

Gunnar Heinsohn (21 November 2013)

Islam's Chronology: Were Arabs Really Ignorant of Coinage and Writing for 700 Years? ¹

(Excerpt from: HOW MANY YEARS WERE THERE IN THE FIRST MILLENNIUM CE? [WIE VIELE JAHRE HAT DAS ERSTE JAHRTAUSEND?])

There is no bigger enigma in Arab history from the time of Caesar (1st c. BCE) to the 7th century CE than Arab rejection of coinage, along with their reluctance to write. Nobody understands how a group that dominated long distance trade between Asia in the East and the Roman Empire in the West could survive some 700 years without being able to mint coins or sign contracts. This extreme Arab primitivism stands in stark contrast to the Arabs who lived from the 8th to the beginning of the 10th centuries CE. Their coins are found in abundance from Norway all the way to India and beyond at a time when the rest of the known world was trying to crawl out of the darkness of the Early Middle Ages, and civilization might have been lost for good had not Arabs kept it alive.

<p>Roman period Ghassanid Arab territory with temporary control of Hejaz and Lakhmid Arabs</p> <p>(http://www.canadianarabcommunity.com/croppedsevenkingdomsmodifiedbynatalee.jpg).</p>	<p>Closeup of Ghassanid territory with Harun ar Rashid's 8th/9th c. capital Raqqa (rich with coins and Arab writing)</p> <p>(http://www.understandingwar.org/sites/default/files/SyriaUpdate_3-15-13_map.png).</p>
	

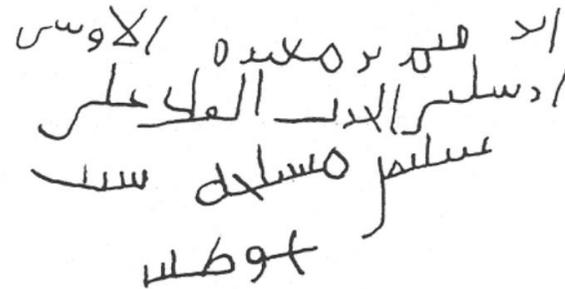
¹ Thanks for editorial help go to Clark Whelton (New York).

Most surprising of all, the very Arab Ghassanid territory that is allied with Rome, and that is devoid of pre-7th c. Arab coins, is home to Harun ar-Rashid's capital Raqqa, which is not only rich with Arab coins – dated to the 8th/9th c. – but also with coins of the very Roman period from the 1st to the 7th c. that has left us no Arab coins whatsoever (Heidemann 2008). Thus, we have an impressive trove of post-7th c. Arab coins lumped together with pre-7th c. Roman coins of pre-7th c. Roman times. But we have no pre-7th c. Arab coins from the centuries of their close alliance with Rome in the pre-7th c. periods.

**Only extant pre-7th c. Arab inscription with historical content.
There are only two more pre-7th c. Arab inscriptions though the flowing way of writing
would require some time to evolve.**

(<http://www.islamic-awareness.org/History/Islam/Inscriptions/usays.html>).

Assalamu 'alaykum wa rahamatullahi wa barakatuhu:



The Jabal Usays Inscription: This is the only pre-Islamic Arabic inscription with historical content.

Date

528 CE.

The Romans, whose pre-7th c. coins are found in the same hoards as post-7th c. Arab coins, do not consider their pre-7th c. Arab neighbours as backward at all. Complaints from modern historians about Arab pre-7th c. rejection of minting coins, and the awkward insistence that the rich Arab poetry was only allowed to be passed on by word of mouth, are never voiced during the period of the Romans, although it's the Romans who should have suffered the most from stubborn Arab primitivism. Whilst the pre-7th c. Arabs themselves appear to demonstrate to the world their illiteracy and economic backwardness, the Romans have

nothing but praise to heap upon them. Their most important Arab allies are known as Ghassanids. Their kings help the Romans in their perennial fight against Persia. The realm of the Ghassanids comprises territories of modern Syria, Lebanon, Israel, and, temporarily, Mesopotamia as well as the Hejaz down to Yathrib (the Prophet's Medina) in modern Saudi-Arabia (see map above). It is Ghassanid territory where the Umayyad Caliph Muawiya finds a safe haven (conventionally 669 CE; Ohlig/Popp 2007, 66; reference R. Spieker).

The Ghassanid Arabs are accepted by Rome as more than just another ally. They are selected as a genuine *foederati*-kingdom. Their rulers carry the title Caliph long before our common date for the rise of Islam in the 7th century. A Caliph called al-Harith (Arethas; „528-569“) receives the title “Phylarchos“ (ruler; king) of all Arabs. Moreover, he is bestowed with the honorary titles of “Patrikios“ and “Glorissimus“. If we were to expect coinage and a campaign against illiteracy from anyone in the Ghassanid empire it would have been from Caliph al-Harith. Yet, he too has apparently failed his brethren in this respect.

At the same time, some researchers feel so annoyed about finding 5th c. Roman coins and 9th c. Caliph ar-Rashid coins in the same sepulchral hoard that they even suggest “a later disturbance of the grave“ (Heidemann 2008) so that the scandalous coin could have been slipped in – as if someone was trying to maliciously lead modern excavators astray.

11 Coins from Raqqa hoard “Bi82-26/34-10“ (Heidemann 2008) [E = Roman emperor; C = Caliph)								
<i>Marcian</i> (E) (450–457)	<i>Husrū II.</i> <i>Anūšīrwān</i> (591–628)	<i>al-</i> <i>Manšūr</i> (C) (754–775; 2 items)	<i>al-Mahdī</i> <i>Muḥammad</i> (775–785)	Abbasid dirham (750-900; 2 items)	<i>Hārūn ar-Rashīd</i> (C) (786–809)	<i>Yazīd ibn Hātīm</i> <i>ibn al-</i> <i>Muhallabī</i> (771–787)	<i>Ibrāhīm ibn</i> <i>Aḡlab</i> (800–811)	<i>‘Umar ibn Ḥaḡṣ al-</i> <i>Muhallabī,</i> (768–771)

Yet, there are lots of pre-7th c. Roman imperial coins in Raqqa associated with post-7th c. Arab coins. Thus liberating the bewildering hoard “Bi82-26/34-10“ from the Marcianus coin would not do much to clarify the side by side existence, at Raqqa, of other pre-7th c. Roman coins with post-7th c. Arab coins and, still, no pre-7th c. Arab coins.

Roman Emperors represented with coins found at Raqqa (Heidemann 2008)										
<i>Antoninus Pius</i> (138–161)	<i>Septimius Severus</i> (193–211)	<i>Caracalla</i> (198–217)	<i>Gordian III</i> (238–244)	<i>Constantine I or son</i>	<i>Constantine I</i> (317–337)	<i>Constans</i> (337–350)	<i>Constantius II</i> (337–361) -Nummus (3 items; 355-362)	<i>Constantius II or Constans</i> (341–346)	<i>Honorius</i> (393–423)	<i>Theodosius I, Valentinianus II, Honorius or Arcadius</i> (388–408)
<i>Arcadius</i> (395–408)	<i>Theodosius II.</i> (402–450)	- Nummus (2nd half 4 th c.) -Nummus (402–408)	<i>Arcadius, Honorius, Honorius or Theodosius II.</i> (395–408)	<i>Justinus I.</i> (518–527; 3 items)	<i>Justinus I or Justinian</i>	<i>Justinian</i> (527–565)	<i>Justinus II.</i> (565–578; 2 items)	<i>Mauricius Tiberius</i> (582–602; 2 items)	- <i>Heraklius</i> (610–641) - 4 items, 5th/6th c.	

Even if one seriously entertains the idea of neutralizing the Marcianus coin as having been slipped into the hoard with the ar-Rashid coin at a later date, no such excuse can be employed to explain similar side-by-side finds of pre-7th c. Roman coins with post-7th c. Arab coins. E.g. coins from Norway's oldest city, Kaupang (with ca. 150 buildings), all "came from the one excavated area in the northern part of the settlement. Over much of the site the Viking-Age layers had been largely ploughed out during the later Middle Ages, hence many of the finds were recovered from the medieval plough layer (known as the 'black earth'). [...] Two of Blindheim's coins were from an original stratified context, the remaining pieces coming from the black earth or the modern plough soil. But when were the Kaupang coins lost? The archaeologists have found no evidence of human activity at the site before the Viking Age [9th to 10th c.; GH], and while the beach could have been used as a landing point at any time, it would be an improbable coincidence if in the Iron Age two Roman bronze coins had been dropped in different parts of the site later to become the principle emporium in 9th-century Norway" (Blackburn 2005, 1146).

**Post-700 Arab Coins and pre-400 Roman coins discovered at Kaupang (Norway's „First City“ of some 150 houses)
under dark earth (Blackburn 2005)**

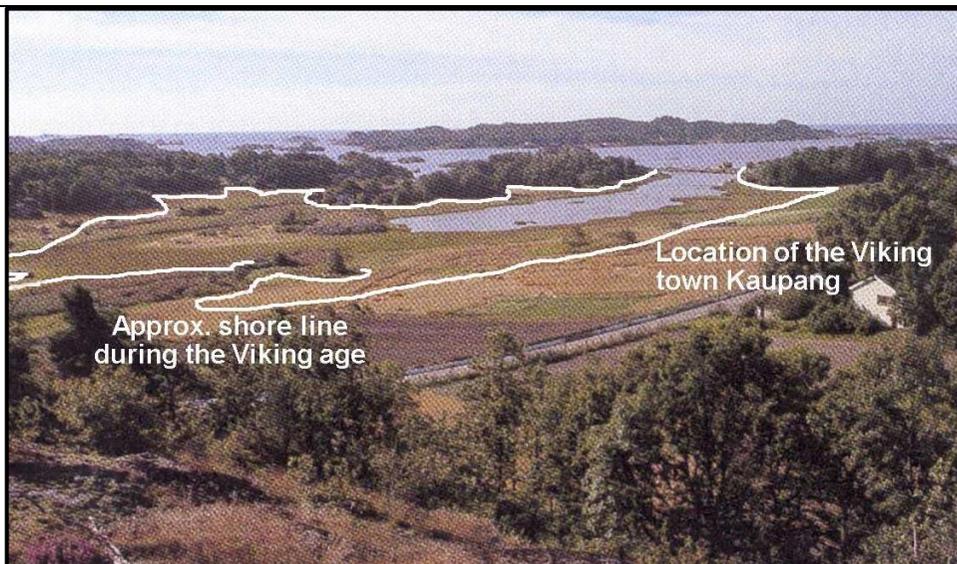
	<i>Blindheim excavations 1950-67</i>	<i>Skre excavations 2000-02</i>
Roman:		
Constantine I (307-37), AE3	-	1
Valentinian I (364-75), AE3	1	-
Merovingian:		
Dorestad, Madelinus tremissis, c.650	-	1
Arabic Coins:		
Umayyad, 698-750	-	4
Abbasid, 750-892	9	56
Samanid, 902-55	-	7
Volgar Bulgars	-	2
Unidentified	12	2
	<hr/>	<hr/>
	21	71
Carolingian:		
Louis the Pious (814-40)	2	1
Anglo-Saxon:		
Coenwulf of Mercia (798-821)	2	-
Denmark:		
Wodan/Monster (KG5), Ribe, c.825-40	1	-
TOTAL	<hr/> 27	<hr/> 74

With Kaupang catastrophically covered by dark earth there was hardly a chance for some trickster to slip in coins of Constantine I (307-337) or Valentinian I (364-375) in order to have them later found side-by-side with ar-Rashid coins of the 9th century.

Kaupang in Norway that lasted from ca. 800 to the 10th c. when it disappeared under mud and black earth. Enigmatic are its **imperial Roman coins from half a millennium prior to its beginnings that are associated with **Arabic Abbasid coins of Caliph ar-Rashid of the 9th century.****

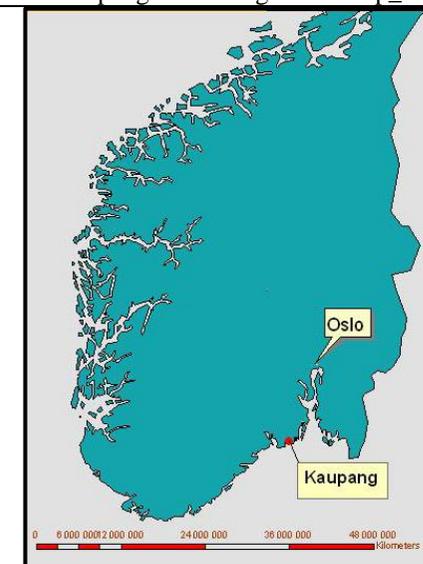
Shoreline of Kaupang before the 10th c. catastrophe

(www.bing.com/images/search?q=kaupang&FORM=HDRSC2#view=detail&id=3EFCA07C7FC1DE409FEDD947291F5B1DD24A6174&selectedIndex=2)



Reconstruction of Kaupang's harbor found under black earth

(http://www.kaupang.uio.no/eng/about/map_norway.html)



Such tricksters would have had even less of a chance in Iceland. That Nordic island was not colonized by Europeans before the 9th c., and, yet, it has Roman coins covered by dark earth: “The coin of Probus [conventionally 276-282; GH] was discovered in 1905 together with a glass bead [...] *You can see stones that seem to be laid in rows, and even floor tiles, and the farmer has told me that pieces of charcoal has been found in the area; and between the rows of stones there was a thin layer of black charcoal residue.*” In 1933 the coin of Aurelian [conventionally 270-275; GH] was found within the same area with various other finds. [...] The circumstances surrounding the discovery of the Diocletian [conventionally 284-305; GH] *antoninianus* (D) [at Hvaldalur, Iceland; GH] has already been presented. / The great majority of Roman coins discovered in Scandinavia are *denarii* struck during the 2nd century“ (Heiðarsson 2010, 7 f. / 16). Thus, there are some 700 years between Roman coins and the dates of

the settlements in which they are found. Even more bewildering, in the same settlements there are no strata for the intervening 700 years. Archaeologically those seven centuries remain phantoms.

Günter Lüling (1974) has identified important passages of the Koran as built on Arab Christian hymns (responsories) from the 1st century. Since, however, he never had any doubts about Islam's chronology he had to come to the conclusion that essential parts of the Koran precede the Prophet by some 600 years. Critics were quick to point out that the preservation of more than 600 year old Christian verses in Arabic without Arab writing was hard to believe. The ensuing stalemate lasts to this very day.

Christoph Luxenberg (2000) has demonstrated that some 1,500 Koran-verses (out of ca. 6,000) that are unclear, i.e. difficult to translate into other languages, were originally written in Aramaic that was quite different from Arabic to be developed only much later. Aramaic had served as *lingua franca* of the Akhaemenid Empire as well as of the Nabataean Arabs in the Hellenistic period, i.e. for some 500 years up to Augustus. Again, opponents wondered where a way of writing from the 1st c. CE had hibernated to be employed for the writing of the Koran some 600 years later. On the other hand, there is consensus that the Nabataean language somehow and somewhen shifted seamlessly from Aramaic to Arabic.

Chronological problems of Lüling (1974) and Luxenberg (2000)		
Century	LÜLING	LUXENBERG
8 th c.	Islamic scripture	Arabic script on Islamic coins
7 th c.	HIJRA	HIJRA
Early 7 th c.	???	???
6 th c.	???	???
5 th c.	???	???
4 th c.	???	???
3 rd c.	???	???
2 nd c.	???	???
Late 1 st c.	???	???
1 st c. CE	Christian hymns in Koran	Aramaic writing in Koran

Like Lüling, Luxenberg defends conventional Islamic chronology as fiercely as his most antagonistic opponents. Both scholars, therefore, are helpless to convincingly defend their revolutionary insights. Yet, stratigraphically there is no problem with dating the Arabic on Muslim coins to the 1st and 2nd c. CE. That would be close enough to 1st c. CE Arab Christian texts as well as Aramaic writing. At Truso (Northern Poland), e.g., Abbasid coins with Arabic script are found right on top of late La Tène period material of the Augustean period. Thus, stratigraphically the coins belong to the 1st and 2nd c. CE. Yet, because the coins' Hijra years are added to the conventional Hijra date of 622 CE, they end up into the 8th and 9th century. A chronological scheme is therefore allowed to overrule archaeological dating.

Catastrophically buried Truso (Northern Poland) with a stratigraphy pointing to the period of the 1st c. BCE to the beginning of the 3rd c. CE. Yet, Arabic Abbasid coins force a 9th c. catalogue date on Truso's 2nd c. stratum (christened STAGE 2 by the excavators [Jagodzinski 2010]).

Truso's buried harbour (Jagodzinski 2010, 87)

Arab Abbasid coin of Caliph al Mamun (813-833) with Hijra year 199 forcing the excavators to abandon their archaeological expertise (ca. 2nd c. because of 2nd stratum above La Tène) and to resort to the coin catalogue that gives an early 9th c. CE date for Truso STAGE 2 .



Stratigraphy of Truso in the 1 st millennium CE („Baltic Pompei“; ca. 250,000 m ²) [Jagodzinski 2010]		
Conventional dates including post-622 Hijra dates		Author‘ tentative stratigraphy dates
10th/11th c. CE	END OF TRUSO . At an unknown date Truso disappears under swamps. The port areas at the lake are buried under mud. The settlement becomes „either invisible ... or unintelligible“ (Jagodzinski 2010, 48). Cause of demise „ remains an open question “ (Jagodzinski 2010, 109). Elsewhere in Poland Slavic settlements end during the 10 th c. CE in a „ rapid, sometimes even catastrophic, collapse of many of the pre-existing tribal centres ... accompanied by the permanent or temporary depopulation of former areas of settlement“ (Buko 2011, 464),	230s CE Imperial Catastrophe affecting some 2,500 Roman cities.
990/1000 to 850	STAGE 3 : Walls. Deepening of port. Date derived from Wulfstan’s description of Truso. Coins of Alfred the Great look disturbing because they are dated to the 9 th c. CE but are similar to „ late Roman and early Byzantine coins“ (Jagodzinski 2010, 9) of 5 th c. Theoderic the Great.	Late 2nd c. CE after plague + crisis of Marcus Aurelius.
850 to 790/810	STAGE 2 : Arabic Abbasid coins . Millefiori-cylinder beads in „classic techniques“ (Jagodzinski 2010, 102) of 1st/2nd c. CE . Millefiori glass technique begins in the late La Tène-period of the 1st c. BCE . STAGE 2 stratum sits just two strata above the late La Tène-period ending around Christ in Truso’s Origin-Stage	1st /2nd c. CE
790/810 to 650	STAGE 1 [„seventh/eight – the early ninth century“; Jagodzinski 2010, 108]: bronze beak fibula. Such fibulae begin in La Tène-period of 5th c. BCE (Heynowski 2012, 116). STAGE 1 stratum sits immediately on top of the late La Tène-period ending around Christ in Truso’s Origin-Stage	Augustaeon period
600-650	no stratum	fictitious
6 th c. CE	no stratum	fictitious
5 th c. CE	no stratum . „Navigation routes“ start “no later than the fourth /fifth century onwards“ (Jagodzinski 2010, 73).	fictitious
4 th c. CE	no stratum	fictitious
3 rd c. CE	no stratum	fictitious
2nd c. CE	no stratum	fictitious
1 st c. CE	no stratum Siegfried Anger recognizes, in 1877, that Truso’s area starts in a „ period of Roman influence until the Middle Ages (Jagodzinski 2010, 41; bold, GH). Paul Borowski, in 1896, discovers bronze and glass items that are dated by “Provinzial-Museum“ at Danzig (Gdansk) in a „ period of Roman influence “ (Jagodzinski 2010, 56). Yet, Truso’s strata for the Roman period were never found. However, Roman period items were found at Truso just two strata above the late La Tène-period ending around Christ (see STAGES 1+2 above).	fictitious
+/- 0 to 400 BCE	ORIGIN-STAGE In the area around Truso, especially at Meislatein/Myslecin (close to Truso and once identified with it) Max Ebert (1879-1929), since 1925, excavates remains of La-Tène-period settlements. Modern excavators too date the beginning of human settlements at Truso “ between the fifth and first centuries BC “ (Jagodzinski 2010, 77). Nobody knows anything about the succeeding seven centuries.	+/- 0 to 400 BCE

What is the Hijra? The foremost spiritual question of the late 1st c. BCE and the early 1st c. CE was devoted to the search for a just life. In many areas this could be translated into the question what it meant to lead a Jewish life wherever it would take place². The ensuing controversies have resulted in countless sects setting Jew against Jew, Judaizing Latin or Greek against differently Judaizing Latin or Greek, and Judaizing Arabs or Germans against other Arabs and Germans. In the end there were monophysitic denominations (most of the Arabs), trinitarians (most of the Latin and Greek Roman citizens), and Germanic Arianists (monophysitic Goths) as well as Germanic trinitarian Catholics (Franks). Thus, the author deciphers Hijra as the Prophet's and his followers' fallout with trinitarian Arab Christians as well as with Jews who just wanted to stay with a Judaism burdened by its own factions of Essenes, Pharisees, and Sadducees. The Hijra takes place fairly soon after the demise of the Jesus-figure. The prophet's rejection of its godlike perception by trinitarians puts him clearly in the camp of the monophysites.

Many Arab coins show Hijra years. It is these coins that are responsible for dating the context in which they are found. Coins always trump stratigraphy. For a coin date found in an unquestioned catalogue most excavators are ready to betray their own craft. In the author's reconstruction of the 1st millennium CE, Roman emperors whose coins were found (e.s. g., in Raqqa, Truso or Kaupang) with Umayyad and Abbasid coins (690-900s) have the following chronology in the period from Augustus to the 230s.

Selection of simultaneous emperors now dated some 300 years apart (1-230s=290s-520s). (So-called Late Antiquity emperors in bold letters; Heinsohn 2013a-c; Beaufort 2013). Emperors whose coins were found in Raqqa and Kaupang together with Islamic coins are marked by IC (=Islamic Coin)			
Emperors residing in Rome		Frontier emperors residing in Treves, Mediolanum, Sirmium, etc.)	
Severus Alexander (ends in 230s catastrophe)	222-235	Justinian (527-565: survives 230s catastrophe)	around 230s
Elagabal	218-222		
Caracalla IC	211-217	Anastasios (491-518)	207-234
Septimus Severus IC	193-211	Zenon (474-491) Iulius Nepos (474-480)	190-207 190-196
Commodus	180-192	Leo I (457-474)	173-190

² Gospel of John 4: 21-24; „Jesus replied, “The time is coming, ma’am, when we will no longer be concerned about whether to worship the Father here or in Jerusalem. / Do we have the Holy Spirit’s help? For God is Spirit, and we must have his help to worship as we should. /. But you Samaritans know so little about him, worshipping blindly, while we Jews know all about him, for salvation comes to the world through the Jews.”

Marcus Aurelius (losing parts of Spain to Moors; wars on the Arab frontier)	161-180	Maorian (457-461) Marcian (450-457) IC; Caliph ar-Rashid	173-177 166-173
Antoninus Pius IC	138-161	Valentinian III (425-455)	141-171
Hadrian	117-138	Theodosius II (408-450)	124-166
Traian	98-117	Honorius (395-423) IC Arcadius (395-408) IC	111-139 111-124
Nerva	96-98	Theodosius I (379-395) IC Valentinian II (375-392)	95-111 91-108
Domitian	81-96	Valentian I (364-375) IC Valens (364-378)	80-91 80-94
Servius Cornelius Salvidienus Orfitus	82 office	Orfitus (270-369), <i>praefectus urbi</i> (Ammianus Marcell. (XIV, 6:1)	
Titus	69-81	Iovian (363-364)	79-80
Vespasian	69-79	Iulian (361-363)	77-79
Nero	54-68	Constantius II (337-361) IC Constans (337-350) IC Constantine II (337-340)	53-77 53-66 53-56
Claudius	41-54	Constantine the Great (306-337) IC	22-53
Caligula	37-41	Licinius (308-324)	24-40
Tiberius	14-37	Maximinus Daia (310-313)	26-29
Maxentius (306-312; outside Rome)	22-28	Galerius (305-311)	21-27
Gaius Caesar (formerly Octavian)	0 -14	Diocletian (284-305) Coin in Iceland IC	0 -21
Probus (276-282) Coin in Iceland	-8/-2		
Gaius Caesar (formerly Octavian)	-12/ 0		
Aurelian (270-275) Coin in Iceland	-14/-9	Postumus (260-269)	-25/-15
Gaius Caesar (formerly Octavian; up to Pontifex Maximus when he disappears from public life)	-30/-12	Odoenathus (263-267)	-24/-17
		Gallienus (253-268)	-31/-16
		Valerian (243-260)	-31/-24
Gaius Caesar (formerly Octavian)	-44/-31	Decius (249-251)	-35/-33
		Philippus Arabs (244-249)	-40/-35
		Marcus Antonius	-44/-30
		Marcus Antonius Gordianus (238-44)	-46/-40
Iulius Caesar	-59/-44		
Gnaeus Pompeius	-69/-48	Crassus	-69/-53

In 171 CE, Roman Emperor Marcus Aurelius (161-180) loses large areas of Spain to invading Moors. Even Cordoba (Accubi), the home of his paternal great-grandfather, Annius Verus, has to be ceded to the troops from North Africa. Yet, eventually the Romans get the situation under control. The invasion strikingly repeats itself in 750 when Umayyad Moors manage to establish a first foothold around Cordoba. Yet, they fail to establish a caliphate and have to be content with an emirate. A fullblown caliphate in Spain does not emerge before the 930s. Thus, the Roman report on invasions by the Moors in the late 2nd c. and Arab reports on a first emirate in Spain describe the same historical event.

<p>Roman Spain with Cordoba (Uccubi) in Roman Spain conquered by Moors from North Africa in 171 CE during the crisis of the Roman Empire under Marcus Aurelius (161-180) (http://personal.telefonica.terra.es/web/cristiandadfutura/hispania_385.jpg)</p>	<p>Byzantine Spain with Cordoba conquered by Umayyad Moors from North Africa who formed an Emirate around 750, not yet a Caliphate that only followed in the 930s.</p>
 <p>This map illustrates Roman Spain with provincial boundaries (dashed lines), provincial capitals (red squares), and major roads (green lines). Key provinces shown include Gallaecia, Lusitania, Baetica, and Mauritanica Tingitana. Major cities like Corduba, Hispallis, and Tarraco are marked. The map also shows the Atlantic Ocean (Oceanus Atlanticus) and the Mediterranean Sea (Mare Nostrum).</p>	 <p>This map shows Al-Andalus during the Cordoba Caliphate around 1000. The region is divided into several territories: Asturia-Leon, Castile, Aragon, Catalonia, and Al-Andalus. Major cities like Cordoba, Seville, and Granada are marked. The map also shows the Mediterranean Sea and the Atlantic Ocean.</p>

Summary

Summary

The Arabs did not walk in ignorance without coinage and writing for some 700 years. Those 700 years represent phantom centuries. Thus, it is not true that Arabs were backward in comparison with their immediate Roman and Greek neighbours who, interestingly enough, are not on record for having ever claimed any Arab backwardness. In the stratigraphy of ancient sites, Arab coins are found at the same stratigraphic depth as imperial Roman coins from the 1st to the early 3rd c. CE. Thus, the caliphs now dated from the 690s to the 930s are actually the caliphs of the period from Augustus to the 230s. The Romans from Augustus to the 230s knew them as rulers of Arabia Felix. The Romans from the same 1-230s period in its duplication to the 290-530s period (“Late Antiquity”) knew them as Ghassanid caliphs with the same reputation for anti-trinitarian monotheism as the Abbasid Caliphs now dated to 8th/9th centuries.

The Hijra — the falling out between monophysites and trinitarians — thus, did not take place in 622 but in the early 1st century after the demise of the Jesus-figure, whose perception as a mere human with no godlike traits was fiercely defended by the Prophet. Umayyad and Abbasid rulers experience their first major conflict with Rome in the period of Marcus Aurelius (161-180) who sees Moors invade Spain, and has great difficulties stabilizing the Arab and Persian frontiers. The Roman Empire’s catastrophe of the 230s hits the Arab regions no less hard than the rest of the world. Soon after – with the 230s=530s=930s – the Fatimids begin their rule independent from Rome – very much like Germanic kingdoms after the 530s (=230s=930s) or the Slavic kingdoms of the 10th c. (=3rd c.=6th c.). The 930s (=230s=530s) also indicate the date for the Caliphate of Cordoba.

Stratigraphy based history of Islam		
Events	Author’s dates	Mainstream dates
Caliphate of Cordoba; Fatimids	Soon after 230s	Soon after 930s (=230s=530s)
Earth shaking catastrophe	230s	230s=530s=820s/930s
Moors’ invasion of Spain is the Umayyad invasion of Spain. Ar-Rashid’s war is Marcus Aurelius’ defence of the Arab front	170s onwards (under Marcus Aurelius)	Late 7th century and 8th/9th century
Hijra (soon after the demise of the Jesus-figure)	1st century	7th century (mysterious 1 st c. Christian hymns and Aramaic writing in the Koran)

The following overview places the Arab civilization into a wider context.

Stratigraphically simultaneous periods that are, to meet a pre-conceived chronology, dated some 700 years apart. Thus, the 230s equal the 930s , i.e., post-Roman kingdoms form – roughly spoken – in the 230s-300s =530s-600s =930s-1000s			ARABS
11th CENTURY EVERYWHERE [i.e., everywhere after 300=600=1000]			
230s to 300s: -“6 th “ Germanic burials with 3 rd century materials (“Archaika“)	530s to 600s[=230s to 300s]: -Post-Roman Germanic Kingdoms: Western Franks (Merovingians), Thuringians, Central Franks (Carolingians)	930s to 1000s [=230s to 300s]: -Slavic kingdoms (Piasts; Přemyslids) -Eastern Franks („Ottonians“)	930s onwards (=230s-300s) Fatimids Caliphate of Cordoba
230s (=530s=930s): Imperial Catastrophe; Pelusian Plague; dark earth; depopulation	530s (=230s=930s): Justinian’s Comet; Pelusian Plague; dark earth; depopulation	930s (=230s=530s): wiped out Slavic settlements; altered shorelines; dark earth; depopulation	930s (=230s=530s) Allah’s elephant rocks; 700 dead cities/Syria
170s/190s to 235 Quadi settled around Ravenna	480s-530s (=170s/190s to 235): Rome-dependant Germanic Kingdoms; Goths settled around Ravenna	870s-930s (=170s to 235): TRUSO/KAUPANG	170s to 235=8th/9th c. Umayyad Cordoba Emirate Ghassanid Arabs=Abbasids
1 to 170s/190s TRIBAL GERMANS	290s-480s (=1 to 170s/190s) TRIBAL GERMANS	700s to 870s (=1 to 170s/190s) TRIBAL SLAVS	7th c. (=1st c.) TRIBAL ARABS (South)

Bibliography

- Blackburn, M. (2005), „Coin Finds from Kaupang: A Viking Emporium on the North Sea“, in Alfaro Asins, C., Marcos Alonso, C., Otero Morán, P., eds., *XIII Congreso Internacional de Numismática, Madrid, 2003: actas-proceedings-actes*, Vol. 2, 1143-1150, Madrid: Ministerio de Cultura
- Buko, A. (2011), *Archeologia Polski. Wczesnosredniowiecznej: Odkrycia – hipotezy – interpretacje*, Warszawa: Wydawnictwo TRIO
- Ernst, E. (2013), *Haruns Münzen im Hafen von Haithabu*, PDF-Zirkular
- Heidemann, S. (2008), „Die Fundmünzen vom Tall al-Bī‘a bei ar-Raqqa und ihr Verhältnis zur lokalen Geschichte“, http://www.aai.uni-hamburg.de/voror/Personal/heidemann/Heidemann_Texte/Heidemann_ZfOA_2008_Tall_al_Bia.pdf
- Heiðarsson, D. B. (2010), *Roman Coins in Iceland: Roman Remnants or Viking Exotica*, <http://skemman.is/stream/get/1946/5084/15120/2/Badbh.pdf>
- Heinsohn, G. (2013a), Creation of the First Millennium CE, in *q-mag*, http://q-mag.org/_media/gunnar-creation-of-the-1st-11-2013.pdf
- Heinsohn, G. (2013b), Retarded Scandinavians and Slavs?, <http://de.geschichte-chronologie.de/pdf/Retarded-Scandinavians-and-Slavs-Creation-of-the-1st-Millennium%20CE-Heinsohn-11-2013.pdf>
- Heinsohn, G. (2013c), *Wie viele Jahre hat das Erste Jahrtausend u.Z.? [How Many Years in the First Millennium CE?]*, forthcoming
- Heynowski, R. (2012), *Fibeln: Erkennen – Bestimmen – Beschreiben*, Berlin & München: Deutscher Kunstverlag
- Jagodziński, M.F. (2010), *Truso: Miedzy Weonodlandem a Witlandem / Between Weonodland and Witland*, Elblag: Muzeum Archeologiczno-Historyczne w Elblagu
- Jagodziński, M.F. (2013), *Roots of Truso*, forthcoming
- Kaupang (2013) = “Kaupang“, <http://en.wikipedia.org/wiki/Kaupang>, 20-11-2013
- Lewis, B. (2002), *Die Araber*, München: Deutscher Taschenbuch Verlag
- Lüling, G. (1974), *Über den Ur-Qur'an: Ansätze zur Rekonstruktion vorislamischer christlicher Strophelieder im Qur'an*, Erlangen: H. Lüling
- Luxenberg, C. (2000), *Die Syro-aramäische Lesart des Korans: Ein Beitrag zur Entschlüsselung der Koransprache*, Berlin, Das Arabische Buch Verlag
- Ohlig, K.-H., Popp, V., Hg. (2007), *Der frühe Islam: Eine historisch-kritische Rekonstruktion anhand zeitgenössischer Quellen*, Berlin: H. Schiler