014: 93).

It is worth noting that so far only two Umayyad dirhams dated 78 AD have been found, one minted in Shaqq al-Taymara and the other minted in Jey (Album, 2011: 42). Islamic-style coinage spread rapidly throughout the Islamic realm, from Spain and North

Africa in the west to Central Asia and Transoxiana in the east. The new design of Islamic dirhams was used in 97 AH in Ifriqiya and 100 AH in Andalusia (Rezaie Baghbidi, 2014: 94).

In the beginning, the dinar weighed about 4.25-4.26 grams (equal to one shekel), and the dirham about 2.85 grams. After some time, the weight of the dirham increased for an unknown reason and reached about 2.97 grams (seven-tenths of a shekel) in the 90s AH (Sears, 1997: 404; Album, 2011: 7, 39). In the old sources, "Dinar" is often mentioned in the reports about Egypt and Syria, and "Mithqal" is mentioned in the reports about Iran and Iraq (Sears, 1997: 265-266). Recent studies of dirhams left over from the Umayyad and Abbasid periods show that from the late 80s AH until at least a hundred years later, the weight of the dirham was about 2.94 grams, not 2.97 grams (Album, 2011: 7). The examination of a number of Umayyad dirhams that were minted in the city of Wasit between 90 and 124 AH shows that the amount of silver used in them has gradually increased. This amount, which was about 90.76% in the dirhams of 90 AH, reached 94.10 percent in 96 AH and 98.93 percent in 124 AH (al-Saa'd, 1999: 357).

Since the minting of copper coins was a local matter from the very beginning, no specific weight standard can be considered for copper coins. The weight of the fals varied from less than one gram to about ten grams or even more (Album, 2011: 7). Despite this, the average weight of most of the samples found is between 1 and 3 grams, but sometimes similar samples with 50% less weight or even 100% more weight have been seen. After Abdul Malik bin Marwan, all the Umayyad caliphs continued to mint coins in the Islamic style (Rezaie Baghbidi, 2014: 94).

The design of Umayyad coins is derived from Qur'anic verses and Islamic expressions (Fig. 1). The text on the coin, in the center, Quran, Surah Tawheed:

الله احد الله الصمد لم يلد ولم يولد ولم يكن له كفوا احد

In the margin, Quran, Surah Towbah, 33:

محمد رسول الله ارسله بالهدى ودين الحق ليظهره على الدين كله ولو كره المشركون

On the back of the coin, in the center:

لا اله الا الله وحده لا شريك له

In the margin:

بسم الله ضرب هذا الدرهم ... (mint place) [فى] سنه ... (mint date)

(Rezaie Baghbidi, 2014: 94).



Figure 1. One of the first dirhams of the Islamic style, minted in Shaqq al-Taymara, in the year 78 AH (Morton and Eden, 2012: 38).

One of the interesting features of Umayyad dinars and dirhams is that some letters are dotted. These points cannot be easily considered as points that distinguish letters, because this distinction is not shown everywhere. It seems that the punctuation of some letters was a contractual sign and a code that only the employees of the mints knew its meaning. For example, in 83 AH, in all dinars there are two dots under the letter "ي" in the word "يولد" and in all Damascus dirhams there is a dot under the letter "ب" in the word "بدمشق". Besides, in the year 90 AH, in dinars, the letter "ب" in "ضرب" and in dirhams, the letter "ب" in "بدمشق" has a dot. In addition, in all dinars and dirhams struck between 99 and 101 AH, the letter "ب" in the word "ضرب" has a dot. On the other hand, in 94 AH, none of the letters of dinars and dirhams have dots (Bates, 1986: 30).

The name of the caliph is not written on the Umayyad coins, and the caliph of the time can only be identified by the minting date. For this reason, in this

research, the coins are classified based on the place of minting, and for better recognition, the year of the Umayyad caliphs is included (Table 1). As we know, the year 126 AH coincided with the caliphate of three caliphs: Walid bin Yazid, Yazid bin Walid, and Ibrahim bin Walid. All dinars minted in 126 AH are attributed to Walid bin Yazid. In addition, all the dirhams minted in the year 126 AH, except for some dirhams minted in Wasit, are attributed to Walid bin Yazid. According to the number of rings on the outer edge of both sides of the coins, the dirhams minted in 126 AH in Wasit are attributed to each of these three caliphs. Dirhams with 5 rings belong to Walid bin Yazid, dirhams with 4 rings belong to Yazid bin Walid, and dirhams with 7 rings belong to Ibrahim bin Walid (Album, 2011: 43). It is worth mentioning that the number and type of arrangement of rings on the edge of Umayyad coins are considered to indicate the reign period of the governors of each province, or perhaps also the tenure of the officials of each mint (DeShazo & Bates, 1974: 110-118; El-Hibri, 1993: 64).

Table 1. Chronology of the Umayyad caliphs (Rezaie Baghbidi, 2014: 95).

Abdul Malik bin Marwan	65-86 AH	Hisham bin Abdul Malik	105-125 AH
Walid bin Abdul Malik	86-96AH	Walid bin Yazid bin Abdul Malik	125-126 AH
Soleiman bin Abdul Malik	96-99 AH	Yazid bin Walid bin Abdul Malik	126 AH
Omar bin Abdul Aziz	99-101 AH	Ibrahim bin Walid bin Abdul Malik	126-127 AH
Yazid bin Abdul Malik	101-105 AH	Marwan bin Muhammad bin Marwan	127-132 AH

The minting of new dirhams also spread rapidly, so that in 79 AH it almost replaced Arab-Sasanian dirhams in many mints. The new Islamic dirham was minted in about a hundred mints throughout the Islamic territory. Only in Iran and Iraq, from 79 to 84 AD, almost fifty different mints were active (Sears, 1997: 408). After the establishment of the city of Wasit in Iraq, halfway between Basrah and Kufa, and Hajjaj bin Yusuf's move to his new capital in 83 AH, Wasit became the main minting place for Umayyad dirhams. Of course, a few samples from the years 85 and 87 AH minted in Basrah have also been found (Shams Eshraq, 1990: 150). Despite this, Arab-Sasanian coins were still minted in some mints in Jabal, Fars, Kerman, and Sistan. These mints were either closed or minted new dirhams until

86 AH (Bates, 1987: 225-227; Album et al., 1993: 18; Sears, 1997: 43).

In 90 AH, most of the former mints were reactivated and new mints were also created, but once again in 98 AH, the mints of central and southern Iraq, Jabal, and Khuzestan, except for the mints of the important administrative centers of Wasit, Kufa, and Basrah were closed. In 99 AH, the mints of Fars and Khorasan were also closed. In 102 AH, the mints of Basrah, Kufa, and Sistan were closed, and in 103 AH, the mints of Kerman were closed. As a result, the minting of coins once again took place exclusively in the Wasit Mint. It was only in the 110s and after that, following the unrest and the reduction of the Umayyad control over the east, the mints of the eastern provinces, followed by some other

mints, were reactivated. Despite this, many of the coins minted in these mints bear the slogans of the rebels and this shows that the Umayyads did not supervise those mints (Sears, 1997: 408).

In 131 AH, only 8 mints of new Umayyad dirhams were still active: Andalus, Ifriqiya, Bab, Basrah, Jazeera, Damascus, Samia (founded in 131 AH), and Wasit (Miles, 1975: 368). On the other hand, the mints of Ifriqiya and Andalus minted Umayyad dirhams even until a few years after the death of Marwan ibn Muhammad in 132 AH and the collapse of the Umayyad caliphate. The minting of Umayyad dirhams was resumed in 148 AH during the Umayyad rule in Andalusia and continued until 285 AH. Of course, gradually there was a significant change in the








calligraphy style. Despite this, the type of writings and their arrangement were the same (Album, 2011: 39-40).

VI. Umayyad dirhams of the Grand Museum of Southeast Iran

In this part, the identification and classification of 42 Umayyad dirhams preserved in the Grand Museum of Southeast Iran is discussed. As mentioned in the numismatic overview of Umayyad dirhams, since the caliph's name is not minted on these coins, the best way to classify them is the mint place. The coins of this collection were minted between 128 and 82 AH in the mints of Basrah, Darabgerd, Damascus, Kerman, Merv, and Wasit (Table 2).

Table 2. Characteristics of Umayyad dirhams preserved in the Grand Museum of Southeast Iran.





 <p>2172: Basrah, 100 AH, 2.82 grams, 250 mm بسم الله ضرب هذا الدرهم بالبصرة سنة مئة</p>	1	 <p>4114: Basrah, 82 AH, 2.51 grams; 250 mm بسم الله ضرب هذا الدرهم بالبصرة في سنة ستين و ثمانين</p>	2
 <p>2165: Darabgerd, 94 AH, 2.80 grams, 250 mm بسم الله ضرب هذا الدرهم بدرجرد في سنة اربع و تسعين</p>	3	 <p>2167: Basrah, 101 AH, 2.81 grams, 250 mm بسم الله ضرب هذا الدرهم بالبصرة سنة احدى و مئة</p>	4
 <p>2182: Damascus, 98 AH, 2.81 grams, 250 mm بسم الله ضرب هذا الدرهم بدمشق سنة ثمان و تسعين</p>	5	 <p>2146: Damascus, 88 AH, 2.83 gram, 250 mm بسم الله ضرب هذا الدرهم بدمشق سنة ثمان و ثمانين</p>	6

 <p>2178: Kerman, 94 AH, 2.70 grams, 250 mm بسم الله ضرب هذا الدرهم بكرمان في سنة اربع و تسعين</p>	7	 <p>2151: Damascus, 101 AH, 2.82 grams, 250 mm بسم الله ضرب هذا الدرهم بدمشق سنة احدى و مئه</p>	8
 <p>2181: Merv, 95 AH, 2.80 grams, 260 mm بسم الله ضرب هذا الدرهم بمرو في سنة خمس و تسعين</p>	9	 <p>2159: Merv, 95 AH, 2.83 grams, 250 mm بسم الله ضرب هذا الدرهم بمرو في سنة خمس و تسعين</p>	10
 <p>2158: Wasit, 88 AH, 2.80 grams, 250 mm بسم الله ضرب هذا الدرهم بواسط في سنة ثمان و ثمين</p>	11	 <p>2171: Wasit, 85 AH, 2.82 grams, 250 mm بسم الله ضرب هذا الدرهم بواسط في سنة خمس و ثمين</p>	12
 <p>2177: Wasit, 90 AD, 2.70 grams, 250 mm بسم الله ضرب هذا الدرهم بواسط في سنة تسعين</p>	13	 <p>2163: Wasit, 90 AD, 2.80 grams, 250 mm بسم الله ضرب هذا الدرهم بواسط في سنة تسعين</p>	14

 <p>2174: Wasit, 92 AH, 2.80 grams, 250 mm بسم الله ضرب هذا الدرهم بواسط في سنة اثنتين و تسعين</p>	15	 <p>2147: Wasit, 92 AH, 2.80 grams, 250 mm بسم الله ضرب هذا الدرهم بواسط في سنة اثنتين و تسعين</p>	16
 <p>2152: Wasit, 93 AH, 2.80 grams, 250 mm بسم الله ضرب هذا الدرهم بواسط في سنة ثلث و تسعين</p>	17	 <p>4218: Wasit, 92 AH, 2.23 grams, 250 mm بسم الله ضرب هذا الدرهم بواسط في سنة اثنتين و تسعين</p>	18
 <p>2155: Wasit, 95 AH, 2.80 grams, 250 mm بسم الله ضرب هذا الدرهم بواسط في سنة خمس و تسعين</p>	19	 <p>2153: Wasit, 95 AH, 2.80 grams, 250 mm بسم الله ضرب هذا الدرهم بواسط في سنة خمس و تسعين</p>	20
 <p>2168: Wasit, 95 AH, 2.80 grams, 250 mm بسم الله ضرب هذا الدرهم بواسط في سنة خمس و تسعين</p>	21	 <p>2156: Wasit, 95 AH, 2.80 grams, 250 mm بسم الله ضرب هذا الدرهم بواسط في سنة خمس و تسعين</p>	22

 <p>2166: Wasit, 104 AH, 2.80 grams, 250 mm بسم الله ضرب هذا الدرهم بواسطة سنة اربع و مئه</p>	23	 <p>2179: Wasit, 97 AH, 2.60 grams, 250 mm بسم الله ضرب هذا الدرهم بواسطة في سنة سبع و تسعين</p>	24
 <p>2176: Wasit, 107 AH, 2.80 grams, 250 mm بسم الله ضرب هذا الدرهم بواسطة سنة سبع و مئه</p>	25	 <p>2160: Wasit, 107 AH, 2.80 grams, 250 mm بسم الله ضرب هذا الدرهم بواسطة سنة سبع و مئه</p>	26
 <p>2149: Wasit, 111 AH, 2.80 grams, 250 mm بسم الله ضرب هذا الدرهم بواسطة سنة احدى عشره و مئه</p>	27	 <p>2144: Wasit, 110 AH, 2.80 grams, 250 mm بسم الله ضرب هذا الدرهم بواسطة سنة عشر و مئه</p>	28
 <p>2157: Wasit, 117 AH, 2.80 grams, 250 mm بسم الله ضرب هذا الدرهم بواسطة سنة سبع عشره و مئه</p>	29	 <p>2150: Wasit, 115 AH, 2.80 grams, 250 mm بسم الله ضرب هذا الدرهم بواسطة سنة خمس عشره و مئه</p>	30

 <p>2173: Wasit, 118 AH, 2.80 grams, 250 mm بسم الله ضرب هذا الدرهم بواسط سنة ثمان و عشرة و مئه</p>	31	 <p>2180: Wasit, 117 AH, 2.70 grams, 250 mm بسم الله ضرب هذا الدرهم بواسط سنة سبع عشرة و مئه</p>	32
 <p>2164: Wasit, 121 AH, 2.80 grams, 250 mm بسم الله ضرب هذا الدرهم بواسط سنة احدى و عشرين و مئه</p>	33	 <p>2154: Wasit, 121 AH, 2.80 grams, 250 mm بسم الله ضرب هذا الدرهم بواسط سنة احدى و عشرين و مئه</p>	34
 <p>2175: Wasit, 122 AH, 2.80 grams, 250 mm بسم الله ضرب هذا الدرهم بواسط سنة اثنتين و عشرين و مئه</p>	35	 <p>2170: Wasit, 122 AH, 2.80 grams, 250 mm بسم الله ضرب هذا الدرهم بواسط سنة اثنتين و عشرين و مئه</p>	36
 <p>2162: Wasit, 123 AH, 2.80 grams, 250 mm بسم الله ضرب هذا الدرهم بواسط سنة ثلث و عشرين و مئه</p>	37	 <p>2161: Wasit, 123 AH, 2.80 grams, 250 mm بسم الله ضرب هذا الدرهم بواسط سنة ثلث و عشرين و مئه</p>	38

 <p>2143: Wasit, 126 AH, 2.80 grams, 250 mm بسم الله ضرب هذا الدرهم بواسط سنه ست و عشرين و مئه</p>	39	 <p>2148: Wasit, 125 AH, 2.80 grams, 250 mm بسم الله ضرب هذا الدرهم بواسط سنه خمس و عشرين و مئه</p>	40
 <p>2145: Wasit, 128 AH, 2.80 grams, 250 mm بسم الله ضرب هذا الدرهم بواسط سنه ثمان و عشرين و مئه</p>	41	 <p>2169: Wasit, 126 AH, 2.80 grams, 250 mm بسم الله ضرب هذا الدرهم بواسط سنه ست و عشرين و مئه</p>	42

VII. Quantitative analysis of mint places in the Grand Museum of Southeast Iran

In this section, the graph of the relative frequency (in percentage) of the coins of each mint is presented. Frequency in statistics is the occurrence (or repetition of observation) of data. In statistics, to repeat the results of an experiment, frequency is defined and frequency is divided into three groups: absolute, relative, and cumulative. The absolute frequency of data is the number of times that data is repeated. The absolute frequency of data x_i is represented by f_i . If the data are grouped, the absolute frequency of the category i will be equal to the number of members of this category. If the category i has an absolute frequency of f_i resulting from n data, the relative frequency of this category is defined as f_i/n . The cumulative frequency of a category is the number of occurrences whose amount is less than the

upper limit of that category or the cumulative frequency of a category or range is the sum of the absolute frequency of the same category with the absolute frequency of the previous category or categories. The frequency of data is usually displayed in the form of tables and graphs. Here, relative abundance is represented with bar graphs (Figure 2). The first type of graph is that the number 100, which indicates the percentage, is divided by the total number of coins, that is, the number 42, and the result is approximately 2.38. This is the percentage number of each coin in this statistic. Then, 2.38 is multiplied by the number of coins in each mint. For example, the number of Wasit mint coins is 32. 32 multiplied by 2.38 is 75.16, so the percentage of Wasit mint coins is 76.16%.

$$100 \div 42 = 2.38$$

$$2.38 \times 32 = 76.16$$

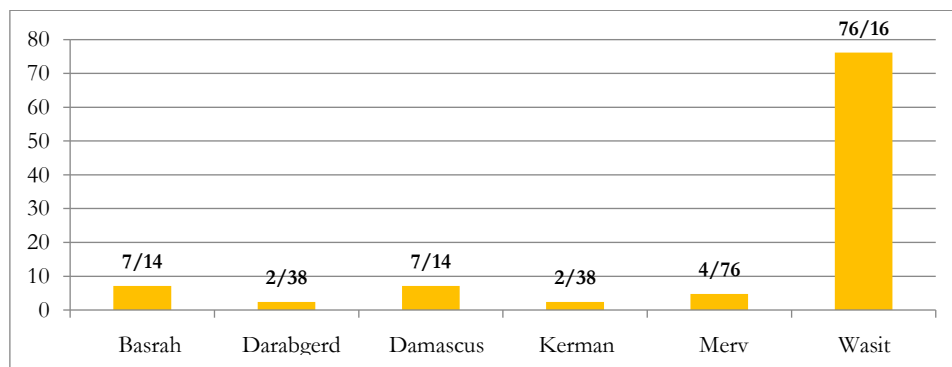


Figure 2. The graph of the relative frequency of coins of each mint (Authors).

VIII. Conclusion

With the formation of the reform era of Abdul Malik bin Marwan, changing the shape of coins was given priority, and from the year 77 AH, gold dinars and from the year 78 AH new Islamic silver dirhams were minted. In the Great Museum of Southeast Iran, 42 coins from the period after the Umayyad reforms are preserved. In this article, in addition to identifying these types of coins, their characteristics were also prepared using the "Stephen Album" method, which includes the property number, minting period, mint place, mint date, weight and diameter of the coin, and scripts. Coin statistics are as follows: 3 coins from the Basrah Mint dated 82, 100, and 101 AH; 1 coin from the Darabgerd Mint dated 94 AH; 3 coins from the Damascus Mint dated 88, 98, and 101 AH; 1 coin from the Kerman Mint dated 94 AH; 2 coins from the Merv Mint dated 95 AH; and 32 coins

from the Wasit Mint dated 85, 88, 90 AH (2 coins), 92 AH (3 coins), 93, 94 AH (4 coins), 97, 104, 107 AH (2 coins), 110, 111, 115, 117 AH (2 coins), 118, 121 AH (2 coins), 122 AH (2 coins), 123 AH (2 coins), 125, 126 AH (2 coins), and 128 AH. In addition, the relative frequency graph showed that the Wasit Mint accounted for 76.16%, Basrah and Damascus each 7.14%, Merv 4.76%, and Darabgerd and Kerman each 2.38% of the coins.

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