

INSCRIPTIONS AND CALLIGRAPHY ON MUSLIM COINS OF BENGAL (TO 1576 A.D.)

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Much has been written about the types and varieties of Muslim coins of Bengal by Edward Thomas, H.N. Wright, S. Lane Poole, H. E. Stapleton, P.L. Gupta, N.K. Bhattasali, A.H. Dani, A. Karim, Muhammad Rezaul Karim and others. Their studies have generally tended to centre around reporting on new types, dates and mints etc. However, inscription is the main feature of the coinage. Calligraphy of the inscriptions is another important aspect. It has not drawn the proper attention of scholars. In this paper an effort has been made to briefly discuss the inscriptions and the types of their calligraphy used on some of the series of Muslim coins of Bengal and its usefulness in identifying the coins.

Before starting the discussion we have to look into the gradual development of aforesaid aspects of Muslim coinage in India. The tradition of engraving inscriptions on Indian coins can be traced back to the 3rd century B.C. Greek was probably first script used in Indian coins.^{1[1]} Subsequently or around the same time inscriptions in Brahmi script were also introduced on the indigenous coins. Later Kharoshti, Devanagari and other scripts were used. On ancient Indian coins, however the inscriptions occupied very little or marginal space, as these coins were primarily issued with pictorial devices. The coins of Amirs of Sind (early 8th century, fig. I) and Ghaznavid rulers (11th century) mark the arrival of Islamic coins in India. These rulers invaded India before the Ghorid conquest and issued their coins on the Islamic pattern in the territories occupied by them. But they did not change this overnight. Sultan Mahmud's dirhams (A.H. 388-422/A.D. 998-1030) issued from India, however, are significant insofar as they are bilingual coins bearing inscriptions in Arabic and Sanskrit languages written in Arabic and Sarada script respectively (see fig. II).

The coinage of the successors of Sultan Mahmud of Ghazni are even more significant than those of Mahmud himself. These coins were issued on the pattern of bull/horseman type (pictorial motif) of coins with Sarada legend (fig. III). Much like the Ghaznavids, after capturing northern India Muhammad bin Sam or Muhammad Ghori (A.H. 589-602/A.D. 1193-1206) issued bull and horseman type coins. The type is generally known in billon (alloy of silver and copper) with the legend in Davanagari, 'Sri Mahamada

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^{1[1]} Danish Moin, 'Inscriptions for Medieval Indian Coins: An Analysis', *Journal of the Numismatic Society of India*, Vol. LVIII, 1996, p. 67.

Sama' on the bull side and 'Sri Hamira' (Amir) on the horseman side. Muhammad Ghori also issued gold coins bearing seated goddess Lakshmi on the one side and Devanagari legend ('Sri Mahamada Sama') on the other, which were then current in central India (fig. IV).

With the establishment of Delhi Sultanate in the early 13th century, Indian coinage witnessed a fundamental change in the format of coins. Now, inscriptions became the prime feature of the coins and pictorial devices were discarded. Inscriptions on these coins were found in Arabic script in Arabic Language and later in Persian. This continued throughout the medieval Indian currency including those of Bengal. It is obvious to say that Muslim coins of Bengal followed the almost parallel line of development with that of Muslim coins of India. It may be mentioned that the coins of Muslim rulers of Bengal were considered special contribution to the society and culture of this part of the world as was in the field of Muslim Architecture of Bengal. We do not find any coins of the age of the Pala and the Sena rule. After the conquest of Bengal by Ikhtiar Uddin Muhammad Bakhtiar Khalji in 1204 A.D., we find the coins of Muslim rulers of Bengal with beautiful inscriptions. Inscriptions on coins provide us much information, enabling us to know many aspects of history. In the absence of court chronicles and contemporary literary sources the study of pre-Mughal Bengal mostly depends on the legends of the coins. The valuable value of the coins in historical research of Bengal Sultanate cannot be overestimated.

The coins of Muslim rulers of Bengal under Delhi Sultanate and independent Sultans of Bengal from 1204 A.D. to 1576 A.D. can be discussed mainly in three phases. First phase from 1204 to 1338 A.D. (rulers under Delhi Sultans), second phase from 1338 to 1538 A.D. (independent Sultanate of Bengal) and third phase from 1538 to 1576 A.D. (Bengal under Suri and Karrani rulers).

The inscriptions on the coins, under discussion, are both religious and secular in nature. The most common religious part of the inscriptions is the Kalima (the basic creed of Islam) '*Lailaha Illallahu Mohammadur Rasul Alla*' (There is no God but Allah and Prophet Muhammad (Sm.) is His Messenger). Mentioning the name of Khalifah (Abbasid caliph and four great caliphs) in the inscriptions also belong to this category. The tradition of writing the name of Abbasid caliph on coins started in the early 9th century when Abbasid caliph Al-Mamun (813-833 A.D.) introduced his name on the coins. Later, other Muslim rulers of the Muslim world also started mentioning the name of Abbasid caliph along with their own names on the coins.^{2[2]} The titles of the rulers found in the inscription, which sometimes mention the ruler as *Al-Imam al Azam* (The Greatest Leader), *Yaminul Khilafat* (Right Hand of the Caliph), *Nasir e Amir al Muminin* (Helper of the Commander of the Faithful), *Ghaus al Islam wal Muslimin* (Succourer of Islam and the Muslims), *Khalifatullah bil Hujjat wal Burhan* (Khalifah of God by Proof and

^{2[2]} Jonathan William (ed.), *Money : A History*, p. 91.

Testimony) etc. also provide religious information. Sometimes *Quranic* verses were also included on these coins.

Among the secular information provided by the inscriptions on these coins are: (i) the most important is the name and title (Ism and laqab) of the monarch with nickname (kunya) which often comes along with the name of father and grand father (genealogy) of the monarch as well, (ii) the date of issue which generally appear in the Hijri era, either in numerals or in words, (iii) the place they were minted or the region over which the sovereignty was claimed. Sometimes these mint names are mentioned with epithets like *Khitta, Shahr, Arsah, Iqlim, Qasbah, Hazrat Jalal, Al-Balad al-Muazzam, Al-Balad al-Mahrusa, Sahar-e-Naw, Khazana* etc. The important mints of Muslim coins of Bengal were Lakhnauti, Firuzabad, Jannatabad, Mahmudabad, Muhammadabad, Barbakabad, Fatehabad, Muzaffarabad, Husaynabad, Nusratabad, Khalifatabad, Satgaon, Chatgaon, Sonargaon etc.

The first coins were issued under the authority of Muhammad Bakhtiar Khalji A.H.,601-602/A.D. 1204-1206 after the conquest of Bengal by the Ghurid forces. Most of them are remarkable for the pictorial device of a galloping horseman. The tankas bear the inscription in Nagri ‘Gauda vijaye’ (on the conquest of Gaur) dated A.H. 601 (A.D. 1204-5)^{3[3]} (fig. V). The fractional tanka of 20 rati gold coins were struck both Arabic and Nagri inscriptions. These coins are extremely rare and tend to be found now a days in Pakistan rather than Bengal, which suggests that they were a commemorative issue presented to the victorious troops and taken back in the course to their home territory.^{4[4]} Same pattern of coins issued under the authority of Ali Mardan Khalji (A.H. 606-609/A.D. 1210-1213) and Ghiasuddin Iwaz Khalji (A.H. 609-624/A.D. 1213-1227).

To study the coins we like to discuss some of the inscriptions of the coins of Muslim Sultans of Bengal along with their calligraphic designs and varieties. During the first phase as we mentioned earlier (1204-1338 A.D.) about twenty six governors were appointed by Delhi authority and six of them– Ghias Uddin Iwaz Khalji (1213-1227 A.D.), Mughis Uddin Yazbak (1246-1258 A.D.), Rukun Uddin Kaikaus (1291-1302 A.D.), Shihab Uddin Bughra Shah (1302-1318 A.D.), and Ghias Uddin Bahadur Shah (1310-1323 A.D.) – issued their own coins.^{5[5]} It is inevitable that Rukn Uddin Kaikaus and Shihabuddin Bughra Shah inherited their father who proclaimed independence earlier. So these two rulers were not appointed by the Delhi Sultan. On the other hand modern information includes that Ruknuddin Ali Mardan Khalji (1210-1212 A.D.) is the first independent Sultan who inscribed coins in his own name.^{6[6]}

^{3[3]} Stan Goron and J.P. Goenka, *The Coins of the Indian Sultanates Covering the area of present-day India, Pakistan and Bangladesh*, New Delhi, 2001, p. 146.

^{4[4]} *Ibid*

^{5[5]} P.L. Gupta, *Coins*, National Book Trust, India, 1994, (4th edition.), p. 121.

^{6[6]} (a) Md. Rezaul Karim, *A Critical Study of the Coins of the Independent Sultans of Bengal (from 1205-1538 A.D.)* an unpublished Ph.D. Thesis, Department of Islamic History and Culture, University of Dhaka, Dhaka, 2001, p. 55. (b) JNSI, XXXI, pp.198-199.

The coins of the first two of the six governors bear the Kalima: '*Lailaha Illallahu Muhammadur Rasulullah*' (There is no God but Allah and Muhammad (Sm.) is His Messenger) and the date on the obverse and the name and title of the reverse. All of them issued their coins in the name of Abbasid caliph, Al-Mustasim Billah and used the title "*Nasir-e-Amir-ul-Muminin*" (Helper of the Commander of the Faithful), '*Yaminul Khilafat*' (Right hand of the Caliph), '*Al-Sultan-al Azam*' (the Greatest King) etc., apart from their own names following the pattern of the inscription of the coins of Delhi Sultan Iltutmish. This may be understood as a typological continuation. These coins also suggest their own faith in the authority of the Caliph.

The independent Sultanate of Bengal (1338-1538 A.D.) covers the rule of six dynasties, which is the second phase of our discussion: (1) Mubarak Shahi (1338-1352 A.D.); (2) Ilyas Shahi (1340-1406 A.D.), (3) The house of the Raja Ganesh (1406-1442 A.D.), (4) Later Ilyas Shahi or Mahmud Shahi (1442-1486 A.D.), (5) Habshi (Abyssinian) (1486-1493 A.D.) and (6) Husain Shahi (1493-1538 A.D.).

1. Fakhruddin Mubarak Shah (1338-1349 A.D.) and his son Ikhtiaruddin Gazi Shah (1349-1352 A.D.) were the two sultans of Mubarak Shahi dynasty in the Eastern Bengal. After the death of Bahram Khan, governor of Sultan Muhammad bin Tughluq in Sonargaon, his silhadar Fakhra seized the throne of Sonargaon and declared independence. He struck coin in his own name. He was the first ruler who inaugurated the two hundred year independent rule of Bengal. His coins bear the legend like 'Sultan u'l azam Fakhru-ud dunya wa'd din Abul Muzaffar Mubarak Shah as Sultan (great sultan of the world and religion, father of the victory Mubarak Shah, the sultan) on the obverse and (Yaminul Khilafat Allah Nasiru Amiril Mu'minin (right hand of the Khilafat of Allah helper of he leader of the believers) on the reverse. The marginal legend outside the circle having the mint name Sonargaon/ Jalal Sonargaon/ Hadrat Jalal Sonargaon and date (fig. VI).
2. The coins of Ilyas Shahi Sultans of Bengal have different legends than those of the early rulers of Bengal. They have adopted the title, which proclaimed them Champion of Islam. They used to engrave their full name with some genealogy in a circle on the obverse and title like '*Sikandar al Sani*' (the second Alexander), '*Yamin ul Khalifah*' (Right hand of the Caliph), '*Nasir-e- Amirul Muminin*' (Aider of the Commander of the Faithfuls), Ghasul Islam wal Muslimin (Succourer of Islam and the Muslims) etc., with date and name of the mint on the reverse. In this period Kalima was absent from the coins (fig. VII).

3. Jalaluddin Muhammad Shah (1414-1431 A.D.), son of Raja Ganesh, who had embraced Islam with the devout zeal of a convert, reintroduced the Kalima.^{7[7]} The obverse of some of his later issues is entirely filled with the Kalima. The inscription on his other coins are as follows:

Obv. 'Jalaludduniya Waddin Abul Muzaffar Muhammad Shah as Sultan'
(Glory of the World and the Faith Abul Muzaffar Muhammad Shah, the King).

Rev. 'Nasirul Islam wal Muslimin Khaldallah Mulkah'

(Helper of Islam and Muslims, May Allah perpetuate his Kingdom).

On some coins, Jalaluddin Muhammad also calls himself 'Nasir-e-Amirul Muminin' (Helper of the Commander of Faithful and "Ghausul Islam wal Muslimin" (Refuge of Islam and Muslims), later he also adopted the title *Khalifatullah* (Viceregent of Allah).

4. Nasiruddin Mahmud Shah of later Ilyas Shahi dynasty issued coins with Kalima and called himself 'Khalifatullah'. The inscription reading is 'Al Muawayyid Bataid ar-Rahman Khalifatullah bil Hujjat wa al-Burhan' (Strengthened by the help of God, who is Caliph of the Benevolent who is Viceregent of Allah by Proof and Testimony). Sultan Jalaluddin Fath Shah (A.H. 886-892/A.D. 1481-1486) found his legends too long to be accommodated on a single face of the coin. So he spread them both obverse and reverse.^{8[8]} The inscriptions on his coins are perhaps the most fascinating of the whole Bengal series. The long legends like 'Jalal al Al-dunya wa'l din Abu'l Muzaffar Fath Shah al-Sultan ibn Mahmud Shah al-Sultan'. Some coins begin with 'al-Sultan ibn al-Sultan' and some have 'Abu'l Mujahid'.
5. Habshi Sultans used to inscribe Kalima, date and mint on the obverse and own name with the title on the reverse. Shamsuddin Mujaffar Shah (1499-1493 A.D.) used the title 'Abul Mujahid' or 'Abu-al Nasr'. Qutubuddin Mahmud Shah (1489-1490 A.D.) had the curious inscription 'Khalifa Allah ba al-Hujjat wa al-Burhan' Viceregent of Allah in Deed and Proof.^{9[9]}
6. Like Jalaluddin Fath Shah of later Ilyas Shahi dynasty Sultan Ala-Uddin Hussain Shah (A.H. 899-925/1493-1518 A.D.) found his title too long to be accommodated on a single face of the coin. So he spread them over the obverse and the reverse.^{10[10]} He introduced new titles 'al-Sultan al Adil al-Bazil' (the Just, Generous Sultan) and the patronymic 'Walad-i-Sayyid al-Mursalin', or *al-Sultan bin Sayyid Ashraf al-Husaini*. This Sultan has used some interesting legends on his coins as 'al-Sultan al-Fath al-Kamru wa-al-Kamtah wa Jajnagar wa Urisa'.^{11[11]} These coins were issued in declaration of his conquests of Kamrupa and Kamta (Assam) in the East and Jajnagar

^{7[7]} Abdul Karim, *Corpus of the Muslim Coins of Bengal*, Asiatic Society of Pakistan, Dacca, 1960, p. 122.

^{8[8]} *Op. cit.*, p. 99

^{9[9]} Nelson Wright, *Catalogue of the coins in Indian Museum*, Calcutta, Vol. II, New Delhi, 1972 (Reprint), p. 167, no. 140

^{10[10]} Abdul Karim, *Corpus of the Muslim coins of Bengal*, Asiatic Society of Pakistan, Dacca, 1960, pp. 108-109, plate IX

^{11[11]} P.L. Gupta, *ibid*, p. 123-124.

and Urisa in the South-West, on achievements of which he was very proud. Nasiruddin Nusrat Shah followed his father's style except Kalima.

Third Phase: Sur and Afghan rulers (945-984 A.H./1538-1576 A.D.) of Bengal Sultan Shamsuddin Muhammad Shah Ghazi (960-962 A.H./1552-54 A.D.) Ghiasuddin Bahadur Shah (962-969 A.H./1554-1560 A.D.) and Sultan Daud Shah Karrani (980-984 A.H./1572-1576 A.D.) and others introduced a different inscription in the form of Kalima and the name of four great caliphs of Kholafa-e-Rashedun with or without their epithet along with Sultan's own name.^{12[12]} They followed the process of Sher Shah Suri. Another important change Bengal coin witnessed when some of them introduced short Devanagari inscription (mainly their names like *Sree Sher Shah*, *Sree Islam Shah*, '*Sree Jalal Shah*', '*Sree Daud Shah*' etc.) along with the longer Arabic inscription.^{13[13]}

Calligraphy of the inscriptions in the coins of Bengal Sultanate

Calligraphy or the art of writing is important for all scripts. Arabic and Persian calligraphy has received universal patronage in the hands of the Muslims. The Arab calligraphers considered their art to be the geometry of the soil expressed through the body. Arabic calligraphy is not only the style of writing but a form of the most dignified art which was developed all over the Islamic world. However, gradual changes and developments in the art of calligraphy can be seen very clearly. Two main styles Kufic (angular script) and Naskh (cursive script) were developed in Makka, Madina and Kufa regions side by side. Kufic style developed considerably in 8th century A.D. and reached a stage of near perfection. It had the most profound effect on Islamic Calligraphy. In India the Muslims introduced it first in the tiny coins of Amirs of Sind. Those Kufic script is so distinctive and even without reading the legend the coins may be identified easily as the coins of Amirs of Sindh (fig. I).^{14[14]} The Ghazni rulers, who came to India in late 10th century A.D. or early 11th century A.D., issued coins in the Punjab with a combination of the standard Kufic and Eastern Kufic styles. Eastern Kufic had long upstroke which remained vertical with self facing abandoned heads, while its short strokes are bent towards the left. Its lower flourishes extend into sublinear area. (fig. II).

Apart from the Kufic and Eastern Kufic styles there are six other cursive styles of writing. These styles are collectively known by the names al-Aqlam al-Sittah in Arabic or Shish Qalam in Persian. The names of these styles are: (1) Naskh, (2) Thulth, (3) Muhaqqaq, (4) Rayhan, (5) Tawqi, and (6) Riqa. Ibn Muqlah is believed to have invented these styles. In addition to these main six styles three more ornamental sub-styles Tumar, Tughra and Ghubar could be counted. If a larger and bold pen is used, the writing is Tumar but in case a finer pen is used, the writing is Ghubar.^{15[15]} All these cursive styles

^{12[12]} P.K. Mitra Sutapa Sinha: *Coins of Medieval India*, New Delhi, 1997, p. 56.

^{13[13]} Bhattasali N.K. : *Catalogue of coins collected by Sayyid A.S.M. Taifoor*, 1936, p. 38.

^{14[14]} Danish Moin, 'Medieval Indian Coins : A Calligraphic Aspect', *Journal of the Numismatics Society of India*, Vol. LVIII, 1996, pp. 68-69.

^{15[15]} A.K.M. Yaqub Ali, 'Muslim Calligraphy, Its beginning and Styles', *Journal of Institute of Muslim Minority Affairs*, London, Vol. V, no. I, p. 375

were derived from Naskh character as Abul Fadl remarked.^{16[16]} These styles were perfected by the Calligraphists of Bengal Sultanate and these were exquisitely executed in their coins.

The most easily identifiable style on the several medieval series of coins, particularly the coinage of the Turks, Khaljis, Tughluqs and Afghan's under Delhi Sultanate is the Naskh style. This elegant style is followed by Bengal Sultans in their epigraphs and coins. It is easier style of cursive script. It is generally with short horizontal lines. Early rulers of Bengal under the Delhi Sultanate of first phase (1204-1338 A.D.), Mubarak Shahi (1338-1352 A.D.) and early Ilyas Shahi Sultans (1338-1406 A.D.), mainly used Naskh style in the inscriptions of their coins. During these periods they sometimes used Thulth, Muhaqqaq, Rayhan, Tawqi and Riqqa styles which originally derived from Naskh. It is very difficult to differentiate each from the other. N.K. Bhattasali praising the coins of Fakhruddin Mubarak Shah without mentioning the definite calligraphic style said, "his coins are veritable gems of the art of coin-striking and speak volumes in favour of the skill of the Sonargaon artists. Their shape is regular, the lettering on the delightfully neat and well-shaped, and they carry about them a refreshing air of refinement. It is a joy to behold them and delight to read them. It may be safely asserted that coin-making never again attained such excellence in Bengal".^{17[17]}

The points of differences among these sub-styles of Naskh, as it seems, are based on the proportion of straight and curved lines. Thulth consist one-third curved lines and two-third straight lines, while Tawqi and Riqqa consist three-fourth curved and one-fourth straight lines. Again Muhaqqaq and Rayhan contain three-fourth straight lines and one-fourth curved lines. If we look at carefully, we can identify them in the coins of Bengal. We have shown Thulth, Tawqi and Tumar character in the coins of Hussain Shahi and Suri dynasty. Another difference within the fair is Jali and Khafi. The term Jali means bold and clear and Khafi, means thin. In calligraphy the Jali is used for the letters which are thick and written with a pen full of ink, whereas Khafi denotes the letters which are thin and written with a pen not full of ink.^{18[18]} Thulth, Tawqi and Muhaqqaq styles are of Jali script while Riqqa and Rayhn are of Khafi script. Earlier inscriptions in coins of Bengal generally are of Jali script. So Thulth, Tawqi, and Muhaqqaq can be traced in them. Gradually thin and fine script developed. So Riqqa, Rayhan and ornamental scripts like Tughra, Tumar and Ghubar can be seen now and then on the later coins of Bengal. We can identify Tughra inscriptions by weaving the letter into a sort of arabesque in the coins of Jalaluddin Muhammad Shah.^{19[19]} Some of the coins of Nasiruddin Nusrat Shah are of Tumar and Ghubar styles of Khafi scripts (fig. XI). The art of calligraphy reached its zenith of development and perfection in Bengal coins during the period of Jalal Uddin Muhammad Shah, later Ilyas Shahi (1442-1486 A.D.) and Hussain Shahi (1493-1538 A.D.) rulers of Bengal.

^{16[16]} Ain-i-Akbari, Vol. I, p. 97.

^{17[17]} Bhattasali N.K.: *Coins and Chronology of the Early Independent Sultans of Bengal*, Cambridge, England, 1922, p. 11.

^{18[18]} *Ain-i-Akbari, ibid*, p. 100.

^{19[19]} P.L. Gupta, *ibid*.

So coins are valuable documents for the study of calligraphic development in Bengal during the Sultanate period in the absence of manuscript calligraphy. The peculiarity of the coins of Bengal Sultans is that they are frequently disfigured by countermarks and chisel cuts made by the money changers. These coins in the most cases lack artistic form and their calligraphy is of the poorest quality.

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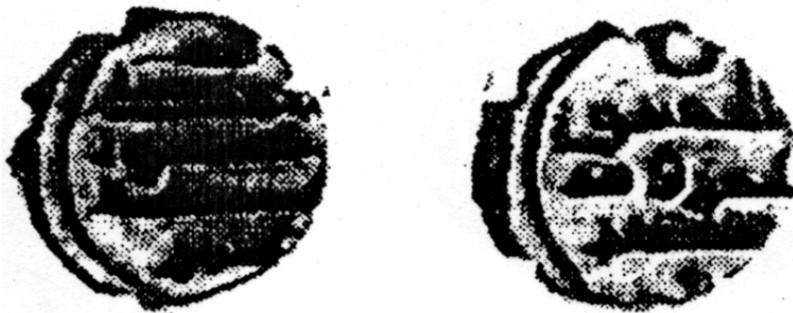


Fig. I. Kalima in Kufic types. Coins of Amirs of Sindh.



Fig. II. Bilingual type. Arabic and Sarada script Coins of Ghajni Sultan Mahmud.

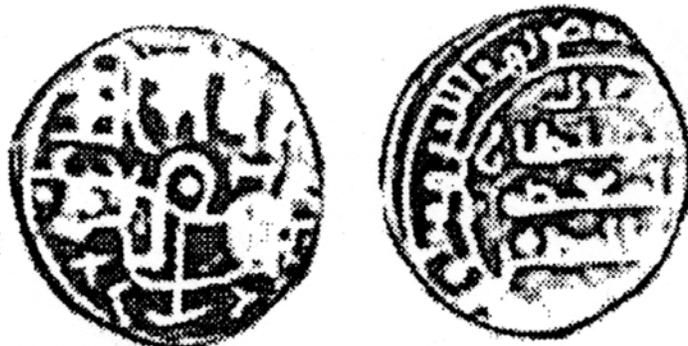


Fig. III. Ghajni, bull/legend type.





Fig. VI. Coin of Fakhruddin Mubarak Shah

Fig. V. Horseman Type
Coins of Muhammad bin
Sam with the inscription
'Gauda vijaye' dated 601
A.H.



Fig. VII. Coin of Sultan Shams Uddin Ilyas Shah, Calligraphy- Naskh Style.



Fig. VIII. Coin of Jalaluddin Md. Shah, Year: 827 A.H.
Mint: Fathabad
Obverse: Within a circle, the Kalima, Margin Zarb Haza Al-Sikka Fi
Ahad Fathabad
Sanah 827, Naskh Style



Reverse: Jalal-ud-duniya Waddin
Abul Mazaffar Muhammad Shah Sultan Tughra Character



Fig. IX. Coin of Jalaluddin Md. Shah Year: Not clear
Mint: Fathabad
Obverse: Jalal / aduniya Waddin/ Abul Muzaffar/ Muhammad Shah / Al Sultan
Naskh Style



Reverse: Within a square, Nasir-ul Islam/ Wal Muslimin/ Khuld Mulkah.
Naskh Style

Fig. X. Coin of Alauddin Husen Shah,
Mint: Husenabad
Obverse: In an ornamented double side, The Kalima Husenabad.



Year: 899 A.H.
scalloped circle a with arabesques out



Reverse: (Al-Sultan)/Al-adil Al-bazil/would sayed-al-Mursalin/ Alaud duniya waddin/ Abul Muzaffar Husen/ Al-Sultan Khuldullah/ Mulkah Wa Sultanah.

Calligraphic style: Thulth and Tawqi mixed.



Fig. XI. Coin of Nasiruddin Nusrat Shah
Year: Not clear
Obverse: Within a circle (Nusrat Shah)/ Shah Sultan/ Ibn Husen Shah Sultan / Khald Mulkah Bin Al-Huseni.



Reverse: As-Sultan/Ibn As Sultan/ (Nasir) Adduniya (Wa)/ddin (Abul Muzaffar).
Calligraphic style: Ghubar.



Fig. XII. Coin of Daud Shah Kararani
Year: 984
Mint: Tandah
Obverse: In square, the Kalma. In the left hand lower corner Margin – Top-
Aba Bakr Siddique left-Umar Khattab Bottom-
Uthman
Right-Ali Murtaza
Thulth and Naskh Mixed



Reverse: In square, Daud Shah Sulaiman/Shah Kararani/Khuldullah Mulkah/
Wa Sultanah/

Margin-Top, Abul
Muzaffar Left, Zarp
Tandah right, (1984),
Bottom- not clear
At the left bottom
corner. Naskh



Karrani

Top-Umar Al-Faruq, Right-
Murtaza).

Fig. XIII. Coin of Daud Shah
Year: 981 A.H.
Mint: Not clear
Obverse: In square, the Kalima
Margin, left- (Abu Bakr Al-Diddiq)
(Uthman Auffun) Bottom-Ali (Al-



<http://www.bmri.org.uk>

Reverse: In square, Daud Shah Sulaiman/ Shah Karrani/ Khuldullah Mulkah/ Wa Sultanah/ Margin, Right 981.

At the left bottom corner.

Calligraphy: Muhaqqaq and Naskh mixed

SOURCE: Journal of Asiatic Society of Bangladesh.