المسكوكات الإسلامية

إشراف: إبراهيم جابر الجابر
إعداد: أحمد الحمد الريس
سلوى محسن النسيم

منتديات المحجة السلفية
www.mahaja.com
حضرة صاحب السمو الشيخ حمد بن خليفة آل ثاني
أمير دولة قطر القدوم

سمو الشيخ تميم بن حمد آل ثاني
ولي العهد الأمين

منتديات المحجات السلفية
www.mahaja.com
تقلد

القاهرة

سعود الصباح

حمزة بن خليفة آل ثاني

أمير دولة قطر المنيا

 الاستحسان لمن نحن، ما تعنيهlhs

العربية والعالمية...

www.mahaja.com
مقدمة

قُضِي الإنسان في غمرة من تاريخه، بتنازله في جوار النزاعات والصراعات. تم توجيهه إلى خلاص القربون، وفقاً للحالة، بدأ نشر النعوم ونفت المفاهيم. كنائب البلاد، تقبل الإسلام، فضلاً عن التدريب والتحصين، فعلى سبيل المثال، تعامل مع حضورات عالمية غامضة، مما됐 للحوار بين النصائح والفرص والقوانين.

وفي أواخر القرن الأول الهجري، بالتحديد سنة (62 هـ - 626 م)، تكاثرت جوانب الهجرة الإسلامية، لتشكل بذلك جزءاً من تاريخنا الأثري عبر آلاف السنين. ويتبع منهج التدوير الإسلامي ل مختلف الدول والثقافات والمجتمعات الإسلامية.

وقد أثار العلماء المختصون في تقاليد هذا العصر، رغبة في الأبحاث التأريخية، معتبرينها جزءاً من البحث عن النسيج التاريخي والثقافي. كما أن الدخول في التحليلات (التي تتعلق بمسائل من الثقافة الإسلامية والدين الإسلامي) الذي يochen مجالاً من الفضاءات الدينية، وهياجاته، الأفكار، والخصائص الاجتماعية (وهو جزء) يнесقون مع أفعاله الديني والثقافتي.

وsaltونت المنظورات الإسلامية كذلك تخريناً عن آفاقه الحالية التي سببها سهولة التفكير الاستراتيجي أو السياسية أو دينية أو اجتماعية. وهو يعد أيضاً دعماً لمعرفة الحدث أو الحركة بما تحمله من مزايا وتفاقم.

www.mahaja.com
Al-Malwiya coins

Al-Malwiya was a coin used for commercial purposes along the Red Sea routes that connected the Gulf ports with the West Coast of India, Sri Lanka, and the Maldives. The Malwiya of Sri Lanka and Maldives took the shape of the hook, whereas those of the Gulf and West India were square. Al-Malwiya are all gold coins. Most of these were acquired through trade activity. Al-Malwiya weights about 4.9 grams and is made of pure silver. But the West Indian Malwiya comes from Beypore and was made of silver of less value than that of the Gulf and Sri Lanka. So merchants gave them little evaluation. Madekoda (1569) talked about the Malwiya coins. Kamrani (1944) discussed them in more detail. The Malwiya were known from their dies yet they were so small that drawings almost can hardly be sketched, therefore many pieces can't be defined accurately. The Malwiya were common coins around the years 1500–1500 B.C. and then a group of Malwiya with little value and little weight, that was in use in the 16th century in the Afghan region. At that time it was subject to Ottoman-appointed rulers of Al-Hoce region on the West Coast of the Arabian Gulf in the Kingdom of Saudi Arabia.
We will also discuss some Dinars and Dirhams of states that gained their independence from the Abbasid Caliphate, such as Baris, Oil, Baris, Mamo, Al-Safawi, and Baris Rangpur. In addition there were the coins of the state of the Sajjuk and the titles and names adopted by their kings. One such Dinar was minted to commemorate a certain occasion, and featured Ayyat Al-Kurir of the Holy Qur'an. There were also the coins of the Roman Sajjuk which featured an equisitk knight and the image of the lion and the sun.

We can also recognize coins that were circulated in the Arabian Gulf, India and Ceylon in the 17th century, having the form of a hook, and called "izanee". It was struck in silver and copper. We also have coins used in Kingdom of Saudi Arabia at the time of King Abdul Aziz Al Saud, such as the Arabian Maria Theresa Riyad, carrying the word Najd or Al-Haiz, and the Queen Victoria rupee which carried the word Najd.
Coins of the Bowahi state (320 - 454 AH / 932 - 1062 AD)

The Bowahi state was contemporary to the Abbasside state and usurped the authority of the Abbassid Khilafas. Nevertheless, the Bowahi coins were minted along lines identical to those of the Abbassides, featuring the names of their rulers on both the front and reverse sides of the coin, along with the name of the Abbasside Khalifah.
Coins of the Ottoman state (680 - 1342 AH / 1281-1924 AD)

We have discussed some of their gold and silver coins. Here we see the big difference in the form and content of the Ottoman coins compared with what we see in the coins of other Islamic states.
Bani Hafs State (625 - 982 AH / 1228-1269 AD)

In the minting of their coins, the Bani Hafs followed the style of the Al-Mu'izzidin state; for this reason, it is difficult to differentiate between the coins of the two states. Coins of North Africa were also minted by the Bani Hammod, Bani Abd al-Nasr and Bani Murvain states.

The Ayyubid State Coins (564-650 Hijri / 1169-1252 AD)
This is a famous state in Islamic history, and its founder Saladin Al-Ayyubi minted gold coins similar to those of the Fatimids. Silver Ayyubi coins had geometrical shapes different from those of the copper coins struck with the portrait of persons. There were also the Mamliq coins, notably the Dinars of Saladin-Qusayr, and Al-Ashraf Saffuq Banqor the Sultan of Burj Mamliq.
**Al-Muwahhidin State (524 - 667 AD)**

The writing on their coins is in Naskh script style. The writing was carved within a square that was itself last inside a circle. The date of casting was never mentioned, though the city of minting was occasionally stated.
Murabitren Dinar
Al-Bin Tafid
shocked at Minayy
Year: 503 H

Revere: النفر
Averse: الوجه

Murabitren Dinar
Al-Bin Tafid
shocked at Jiljil, Musa
Year: 499 H

Averse: الوجه
Revere: النفر

Islam Coins Mixture

Wahiba (1012 AH / 1605 AD)

Averse: الوجه
Revere: النفر

Murabitren Dinar
Al-Bin Tafid
shocked at Minayy
Year: 503 H

Revere: النفر
Averse: الوجه

Islam Coins Mixture

Murray (448 - 541 AH / 1055 - 1147 AD)

Their rules had a different style from that seen elsewhere in North Africa. The verse from the Holy Quran ("He who seeks a religion other than Islam shall not be accepted and will be among the losers on the day of judgment") was struck on their coins. That was the slogan of Al-Murabitren.

www.mahaja.com
The Idissi State (172-363 AH / 789-974 AD)
They minted their coins along the same lines as the Abbasid dinars during the first period. Their coins featured texts from the Holy Quran ("right has come and away evil has gone") next to the ruler's name in the external circle of the coin.

Al-Aghlabi State (184 - 296 AH / 800 - 909 AD)
Al-Aghlabi Dirar was known for its small size and was adorned with ornaments similar to those seen on the Abbasid Dinar, adding to it the word "Ghulab" and the ruler's name without a title. Unlike the silver Dirham, the Aghlabi Dirars do not mention the issuing city.
Fatimid Dinar
Al-Mansur Luqman Allah
Shrink at Al-Mansurama
Year: 342 H

Revers: the face
Averse: the word

Fatimid Dinar
Al-Hakem bi Amr Allah
Shrink at Mshir
Year: 405 H

Revers: the face
Averse: the word

Al-Salihin coins (439-532 AD / 1049-1143 AD)
They are the representatives of Fatimids in Yemen. One of these coins features Queen Arwa, the King's wife. However, her name was never struck on the coins, because it was only her husband's name that appeared on the coins, although the coinage date appearing on the coin was during her reign.
Coins of the Fatimids state (257 - 567 AH / 909-1171 AD)

The Fatimids state was established in North Africa and its founder issued similar coins to those of the first Abbassid Dynasty period with the addition of ("Abdullah the Arab of Fatimid "). Al-Mahdi, Al-Mustansir Billah and Al-Mu'izz issued their coins in a different way that distinguished the Fatimids state from those of the other states, in terms of the round shape, words, emblems. We also find several glass measures that were used by the Fatimids as standards for the Dirhams and Dinars.

www.mahaja.com
Coins of the Tulunide state (254-292 AH / 868-905 AD)
Coins of the Alshihid state (323-358 AH / 939-974 AD)

These two dynasties ruled Egypt and issued coins similar to those of the Abbaside khalifate, but added the name of the Tulunide or Alshihid ruler to the name of the Abbaside khalifah.
Coins of the Abbaside (352-656 AH / 749-1258 AD)

The Abbasides did not change the Umayyad coinage system during the early years of their dynasty except the addition of certain religious phrases. They struck the words “Muhammad is the prophet of Allah” to replace Surat Al-Nabha. At the time of the Khilafah Haroon Al Rashid, major changes were introduced as they issued new gold coins, striking new verses, phrases and names, starting during the reign of the Khilafah Al-Amin.

At the time of the Khilafah Al-Ma'moun a new text was added that is “Allah is the supreme ruler before and after and the faithful will rejoice at the victory given by Allah”.

The names of the cities where the coins were minted were also mentioned on the Dirham.
Islamic Coins Montage

**Sassanian Dehram (72 H / 691 AD)**

Muslims used Sassanian and Byzantine coins until the year 77 Hija (692 AD) when the Omayyad Caliph, Abd al-Malik ibn Marwan started his economic reform. A new coin was the Byzantine Dinar on which Abd al-Malik struck the emblem phrase in Arabic: "There is God but Allah and Mohammad is the Messenger of Allah," while skipping the representations of Hermes and his two corns on the coin. There was also a silver coin minted by Al-Hajj ibn Yousuf Al-Thughafi, and another one by Qatib ibn Al-Faijiah. There were also a few other copper coins depicting the portrait of Abd al-Malik ibn Marwan.
Introduction

For a long stretch of history, man traded by barter before money was eventually minted. There is little agreement among scholars concerning the beginnings of money, the “how”, “when”, “where” and “why” money came into existence and the way it developed over the centuries. Before Islam, the two great empires, Persia and Rome, struck their coins in silver, gold and copper. Indeed, for some time, the Muslims used the coins of these two empires, along with their own Dirhams, Dinaris and Fals.

In the late first Century after the Hijra, specifically in the year 77 AH (696 AD), the Muslims minted their first own coins during the reign of the Umayyad Khalifah, Abd al-Malik Ibn Marwan. The striking of Islamic coins continued in subsequent centuries in various countries and under various Islamic regimes.

Observes interested in the study of Islamic coins have found that these coins shed light upon Islamic history and provided information that one cannot find in historical literature and documents. Indeed, these coins were used to establish facts and developments and rectify a number of common historical fallacies.

The Gold Dinar (its name was derived from the Latin “Dirharius”) and the Silver Dirhams (derived it from the Persian “Dinar”, itself derived from Greek and originally derived from the Latin “Follis”, which means a bag of money).

In addition to being irrefutable evidence represented by the inscriptions, emblems, designs and ornaments, the Islamic coins tell us about the economic, political, religious and social circumstances of the state that minted them.
Foreword

Celebrating the human artistic spirit along with Man's ability to stretch its physical performance to its ultimate limits is the mantle behind holding a pool of exhibitions on museum artifacts in parallel with the 15th Asian Games Doha 2006.

Housed by Doha, the games are designed to reflect the unmistakable dual character of Qatar, a country driven by a progressive vision that strongly embraces the colors and patterns of our traditional culture. H.H. Sheikh Hamad Bin Kahlifa Al Thani, the Emir of the State of Qatar, has been and remains the architect of this vision and the initiator of the various achievements embodying that vision across all fields of economic, social, and cultural endeavors in the country.

Showcasing our perennial heritage and human history - ranging from Islamic art, coins, weaponry, traditional costumes, historical photographs and cameras, modern art, unique jewelry, to life-like dinosaur and exhibits of real fossil discoveries - adds a unique flavor to one of the most prestigious sports event in the world.

These exhibitions, organized by Qatar Museums Authority (QMA) almost a year after its establishment, feature a collection of artifacts and pieces, each of which carries an artistic impact of specific era of human history. Over the next few years, QMA will set up a number of novel and original museums that will function as hubs of knowledge acquisition and educational entertainment.

No doubt, these exhibitions will contribute as much as the games themselves to boosting the spirit of togetherness, mutual tolerance and cultural dialogue we all aspire to build and enhance for existing and rising generations.

Sheikh Al Mayassa Bin Hamad Al Thani
Chairperson Qatar Museums Authority
Islamic Coins

Prepared by: Ibrahim Jaber Al Jaber
Supervised by: Ahmed Hamad Al Moasa
Sulwa Moukren Al Nouaimi

www.mahaja.com
Islamic Coins

www.mahaja.com