

*Makale Gönderilme Tarihi / Article Submission Date: 11-10-2020*

*Makale Kabul Tarihi / Article Acceptance Date: 12-10-2020*

*Araştırma Makalesi / Research Article*



INTERNATIONAL JOURNAL OF HUMANITIES AND EDUCATION (IJHE),  
VOLUME 6, ISSUE 14, P. 708 – 714.

ULUSLARARASI BEŞERİ BİLİMLER VE EĞİTİM DERGİSİ (IJHE), CİLT 6,  
SAYI 14, S. 708 – 714.

## Description Of The Termez Coin With An Arrow

Shokhrukmirzo ISMAILOV<sup>1</sup>

### Abstract

The Anushtegin state is one of the countries that has left an indelible mark on the history of Central Asia. Today, there are unexplored pages in the history of this state. One of them is the subject of the formation and characteristics of the monetary system. This state monetary system, which has been formed for a long time, will be completely destroyed after the Mongol invasion. Although some aspects of it have been preserved even during the Mongol period, some traditions that belonged to it have been destroyed. Therefore, the study of the formation of the monetary system in the study of the history of this country remains a topical issue. This article describes a dirham coin minted on behalf of Khorezmshah Ala ad-Din Muhammad in Termez. Attempts have been made to use the works of Eastern and Western scholars in the study of the history of the minting of this coin. It also reveals the symbols, texts and arrowheads depicted on the coin.

**Key words:** Anushteginids, Dirham, Money circulation, Khorezmshahs, Silver crisis, Empire.

## Oklu Tirmiz Sikkesinin Tanımı

### Özet

Anuştegin Devleti, Orta Asya tarihinde silinmez izler bırakan Türk devletlerinden biridir. Günümüzde dahi bu devletin tarihiyle ilgili henüz aydınlığa kavuşmamış hususlar bulunmaktadır. Bunlardan biri de para sisteminin oluşumu ve özellikleri konusudur. Önemli çaba ve zaman sonucunda oluşan bu sistem, Moğol istilasından sonra tamamen yıkıldı. Moğol döneminde bazı hususlarda kendini korumuş olsa da, genel olarak bu sistemin çöktüğünü söylemek mümkündür. Bu nedenle, bu devletin tarihinin incelenmesinde para sisteminin önemli rol oynadığı gerçeğini göz ardı etmemeliyiz. Bu makalede, Tirmiz'de Harezmsah Alaaddin Muhammed adına basılan bir dirhem sikkesini ele alacağız. Bu paradan hareketle dönemin tarihine ilişkin bazı çıkarımlarda bulunmaya çalışacağız.

**Anahtar Kelimeler:** Anuşteginliler, Dirhem, Para sirkülasyonu, Harezmsahlar, Gümüş krizi, İmparatorluk.

### Introduction

The history of money circulation of the Khorezmshahs of the 12-13<sup>th</sup> centuries is full of surprises and mysteries. After the Anushtegins established their rule in Khorezm, they

<sup>1</sup> Doctoral student of Khorezm Mamun academy (Uzbekistan), The Department of Socio-humanitarian sciences.  
E-mail: [ishohrumirzo@gmail.com](mailto:ishohrumirzo@gmail.com). [Orcid: 0000 0002 4061 8724](https://orcid.org/0000-0002-4061-8724).

conquered vast territories as a result of a series of successful wars. Such major political victories would not have been possible without a strong economy. When the Anushtegin came to the government of Khorezm, the monetary system in the regions did not change radically. However, some changes have been made to existing monetary systems in line with their traditions. Naturally, there should be at least three or even more different coin-money systems in the territory of a vast empire. Because all the countries that were part of the great empire had their monetary system. The only thing that unites such diverse monetary systems is the title of Khorezmshah.

At the beginning of the 13<sup>th</sup> century, the empire reached the peak of its development, and the state of Khorezmshahs became the most powerful and influential state in the entire Muslim world. At the same time, another great and powerful state was emerging in the east, and the confrontation between the two states had become a historical necessity of the time. Genghis Khan, the ruler of the Mongol state, began to turn his attention to Central Asia after conquering northern China and East Turkestan, looking for an excuse to provoke Khorezmshah Muhammad and start a war. Eventually, the "Otrar tragedy" served as an excuse for war in 1218 (Buniyatov Z.M., 2015, p 85). It should be noted that the embassy relations between these countries started in 1216, and the content of the letters varied. Genghis Khan sent a letter with the ambassador of Khorezmshah Muhammad Bahovuddin Razi, who went to Beijing in 1216. The letter had the following content (Q. Masharipov, 2019, p 125): "I am the master of the East, you are the master of the West! Let there be a firm agreement on friendship and peace between us ...". But, in the letter of Genghis Khan in 1218, we can see that he addressed Sultan Muhammad as "my son" (Azamat Ziyoy, 2000, p 138).

Of course, The political situation in Khorezm during this period affected the outcome of the war. For example, the gross political mistake of dividing a huge army into cities on the eve of the war and making each city organize its defense would be costly for the history of the Anushtegin dynasty (Q. Masharipov, 2019, p 98). This process is described in detail in the work "Siyrat as-Sultan Jalal ad-din Mankburni" by Shihab ad-din al-Nasafi. At that time, one of the largest cities of the kingdom, Termez, was handed over to Fahriddin Habash, known as Ayyar an-Nasavi (Buniyatov Z.M., 2015, p 76).

### Termez coin with arrow-shaped image

On the eve of the Mongol invasion, a dirham coin was struck in Termez on behalf of Khorezmshah Muhammad (Picture 1. [www.zeno.ru](http://www.zeno.ru), #254730). The coin is very different from other dirham coins in its image. According to E. Davidovich, this type of coin was found in the Old Termez region in the middle of the 20<sup>th</sup> century (E.A.Davidovich, 1953, p 44). But today we can find this type of coins only in private collections, not in museum funds. The average weight of the coins is 4.6 g.

the diameter was 33 mm. The coin is minted from bronze metal and covered with silver. The reason why the original bronze coin got the name dirham is because of the silver crisis that took place in Central Asia at that time. This phenomenon,



known in science as the "silver crisis," was recorded throughout the Muslim East in the 11<sup>th</sup> century. The "silver crisis" in the Karakhanid state was caused by mutual struggles. We can see that such a metal crisis also affected the coinage system in the 13<sup>th</sup> century (E.A.Davidovich, 1953, p 50).

The center of the obverse of the coin was depicted as a bow and arrow. Using the inscription *السُلْطَانُ الْأَعْظَمُ عَلَا دُنْيَا وَ الدِّينِ* (*ās sulṭān ālā ʿzamu ʿlā ad dunyā wa āl dīnu*) in a rectangular shape around it. At the top of the coin, there is the inscription *قَرَارِي* (*qrāry*), and at the bottom, there is an ornament or pattern typical of the Anushtegin dynasty. In the center of the reverse of the coin is a special rectangular tablet with the inscription *أَبُو الْفَتْحِ مُحَمَّدُ* *ابن السلطان* (*ābū ālfath Muḥammad bin ās sulṭānu*). On both sides of the coin, the date and place of the coin are engraved in two circles along the edges. That is *ضَرَّ بِهَذَا الدِّرْهَمِ بِنْتَرْمِذَ سَنَةِ سَبْعِ عَشَرَ سِتْمِائَةَ* *الملك اله* (*ḍoroba haḍha āldirhamu bitirmid sanati saba ʿšaro sittamiā āl mulku ilahi*).

The phrase *السُلْطَانُ الْأَعْظَمُ عَلَا دُنْيَا وَ الدِّينِ* (*ās sulṭān ālā ʿzamu ʿlā ad dunyā wa āl dīnu*.) on the front of the coin is a description that given to Khorezmshah Muhammad, which translates as “The Great Sultan is the Patron of the World and Religion”. We can



also see that the word *ابو الفتح* (*ābū āl-fatḥ*) "father of victory" on the back of the coin is one of the titles of Sultan Muhammad. Researcher E. Davidovich divided the titles of Khorezmshah Muhammad engraved on coins into 8 groups, the title of type 7 is the title we mentioned above (E.A. Davidovich, 1953, p 46). The inscription of *محمد بن السلطان* (*Muḥammad bin āl sulṭānu*) can be translated as "Muhammad, the son of the Sultan". The marginal inscriptions *ضرب هذا الدرهم بترمز سنة سبع عشر ستمائة الملك اله* (*ḍaroba haḍha āldirhamu bitirmiḍ sanati saba* ' *ṣaro sittamiā āl mulku ilahi*) can be translated "This dirham was struck in Termez in 617 AH. The power belongs to Allah". But there are some exceptions. For example, the last letter of the verb *ضرب* (*ḍaroba*) "to strike" is added to the word *هذا* (*haḍha*) "it". Also, the last letter of the word *هذا* (*haḍha*) has been omitted. The *قراري* (decisive) inscription at the top of the obverse of the coin is a nickname (or epithet) that may be the name given to the coin. This is because in one of the articles, the researcher A. I. Grachev gave information about the other coin of Muhammad Khorezmshah, which depicts the bow and arrow (Grachev A.I., 2003, p 62).

This type of coin was minted in Termez in 617 AH, and this coin is also kept in private collections. Its front is almost identical to the first type of coin (Picture 2. [www.zeno.ru](http://www.zeno.ru), #246083). That is, the center of the coin was depicted as a bow and arrow. Using the inscription *السلطان الاعظم علا دنيا و الدين* (*ās sulṭān ālā'zamu 'lā ad duniyā wa āl dynu*) in a rectangular shape around it. It is impossible to read the inscription on the top of the coin. Because that is not well preserved, and at the bottom, there is a unique ornament or pattern. On the edges of the coin, in two circular lines, there is a inscription *ضرب هذا الدرهم بترمز* (*ḍaroba haḍha āl dirhamu bitirmiḍ*). On the back, in two rows of equilateral rectangles, is the word *لا إله إلا الله محمد رسول الله* (*lā ilaha āllā'illahu muḥammadu rosulu āllohi*). The inscriptions on the four sides of this rectangular plaque have been erased, and the only word we can read is *مظفري* (*muḥaffary*) "victory". According to E. Davidovich, such epithets are typical for Khorezmshah coins. Different epithets can be seen on coins that minted in the same city and even in the same year (E.A. Davidovich, 1953, p 46).

### **The secret of the Termez coin with a bow and arrow**

The peculiarity of the two coins that mentioned above is that the image of a bow and arrow depicted on both coins is not found on the coins of other members of the Anushtegin dynasty. The implication is that the image is not a dynastic seal one. So, these images have a different meaning. Also, the fact that coins of this type were minted in Termez and the last year of the reign of Sultan Muhammad increases the attention to this coin. It is known that the city of

Termez was a very important geo-strategic city in the Middle Ages, especially during the reign of Khorezmshahs. Trade routes to Khorasan, India, and Iran passed through this city. That is the city was a bridge for connecting Movarounnahr with Herat, Bamiyan, Seyistan, southern Khorasan, and India. It was also possible to reach Old Urganch (the capital city of Khorezm) from Termez via the Amu Darya in a short time. Therefore, the city served as a very important customs point for the Khorezmshah state (A.M. Belenitskiy, O.G. Bolshakov, 1973, p 177-180). Historical sources, especially “History of the World” by Ata-Malik Juvayni and historical works by Rashid ad-Din provide extensive information about the Mongol invasion of the city. In particular, according to Rashid ad-Din, Genghis Khan's army approached the city in the autumn of 1220. Historian Rashid ad-Din describes the trip to Termez as follows;

“After the capture of Samarkand, he decided to leave the city with Tolui (1191-1232). He goes to Nakhshab, Kesh. From there, he selected one out of every ten men in his army to conquer Khorasan, formed an army, and appointed Tolui as its leader. Then he headed for Termez” (Rashid ad-Din, 2000, p 217-218).

The Termez procession is also mentioned in the work “History of the World” by Ata-Malik Juvayni. He writes that the inhabitants of the city that built on the banks of the Amudarya and surrounded by a strong wall, strongly resisted the Mongols under the leadership of Fakhr ad-Din Habash, but on the eleventh day of the siege the city was captured (H.Boltayev, M. Mahmudov, 2015, p 168-170).

It is no coincidence that we are talking about the location of the city of Termez or the Mongol invasion of the city. This is probably the reason why in the last year of the reign of Ala ad-Din Muhammad Khorezmshah, the coins minted with bows and arrows in Termez. It is possible that the mayor used the coin on the eve of these events to raise the mood of the city residents and convince the people that the city is under protection. In general, the bow and arrow played an important role in the spiritual and social life of the Turkic peoples. We can also see this from the fact that the arrow and the bow are included in their examples of folklore. One of the famous legends is mentioned in Abul Ghazi Bahodirkhan's work “Shajara-i Tarakima” (Genealogy of the Turkmen).

While Oghuz Khan was in Damascus province, He gave a golden bow and three arrows to his entourage and said: Bury the Golden bow to the desert which a place where human feet do not reach in the east and he said take the arrows to the west side and put it as you put the bow. That man acted on orders.

One year after this incident He called his six sons and sent them to the east and the west. His elder sons found a golden bow in the east. His younger sons found three silver arrows in the west. Oghuz Khan broke the golden bow into three pieces and gave each to his three older sons Gun (Gün-The Sun), Ay (Ay-The Moon), and Yildiz (Yıldız-The Star). He said, "My older sons, take this bow and shoot your arrows to the sky like this bow." He gave the three silver arrows to his three younger sons Gok (Gök-The Sky), Dagh (Dağ-The Mountain) and Deniz (Deniz-The Sea) and said, "My younger sons, take these silver arrows. A bow shoots arrows and you are to be like the arrow." Then, he passed his lands on to his sons, Bozoks (Gray Arrows - elder sons) and Uchoks (Three Arrows - younger sons) at a final banquet" (Muharrem Ergin, 2014, s 39-40).

So we can conclude that by minting this coin, the mayor not only informed the population that the city was in safe hands, but also tried to remind the population of its historical identity, increase the fighting spirit and patriotic spirit.

As mentioned above, the bow and arrow depicted on this coin cannot be considered a dynastic image or a seal. However, the question may arise as to whether such coins were minted by the rulers of other dynasties or states? In one of the articles of the researcher A.I.Grachev informed about this coin and gave information about a similar coin minted by another dynasty. According to him, a dirham coin was minted in the city of Marv in 670 AH on behalf of Hulagu's grandson Abaqa (1234-1282). Interestingly, around 1270 AD, dynastic struggles erupted between Abaqa a representative of the Hulagu, and Ghiyas-ud-din Baraq (1266-1271) a representative of the Chagatai state (Grachev A.I., 2003, p 62). Although the city of Merv did not fully regain its former political and economic status after being destroyed by the Mongol army in February 1221, it was one of the most important border points between the Chagatai and Hulagu states at that time.

## **Conclusion**

We can conclude that during this period, religious and national symbols played an important role in the spiritual life of the population. In particular, such signs served to improve the morale of the whole nation and strengthen the ideas of patriotism and nationalism. The monetary system was used to cover all social strata of the population. Such a measure has worked well in the most important and major cities when the fate of the country is in danger. In addition, our thoughts on the Oghuz Khan seal mentioned above are not in vain. Because the population of the Anushtegin's state that considered themselves Turks. It is easy to see that Turkish elements and traditions are preserved in their social and spiritual life. We can even learn this from the names of the dynasty rulers such as Anushtegin, El-Arslan, Takash. The fact that this type of coin was minted by the Mongol rulers can be explained by the fact

that this tradition is unique not only for a particular state, but for an entire region. We can also draw some conclusions about the main ethnic composition of the Central Asian population at that time. After all, the Mongol states, where the majority of the population is Turkic, should also be aware of the traditions and culture of the Turkic peoples. In general, the history of this period has not been sufficiently studied on the basis of numismatic sources, and no consensus has been reached on such signs. Therefore, the above conclusions cannot be considered final.

### Referencing

Buniyatov Z.M. (2015). A History of the Khorezmian State under the Anushteginids, 1097-1231. (translated Ali Afandiyev), Samarkand, Uzbekistan, IICAS

Masharipov Q. (2019). Jaloladdin Manguberdi – buyuk vatanparvar sarkarda, “Navroz”, Toshkent.

Azamat Ziyov. (2000). O'zbek davlatchilik tarixi. Toshkent.

Shihab ad-Din Muhammad an-Nasavi. (1996). Siyrat as-Sultan Jalol ad-Din Mankburni. (Prepared by Z. Buniyatov). Vostochnaya literature, Moskva.

Davidovich E. A. (1953). Termizskiy klad mednix poserebrennix dirxamov 617\1220 g. //Epigrafika vostoka 8, Moskva.

Grachev A. I. (2003). K voprosu ob izobrazenii luka co streloy na Termezskix dirhemax Muhamma bin Tekesha. // Tezisi 9 Vserossiyskoy numizmaticheskoy konferentsii. Sank-Peterburg.

Belenitskiy A. M., Bolshokov O.G. (1973). Srenevekoviyy gorod Sredney Azii. Nauk, Leningrad

Rashid ad-Din. (1952) Sbornik letopisey. Tom 1, kniga 2, Moskva.

Juvayniy. (2015). Tarixi Jahonkushoy. (Mas'ul muharrirlar: H.Boltaboev, M.Mahmudov) – Mumtoz so'z. Toshkent.

Ebülğazi Bahadır Han. (2014) Şecere-i terakime. Türklerin soy kötüşü. (Hazirlayan: Muharrem Ergin) "Tercüman 1001 Temel Eser".

<https://www.zeno.ru/showphoto.php?photo=254730>

<https://www.zeno.ru/showphoto.php?photo=246083>