



ON THE SILVER COINS OF MAHMUD OF GAZNI

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On the coins of the kings of Gazni was a famous document written by Sir Edward Thomas, Bengal civil services published on 6th March 1847 and now online by Oxford University Press, in which he provides a detail in introduction given as under-

“The coins to which the following noticed reference from part of the extensive collection made in Afghanistan by Mr Massion now deposited in the museum and the India house are meet the more important relics of the Bactrian success of Alexander the great which constituted the bulk of this acquisition and attention was attracted by the medals of a subsequent Mohammedan dynasty the events of whose rule were comparatively well-known and whose history in itself possessed none of the classic interest attaching to the survival of the Greek monarchies in Central Asia from this and other causes professor Wilson in his description of the antiquities of arena which Mr. Masson based at his command but briefly referred to the new monuments of the race of Subuktgin given such being case and advertising both to the numerical amount of these coins now available and to the very limited number of medals of the Gaznavid princes get noticed either by the English for continental writers it seemed probable that an attempt at the classification of these minor antiquities might not be altogether devoid of interest. In addition to the assistance derived from the free use of the treasures of East India company is cabinet and one thing has been taken in of the equally liberal assess for added to various public and private numismatic collections to fill in some of vacuum in the serial order of the moneys of jugular sthan the at thus obtained will be found duly acknowledged in the detail of points themselves the eventful period of Mohammedan history comprised in the early rule of Gaznavi the brilliant success of the arms of Islam under Mahmud as well as the material encouragement give in to the literature have rendered the rise of this dynasty the theme of so many eastern others that in the fullness of their narratives but little remains to be elucidated by collateral means and do in the present instance sanctity room is the left for the speculation founded on the models these effectively fulfill their more or less legitimate archaeological use of the verifying authentic history and thus testing the comparative accuracy of the various writers on the subjects they illustrate whose works are now extant.”

To present at one view a detail of the various historical writers to whom reference is made in the present paper, the following summary of the several authorities quoted is here subjoined:—



1. The Biography of Masaúd, the son of Mahmúd of Ghazní, catalogued in the Royal Library, *Paris*, as the *tárikh masaúdí*, by Abúl Fazl Mohammed bin Al Husén Al Bîhekí. The work contains a full and voluminous account of the reign of Masaúd, interspersed with occasional digressions upon the occurrences of the day: it was chiefly written and finally completed after the accession of Ibrahim, 451 A . H . The writer also refers to his own *Tárikh Yamíní*. Hají Khalfa has a notice of this author's compositions, to the following effect:—" *Tárikh Al Subektegin, Historia magna Ghaznavidarum pluribus voluminibus comprehensa, Auctore Abuálfadhl Al Beihacki.*" The Paris MS. is of modern transcription (A . H . 1019), and, as far as the contents of European Public Libraries are known, it is believed to be unique. The existence of this MS. only became known to the author of the present notice after the major part of these sheets had been prepared for the press; and even then the time disposable for its examination only admitted of a partial perusal.
 2. *Tabakát Násirí*, by Minháj bin Suráj Jurjání, dedicated to Násir al dín Mahmúd of Delhí. A . H . 658.
 3. *Tárikh Muktasar al Daul*, by the Armenian Abúl Faraj. Latest date, 683 A . H .
 4. *Jámi al Tawárikh*, by Rashíd al dín, Vizír of Gázán Khán, and subsequently of Oljaitú Khán. A . H . 710.
 5. *Tárikh Binákítí*, otherwise entitled *Rauzat álí al Albáb*, an Abridgment of the *Jámi al Tawárikh*, by Abú Solímán Fakhr al dín Dáúd (vulg. *Binákítí*). A . H . 717.
 6. The original of the *Annales Muslemici* of Abúl Fedá of Hamát was written between 715 and 732 A . H .
 7. *Tárikh Guzídah*, by Ahmed bin Abú Bekr Al Kaswíní. 730 A . H .
 8. *Rauzat al Safá*, by Mír Kháwand Sháh (otherwise Mirkhond), dedicated to Alí Shír, Vizír of Sultán Hussén. The author died in Khorásán, in 903 A . H .
 9. *Khalásat al Akhbár*, an Abridgement of the *Rauzat al Safá*, 905 A . H . ;
 10. *Habíb al Sair*, about 927 A . H . , dedicated to Habíb Ullah, Vizír of Ismaíl Shah Sufaví, King of Persia; both by Ghíáth al dín bin Hamid al din, Khondemír.
 11. *Jemál al dín Abúl Mahásan Yúsaf bin Taghrí Bardí* (Egypt). Middle of ninth century A . H .
 12. *Tárikh Nigáristan*, by Ahmed bin Mohammed, Al Kaswíní. Middle of tenth century A . H .
 13. *Tabakát Akberí*, by Nizám al dín Ahmed bin Mohammed Mokim, of *Heriát*, written at *Agrah*, in the time of Akber (about) 991 A . H .
 14. *Tárikh al Jenábí*, by Abú Mohammed Mustafí (vulg. *Al Jenábí*). Latest date 997. The author died in 999 A . H .
 15. *Mirát al A'lem*, by Bukhtáwur Khán. Time of Aúrungzíb.
 16. *Tárikh Ferishtah*, (*Bíjápúr*). A . H . 1018 = A . D . 1609.
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بها الدوله على

Bahá al daulah Alí, as he is called by the *Guzídah* and *Habíb al Sair*.

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Násírí, *Abúl Faraj*, *Jenábí*, *Tabakát Akberí*, and *Ferishtah*, nine years; *Abúl Fedá*, nine years and ten months; *Rauzat al Safá*, nine years and eleven months; *Taríkh Guzídah*, *Habíb al Sair*, and *Khalásat al Akhbár*, seven years.

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وامیر مودود درین شعبان که شاه ملک خطبه بگردانید
[۳۳۲] بدینور آمد و جنگ کرد و عمرا بگرفت با پسرانش و
کسانی که با آن پادشاه یار بودند هکان را بگشت

Taríkh Masaúdí, *Bibl. du Roi*, Paris.

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M. De Gignes (ii. 177), in quoting from various authors at one and the same time, has placed himself in a difficulty in respect to this question. He takes *Abúl Faraj's* statement, which he cites as A.H. 433, for the date of Mohammed's second accession; then mentioning *Módúd's* death and quoting from *Abúl Fedá*, he states that this monarch died in 440, after a reign of nine years and ten months. The seven years actually adopted from date to date, as the duration of *Módúd's* reign, in which also must be included the brief sway of Mohammed, is thus, in the confusion of authorities, amplified by two years and ten months. Moreover, the quotations themselves are both incorrect; the printed texts of *Abúl Faraj* and *Abúl Fedá*, severally give 432 as the epoch of the revolt against *Masaúd* and the elevation of Mohammed [see p. 343 (*Pococke*, Oxon. 1643), and p. 132, vol. iii. (*Reisk*), respectively]. In like manner, the period of 440 will be seen in the printed text of the original to be 441 (see *Abúl Fedá*, iii. 132).

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سلطان مودود بن مسعود بعد از هلاک عم خویش مدت
هفت سال و بقولی نه سال بسلطنت قیام نموده * *

Mirát al A'lem, No. 7657, Rich Collection, British Museum.

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Shawál, 431., *Abúl Fedá*.

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Date of Ibrahím's death, according to different authors: Násirí, 492; Táríkh Guzídah, idem; Táríkh Binákiti, idem; Abúl Fedá, Mírkhond, and Jenábi, 481; Abúl Mahásan, 492; Ferishtah, doubtful!! De Guignes, 481.

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ودخل سانجر غزنة واستولى عليها واخذ منها اموالا عظيمة

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و دیگر خطبه بنام سلطان سانجر کردند

Persian Jámi al Tawáríkh, British Museum, No. 7628.

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The following description of the process of coining, as in use at Delhí at a somewhat later period, probably represents pretty accurately the mode employed in the fabrication of the coins of the present series:—

“The Melter melts the refined plates of gold [silver, &c.], and casts them into round ingots.

“The Zerráb [ضراب] cuts from round ingots, pieces of gold, silver, and copper of the size of the coin. * * * It is surprising, that in Iran and Turan they

cannot cut these round pieces without an anvil [سندان] made on purpose; and in Hindoostan, the workman, without any such machine, performs this business with such exactness, that there is not the difference of a single hair.

“The Seal-engraver engraves the dies of coins on steel and such like metals.

“The Sickchy places the round piece of metal between two dies [سیکچ] and, by the strength of the Hammerer, both sides are stamped at one stroke.” Gladwin's Ayin í Akberí, i. 15.

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بنجهیر

See Coins, Nos. *75 (A.H. 294) and *133 (A.H. 302), Fræhn's Recensio.

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In citing the subjoined extracts from different geographical authors, it will be useful to premise the dates at which these writers severally flourished, as without full advertence to this particular, many of their assertions regarding the state of backwardness or advancement of the various localities described may appear inconsistent, and even conflicting.

In judging also of the credibility of the more modern geographers, close attention must be paid to discriminate between the original observations of the author himself and the incorporated transcripts from earlier authorities: these

last are often acknowledged, but when not admitted to be quotations, are manifestly liable to mislead.

The earliest production to which it is necessary to refer, is the Arabic original of the Persian MS. translated by Ouseley, and published by him in the year 1800, as “The Oriental Geography of Ebn Haukal.” Ouseley’s MS. was at that time supposed to be a Persian version of Ibn Haukul’s Arabic *Musálik wa Mumálik*; intermediately, the text in question has been attributed by Uylenbroek to Ibn Khordadbah, whose original composition was supposed to bear a similar title, viz.,

المسالك الى الامالك or كتاب المسالك والاماك

Gildemeister has, however, determined that
“Istakhrí *ابو اسحق الفارسي الاصطخري* auctor

وكتاب الاقاليم

libri climatum qui inter annos 900 et 825 Chr. scripsit. *Sindiam* invisit ejusque terræ tabulam delineavit. Editus est ejus liber ex versione Persica in Anglicam linguam translatus ab Ouseleyo.” (Scriptorum Arabum De Rebus Indicis, p. 76.) Møller also, the Editor of the lithographed facsimile of the original Arabic text of Istakhrí, testifies that “Idem est opus geographicum, quod vir cel. W. Ouseley in Anglicum sermonem translatum anno 1800 hoc nomine ‘The Oriental Geography, &c.,’ Londini edidit;” and he adds, regarding the date of the composition itself, “Inde apertum est, Abu Ishakum annum 303 inter et annum 307 vel 309 H. (= 915—921 p. Chr.) opus suum geographicum confecisse.” (Liber Climatum, &c, J. H. Møeller, Gothæ, 1829, p. 22.)

Ibn Haukul began his travels in 331 A. H. “scientiæ cupiditate ductus longis itineribus fere omnes terras Muslimicas invisit, ex quibus redux sub annum 366 (inc. 29 Aug., 976) opus suum

كتاب المسالك والاماك

geographicum inscriptum concinnavit ita, ut id *Içthakhrii* libro quasi fundamento superstrueret suis observationibus aucto et perfecto.” (Gilde., p. 78.)

In like manner, Møller observes—” Diserte igitur Ibn Haukalides unice ad opus Abu Ishaki el faresii se applicasse, ejusque formam et expositionem sequutum esse profitetur, ita ut Ibn Haukalidis opus non nisi altera sit auctior et emendatior Abu Ishaki operis editio. (p. 4.) Ibn Haukalidem opus suum anno deinum 366 —367 H. (=976—977 P. Chr.) ex itineribus suis, quæ anno 331 H. (= 942 p. Chr.) ingressus erat reducem composuisse, cujus rei nullam clarissimi Uylenbroekii sagacitas reliquit dubitationem.” (Møeller, p. 22.)

Albírúní's Kánún is the next in order of antiquity; the exact epoch of its completion is not known, but an approximate estimate may be formed from the fact of the author's death having occurred shortly subsequent to 430 A . H . = 1038—39 A . D .

Edrisi's work received its finishing stroke in Shawál, 548.A . H . = 1154 A . D . Kaswíní (Zakaria bin Mohammed bin Mahmúd), the author of the Athár al belád, died in 674 A . H . = 1275 A . D .

And, lastly, Abúl Fedá concluded his geographical compilation (Takwím al Baladán) in 721 A . H . = 1321 A . D .

وكابل لها قهندز موصوف بالتخصن واليه طريق واحد وفيها
المسلمون ولها الررض بها الكفار من الهند ويزعمون ان الشاه
لايستخف الملك الا اذا عقد له الملك بكابل

(Liber Climatuum Auctore El Issthachri, J. H. Møeller, Gothæ, p. 110.)

The sentence regarding the inhabitants of Kábul appears in the following form in the Persian Mesálik wa Memálik.

كابل قهندزي دارد * * * قهندز مسلمان دارند و

رض هندوان كافر دارند و گویند كه شاه &c.

(Persian MS. East India House.)

“Kábul is a town with a very strong castle, accessible only by one road: this is in the hands of the Mussulmans; but the town belongs to the infidel Indians. They say,” &c. (Ouseley's Translation, p. 226.)

Ibn Haukal follows Istakhrí with sufficient precision in the main point of the occupancy of the town and castle; but he seems, intentionally or otherwise, to

الكفار واليهود into الكفار من الهند
have made the

وكابل لها قهندز موصوف بالتخصن واليه طريق واحد وفيها

المسلمون ولها ررض فيد الكفار واليهود ويزعمون &c.

Ibn Haukal. Bodleian Library, No. 538, Hunt.

Kaswíní does not throw any new light upon this subject, his version of the matter being much to the same purport as the following *mis-quotation* of Ibn Haukal by Abúl Fedá, where it will be seen that the nice distinction of the

tenure of the castle by the Mohammedans, while the Hindús still occupied the town, is entirely lost sight of.

Judging from the French translation (Géographie D'Edrisi, par M. Amédée Jaubert, pp. 182, 183; see also p. 459), the passage in Edrisi, corresponding with the first part of the above quotation, appears to be somewhat confused, and a simultaneous reference to the city of Kandahar, is strangely mixed up with many local details, which manifestly apply to the town of Kábul.

قال ابن حوقل وكابل من عمل باهميان وفيها المسلمون وكفار

Now four coins are used for observation given as under-



The silver bilingual dirham shown in above figure was issued of Mahmud of Gazni from Lahore/ Lahore is shown as Mahmudpur in the coin. Legends are found on obverse Arabic in Kufi script and on reverse side Sanskrit in Sharda script.



The silver dirham shown above was issued by Masud bun Mahmud citing the Abbasid caliph Al Qaim Bin Umar and with official title of Masud as Nasiruddin Allah, Gazna mint



The coin shown above known as silver yamini dirham issued by Mahmud from Gazna mint citing the Abbasid caliph Al Qadir Billah and having title of Mahmud as Yamin uddaula



Silver dirham of Ibrahim Gaznavi citing the Abbasid caliph Al Muqtadi billah