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ASIATIC SOCIETY MONOGRAPHS.

VOL. VII.

A MANUAL
OF
MUSALMAN NUMISMATICS.

BY
O. CODRINGTON, M.D., F.S.A.

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PREFACE.

THIS book is intended for the help of those who, not being Arabic or Persian scholars, would like to know something about the Oriental coins which may come in their way, as well as of others who with a knowledge of these languages find difficulties in the lettering, arrangements, and reading of the legends, which are often so different in these respects from the plain writing of a MS. or the print of a book, and in the meanings of marks and symbols which are to be found on coins.

It originated in notes, made during several years, in a copy of that valuable but now scarce book, "*Elements de la Numismatique Musulmane*," by F. Soret, Brussels, 1864, a reprint from *Revue de la Numismatique Belge*, ser. iv, tome ii. Considerable correspondence from India and at home, personal references made to me, and the remembrance of my own troubles when beginning to work at Oriental coins some years ago in India without much aid from books, have guided me as to what might be most usefully included in such a Manual as this.

The book will, I hope, be found useful, as one of ready reference, to Oriental numismatists generally, in the same way as Soret's has been to those who had a copy of it.

My thanks are due to Mr. Guy Le Strange and Mr. H. F. Amedroz for information regarding the location of some mint towns, and to the latter also for help in Arabic legends.

O. C.

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ERRATA.

Page 12, line 21, *for* on Coins *read* of Coins.

„ 17, line 6, *for* Hafsidi *read* Hafsidi.

„ 31, line 9, *for* انصارها *read* انصارها.

„ 31, last line, *for* بالوفا *read* بالوفا.

„ 39, line 1, *for* مهملت *read* مهملت.

„ 41, line 17, *for* الرقيب *read* الرقيب.

„ 48, line 25, *for* Ghaznawi *read* Ghaznawid.

„ 51, line 19, *for* Julayhid *read* Sulayhid.

„ 54, line 2, *for* Yaku *read* Yakub.

„ 57, lines 5 and 15, *for* اسحاق *read* اسحاق.

„ 82, line 24, *for* المرحوم *read* المرحوم.

„ 91, line 18, *for* اسحق *read* اسحق.

„ 127, line 22, *for* 44° 35' *read* 42° 27'.

„ 127, line 23, *for* 67° 20' *read* 68° 10'.

„ 129, line 10, *for* ازربيجان *read* ازربيجان.

„ 129, last line but 4, *for* Rodgers *read* Rogers.

„ 133, after line 27 *insert* :

Allahabad. In N.W. Provinces, India. الداباد - اللهاباس

25° 26' N.; 81° 55' E. Dehli Emperors.

„ 134, line 6, *for* Siras *read* Sivas.

„ 134, last line but 1, *for* Rodgers *read* Rogers.

„ 149, after line 22 *insert* :

Junaghar. In Kathiawar, India. 21° 31' N.;

70° 36' E. Dehli Emperors. Local

Rajah.

„ 157, line 27, *for* Dieval *read* Diwal.

„ 160, line 13, *for* Morocco *read* Mecca.

ALPHABET.

	ISOLATE.	FINAL.	MEDIAL.	INITIAL.		ISOLATE.	FINAL.	MEDIAL.	INITIAL.
Alif . . .	ا	ا	ا	ا	Ta . . .	ط	ط	ط	ط
Be . . .	ب	ب	ب	ب	Za . . .	ظ	ظ	ظ	ظ
Pe . . .	پ	پ	پ	پ	Ain . . .	ع	ع	ع	ع
Te . . .	ت	ت	ت	ت	Ghain . .	غ	غ	غ	غ
The, Se .	ث	ث	ث	ث	Fe . . .	ف	ف	ف	ف
Ta . . .	ث	ث	ث	ث	Kaf . . .	ق	ق	ق	ق
Jim . . .	ج	ج	ج	ج	Kaf . . .	ك	ك	ك	ك
Chim . .	چ	چ	چ	چ	Gaf . . .	گ	گ	گ	گ
Ha . . .	ح	ح	ح	ح	Saghir nūn	ش	ش	ش	ش
Kha . . .	خ	خ	خ	خ	Lam . . .	ل	ل	ل	ل
Dal . . .	د	د	د	د	Mim . . .	م	م	م	م
Zal . . .	ذ	ذ	ذ	ذ	Nun . . .	ن	ن	ن	ن
Da . . .	د	د	د	د	Waw . . .	و	و	و	و
Re . . .	ر	ر	ر	ر	He . . .	ه	ه	ه	ه
Ze . . .	ز	ز	ز	ز	Ye . . .	ي	ي	ي	ي
Zhe . . .	ژ	ژ	ژ	ژ	<i>In Malay.</i>				
Sin . . .	س	س	س	س	Ga . . .	گ	گ	گ	گ
Shin . .	ش	ش	ش	ش	Nga . . .	ن	ن	ن	ن
Sad . . .	ص	ص	ص	ص	No . . .	ن	ن	ن	ن
Zad, Dhad.	ض	ض	ض	ض	Pa . . .	پ	پ	پ	پ

PLATE I.

[illegible]

PLATE II.

[illegible]

MUSALMAN NUMISMATICS.

THE ALPHABET.

ON Plates I and II are shown the letters of the Arabic alphabet in the various forms in which they appear on coins. In each column, on the left is the letter as written in Kufic on the coins of the Umayyad Khalifs, in isolate, initial, medial, or final form; and following it to the right are other shapes in which it appears, more or less in order of time and progress of change.

ا was at first a straight, even, perpendicular line of a height about double that of the ordinary letters. It has not much changed, except in showing a slight curve at the bottom and a broadening at the top. It may be joined to its preceding letter, but not to the one following, and is therefore in only isolate and final form. In ornamental writing the top of the letter is often curved over and lengthened into a curl or loop, and when the legend is arranged in arabesque or fancy pattern it is often misplaced from its proper position in the word, or slanting, or even omitted, an ا in another place doing duty for it also.

ب ت ث. The diacritical dots are often omitted (always so in the Kufic); there is then nothing to distinguish these letters from one another, or from ن and ي in the initial and medial state. In Persian there is also the letter پ, and in Hindustani the ط, or, as it is more often written on coins, ط; it is so found on some of the coinage of Indian native states bearing the name of Queen Victoria, *وكتوريا*.

ج ح خ and in Persian چ. These letters are also to be known from one another by their dots; they are subject, as will be

seen, to many variations of form, and may sometimes be mistaken for غ or ع.

ذ in Kufic are very like ظ ط ض ص and ک, but as a rule the upright limb is shorter than in the ک and the body is open on the left side instead of closed as in the ص. On coins of later date the ذ is sometimes so thin as to be almost a ر, and at other times approaches in fatness to و.

ز final are sometimes very like ن final. In Hindustani there is a letter ژ or ط.

س do not present much difficulty when in this form, but when the upright limbs or 'teeth' are replaced by the sweeping curve of Persian *talik* writing, in the middle of a word it may be read as ن ت پ ب or ی.

د ظ ط ض ص are troublesome in Kufic, as mentioned above under د. They are subject to a good deal of variation in form.

غ as initial or final may be mistaken for ح.

ق must not be mistaken for م medial or و, nor as initial for غ. The loop in medial is above the line (س) instead of below, as in م.

ک has many varieties, and in Kufic is very like د and ص, as mentioned above. In Persian and Turkish there is also the letter گ or ک.

ل can almost always be known from ا by the curve to the left at the bottom, or in Kufic a short rectangular turn.

م has many forms. Sometimes it may be confused with ق ف or ع medial, or ب and ح initial, or in one form for ه or و.

ن final has many variations; may easily be mistaken for final ر.

س has many forms, but is usually easily made out.

و is sometimes like ق ف, at other times like م, and more rarely like د.

ی final or isolate is usually distinct, but medial or initial without dots is not so.

ل is represented in such a variety of forms that an assortment of them is given on the Plate.

ع ng and ث p are used in Malay-Arabic writing only.

For reading Kufic coins, which have no diacritical dots, the following hints may be useful. The mint name and the date are the only parts as a rule which require attention. The mint names all begin with the preposition ب, 'in' or 'at.' If the second and third letters are both equally about double as tall as the initial ب, they are probably ال 'the'—there are but two or three mint towns beginning with ال. In that case the next letter will be the initial of the name, which, having been made out, simplifies matters much, as one can then get the help of the 'List of Mint Towns.' If the second and third letters be not ال, then the second is of course the initial of the mint name. Two short upright strokes will probably be ت or ن with a following ي; often the stroke for ي is a little taller than for the other three letters. Three short upright strokes in succession are most likely س; four, ش س and ت ب or ي before or after it—the three strokes of the س are usually just a little shorter than the one before or after it. Doubts as to ك ط ص د may often be cleared away by looking at those letters where they occur in known words in the legends on the same coin, such as هذا, ضرب, شريك, ليظهر, and in the same way comparison may be made if needed with the م and و. A final ن can very often be found in one of the words of the date to clear up a doubt between it and ر. In reading the dates care is needed not to mistake اثنين (one long, three short strokes), ثلث (one short, one long, one short), and ست (four short). سبع and سبعين should have the fourth stroke rather taller, تسع and تسعين the first stroke taller than the others; but there is sometimes so little difference that it is hard to tell which is meant. خمسين and ثمانين are sometimes much alike, but if the strokes after the م can be counted, that will decide as to which numeral it is, for in the former there are five and in the latter but three.

NUMBERS AND CIPHERS.

The dates of striking are almost always given on Musalman coins, in words or in ciphers. Until the seventh century of the Hijra we find the former only, but after that ciphers came gradually into use, so that by the beginning of the ninth century they were generally adopted. The earliest dates in cipher are on Urtukid coins, e.g. ٦١٢ on a coin struck at Amid. Sometimes we find the date given both in words and ciphers, or partly in words and partly in ciphers; e.g. on a coin of the Golden Horde, سمعیں for A.H. 770. The number is usually expressed in the feminine form, but sometimes in the masculine. The conjunction *و* is almost always used, e.g. *تسع و سبعین و مئة*, but occasionally omitted. Reference has already been made to difficulties in reading some of the numbers in the Kufic writing. The same will be found often on coins of a later time, especially with regard to seven and nine, as sometimes there is no difference between the height of the *ب* or *ت* and the teeth of the *س*, but then the spacing usually indicates, thus *سمعیں*, *تسعین*. The following is a list of the numbers.

	ARABIC.	PERSIAN.
one	<i>أحد masc. احدى fem.</i>	یک
two	<i>اثنین masc. اثنتین & اثنتین fem.</i>	دو
three	<i>ثلاث masc. ثلاث fem. & ثلث</i>	سه
four	<i>أربعة masc. اربع fem.</i>	چهار
five	<i>خمسة masc. خمس fem.</i>	پنج
six	<i>ستة masc. ست fem.</i>	شش
seven	<i>سبعة masc. سبع fem.</i>	هفت
eight	<i>ثمانية masc. ثمان fem.</i>	هشت
nine	<i>تسعة masc. تسع fem.</i>	نه

	ARABIC.	PERSIAN.
ten	عشرة <i>masc.</i> عشر <i>fem.</i>	ده
eleven	أحد عشر <i>masc.</i> إحدى عشر <i>fem.</i>	یازده
twelve	اثنتی عشرة	دوازده
thirteen	ثلاث عشرة	سیزده
fourteen	أربع عشرة	چهارده
fifteen	خمس عشرة	پانزده
sixteen	ست عشرة	شانزده
seventeen	سبع عشرة	هفده or هفده
eighteen	ثمان عشرة	هشده or هشتده
nineteen	تسع عشرة	نوزده
twenty	عشرين	بیست
twenty-one	أحد وعشرين or إحدى وعشرين and so on to	بیست و یک and so on to
thirty	ثلاثين or ثلاثين	سی
thirty-two	أثنتين و ثلاثين	سی و دو
forty	أربعين	چهل
forty-three	ثلاث و أربعين	چهل و سه
fifty	خمسين	پنجاه
fifty-four	أربع و خمسين	پنجاه و چهار
sixty	ستين	شست
sixty-five	خمس و ستين	شست و پنج
seventy	سبعين	هفتاد
seventy-six	ست و سبعين	هفتاد و شش
eighty	ثمانين	هشتاد
eighty-seven	سبع و ثمانين	هشتاد و هفت
ninety	تسعين	نود
ninety-eight	ثمان و تسعين	نود و هشت
one hundred	مائة or مئة	صد

	ARABIC.	PERSIAN.
two hundred	مائتین or مائتین	دو صد or دو یست
three hundred	ثلثمائة ,, ثلثمائة	سه صد
four hundred	اربعمائة ,, اربعمائة	چهار صد
five hundred	خمسمائة ,, خمسمائة	پنج صد
six hundred	ستمائة ,, ستمائة	شش صد
seven hundred	سبعمائة ,, سبعمائة	هفت صد
eight hundred	ثمانمائة ,, ثمانمائة	هشت صد
nine hundred	تسعمائة ,, تسعمائة	نه صد
one thousand	الف	هزار

Fractions.

one-quarter	ربع (Hindustani).
one-half	نیم, نصف (Pers.); ادها (Hindustani).
three-quarters	پاویں (Hindustani).
one-third	ثلث.
one-and-a-half	دیرہ (Hindustani).
two-and-a-half	اڑی (Hindustani).

On some coins of Malay States and Netherlands and English Settlements in the Straits numerals are given in Malay.

1	س and سات	تیگ لائوس
2	دو	تھے
3	تیگ	کتیگ
4	امشت	سٹرامشت
5	ایم	سٹرقوله
6	انم	سٹردوٹوله
7	توجه	سٹرامشت قوله
8	سلافن	سٹراتس
9	سمبیلن	سٹردوراتس
10	سٹوله	

The Arabic ciphers, in varying forms in which they appear on Muhammadan coins, are given on Plate II. They are often ill-formed, and require a practised eye to read them. The 1 may be out of place, slanting one way or the other, or mixed up with neighbouring lettering. 1̣ may have its horizontal arm shaky, and so look like 1̣. 1̣ sometimes has its arm so irregularly formed as to be taken for 1̣. 1̣ has more variety of shape than any other cipher, and in one of its forms is the same as one variety of 5. The form 2 is used on Turkish and African coins. 5 has many forms too, but usually it is either 5 or 0. The 5 is sometimes too small, and therefore like a figure used for 0. 7 may have its arm at an acute angle and so be taken for 4, or be reversed to 7, or have its arm rounded and nearly closed at the top and so be like 9. 4 and 6 are usually pretty distinct, but sometimes they slant a good deal, even to the extent of lying on their sides; in that case they may be taken to have fallen over to the right, so that < is 4 and > is 6. 9 may be like a 7 if not closed at the top, and is not rarely reversed, i.e. with its ring to the right. When ten is indicated by . it is not always visible, and when 0 is used there is a doubt sometimes from its size whether 5 or 0 is intended.

Dates expressed in ciphers are read from left to right, except those on the coins of Maisur (Mysore), which, as in Arabic writing, are written from right to left. But sometimes the whole date is by mistake reversed, e.g. 1̣^V for V^1̣ on a coin of the Golden Horde, and sometimes with the further error of the ciphers being reversed, e.g. 7^V for V^7. Sometimes, too, the ciphers are not placed in order in a line, but distributed in the area of the coin, e.g. 9 1 7̣ 1̣ on coins of Shahs of Persia. Generally, however, in any of these cases there is not much difficulty in discovering the error or in seeing the proper order of the ciphers, as one can tell from other signs what is within a century or so the age of a coin.

DIACRITICAL MARKS.

These are, as has been mentioned, almost always omitted on Kufic coins; on later ones they are found irregularly—generally there were none or only a few until comparatively modern times. When given they often do not help much in the reading of the legend, from being placed not immediately above or below the consonant of which they form part; and on coins which are ornamented, as many are, by dots and groups of dots, it is not easy to tell which are for use and which are for decoration; a difference in size or shape, will, however, often indicate this. The vowel marks are almost always omitted as in ordinary writing. The two dots indicating the ت or ي are sometimes placed like a colon (:), and the groups of three in ش ج ب may be arranged in a line (...). On the Kufic coins there are 'points' above or below certain letters in the legends which seem to be marks of genuineness or engravers' marks, although they are often the correct diacritical ones for the letter near which they are placed.

ISOLATED LETTERS AND WORDS.

In the areas of Arabic coins, sometimes above, sometimes below the legend and not forming a part of it, are often found letters or words, the signification of some of which has been a good deal discussed. If it be a name, it is in all probability that of a governor, vizier, or moneyer, but more often it is one of the words or initials given in the following list, being marks of genuineness or mint marks, indicating goodness of weight or fineness of metal. The list is compiled from one made by E. Meir, with a few additions of other writers. It will be seen that a single letter is in some cases given to denote a word, e.g. س for سلم and سلام, ع for عدل, ه for هذب, ت for تم. These are very common on the coins of the Abbaside period.

heavy	ابدن	good	به
pure gold	ابرير	fine	بهلول
well made	احكم	complete	تم - د - ت
best sort	اكرم	current	جازه - جائز
not false	امان - ام	warranted	جارب
pure	باحث	thick	جخ
good	بخ	uncertain weight or quality	جف
very good	بخ بخ	excellent	جيد
true	بتر	precious	حب
true weight	بتر بکول	regular	حق - ح - ح
true by divine weight	بتر بکول الله	good	خير
very excellent	بتر جيد	full	د - د
tribute	بركة	current	راسخ

heavy	رزین - ر	just weight	کیل - ک
richly	سعید - سع	mass	مذ - م
	سعید بیج - سعید سلم	just mass	مذ عدل
complete	سلم - سلم - س	mass of weight	مذ وزن
pure	صرد - ص	regular mass	حق مذ
purity	طالبوب	excellent	مزین - مز
lawful	علیب - ط	rich weight	مبارک
right weight	عال - عا	precious	محبوب
extremely good weight	عال غایه	excellent weight	محمیدیه
beautiful	عتق - عت	profitable	مرفق
just	عدل - ع - ع	refined	مصفا
very just weight	عدل فائق	refined in the fire	مصفا حرب
excellent good weight	عدل عتر	good weight	میزان
beautiful, just	عدل حسن	increased	میط
increased, just	عدل میط	just weight	وازن - و
excellent	عتر	old weight	وزن قدیم
prover (assayer)	فاتن	full weight	واف - وافی - وافر - و
superior	فائق	of good augury	واق
incomparable	فرد - فرید	stout	وس
fixed	قدر - ق	rich weight	وشاد
pure	قتر	full weight	وفیه
sufficient	کفی	pure	هذب - ه - د

ORIGIN OF TYPES OF COINAGE AND THEIR SUBSEQUENT VARIETIES.

At the time of the rise of the power of the early Khalifs, the coinages of the regions which were brought under their rule were, speaking generally, the Byzantine in the West and the Persian Sassanian in the East. At first, following the usual practice of Oriental conquerors, the new rulers made use of that which was the currency of the country, altering the coins by degrees to be indicative of the new ruling power and religion, but making the changes so gradually as not to give an unfamiliar appearance to the coins in the eyes of the people, but to preserve the continuity of the accustomed coinage with only such changes as were necessary. Thus we see in the earliest gold of the Khalifs an imitation of the coin of the Byzantine emperor adapted by the figure of the Khalif with a sword in his hand being substituted for that of the emperor holding a staff with a cross on it, on the obverse, and on the reverse the cross, standing on four steps, altered into a column with a bull on its top. The legends on both sides are changed to Arabic ones in Kufic character:

بسم الله لا اله الا الله وحده محمد رسول الله
 بسم الله صرف هذا الدين سنة ست وسبعين

Similarly the silver coins of the last Sassanian king were altered by the additions of crescents and stars and *بسم الله* on the margins, and later by the name of the governor of the province being added in Kufic in the area. So, too, the Byzantine copper of the *M* variety of Heraclius had small additions of Arabic Musalman words on them. Others in copper of the same type as the gold above mentioned were also struck.

Then when the Khalif Abd-al-Malik in A.H. 76, in compliance with the rule of the Prophet which prohibits the making of representations of living things and declares that every painter is in hell-fire, established the first purely Musalman coins, he still preserved in them a semblance to the gold Byzantine and silver Sassanian, in size, form, and general appearance. Mr. C. F. Keary, in an article in the *Numismatic Chronicle* for 1885 and 1886 on "The Morphology of Coins," shows that the reverse of a coin of Khusru II, turned a quarter round, at a little distance seems almost identical with one of Abd-al-Malik, struck at Basra A.H. 79; but, looking closer, one sees that the two figures with a fire altar between them on the former are replaced by three lines of Kufic Arabic on the latter, and the marginal Pehlvi legend altered to a Kufic one also. But the marginal circles are preserved almost intact, and the crescents and stars on the one have changed to corresponding annulets in the other.

There was little variation from this type in the coinage of the Umayyads of Spain, the Abbasid, Buwayhid, Samanid, Hamdanid, Ukaylid, and other dynasties in Irak and Yaman up to the times of the Mongols, but in Africa the Aghlabis, according to Mr. Keary, whose "Morphology on Coins" supplies the substance of these paragraphs, founded their currency in both gold and silver on the pattern of the gold coins of the Abbasis. The Fatimis followed the Aghlabis with the development of a new variety, i.e. coins which have their inscriptions arranged in a series of concentric circles. Their successors, the Ayyubis, adopted at first the same pattern, but later changed it to a plainer form in straight lines, and this form was continued without much change by the Mamluks. In about the beginning of the sixth century A.H. the enclosing of the area legend in a compartment came into use—squares, star-shapes, circles, ovals; 4, 6, and 8 foils, etc. This is noticeable in the Ayyubid, Saljuk, and especially in the Mongol series.

There was a remarkable departure from the Musalman type in some of the coinages of Asia Minor and Syria—Ayyubid, Saljuk, Urtukid, and Zangid—in reverting to imitations of Greek, Seleucid,

and Roman coin obverses; heads and busts, and full and half figures of men; horsemen, eagle, lion and sun, centaur, etc. This, no doubt, arose from a desire to adapt the coinage to that current in the neighbourhood and in use in the trading transactions with the West.

The coinage of the Mongols of Persia followed much the same pattern as that of the dynasties which they supplanted, and the same character was continued up to and throughout the reigns of Timur and his house.

But in the farther East there was an altogether different initial type—the Bactrian, from which sprung the coins of more solidity and thickness developing into the rupee. The two great coinages of the Muhammadan world of modern times show a marked difference suggestive of varying original types, more so perhaps a century ago than now. Compare, for instance, a gold or silver coin of Nadir Shah of Persia with one of Sultan Mahmud I, his contemporary in Turkey.

LANGUAGES.

Arabic is the language generally used on Musalman coins, but Persian is that which is usual on the coinage of the Shahs of Persia, the kings and emperor of Delhi, native Indian states, and the East India Company, mixed in the cases of the two last-named with some Sanskrit or vernacular words, and Malay on coins of that region.

In this book all legends in the Arabic character are taken into consideration, for although some coins bearing them were not issued by Musalman rulers, and so should, strictly speaking, perhaps be excluded, yet all with Arabic lettering upon them were issued for the use of or to be read by, Muhammadans, by whom alone that character is used, or were imitations of Musalman coins. It is convenient to thus arrange Oriental numismatics into Musalman, Chinese, and Hindu.

But there are many bilingual and some trilingual coins which are specially interesting in an historical way, and should be considered. As has been said above, the earliest Musalman coins were copied from Greek-Roman and Sassanian ones, with Arabic additions; they are therefore bilingual, having in the former series Greek and Latin, and in the latter Pehlvi legends, the Arabic additions being either pious phrases or translations of the mint names or some words indicating genuineness. There are also some early African imitations of the Byzantine coinage with Latin legends, which have been read as "*Non est Deus nisi Deus et Alius non est*" and "*In nomine tuo, Deus Omnipotens*"; these were followed by others having on them the Kalima in Arabic, at first in part, afterwards entire.

The coins of Tabaristan, a detached province of the Persian Empire, were of a slightly different module to those of the Sassanian proper, although of the same type, being smaller and

finer with Tabaristan upon them in Pehlvi. After the conquest of the province by the Arab Musalmans, governors were appointed whose names are to be found upon the coins at the side of the Sassanian king's head, written in fine Kufic : *سليم , سعيد , عمر , مقتل , هاني*.

Of Northern India at the end of the third century (Hijra), there are coins of the horseman and bull variety, with Sanskrit on one side over the bull and the name of the Khalif *المقتدر* on the other above the horseman. The same type was used by some of the Ghazni kings, and also later by the early Pathan kings of Dehli.

As early as A.H. 660 a coin of Khubilay Khan was struck at Bukhara with Chinese on one side and Arabic on the other, and there are coins of the time of the Muhammadan rebellion in China in the last century which are also in both these languages.

The Norman kings of Salerno and Sicily, who drove out the Saracen chiefs from those regions in the seventh century (Hijra), issued Arabic coins in imitation of some of the Ayyubid, but with a Christian formula of faith in imperfect lettering which might easily deceive their Muhammadan subjects. In the same way Alphonse VIII of Spain struck coins on which were in Arabic the ascription to the Holy Trinity and the declaration that he was the Amir of the Catholics, and the Pope the Imam of the Church of Messiah.

Georgia, from its position, was overrun by invaders from the north and south at all times, and its coinage shows a strange variety, of bilingual character, in consequence : at one time imitation of Sassanian, at another Byzantine with Greek and Georgian, at others Georgian and Arabic, and in the time of the Mongol power, Georgian, Arabic, and Mongolian.

Mongolian writing is also seen intermixed with Arabic on many of the coins of the Mongols of Persia.

Armenia was in much the same position as Georgia with regard to exposure to invasions. Its coinage, with the Christian king on one side and a lion on the other, with Armenian marginal legends, was, during the time of subjection to the Saljuks of Asia

Minor in the seventh century (Hijra), changed into one having on one side the figure of the king and Armenian legend, and on the other side Arabic legends similar to those on the contemporary Saljuk coins. Also when a little later the Mamluk Sultan Nasir al-Din Muhammad raided Armenia, he overstruck the Armenian king's coins with his own coin dies: an unusual proceeding for an Oriental king.

In India, some of the later Dehli kings, as well as the earliest before referred to, used the Devanagari characters on their coins as well as Arabic, and the last kings of the dynasty had their names on coins in the same characters as did also kings of Bengal.

M. Drouin quite lately discovered a Sanskrit legend upon a gold coin of Akbar.

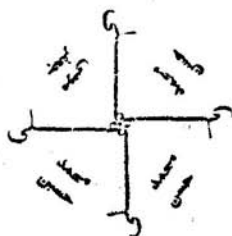
Many native states of India have bilingual coins, partly in Persian, partly in the vernacular of the state, and sometimes partly in English. The East India Company issued bilingual, trilingual, and even multilingual coins using English, Persian, Hindustani, Bengali, Tamil, and Telugu. In the Straits there are Company coins with English, Persian, and Malay legends, and one with Chinese in addition to these three.

The Netherlands Government issued coinage for their states with Malay reverses to the obverses of the European pattern.

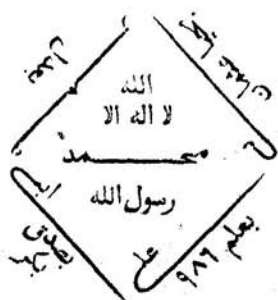
The Portuguese, although in other ways very ready to imitate the coinage of their neighbours in India, never used the Arabic character. The French, on the other hand, imitated the Dehli coinage as closely as did the English.

ORNAMENTATION.

The ornamentation of Musalman coins lies chiefly in the lettering, the arrangement and grouping of the inscriptions, and the shapes and arabesque outlines of the spaces in which parts of the legends are enclosed. This is seen at its best probably on the Hafsidi and other Moorish, the Persian Mongols (Uljaitu and Abu Said), and the Safavi of Persia (Ismail I and Tahmasp I) coinages. On the later Persian and Dehli coins, too, it is fine. The Persian style of writing lends itself well to this in curves, graceful sweeps of the pen, and prolongation and grouping of the letters. One very common practice is to prolong the tail ع the full breadth of the coin, and to stretch a ب or ت right across so as to make them as dividing strokes between the lines of the legend. The word على, so important in the Shiah formula, is a favourite one for using in this way: for instance, on coins of Tahmasp I of Persia, in the way which Mr. Poole called the mill-sail pattern, where it forms the four arms of the sail-wheel with the names of the eight other Imams two by two between them, the junction



TAHMASP I OF PERSIA.



AAMEER OF DEHLI.

of the four initial letters forming a rosette in the centre. On Dehli coins, too, the names and attributes of the four orthodox Khalifs are used in somewhat the same way to form the sides of

quadrangular areas. The Kufic character also is used to form the square geometrical pattern in which the Kalimah is arranged on the pretty bilingual coins of Abu Said, the Persian Mongol.

Interspersed commonly on the coin areas are dots in groups and singly, annulets, rosettes, sprigs of flowers, knots, and so on. There are, however, certain figures called tamghas which seem meant to be the signs of particular dynasties or persons or countries. It is hard to describe in words many of them, or to say what they are intended to represent, or in what they originated. Some, as on the gold coins of Great Saljuks, are at the top of the area; others, as on the large Urtukid copper coins, are at the side or bottom. Some suggest an imitation of a monogram on a Greek or Parthian coin, others, as the fleur de lys on the Mamluks and the thunderbolt on the Great Kaans coins, are recognizable, as is also the double-ended trident of the Golden Horde. The curious figure in the centre of the area of the Chagatai coins, somewhat like the Greek letter Φ , has been thought to be the Tibetan letter *cha* inverted, the initial of Chagatai.

The representations of animals are numerous, and made in all times. They are sometimes indicative of a place, or peculiar to a person or dynasty, as the double-headed eagle on Urtukid and Zangid, the lion on the Mamluk, the lion and sun on Saljuk and Persian Shahs, the fish, birds, and human figures on the Rasulid coins, and the many varieties on the autonomous copper coinage of Persia.

The coins of the later Moghul Emperors of Dehli and of the native States, struck in the same pattern, have almost always a symbol within the loop of a final letter on one or both sides. These are sometimes sufficiently peculiar to be indicative of a particular State or mint; such, for example, as the sun-face of Indore, and the curiously shaped dagger, like a pair of scissors, of Kutah; but more often the symbol is not peculiar to one State or mint. Prinsep, in his "Indian Antiquities," gives a plate with some 126 of these symbols on it, and attributes them to some extent; but there are many more than he describes, and some of

those which he attributes to ~~the~~ are also on coins of other States. These symbols on modern Indian coins being, in many cases, the only mark by which the currency of one State may be distinguished from that of another, it has been the endeavour of several Indian numismatists to reduce them to order and locate their use; but it is a very difficult matter, for many of them have been used by several States, and many States have used several symbols at different times, and local knowledge and tradition give but little help. The symbols, moreover, are not always mint-marks, but seem sometimes to have been used to indicate the issue or the year; for example, more than thirty different symbols are to be found on the coins of the Dehli Emperor Auringzeb, struck at Surat.

Perhaps, of all these Indian symbols, the one which is most remarked is the J H S on coins of Kashmir. Two or three explanations or reasons for the use of this Christian monogram have been given, but no doubt it was expected to be a lucky symbol.*

The Tughra is peculiar to the Othmanli coinage. It is a monogram consisting of the Sultan's name and that of his father, of which the composing letters intercross and have their upright portions prolonged upwards, curled and twisted in such a way as to make an interlacement difficult to decipher.

* General G. G. P. Esq., C. B. R. A., writes as follows — "Whilst Lord William Bentinck was Governor-General of India 1828-33 two very remarkable conversions to Christianity took place — one was of celebrated Muhammadan Moulvie, the other of an equally celebrated Brahmin, by name Anund. These men were great controversialists, and their change of religion caused much stir and excitement. Anund died, leaving a son, Anund Messiah, a sharp, intelligent man, good-looking and full of energy, a very stormy petrel of a Christian, never so happy as when launching his Christian controversial arguments at the heads of Hindoos. In 1850 Anund Messiah was at the court of Maharaja Goolab Sing, of Cashmere. In the Spring of 1851, when I was Assistant-Commissioner of Hazara on the Cashmere frontier, Anund Messiah, who was passing through Hazara, came to pay his respects to me. I saw a good deal of him for a few days. With much delight he showed me the new Cashmere rupees of Goolab Sing, with the Roman letters J H S. conspicuously in the centre of the coins amidst the Persian. He said he had induced the wily, clever Dogra king to place these letters on his coins, assuring him that thereby he would please the British ~~Ruler~~ Government, and would himself be favoured by fortune. Never was any Muhammadan who had somehow managed to make an unbeliever say the Kalima more delighted than was Anund with this little bit of work of his."

RELIGIOUS LEGENDS.

Some pious expression or religious phrase or formula is very general upon all Musalman coins. On the early Khalif ones there was nothing else, except the date and, on the silver, the mint; a little later the name of the king or ruler was given; then titles and other particulars about the king were added, displacing a good deal of the religious forms; so that when we come to modern times there is little of them left. On a modern Turkish coin, for instance, there is nothing in this way but عز نصره, and on a coin of the late Shah of Persia nothing but the names and titles, with mint-place and date.

These religious legends may be divided into (1) formulæ, or symbols as they are sometimes called; (2) verses or phrases taken from the Koran; and (3) pious expressions or ejaculations.

(1) Formulæ.

The formula 'Bismillah' is found very commonly on coins of earlier times, usually as the beginning of the legend referring to the striking of the piece: بسم الله ضرب هذا الدينار. But it is often, too, in other parts of the field or marginal legends, sometimes detached, but more usually prefixed to the Kalimah or other professions of faith such as are to be seen in the following list, and in that case the formula بسم الله الرحمن الرحيم is used as it is at the beginning of all Musalman books and writings. On coins of one of the Mongol kings of Persia, Arghun, and on some of Syria and Palestine, struck under Christian influences, there is substituted for it this formula: بسم الاب والابن والروح القدس: "In the name of the Father and the Son and the Holy Ghost, one God." The same formula is lengthened on coins of Alphonse VIII of Spain into: بسم الاب والابن والروح القدس: "In the name of the Father and the Son and the Holy Ghost, the one God; whose believeth and is baptized shall be saved."

The Kalimah.

The **Kalimah** (كَلِمَة), literally 'the Word,' called also the 'Muslim Creed,' and in numismatic books generally the **Muhammadian** symbol or formula, is found on most of the coins of rulers holding the orthodox faith (Sunni). The first, or negative part of it, لا اله الا الله, is taken from the 47th surah of the Koran verse 21; the second part, affirmative, محمد رسول الله, is in the 29th verse of the 48th surah: "There is no god but God, Muhammad is the Apostle of God" (Palmer's translation). The **Kalimah** is often followed by one or more of the 'Pious Phrases' given in the list below, such as the following: - صلى الله عليه وسلم. صلى الله عليه. The first part of the **Kalimah** is followed by other endings than the above: e.g., وحده لا شريك له "who has no associate," the formula used on the early Khalif coins; الامر كله لله - الامر كله للهِ "who gives complete deliverance." The second part is varied as follows: محمد الامين رسول الله - محمد عبد الله ورسول - محمد رسول الله نبي رحمة الواحد - محمد رسول الله خاتم النبيين. On a coin of a Sultan of Dehli the **Kalimah** is in this form: "I testify that there is no god but God, and I testify that Muhammad is His servant and apostle" On coins of rulers of the Shiah sect the **Kalimah** has added to it على ولي الله "Ali is the friend (or favourite) of God." This constitutes what is referred to in numismatic books as the Shiite formula.

Other Continuations of the Bismillāh and the Kalimah.

ملى الله على سيدنا محمد واليهكم اله واحد لا اله الا هو الرحمن
الرحيم

God bless our lord Muhammad, and your God is one; there is
no God but He who is the compassionate, the merciful.

لا اله الا الله محمد رسول الله المهدي امام الامة

There is no god but God, Muhammad is the prophet of God,
the Mahdi is the Imam of the nation.

صلى الله على محمد واله لا اله الا الله محمد رسول الله المهدي

God bless Muhammad and his family, etc. امام الامة

والحمد لله وحده لا اله الا الله محمد رسول الله المهدي امام الامة

Praise to God alone, etc.

صلى الله على محمد واله والحمد لله وحده لا اله الا الله محمد

رسول الله المهدي امام الامة

صلى الله على سيدنا محمد لا اله الا الله محمد رسول الله

صلى الله على سيدنا محمد واله وسلم لا اله الا الله

صلى الله على سيدنا محمد وعلى اله وسلم نسلنا

صلى الله على محمد والحمد لله وحده لا اله الا الله محمد رسول
الله

صلى الله على محمد واله والحمد لله وحده لا اله الا الله محمد

رسول الله

صلى الله على محمد واله لا اله الا الله محمد رسول الله الامر
كله لله

صلى الله على محمد خاتم النبيين

God bless Muhammad, the seal of the prophets.

صلى الله على محمد واله الطيبين المطاهرين

God bless Muhammad and his family, the good, the pure.

صلى الله على محمد وعلى اله وسلم تسليما

God bless Muhammad and his family, and peace be with them.

الله ربنا و محمد رسولنا والامام

God is our Lord, Muhammad is our prophet and the Imam.

The following Koranic sentences are also included amongst the symbols or formulary sentences of numismatic writers.

Kor. cxii, الله احد الله الصمد لم يلد ولم يولد ولم يكن له كفوا احد
God is alone, God is eternal, He begets not and is not begotten,
nor is there like unto Him anyone
This is called the Umayyad symbol.

[محمد] رسول الله ارسله بالهدى ودين الحق لمظهره على الدين
Kor. ix, 33. كله ولو كره المشركون

Muhammad is the prophet of God sent with guidance and the religion of truth, to make it prevail over every other religion, averse although idolaters may be.

This is sometimes called the second symbol.

الله الامر من قبل ومن بعد ويتولى بفرح المؤمنين بصر الله
Kor. xxx, 3, 4.

To God belongs the order before and after; and in that day the believers shall rejoice in the help of God.

The translation of the sentences taken from the Koran are those of E. H. Palmer, vols vi and ix of "Sacred Books of the East"

(2) Sentences from the Koran.

Kor. xxxv, 31. الحمد لله الذى اذهب عنا الحزن ان ربنا لغفور شكور
Praise belongs to God, who has removed from us our grief;
verily our Lord is forgiving, grateful.

Kor. i, 1. الحمد لله رب العالمين
Praise belongs to God, the Lord of the Worlds.

افمن للذين يقاتلون بانهم ظلموا وان الله على نصرهم لقدير
Kor. xxii, 40.
Permission is given to those who fight because they have been wronged, and verily God to help them has the might.

Kor. iv, 62. اطيعوا الله و اطيعوا الرسول واولى الامر منكم
Obey God, and obey the Apostle, and those in authority
amongst you.

افمن يهدي الى الحمى احمى احب ان تتبع امن لا يهدي الا ان يهدي
Kor. x, 36. فما لكم كفت تحكمون

Is then he who guides unto the truth more worthy to be
followed, or he that guides not except he be himself
guided? What ails you then, how ye judge?

الله لا اله الا هو الحي احموم لا تاخذه سنة ولا نوم له ما في السموات
وما في الارض من ذا الذي يشفع عنده الا باذنه يعلم ما
من ابدتهم وما خلتهم ولا يحيطون بشئ من علمه الا بما شاء
Kor. ii, 256.

God, there is no God but He, the living, the self-subsistent
Slumber takes Him not, nor sleep His is what is in
the heavens and what is in the earth. Who is it that
intercedes with him save by permission? He knows
what is before them and what is behind them, and they
comprehend not aught of His knowledge but what He
pleases.

Kor. ii, 258. الله ولي الدين امسوا
God is the patron of those who believe.

Kor. ii, 208, and iii, 32. الله يرزق من شاء بغير حساب
God provides for whom He pleases without count.

Kor. iii, 17. ان الدين عند الله الاسلام
Verily (the true) religion in God's sight is Islam.

ان الله اشترى من المؤمنين انفسهم والمواهل بان لهم الجنة
Kor. ix, 112. يقاتلون في سبيل الله
Verily, God hath bought of the believers their persons and
their wealth, for the paradise they are to have; they
shall fight in the way of God.

ان الله يحب الذين يقاتلون في سبيله صفا كانهم بنيان مرصوص
Kor. lxi, 4.

Verily, God loves those who fight in His cause in ranks as
though they were a compact building

انا فتحنا لك فتحا مبينا لغفر لك الله ما تقدم من ذنبك
وما تاخر ويم نعمته عليك ويهديك صراطا مستقيما
وينصرك الله نصرا عزيزا
Kor. xlviii, 1-3.

Verily we have given thee an obvious victory ! that God may
pardon thee thy former and later sin, and may fulfil His
favour upon thee, and guide thee in a right way, and
that God may help thee with a mighty help.

اما يريد الله لدهب عليكم الرحمن اهل البيت ويطهركم تطهيرا
Kor. xxxiii, 33.

God only wishes to take away from you the horrors as people
of His house, and to purify you thoroughly.

تبارك الذى بيده الملك وهو على كل شئ قدير
Kor. lxvii, 1.
Blessed be He in whose hand is the kingdom, for He is mighty
over all.

التائبون العابدون الحامدون السائحون الراكعون الساجدون
الامرون بالمعروف والنهي عن المنكر والحاظون لحدود
الله وبشر المؤمنين
Kor. ix, 113

Those who repent, those who worship, those who praise,
those who fast, those who bow down, those who adore,
those who bid what is right and forbid what is wrong,
and those who keep the bounds of God, glad tidings to
those that believe.

جاء الحق وزهق الباطل ان الباطل كان زهوقا
Kor. xvii, 83.
Truth has come, and falsehood has vanished ' verily falsehood
is transient.

Kor. ix, 130.
God is enough for me.,

حسبى الله

Kor. iii, 167. حسبنا الله ونعم الوكيل
 God is enough for us, a good guardian is He

Kor. vii, 123. ربنا افرغ علينا صبرا و توفنا مسلمين
 Oh, our Lord! pour out upon us patience and cause us to die
 Moslems.

Kor ix, 4. ربنا علمك بوكلنا والك اسأنا والمك المصير
 Oh, our Lord! on Thee do we rely, unto Thee we turn, and
 unto Thee the journey is

Kor xi, 51. العاقبة للمتقين
 The issue is for those who fear.

Kor. xii, 64 فالله خسر حافظا وهو ارحم الراحمين
 But God is the best of keepers, and He is the most merciful
 or the merciful

Kor. xx, 113 وتعالى الله الملك الحق
 Exalted then be God, the King the Truth

فانبوا الدين بولوكم من الكفار وليحدوا فكمم غلط، واعلموا ان
 Kor ix, 121 الله مع المتقين

Fight those who are near to you of the misbelievers, and let
 them find in you sternness, and know that God is with
 those who fear

Kor ii, 131. فسمكفكمهم الله وهو السميع العليم
 God will suffice thee against them, for He both hears and knows.

Kor. iii, 66. قل ان الهدى هدى الله
 Say, verily the true guidance is the guidance of God

قل لا اسألكم علمه اجرا الا العوده في القربى ومن يعتدرف حسنة
 Kor. xlii, 22.

Say, I do not ask for it a hire, only the love of my kinsfolk And
 he who gains a good action we will increase good for him.

لن يصيبنا الا ما كتب الله لنا هو مولانا وعلى الله فليتبوكل
 Kor. ix, 51. المؤمنون

Say, naught shall befall us save what God has written down
 for us; He is our Lord, and upon God believers do rely.

قل اللهم مالك الملك توتى الملك من تشاء وتنزع الملك
ممن تشاء وتعز من تشاء وتذل من تشاء بيدك الخير

Kor. iii, 25.

Say, O God, Lord of the kingdom! Thou givest the kingdom to whomsoever Thou pleasest, and strippest the kingdom from whomsoever Thou pleasest, Thou honourest whom Thou pleasest and abasest whom Thou pleasest; in Thy hand is good.

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

Kor. cxii, .

Say, He is God alone, God is eternal, He begets not and is not begotten, nor is there like unto Him anyone.

Kor. xcix, 7.

قمن يعمل مثقال ذرة خيرا يره

He who does the weight of an atom of good shall see it.

Kor. xviii, 37.

لا قوة الا بالله

There is no power save in God.

لله الامر من قبل ومن بعد ويومئذ يفرح المؤمنون بنصر الله

Kor. xxx, 3, 4.

To God belongs the order before and after; and in that day the believers shall rejoice in the help of God.

Kor. xl, 16.

الملك [اليوم] لله الواحد القهار

Whose is the kingdom? God's, the One, the Dominant.

Kor. lxi, 13.

نصر من الله وفتح قريب وبشدة المؤمنين

Help from God and victory nigh, so do Thou give glad tidings unto the believers.

واتقوا يوما ترجعون فيه الى الله ثم توفى كل نفس ما كسبت

Kor. ii, 281.

وهم لا يظلمون

Fear the day wherein ye shall return to God; then shall each soul be paid what it has earned, and they shall not be wronged.

Kor. xl, 47

وأفوضى أمرى الى الله

I entrust my affair to God

Kor xvii, 106.

و بالحق انزلناه وبالحق نزل

In truth have we sent it down, and in truth has it come down.

و تمت كلمات يعلمون انه منزل من ربك بالحق فلا تكون من

Kor vi, 111, 115

المرتب

The perfect words we know are sent down from thy Lord
with truth Be not thou, then of those who doubt.

والذين معه اشداء على الكفار رحماء بينهم تراهم ركعا سجدا

يسعون فضلا من الله ورضوانا سمعناهم في وحيهم من ان

Kor xlviii, 29

السجود

And those who are with him are vehement against the mis-
believers, compassionate amongst themselves, thou
mayest see them bowing down adoring, craving grace
from God, and His good-will their marks are on their
faces from the effects of adoration

والذين يكسرون الذهب والفضة ولا يسمونها في سبل الله مدحوقا

Kor. ix, 34, 35.

ما كسبتم تكسروا

Those who store up gold and silver and expend it not in
God's way, waste, then, what ye stored up

وعند الله الدس امواكم وعملوا الصالحات لستحلفهم في

الارض كما استحلف الدس من قبلهم ولمكن لهم دينهم

Kor. xxiv, 54 الذي ارتضى لهم وليبدلهم من بعد خوفهم امنا

God promises those of you who believe and do right that He
will give them the succession in the earth as He gave
the succession to those before them, and He will establish
for them their religion which He has chosen for them,
and give them after their fear safety in exchange.

Kor. xlvii, 40.

له الغنى وانتم الفقراء

For God is the rich and you the poor.

Kor. xvi, 55. وما بكم من نعمة فمن الله
And whatever favours ye have, they are from God.

Kor. xi, 90. وما توفيقي الا بالله عليه توكلت واليه انيب
Nor comes my grace through anyone but God ; on Him do
I rely and unto Him I turn.

Kor. vii, 41. وما كنا لنهتدي لولا ان هدانا الله
For we should not have been guided had not God guided us.

Kor. iii, 122. وما النصر الا من عند الله العزيز الحكيم
For victory is but from God, the mighty, the wise.

Kor. iii, 96. ومن يعتصم بالله فقد هدى الى صراط مستقيم
But whoso takes tight hold on God, he is guided into the
right way.

ومن يبتغ غير الاسلام ديناً فلن يقبل منه وهو في الآخرة من
الخاسرين
Kor. iii, 79.

Whosoever craves other than Islam for a religion, it shall
surely not be accepted for him, and he shall be in the
next world of those who lose.

ومن يتق الله يجعل له مخرجاً ويرزقه من حيث لا يحتسب
Kor. lxxv, 2.

And whosoever fears God, He will make for him a [happy]
issue, and will provide for him from whence he
reckoneth not.

ومن يتوكل على الله فهو حسبه ان الله بالغ امره قد جعل الله
لكل شيء قدراً
Kor. lxxv, 3.

And whosoever relies on God, He is sufficient for him; verily
God will attain His purpose ; God has set for everything
a period.

Kor. xvii, 99. ومن يهد الله فهو المهتد
And whom God guides he is guided indeed.

Kor. xvii, 84. وننزل من القرآن ما هو شفا ورحمة للمؤمنين
And we will send down of the Koran that which is healing
and a mercy to believers.

Kor. ii, 114. هدى الله هو الهدى
God's guidance is the guidance.

Kor. ii, 158. الهكم الله واحد لا اله الا هو الرحمن الرحيم
Your God is one God; there is no God but He, the merciful,
the compassionate.

Kor. lvii, 3. هو الاول والاخر واظاهر والباطن وهو بكل شىء عليم
He is the first and the last, and the outer and the inner;
and He all things doth know.

هو الذى ارسل رسوله بالهدى ودين الحق ليظهره على الدين كله
ولو كره المشركون
Kor. ix, 33.
He it is who is sent with guidance and the religion of truth,
to make it prevail over every other religion, averse
although idolaters may be.

يا ايها النبى انا ارسلناك شاهدا ومبشرا ونذيرا وداعيا
Kor. xxxiii, 44.

Oh, thou prophet! verily we have sent thee as a witness
and a herald of glad tidings, and a warner and to call.

يا ايها الذين امنوا اصبروا وصابروا ورابطوا واتقوا الله لعلكم
تفلحون
Kor. iii, 200.

O ye who believe! be patient and vic in being patient, and be
on the alert, and fear God, that haply ye may prosper.

(3) Pious Expressions or Ejaculations.

May God prolong his kingdom. ابد الله دولة

God preserve him. ابقاء الله

Long life to him. ابقاء

ابقاها الله تعالى المسلمين .

The Most High God preserve the musalmans.

أحاطها الله . God protect.

أصلحه الله . God order him aright.

أدام الله امره . May God prolong his government

أدام الله عزه ومته . May his might endure under God's favour.

أعانه الله وبصره . God aid and assist him

أعز الله - أعز الله . God make him glorious.

أعز الله أصاها . God make him glorious in victory.

أعز الله نصره . God make his victory glorious

أعلى أحده . May his reward be great

أكرم الله . God make him illustrious

الله أكبر حل حلاله . God is most great , glorified be His glory

الله حسنا ونعم الوكيل . God is enough for us , a good guardian is He

الله حسنى . God is enough for me

الله حفظه . God guard him.

الله حق ناصر الحق المنين

The true God, protector of the manifest truth.

الله الدائم والرب البايم . The eternal God and everlasting Lord.

الله ربنا محمد رسولنا المهدي امامنا

God is our Lord, Muhammad our Apostle, the Mahdi our Imam.

الله ربنا محمد رسولنا العباس امامنا

God is our Lord, Muhammad our Apostle, the Abbas our Imam.

الله كافي . God is sufficient.

الله ربي . God is my Lord.

اللهم . O God.

أمر الله بالوفاء والعدل . God ordered faith and justice.

أمر بالحق والوفا على البر والتقوى بركة من الله

God ordered faith and justice on piety and reverence. Blessing
from God.

الامر كله لله All power is of God

أمنت بالله I trusted in God

أبار الله برهانه God make clear his proof.

أبار الله برهانه God illuminate his proof.

أيد الله أمره وأعر نصره

God strengthen his authority and make him glorious in victory.

أيد دولة - أيد سطرانه - أيد ملك etc

أبده الله وأسعده God strengthen him and make him happy.

أبده الله تعالى The Most High God strengthen him.

أبده الله ونصره God strengthen him and his victory

أبده الله وأعانه God strengthen and help him

أحكام الله According to God's ordinances

بالله يعي He seeks guidance in God

بالله يعسد He firmly trusts in God

بركة Blessings.

بركة الامر - المهدي - الموصى - الهرون etc

بركة الموصى ولي عهد المسلمين

Blessing on Musi, the successor under the Muslim covenant

بركة من الله Blessings from God.

بسم الله In the name of God.

بسم الله الكريم In the name of God the All Bountiful.

بسم الله العظيم In the name of God the Supreme

تفرق أعداء الله May the enemies of God be scattered.

تقدست عزة الله Hallowed be the might of God.

توكل الله على Trusting in God.

توكلت على الله I have put my trust in God.

Trust in God; glory be to God. التوكل على الله العزة لله
 Glory be to God's protection and majesty. جل الله ظلالة وجلاله
 His glory is protecting and very great. جل ظلال جلال
 Glory, O God. جل يا الله
 God protect it. حاطها الله
 God is the preserver of all things. الحافظ الله
 May God protect him. حرسه هو الله
 God guard it. حرسها الله
 God guard it by His favour. حرسها الله بمنه
 The Most High God guard it. حرسها الله تعالى
 The Most High God guard and make it safe. حرسها الله تعالى وامنها
 The Lord is sufficient for me. حسمى ربى
 God is sufficient for me. حسمى الله
 God is sufficient for us. حسبنا الله
 By royal order. حكم همايون
 By order of the Just One. الحكم بالعدل
 Praise to God alone. الحمد لله وحده
 Praise to God. الحمد لله
 الحمد لله رب العالمين (العالمين)
 Praise to God, Lord of all created beings.
 Strength and power are God's. الحول والقوة لله - الحول والامر لله
 May God perpetuate. خلد الله
 ملكه - خلافته - دولته - سلطانه - مملكه - حضرت
 May He perpetuate. خلد
 امره - ملكه - سلطانه - خلافته - سلطنته - مملكته
 May the Most High God perpetuate. etc. خلد الله تعالى ملكه
 خلد الله ملكه ايد سلطانه - خلد الله ملكه ابدًا
 May God perpetuate his kingdom for ever.

خلد الله ملكه وسلطانه اعلى احره

May God perpetuate his kingdom, and reward him abundantly.

May his kingdom endure خلدت مملكته

May his khalfat endure خلدت خلافته

May his reign endure for ever دام ملكه

دام ملكه وسلطانه الى احر الدورات

May his kingdom and rule endure to the end of time's revolutions.

May his khalfat, etc., endure. دامت خلافته - دامت سلطنته

دعا الامام لوحده الله الصمد

The Imam summons (all men) to the profession of the Unity

of the Eternal God

دل الله بهم God guiding them

الدنيا ساعة فمعلمها طاعة

Earthly things are transitory, so keep them in subjection to God.

My Lord is God. ربي الله

Mercy be upon رحمت نادبر

God reward them رضى الله عنهم

God reward him رضى الله عنه

Peace upon him. السلم علمه

Peace upon him and his ancestors السلم عليه واناؤه

Praise to God alone. الشكر لله وحده

Thanks be to God. الشكر لله

God bless him and his family صلى الله عليه واله

God bless him. صلى الله عليه

Bless him. صلى

God bless our lord Muhammad. صلى الله على سيدنا محمد

صلى الله على محمد واله الطاهر الطاهرين

God bless Muhammad and his family, all of them pure.

صلى الله على محمد على الله وسلم تسليما

God bless Muhammad and his family, and save them.

صلوات الله عليه على ائنه الطاهرين وائنه الاكرمين

Blessings of God on him and his ancestors, the pure, and his descendants, the illustrious.

ضاعف الله اجله . God increase his majesty.

ضاعف الله الحلاله وابد اماليها اطرها

God increase his majesty and further good fortune, and make it victorious.

صاها الله . God illuminate them

الطاهر هو الله . It is God who gains the victory.

العاصم السوى . Safety lies in scrupulous piety.

عاقبت خمرباد . May his future life be prosperous

عاقبت محمود . May his future life be praiseworthy.

العاسى امامنا . The Abbasid is our Imam

عز نصره . May his victory be glorious

العز الدائم الرب المائم . Perpetual glory to the eternal Lord.

العز لله . Glory is from God.

عر الله نصره . God glorify his victory.

العز حجه الله . The glory is a proof of God.

العز لله والرسول . Glory and apostleship are of God.

العز لله . Glory be to God

العظمة لله . Majesty is God's.

على اسم الله . In the name of God.

على الاهى نوكلى . In God is my trust.

عليه توكلت . My reliance is on Him.

عليه السلام . Peace be with him.

عمرها الله . God prolong his life.

عند الله الاسلام والدين . Peace and piety are of God.

With God. عند الله

Help, O God. عونك يا لله

I am seeking protection, O God. عوذ يا لله

He has conquered. غلب

فوضت امرى الى الله الله حسبي

I have committed my cause to God, with whom is my reckoning.

فوضت امرى الى الله تعالى حسبي الله وحده

I have committed my cause to God the Most High, with Him alone is my reckoning.

In the way of God. في سبيل الله

God is power. القدرة لله

The Keran is the word of God. القرآن كلام الله

Power is with God. القدرة بالله

Strength is wholly God's. القوة لله جميعا

May he be happy. قوتلوع بولسون

God guard him. عليه الله

All is from God. كله لله

لا امر كله لله لا قوة الا بالله

All power is of God. No strength but from God.

All government is God's. لا حكم الا لله

There is no power or strength but from God. لا حول ولا قوة الا بالله

No service but of Islam. لا عبادة الا بالاسلام

No crown but by justice. لا اعمرة الا بالعدل

There is no victor but God. لا غالب الا الله

No strength but from God. لا قوة الا بالله

To God. لله

To God be the power. لله الامر

لله الامر من قبل ومن بعد

To God be the power, as in old time so henceforth.

لله الحمد Praised be God.

لله الحمد وله الملك Praised be God, and to Him be the power.

لله العزة To God be the glory.

لله حق ناصر الحق الممن

It is God's justice that prevails—the manifest justice.

لله القدرة To God be the power.

لله المنه Praise be to God.

لله وبه To God and by Him.

لله المجد الى ابد الا بدين امن امن امين

Glory to God for ever and ever. Amen, Amen, Amen.

(Christian.)

ما شاء الله As God pleases.

ما اقرب فرج الله How near is the consolation of God.

مبارك تعالى عليه The blessing of the Most High be upon him

مجده الله الفتح May God strengthen him with victory.

الملة لله The Faith be to God.

ملعون من العاديه Maledictions on the enemies.

ملعون من يعبون Cursed be those who darken counsel.

الملك لله الواحد التمار

The kingdom be to the one God, the Compeller.

الملك لله The kingdom be to God.

الملك لله الكريم المسئعان

The kingdom be to God the Bountiful, whose aid is begged.

الملك والعدل توامان The sovereignty and justice are twins.

الملك والعزة لله The dominion and glory be to God.

الملك والعظمة لله The dominion and grandeur be to God.

The praise be to God. المنة لله

The Madhi is the Khalif of God. المهدي خليفة الله

بالنصر والظفر واليمن والسعادة

By the victory and the triumph and the felicity and the prosperity.

Victory but by the goodness of God. النصر الا من حسن بالله

Help of God is near. نصرة الله قريب

نصر من الله ولا قوة الا بالله

Victory from God, and no power but by God.

O most excellent Lord God. نعم الرب الله

O most excellent the able God. نعم القادر الله

O most excellent victory from God. نعم النصر من الله

نفخر بصليب ربنا عيسوع المسيح الذي به سلامتنا وحيانا وقيامتنا
وبه تجلسنا وعفينا

We glory in the Cross of our Lord Jesus the Messiah, by
whom we have our safety and our life and our resur-
rection, and by whom we are delivered and pardoned.

He is generous. هو كريم

He is the defender. هو الناصر

Oh! protecting God. يا حيّ الله

Oh! Imam Ju'far the true. يا امام جعفر الصادق

يا رحمن يا حنان يا منان يا ديان يا سحان يا سلطان

Oh! compassionate one, oh! ever yearning one, oh! ever
bestowing one, oh! requiter of good and evil, oh!
Shahan, oh! Sultan.

Oh! Lord of the age. يا صاحب الزمان

يا على بن موسى الرضا

Oh! Ali, son of Musa, with whom God is well pleased.

يا قاضى حاجات يا كافى مهسلت

Oh : judge of necessities, oh ! sufficient in difficulties.

يا مخدوم Oh ! Lord.

يا معين Oh ! aider.

يا عزيز - على - على ولى الله - كريم - محمد - سيد etc.

He trusts in God. يثق بالله

He glories in great qualities. يدل عظيما

He seeks help of God. يستعين بالله

Fate works for him يسعى له الدهر سعيا

Holding the rope of God. يعتصم بحبل الله

NAMES OF GOD.

Instead of الله, or in addition to it, God is sometimes mentioned on coins by one or more of His other names or attributes. These names are called الاسماء الحسنى in the words of the Koran (xx, 7): "الله لا اله الا هو له الاسماء الحسنى" "God, there is no god but He! His are the excellent names" (Palmer). By tradition there are ninety and nine 'excellent names' or 'comely names,' but there seems to be no certainty as to what those 99 are, as different writers give different lists. Mr Redhouse, in an article in the Royal Asiatic Society's Journal, 1880, on "The most Comely Names," gives as many as 552, which he had obtained from various sources, from these have been gathered, in the following list, those which are the most often used, according to authors (Hottinger, Herklot, Meninski, Rogers Bey, Vratisslas, T P Hughes), and usually found on talismans and amulets, for they are much used in that way.

One . . .	احد	The Repenter (of wrath) التواب
The God . . .	الله	The Unter . . . الجامع
The Worshipped One	الاله	The All Compeller . . . الجبار
The Last . . .	الاحر	The Awe Inspiring One الجليل
The First . . .	الاول	The Guardian . . . الحافظ
The Maker . . .	البارى	The Judge . . . الحاكم
The Outstretcher . . .	الماسط	The Reckoner . . . الحسيب
The Interior (hidden) One	الباطن	The All Preserving One الحفيظ
The Sender Forth . . .	الماعث	The Truth . . . الحق
The Enduring One . . .	الماي	The Arbitrator . . . الحكم
The Contriver . . .	البديع	The All Wise . . . الحكيم
The Good . . .	البر	The Ever Slow to Anger الحليم
The All Seeing . . .	البصير	The All Praiseworthy One الحميد

The Ever Yearning One	الْحَيَّانُ	الظاهر	The Externally Evident One
The Living One . . .	الْحَيَّ		The Just One . . .
The Abaser . . .	الْمُخَاضِعُ		The Most Mighty One . . .
The Creator . . .	الْمَخْلُقُ		The Most Supreme One
The All Cognizant One . . .	الْحَسِيرُ		The Ever Pardoning One
The Ever Creating One	الْمَخْلُقُ		The Most High . . .
	دو الجلال والاکرام		The All Knowing . . .
Possessor of Majesty and Honour			The Pardoner . . .
Longsuffering . . .	دو الطول		The Ever Forgiving One
Possessor of Strength	دو القوه		The Most Forgiving One
The Upraiser . . .	الرافع		The Independent One . . .
Lord . . .	رب		The Ever Opener
The Compassionate One	الرحمن		The Grasper . . .
The Most Merciful One	الرحيم		The Acceptor . . .
The Ever Providing One	الرزاق		The Able One . . .
The Right Guider	الرشيد		The Compeller . . .
The Watcher . . .	الرميب		The Existent One . . .
The Most Indulgent One	الرؤوف		The Most Holy One . . .
The Swift One	السرير		The Almighty . . .
The All Hearing One	السميع		The All Previous One . . .
The Safety . . .	السلام		The Very Near One . . .
The Thankful One	الشاکر		The Very Strong One . . .
The Very Strenuous One	الشديد		The All Compelling One
The Grateful One . . .	الشکور		The Ever Self-Existent One
The Witness . . .	الشهيد		The Sufficient One . . .
The True One . . .	الصادق		The Very Great One . . .
The Longsuffering One	الصبور		The All Bountiful One . . .
The Eternal One . . .	الصمد		The Most Pleasant One
The Hurtful One . . .	الضار		

The Glorious One	الماجد	The Putter Forward	المتقدم
	مالك الملك	The Just Distributor	المقسط
Owner of the Kingdom		The Giver of Daily Bread	المقيت
The Hinderer . . .	المانع	The King	الملك
The Originator . . .	المبدئ	The Death Causing One	المميت
The Manifest One . .	المتبين	The Ever Bestowing One	المدان
	المتعال - المتعالي	The Taker of Vengeance	المنتقم
The High Exalted One		من لم يولد	
The Proud One . . .	المتكبر	Who hath not been begotten	
The Very Firm One .	المتين	The Postponer . . .	المؤخر
	المجيب	The Believer	المؤمن
The Favourably Answering One		The Confiding One .	المتبين
The Most Glorious One	المجيد	The Advantageous One	النافع
The Teller or Numberer	المحصى	The Good Patron .	نعم المولى
The Comprehending One	المحيط	The Good Aider .	نعم النصير
The Vivifier	المحيي	The Light	النور
The Abuser	المدل	The Perceiver	الواجد
The Remover	المزيل	The Sole One	الواحد
	المستعان	The Inheritor	الوارث
The One whose Aid is invoked		The Ample One	الواسع
The Shaper	المصور	The Adjoining One . .	الوالى
The Raiser to Honour .	المعز	The Most Affectionate One	الودود
The Giver	المعطى	The Comprehensive One	الوسيع
The Returner	المعيد	The Guardian	الوكيل
The Aider	المعين		الولى
The Maker Independent	المغنى	The Very Next Adjoining One	
The Able One	المقتدر	The All Bestower .	الوهاب
The Meter Out	المقدر	The Road Guide . . .	الهادى

THE FOUR KHALIFS.

The four orthodox Khalifs, Imams, or immediate successors of the Prophet, are **أبو بكر - عمر - عثمان - علي**. Their names appear very commonly on coins, often arranged around the central legend or obverse area. Sometimes their **لقب** or title is also added. What these titles are will be seen from the following coin legends.

أبو بكر صديق عمر فاروق عثمان أبو نورين علي المرتضى

Abu Bakr the faithful witness, Umar the timid, Uthman the father of two lights, Ali the chosen.

The same, with the definitive **ال** prefixed to the titles. On the Dehli coins the **ال** is prefixed to the titles very irregularly, one or two having it, the others not.

أبو بكر الصديق عمر الخطاب عثمان علي المرتضى

Abu Bakr the faithful witness, Umar the eloquent, Uthman the defender, Ali the chosen.

أبو بكر الصديق رضي الله عنه عمر فاروق رضي الله عنه عثمان ذو النورين رضي الله عنه علي المرتضى رضي الله عنه

Abu Bakr the faithful witness, God reward him, Umar the timid, God reward him, Uthman the lord of two lights, God reward him, Ali the chosen, God reward him.

Abu Bakr, Umar, Uthman, Haidar (i.e. Ali). **أبو بكر عمر عثمان حيدر**

بصدق أبي بكر بعدل عمر بحياء عثمان بعلم علي

By the truth of Abu Bakr, by the justice of Umar, by the modesty of Uthman, by the wisdom of Ali.

بصدق أبي بكر وعدل عمر وبازرم عثمان وعلم علي

By the truth of Abu Bakr, the justice of Umar, the modesty of Uthman, and wisdom of Ali.

بالصدق أبو بكر عدل عمر حلم عثمان علم علي

By the truth of Abu Bakr, justice of Umar, meekness of Uthman, wisdom of Ali.

THE TWELVE IMAMS.

The Shiaks claim as the only legitimate Khalifs or successors of the Prophet, his son-in-law Ali, husband of Fatima, and their descendants to the number of twelve, the last of whom is to reappear as the Mahdi or Director before the end of the world.

NAME.	SON OF	كنية or PATRONYMIC.	لقب or TITLE.
1. علي	Abu Talib		مرتضى Chosen. شمير خدا Lion of God. امد الله „
2. حسن	Ali		رضاء Pleasing.
3. حسين	Ali	Abu Abdallah	الشهيد The Martyr. بكر بلا Prince by birth.
4. علي	Husain	Abu Muhammad	سيد العابدين Lord of the servants of God. زين العابدين Ornament of the servants of God. الستجد The Worshipper.
5. محمد	Ali Zain al-Abidin.	Abu Ja'far	الباقر The Great.
6. جعفر	Muhammad al-Bakir	Abu Abdallah	الصادق The Just.
7. موسى	Ja'far	Abul Hasan Abu Ibrahim Abu Abdallah	الكاظم The Silent.
8. علي	Musa	Abul Hasan	الرضا The Pleasing. المرتضى The Chosen.
9. محمد	Ali ar-Raza	Bakir	التقي The Pious. ابو جواد The Liberal.

NAME.	SON OF	كُنْيَة or PATRONYMIC.	لقب or TITLE.
10. علي	Muhammad al-Taki	Abul Hasan	النقي The Pure. المهادي The Director. العسكري The Soldier. الزكي The Virtuous.
11. حسن	Ali al-Naki	Abu Muhammad	العسكري The Soldier. الطاهري The Pure.
12. محمد	Hasan al-Askari	Abul Kasim	خلف Coming.
	حجة Hajjat		صالح Good.
	مهدي Mahdi		

Their names and attributes are on coins of Shiah kings, notably on some of Uljaitu, Mongol of Persia, and other more recent Persian kings.

اللهم صلى على محمد وعلى والي الحسن والحسين وعلى محمد و
جعفر وموسى وعلى محمد وعلى والي الحسن ومحمد

The blessing of God be on Muhammad and Ali, and Hasan and Husain, etc.

The same legend with the addition of الحجّة the 'proof,' after the name of the last Imam.

اللهم صلى على محمد المصطفى وعلى الولى و حسن [الرضا]
وحسين الشهيد وعلى زين العابدين ومحمد الباقر وجعفر
الصادق وموسى الكاظم وعلى الرضا ومحمد الجواد وعلى
المهدي وحسن العسكري ومحمد الحجّة خلف

God bless Muhammad the Chosen, and Ali the Friend, and Hasan [the Pleasing], and Husain the Martyr, and Ali the Ornament of the Servants of God, and Muhammad the Great, and Ja'far the True, and Musa the Silent, and Ali the Pleasing, and Muhammad the Liberal, and Ali the Director, and Hasan the Soldier, and Muhammad the Coming Proof.

اللهم صل على النبی والولی والبشیر والسبطین والسجاد والباقر
الصادق والكاظم والرضا والتقى والنقى والزكى والمهدى

God bless the Prophet, and the Friend, and the Virgin, and
the two Gentle Ones, and the Worshipper, and the Great
One, and the Just, and the Silent, and the Pleasing, and
the Pious, and the Chaste, and the Pure, and the Mahdi.

Fatimi, the daughter of Muhammad and wife of Ali, is here
referred to under the title of the Virgin; the two Gentle Ones are
Hasan and Husain.

على والحسن والحسين وعلى ومحمد وجعفر وموسى وعلى و
محمد وعلى والحسن ومحمد
على حسن حسين على محمد جعفر موسى على محمد على حسن
محمد

على ولي الله. Ali is the favourite of God.

على افضل الوصيين ووزير خير المرسلين

Ali is the most excellent of the Commissioners [of God], and
the Wazir of the best of the Messengers (S. Lane Poole).

على خير صفوة الله. Ali is the best of God's elect.

CLASSIFICATION OF COINAGES.

In the introduction to the first volume of the British Museum Oriental Coins Catalogue it is said, "These [Mohammadan dynasties] will be arranged in the order proposed and adopted by Fraehn," and in other books on Oriental numismatics reference is made to such and such a class. But Fraehn's arrangement is not to be easily found, although so spoken of as if it were generally known. It is here given in the original form as published in the "Nova Supplementa" of that author, ed. B. Dorn, 1855, and alongside each class is added the name of it as used in this book and in modern books generally, and the volume of the Catalogue of Oriental Coins of the British Museum in which the class is described.

It will be seen that many coinages are not included in Fraehn's list, notably the Kings of Dehli and the Muhammadan States of India. He himself made some appendices, and Dorn, Soret, and others did the same. Mr. Stanley Lane Poole, however, in his "Mohammadan Dynasties," a book of the highest value to the student of Oriental numismatics, adopts an arrangement of the dynasties, after the Khalifs of Baghdad, in geographical order from west to east, i.e. from Spain to India, with certain modifications arising from historical sequence; and that arrangement is one which, probably, will now be generally followed.

This table of classification will also, it is hoped, remove some difficulties as to names or synonyms used by writers; for instance, Chulaguidæ and Hulaguidi for the Ilkhans or Mongols of Persia, Dschutschidæ, Dschudschidæ, and Jujidæ for the Khans of the Golden Horde, Ileki and Eelik for the Khans of Turkistan, Patani for Pathan Kings of Dehli, Sebaktiginidæ for the Ghaznawi or Kings of Ghazni, and Babaridæ for the Moghul Emperors of Dehli.

FRAEHN'S CONPECTUS CLASSIUM. CLASSES AS GIVEN IN THIS BOOK.

<i>Classis.</i>		<i>Vol. of B.M. Cat.</i>
I. Chalifæ Umayjadæ.	Umayyad.	i
II. Chalifæ Abbasidæ.	Abbasid.	„
III. Chalifæ Umayjadæ in Hispania.	Spanish Umayyad.	ii
Reguli Murciæ et Valenciæ.	Hammudid, Abbadid, Zayrid, Jahwarid, Amirid, Hudid.	„
Reguli Hispaniæ : Dhu'l Nun.	Kings of Denia and Murcia.	„
Imami Edrisidæ in Mauritania.	Nunid, Nasrid.	„
Emiri Aghlebidæ.	Idrisid.	„
	Aghlabid, Tulunid, Ikhshidid.	„
IV. Emiri Tahiridæ.	Tahirid.	„
V. Soffaridæ.	Saffarid.	„
VI. Emiri Samanidæ.	Samanid, Sajid, Dulafid.	„
Reges Bulgharorum Wolganorum.	Khan of Wolga-Bulghan.	„
Emirus Scheddadides.		„
VII. Chani Turkistanæ s. Ileki.	Khans of Turkistan.	„
VIII. Sultani Ghasnewidæ s. Sibuktiginidæ.	Ghaznawi.	„
VIIIa. Ghuridæ.	Ghurid.	„
IX. Choresmischahi.	Shahs of Khwarizm.	„
X. Emiri Buwehidæ.	Buwayhid.	„
Hamdanidæ.	Hamdanid.	ii
Principes Sijaridæ.	Ziyarid.	„
	Governors of Sijistan.	„
	Kakwayhid.	„
XI. Emiri Okenidæ.	Ukaylid.	„
Emiri Merwanidæ.	Marwanid, Mirdasid.	„

FRAZER'S CONSPECTUS CLASSIUM	CLASSES AS GIVEN IN THIS BOOK.	Vol. of B.M. Cat.
<i>Classæ</i>		
XII. Sultani Seldschukidæ	Great Saljuks.	iii
A. In Persia.	Saljuks of Karman, of Tokharistan, of Irak.	,,
B. In Asia Minor.	Of al-Rum, of Arzarum.	,,
	Burid, Saldukid, Danish- mandid	,,
XIII. Ortokidæ		
A. Reges Maredin	Urtukid of Maridin.	,,
B. Reges Keifar	Urtukid of Kayfa.	,,
XIV. Atabekî	Zangid	,,
A. Mosulensis	,, of Mosul	,,
B. Halabensis	,, of Halab	,,
C. Sindscharensis	,, of Sinjar	,,
D. In Dschesiret ibn Oman.	,, of Jazirah.	,,
DD. Aserberidscha- nensis	Atabegs of Azarbaijan.	,,
	Salgharid of Faris, Kings of Ahar.	,,
E. Buktiginidæ	Buktiginid	,,
XIVa Chahfæ Fatimidæ	Fatimid	iv
XIVaa. Murabita	Murabit.	v
XIVb Muwahhidæ	Muwahhid. Hafsîd, Ziyanid, Hudid, Marinid.	,, ,, ,,
XV. Sultani Aijubidæ.	Ayyubid.	iv
A. In Ægypto et Syria.	Of Egypt, Damascus, Aleppo, Mesopotamia,	
B. In Haleb.	Hamah, Hims, and	
BB. In Hama.	Arabia.	
C. In Meyafarekin.		

FRAEHN'S CONSPECTUS CLASSIUM.		CLASSES AS GIVEN IN THIS BOOK.	
<i>Class.</i>			<i>Vol of B.M. Cat.</i>
XVI	Sultani Mamluki.	Mamluk	iv
	A Bahritæ.	Bahri.	"
	B Tscherkessi	Burji	"
XVII.	Muszaffarida	Muzaffarid	vi
		Great Kaans	"
XVIII.	Chani Chulagunda	Mongols of Persia.	"
XIX	Chani Dschelairida	Jalair.	"
XX.	Chani Dschutschida	Khans of the Golden Horde	"
XXI	Chani Krimensis	Khans of the Krim Sarbadarid, Karts, Muhmud Inchu	"
XXII.	Chani Dschaghitudæ.	Chagatai	"
	Timuridæ	Timurid	vii
XXIII	Chani Schibanidæ	Shaybanid	"
	B Dschimida,	Janid of Astrakhan,	"
	Bocharenses.	Mangit of Bukhara.	"
	C Chokandenses	Khans of Khokand.	"
	D Chwenses	Khans of Khiva, Amir of Kashghar.	"
		Amirs of Budlis.	"
XXIV.	Imperatores Baberida	Dehli Emperors	{ Moghul Emperors
	Tipu Sultan Mairsur- ensis.	Mysore Sultan.	None.
	Cananore, Atschin.	South India, Achin	"
	N.N. Nepalenses,	Nepal, Assam, Ceylon	"
	Assamenses,	(not Musalman).	"
	Ceylonenses.		"
XXV.	A. Kara-Kojunli.	Kara-Kuyunlid.	viii
	B. Ak-Kojunli.	Ak-Kuyunlid.	ix
	C Schirwanschahi.	Shirwan Shahs	vi

FRAEHN'S CONSPECTUS CLASSIUM		CLASSES AS GIVEN IN THIS BOOK	
<i>Classis</i>			<i>Vol of R M Cat</i>
* XXV.	Sefidæ, Owensidæ. Efscharidæ, Sendidæ Kitschunda A Chan Caucasian. a Chinatus Deibendensis b Chinatus Schirwanensis c Chinatus Schekienensis d Chinatus Karabaghensis	Safavid, Afghan, Afsharid, Zand, Kajar Amirs of Asia Minor	Shahs of Persia viii
XXVI	Sultani Osmundæ	Othmanli	,
XXVII	Scherifi Mauritani A Abd ul-Kadir B Imami Arabici Ictici	Shi'ifs of Morocco, Hasan, and Fihli Abd al-Kadir Julayhid Zurayid, Rasulid, Rissid, Imams of Sana	v ,, ,,
XXVIII	Afghani NN Asia Centralis	Durrani, Barakzai Central Asian	None ,,
Appendix I	A Reges Hispania A Normanni Reges Siciliæ. a.B Reges Georgia Antiquiores B. Reges Pagratidæ NN. Georg a Russis cusi	Kings of Spain Norman Kings of Sicily. Kings of Georgia	,, ,, ,,

FRAEHN'S CONSPECTUS CLASSIUM.

CLASSES AS GIVEN IN THIS BOOK.

Classes.

*Vol. of
B.M. Cat.
Moghal
Emperors.*

C. Europæorum in
India Orientali
Collegia Mercatoria.
Num. Lusit.

E.I. Company
and
Malay
Settlements.

None.

Appendix II. N.N. Muhamma-
dani Incerti.

Pathan Kings of Dehli. *Kings of
Dehli.*

Governors and Kings of
Bengal.

Governors of Sind.

Kings of Kashmir.

Kings of Jaunpur.

Kings of Malwah and
Gujarat

Bahmani Kings.

*The Muhammadan States
of India.*

COUNTER-MARKS.

Counter-marking is not very common on Musalman coins except in a few classes. It was used to adapt for a Sultan or ruler the coin of a predecessor in the State, or to stamp the coin as genuine or as current in another district than that in which it was at first issued.

On coins of Khusru II, Sassanid, the words جائز, current, and بسم الله are stamped in the margin, and across an Armenian coin الله; these were, no doubt, made to indicate currency amongst the Musalmans.

On large copper coins of Husain al-Din Timurtash, bearing on the obverse a head copied from a coin of Antiochus VII, is stamped on the neck (in one specimen on the nose) نجم الدين, that is, the name of his successor, in whose time, no doubt, the counter-mark was made. On coins of a similar pattern نجم الدين is upon the neck, evidently not a counter-strike, but engraved on the die; these are taken to belong to Najm al-Din himself, from his own die of the pattern of his father Timurtash. On other coins of Najm al-Din we find نجم الدين ملك ديار بكر counter-struck over the نجم الدين just mentioned, this was probably, Mr. S. Lane Poole says, to commemorate an accession to his territory. The name of Kamal al-Din Mahmud كمال الدين محمود is counter-stamped upon the figure of Christ upon a coin of Byzantine pattern of one of the Zanjid Atabegs.

On Timurid coins there are many counter-marks:—

On Timur's coins. بهادرشاه - شاه رخ بهادر

کورگان احمد سلطان عدل - کورگان ابو سعید عدل سلطان -

به بود (it is good). On Shah Rukh's. عدل سلطان

عدل سلطان بایسنغر غازی ۹۰۱ - (a governor) مسعود عدل سلطان
Yaku یعقوب سلطان عدل شیراز ۸۹۶ Baysunkur Ak-Kyunlid.
Ak-Kyunlid. On Ahmad Shah's.

به بود هراة ۹۰۰ - به بود - Rustam (a governor) سلطان رستم کاسان
On Abu Said's.

سلطان عدل مسعود غازی - کورگان احمد سلطان عدل -
ضرب سرورد بخارا ۹۱۱ - عدل سلطان بایسنغر غازی ۹۰۳ -
عدل سلطان یادگار محمد On coins of Husain Baikara (governor).
Note.—The meaning of سرورد is still doubtful.

The following counter-marks are on Shaybanid coins:—

عدل سرورد - عدل سمرقند - ضرب بخارا - ضرب قارشی -
ضرب حصار - عدل حصار - عدل سمرقند - عدل بلخ - عدل قرشی -
ضرب اخسی - عدل شیراز - عدل بخارا - دانکی اردو - عدل کش -
عدل سودار - جور - ضرب میر - عدل لوچک

Most of the places mentioned here will be found in the list of mint towns, but others are uncertain; they are given chiefly on the authority of Tiesenhausen.

A coin of Pir Budak and Yusuf Nuyan, Kara-Kyunlid, is counter-marked شماخی ۸۲۲; the date is probably an error for ۸۶۶. Rustam, Ak-Kyunlid, counter-marked coins of his predecessor, Yakub سلطان زستم خان.

On a coin of Ala al-Din, Karaman Amir, is a counter-strike لله; and one of Muhaminad Artin, Amir of Mantasha, is counter-struck with a Solomon's seal, a mark used by the Othmanlis.

الله حسی is counter-struck on a coin of Ghazan Mahmud, Mongol of Persia, and بخ on Jalair coins. One of Shaykh Hasan Buzurg and many of Shaykh Oways bear counter-marks, - الله حسی.

خوى - مزوین - طوسان - سلطامة - مخجوان - حسین خان -
 - باران, some having on them both one of the mint-names and also
 الله حسى.

These counter-marks are of various shapes, round, oval, multi-foil, etc, having usually within double lines the words in small letters arranged in a pattern, and are often hard to decipher.

The coins of the Native States of India often bear marks of stamping with punches of various shapes known in that country as shrof-marks, they are made by money changers **صراف**, *sairaf*, commonly called shrof, in the bazars as private marks for currency purposes and also to see whether the coin is really all silver or gold or a base metal coated over and they correspond pretty much to the chop marks made on dollars in China. Counter-marks are not common on them, but occasionally श्री or some other Nagari letter or two may be seen.

PROPER NAMES

The names of Musalmans are not easy to understand, and are often a difficulty to the student. The following, taken mainly from an article on "The Proper Names of the Mohammadans," by Sir T. E. Colebrooke (*Royal Asiatic Society's Journal*, 1879), will explain the system.

The different classes of proper names are seven —

1. The علم, Alam, is the proper name of the individual. Among the Musalmans there are no family names as in Europe, and the Alam corresponds nearly with the Christian name, as it is given soon after birth or at circumcision, and is that by which he is familiarly known.
2. The كنية, Kuniyat is the name of relationship as when a person is described as the father, son, mother, or daughter of some other person or object.
3. The لقب, Lakab, includes titles of honour, religious and political, and terms of reproach, descending even to personal defects.
4. The الاساب, al-Ansab, or اسم نسبت, Ism-i-nisbat, name of relations as to origin, kindred, land of birth or adoption, religion, trade or business, personal or other peculiarities, etc.
5. The العلامة, al-Alamat, certain titles borne by princes which are not reckoned among the personal appellations, but appear in diplomas or in the heading of State documents.
6. The عنوان, Auwan, titles of honour applied to others than princes.
7. The محلس, Makhhalas, or تخلص, Takhallas, the name of fancy assumed by poets.

The Alam are arranged under three heads, viz. :—(1) Names borne by Muhammad's own family or his companions, including the name of the Prophet himself in its threefold form (محمد).

the praised, أحمد the most praised, and محمد the praised), فاطمة - عباس, the first four Khalife and the twelve Imama. (2) Names of patriarchs and prophets mentioned in the Koran, such as آدم Adam, شيث Seth, ادريس Enoch, نوح Noah, سام Shem, ابراهيم Abraham, اسمعيل Ishmael, اسحق Isaac, يعقوب Jacob, يوسف Joseph, شعيب Jethro, موسى Moses, هارون Aaron, ايوب Job, يونس Jonah, لوط Lot, طالوت Saul, داود David, سليمان Solomon, زكريا Zechariah, عزرا Ezra, الياس Elias, عيسى Jesus, يحيى John, هود Hud, عمران Imran. (3) عبد الله, servant of God, and its synonyms, i.e. servant of God under any other of His names, e.g. عبد العزيز - عبد العادر - عبد الكريم - عبد الرحمن. Some of these are also included under Lakab

The Kuniyat might be translated as the surname or cognomen; it is made up generally of ابو father, or ابن son with the name of the father or son, as ابو اسحق - ابن يوسف, or with some other word making a sort of character name, sobriquet, or nickname, such as ابو حفص father of a young lion, ابو فتح father of victory. Under this class come such surnames as Babar, Arghun, Aghlib, Arslan, Timur, and others.

The Lakab, or honorary title, is applied either in the form of a compound, of which those expressive of zeal for the faith or of political importance are the most common, or by a single word or epithet, like the Augustus, Pius, or Felix of the Romans. The Lakab is largely used upon coins and ruling princes are more known by it than by their Alam or Kuniyat. A list of those found on Musalman coins is given below, and as a help in attributing coins the class or dynasty in which the particular title was used is added.

The al-Ansab and the Takhallas need not be considered with regard to coin-legends, but the al-Alamat and the Anwan are of much interest in numismatics, as the kingly titles are in many cases characteristic or peculiar to the dynasty; a list of them is therefore given of a similar kind to that of the Lakab.

HONORARY TITLES (Lakab).

Gujarat.	Brother.	أخ
Choosing the Country and Religion	أختار الدنيا والدين	
Bengal.		
	Lion of the State.	أسد الدولة
Shaybanid	Alexander Bahadur.	إسكندر بهادر
Dehli Kings	Of the Age	الزمان
	Good Fortune of the State.	أقبال الدولة
Kings of Deni and Majora		
Abbasid	The Trusty.	الأمين
Dehli King	Amir of the Faithful	أمير المؤمنين
Ghaznawid	Of the Faith.	الجملة
Atabegs. Zangid. Mamluk	Full Moon.	ندر
Zangid. Ghaznawid. Palembang Raja.		الدين
Georgia	Of the Messiah.	المسيح
	Slave.	بده
Of the Shah of the Willayat, i e. Ah.		شاه ولايت
Shah of Persia.		
Dehli King (Muhammad b. Taghlak).	Dependent.	امبدوار
Hudid. Ghurid.	Splendour.	بها
Buwayhid. Marwanid. Hudid. Ceuta Kings.		الدولة
Ukaylid. Chief of Batika. Turkistan.		
Samanid. Ghurid.		الدين

Dehli Kings. Bahmani.	Crown. تاج الدنيا والدين
Hudid. Ghaznawid. King of Saragossa.	الدولة ,,
Governor of Sijistan.	الدين ,,
Sultan of Achin.	Of the World. العالم ,,
Buwayhid.	الملء ,,
	سخت نشن Sitting on the Throne
Rajgarh State (of Queen Victoria).	
Ayyubid.	Pious in the Faith. بنى الدين
Muwahhid.	The Constant. حاهد المامون Seeker.
Marinid Muwahhid	In the way of God في سمل الله ,,
	جلال Glory. الدسا والدين
Golden Horde. Dehli Kings. Bengal. Georgia.	
Shah of Nisabur Saljuk. Gha/nawid. Mirdasid	الدولة ,,
Golden Horde. Jalair Bengal	الدين ,,
Dehli Emperot. Kashmir Khwarizm.	
Dehli Queen Riza.	جلالة الدسا والدين
Shah Inchu Abu Ishak.	جمال Beauty. الدسا والدين
Burid. Mamluk.	
Ghaznawid.	الدولة ,,
Achin.	العالم ,,
Ghaznawid.	الملء ,,
Ukaylid.	جناح Hand. الدولة
Dehli Emperor.	جهانگير Conqueror of the World.
Fatimid.	حافظ Guardian. لدين الله
Ghaznawid.	Of the mark of God. غيار الله ,,

Ayyubid.	Mamluk.	Dehli King.	حاكم بالله Judge.
Fatimid.			,, بامر الله
Dehli Kings and Emperors	E I. Co.	Defender.	حامى دين
	Indian States.		
Bahmani.			,, ملة
Mamluk.	Malwah	الدسا والدين Sword	حسام
Samanid.	Ukaylid	King of Toledo	,, الدولة
Urtukid.	Mamluk		,, الدين
Georgia.			,, المسع
Nasrid	Idrisid	Zamid	حسن Beauty.
Moorish.			,, الدين
Mongols of Persia			خدا سده Slave of God
Dehli Emperor			دادگر Just Ruler.
Najahid.			داعى One who invokes (God)
Imam of Sana			,, الله
Tabaristan.			,, الى الحق To the truth
Abbasid.		Holder of two offices	ذو الرياستين
Hudid		Of two dominions	ذو السادتين
Abbasid.		Of two swords.	ذو السيفين
Spanish King of Tera		Of two glories	ذو المجدين
Abbasid.	Dulafid.	Of two vizierates.	ذو الوزارتين
Abbasid.	Tahirid.	Of two right hands.	ذو اليمينين
Dehli Emperor.		Asylum of the Faith.	دين پناه
			الراجى رحمة الله الكريم
Dehli King.		Hoper for the mercy of God the bountiful.	