1. Rukh uddin Firuz

ILTutmish had nominated his daughter Raziah as his successor. On his death the members of the Forty (bandagani chihaqlagani) particularly the provincial offices disregarded his wishes and placed his eldest surviving son Rukh uddin Firuz on the throne of Delhi. The new Sultan left the administration into the hands of his mother Shah Turkan and himself led a licentious life. Shah Turkan took the administration into her hands with revengeful attitude. Her rule was tyrannical and oppressive. Many nobles fell victims to her oppression. One son of ILtutmish named Qutub uddin was murdered. An unsuccessful attempt was also made to assassinate Raziyah. These activities alienated the members of the Forty. The governors of Awadh, Badaun, Multan, Hansi and Lahore revolted and declared themselves independent. Rukh uddin went to quell the revolt, but the non-cooperation of the officers and secession of the wazir, Nizamul Mulk Janaidi, disheartened him. He had to come back without any action.

While Rukh uddin was out of the capital, Delhi, Raziyah took a chance of it. She came out dressed in red as an aggrieved person before the masses of the Friday congregation and appealed to them in the name of her father against Shah Turkan's intrigues. She pleaded that she should be given chance of administration to prove her abilities; if she failed to prove herself better than men, the people were at liberty to behead her. This had the desired effect. The army officers and the people of Delhi sided with her. Shah Turkan and Rukh uddin were killed and Raziyah was elevated to the throne. Rukh uddin thus had a brief reign of only six

Regin: 30 April-19 November 1236 A D.
months and twenty days, from 21 Sah'aban, 633 to 18 Ra'ul-Awaal, 634 A.H./30 April to 19 November, 1236 A.D.⁵

Coinage

During the reign Ruk uddin Firuz issued his silver tankahs and billon jutals on the pattern of the coins of his father, Ilutmish. The silver tankah of 11.04 gms/170 gms issued by him are classified into three varieties. The earliest one followed the pattern of Ilutmish's coin no.72. on these coins of Rukh uddin the obverse bears the legend ‘fi ahd al-imam Al-Mustansir amir al-mu' minin, fi shuhur sanah salasa was salasina was sitta miayh” in the center within a square, and the mint-name “Delhi” in the top segment. The reverse also has the Arabic legend which is “Al-Sultan al-azam shams al-duniya wa al-din, al-Sultan al-mu 'azzam Rukh al-duniya wa al-din Firuz Shah” in the center within a square.⁶ (Cat No. 8, Pl. No. III, Fig. No.24).

Rukh uddin did not receive the diploma of investiture from the Khalifah. The writings of Khalifah's name on his coins, therefore, was only to follow the pattern introduced by his father and to show his allegiance to the Khalifah to legalize his rule in the eye of islam.

One remarkable peculiarity on his coin is that here the name of the father is written first and then his own name. The reason is obvious. Rukh uddin was not nominated by his father, Ilutmish. He was selected by the provincial officer, so there was still opposition from the partisans of Raziyah. For this reason he was shaky at the outset to declare himself as a full-fledged sultan. He invoked his father's name in his coins to strengthen his cause by showing that he was the rightful heir of his father. The present variety of coin is his earliest issue. Her he wrote his father's name first with the superior title “al-Sultan al-azam” followed by his own name with the inferior title "al-Sultan al-mu'azzam", as if he was ruling in the name of his father; and the coin gives the impression of joint issue. In later days when he realized that his position was secured, then he
eliminated his father's name and issued coins in his own name which are the coins of the second and the third varieties.

The second variety of his tankahs unlike the former one, followed another type of Ilutmish's coin. Like the prototype these coins have on the obverse the "Kalimah" and the name of the 'Abbasid Khalifah "Al-Mustansir billah amir al-mu 'minin" in the center and the Quaranic verse "Hua 'Ilazi arsala resulahu bil huda wa din al-haqq liyuzhirahu 'ala al-din kulihi" in the margin around. On the reverse we have the legend "Al-Sultan al-azam Rukh al-duniya wa al-din abu'l muzaffar Firuz Shah bin Sultan" in the center and "nasir amir al-mu'minin" in the four segments. Here the name of the father is dispelled off and the himself assumed the highest regal title "al-Sultan al-'azam". (Cat No. 8, Pl. No. IV, Fig. No.25)

The third variety which is a variant of the second one, bears the same obverse legend, although slight change in noticed in the ornamentation and design. The reverse legend is also the same except that the last part "nasir amir al-mu'minin" which is the epithet of the Sultan, is omitted here. This variety bears the date 634 A.H. (=1236 A.D.) which means that it was issued only during the last two months of his reign. The omission of "nasir amir al-mu'minin" (i.e., helper of the commander of the faithful) here do not bring any change in his allegiance to the Khalifah as the name of the Khalifah is written on the obverse. It was only due to shortage of space (Cat No. 9, Pl. No. IV, Fig. No.26).

The coins of the second and third varieties discussed above were issued later than those of the first variety. The later though cut off from the coins of variety second, it is seen on those of the third which is variant of the second one. Ilutmish's name on the coins of these last two varieties is not seen. It indicates that by that time Rukh uddin became stronger and confident of his authority so much so that he needed no more to invoke his father's name.
Regarding his billon coins Thakkur Pheru says, “of the sons of Shams uddin Altamash (i.e., Iltutmish) the coins rukni, Firuz Shahi and Barahottari contain 2 tolas 11 mashas of silver per 100 specimens; their rate is 31 per (silver) tankah”.

It is known from the contemporary chronicles that the officials name of the billon coins, at that time, was jital. The above names mentioned by Pheru, therefore, were the names of the varieties of Rukh uddin’s billon issues and they were three in number. When they were named so and what were their identifying marks, are not mentioned by Pheru. These names might have been given by the money-changers and merchants.

All the billon coins of this ruler, so far discovered, may also be distinguished into three varieties. In one of the two Shahi motifs viz. the bull and horseman, are seen on its two sides and the Nagari legend is written above each of them. The legend on the bull side bears the name of the sultan as “Suratana Sri Ruknadin (= Sultan Sri Rukh uddin), while that on the horseman side, his title as “Sri hamirah”. Since this variety bears the name “Ruknandin”, it may well be identified with Pheru’s “Rukni” coins (Cat No. 9, Pl. No. IV, Fig. No. 27).

On the other two varieties the horseman motif is retained, but the bull is replaced by the Arabic legend “Al-Sultan al-‘azam Rukh al-duniya wa al-din Firuz Shah”. these two varieties are identical in their obverse and reverse but they can be distinguished only by the form of the horseman. On one, it follows the pattern of Delhi and on the other that of Badaun. The coins having Delhi type horseman, in my opinion, may be the “Firuzshahi” coin of Thakkaur Pheru, as this variety records the name of the sultan as “Firuz Shah” (Cat No. 9, Pl. No. IV, Fig. No. 28) unlike the former one which record it is “Ruknandin”. Similarly the coins bearing the Badaun type horseman may be the “Barahottari” coins of Pheru. The meaning of this term (Barahottari) is not clear. Its identification with this variety is simply based on the assumption that this is the third name in
Thakkur Pheru's list and this is the only variety of his coins that remained to be named.

The coins of all the three varieties weigh on Tanka i.e. 3.68 grammes /56.67 grains each, as stated by Thakkur Pheru and according to him each of them contains .3247 gms/ 5 gms of silver. So these coins seem to have been two jital denomination, thirty of which were equal to one silver tankah.

No gold and copper coin of this sultan has come to light as yet. Since the later days of Mu'iz uddin Muhammad Ghuri gold coin was the production of Gauda (Bengal) only *iltutmish also issued a few gold coins from this mint, but after 616 A.H. he seemed to have stopped their issuance. This situation appeared to have been continued during Rukh uddin. He operated only two mints viz. Delhi and Badaun. Delhi used to issue coins in both silver and billon while Badaun issue only billon.

2. Jalalat uddin Raziyah (1236-1240 A.D.)

It has already been stated that the tyranny and oppression of Shah Turkan, the mother of Rukh uddin Firuz, caused to create general dissension and disorder all over the country. Many provincial governors asserted their independence. Majority of the members of the forty, the people of Delhi and the army officers under this circumstances sided with Raziah. They murdered Rukh uddin and shah turkan and put Raziah on the throne.

After accession Raziyah's prime task was to consolidate her won position and bring under her control the provinces which had become independent during her predecessor. It found that as the army, the nobles and the people of Delhi had placed Rzaiyah on the throne, the provincial governors, who constituted a very powerful section of the Turkish governing class, felt ignored and humiliated and consequently from the very beginning of her reign Raziyah had to deal with their opposition. Initially she successfully subjugated all of them and brought the whole
Empire from Lakhnauti (Bengal) to Debali under her control. But after sometimes the governors of Mullah, Hansi, Badaun and Lahore again revolted against her. She suppressed the rebellions of Lahore but when she marched against Malik Ikhtiyar uddin Altunia, of Bhatinda (Tabarhindia), she fell victim to the conspiracy of her own people. Consequently in a battle she was defeated and captivated and ultimately married to Altunia.

When the news of her defeat reached Delhi the Forty installed Bahram, another son of Ilutmish on the throne. Later, Raziya and Altunia marched to Delhi to occupy the throne but were defeated and killed. Thus the rule of Raziya ended after a short reign of three and half years (from 18 Rab'i ul Awaal, 634-27th Ramzan, 637 A.H./19 November, 1236-22 April, 1240 A.D.).

Coinage

It is expected that following the Islamic traditions Raziya would have issued her own coins soon after her accession to the throne. Practically we also got some silver coins issued in her name in the very year of her accession (i.e, 634 A.H.) from the distant province of Bengal, but it is conspicuously surprising that not a single coin of that date struck at the capital Delhi issues, so far deciphered, is only 635 A.H. on the Bengal issues, on the other hand, we have the dates 634, 635 and 636 A.H. after that we know no coin of this Sultan from any mint although she was on the throne for at least one year more (down to 27th Ramzan, 637 A.H.). whether this is only because that we have not come across the coins of these dates or actually the coins were not issued then, is difficult to say in the present state of our knowledge.

Raziya's coins are the true reflection of the unrest political condition of the country. Her gaining of the throne in the name of her coins where she always invoked her father's name with prominence; her own name was either excluded totally or written partially with less importance.
The tankah coins issued by this queen are of the same weight and fabric as were the coins of her father, Iltutmish and brother, Rukh uddin Firuz. Her all tankahs were struck in the only type. They imitated the pattern of Iltutmish's like the prototype may have on their obverse the same formula of legend bearing the name of the 'Abbasid Khalifah" as "Fi 'ahd al-imam al-Mustansir amir al-mu'minin" n the centre and the date in Arabic words in the margin around. On the reverse, there is also an Arabic legend in the centre and in the margin around, is the repetition of the same information as we have on the obverse. This system of repeating the same information in the margins of both faced introduced by Raziyah was followed by her successors for a long time. Although her coins are of the same type having identical obverse, their reverses have different central legend by which her Delhi issues may be distinguished into two varieties.

On one, the reverse bears the legend "Al-Sultan al-'azam shams al-dunia wa al-din Iltutmish al-Sultan nusrat amir al-mu'minin" (Cat No. 10, Pl. No. IV, Fig. No.29). Here we have only the name of her father and no mentioned of her own name. As such at one time these coins were attributed to Iltutimish. But the use of the word "nusrat", the famine of the word "nasir" indicates otherwise. So, the opinion was revised, and later, it was thought that the coin was issued by a woman. Thus by implications it is now believed that the coin actually is an anonymous issue of Riziyah. The date 635 A.H. (1237 A.D.) of the coin is in accordance with this suggestion.

On another variety the reverse bears the names of both Iltutmish and Riziyah. Here the legend is "al-Sultan al-'aam shams al-duniya wa al-din al-Sultan al-mu'azzam Riziyah al-duniya wa al-din" (Cat No. 10, Pl. No. IV, Fig. No.30).

Like her brother, Rukh uddin, she also used on these second variety of coins the higher regal title "Al-Sultan 'al-'azam" (the greatest Sultan) with her father's name, and the lower one, "al-Sultan al-mu'azzam"
(the great Sultan), with her own name. This gives the impression that the 
coins were joint issues struck by Raziyah as a subordinate ruler under her 
father, as we see the use of the same formula first in the minting on Mu'iz 
uddin's ghazni coins." But the actual picture here was different. Riziyah 
issued them as a sovereign ruler and her father had died long back. The 
reason behind the adoption of this formula of legend was nothing but to 
strengthen her cause and to show that she was ruling in the name of her 
father.

Another peculiarity of these coins is that her name is mentioned as 
"Raziyah al-dunia wa al-din" which appears to be a haqab (title) and not 
'alam (name). But the chronicles always refer her only by the same 
Raziyah. From the gold and silver coins of Bengal it is a known that she 
had adopted the laqab "Jalal al-duniya wa al-din." From a type of her Delhi 
billon jital her full name is known as "Jalalt al-duniya wa al-din Raziyah". In 
view of these facts it may justifiably be conceived that the die cutter has 
added the words "al-duniya wa-al-din" with Riziyah by mistake.

Now the question arises if Jalala al-duniya wa al-din Raziyah was 
her full name then it was not written on her coins? The probably answer to 
this question is that Raziyah was the only women sovereign ascended the 
throne of Delhi. Her selection was not unanimous because of her weak 
sex. The provincial offices, some members of the Forty and the Wazir 
Nizamul Mulk Junaidi opposed her. So in order to strengthen her cause 
she involved her father's name on her coins. Initially she pretended that 
she was ruling in the name of her father Iltutmish. The earliest coins she 
issued from Delhi were exclusively in the name of her father. These she 
remained anonym. After some times when she became confident of her 
authority she added her own name with that of his father. As both the 
nname had to be accommodated on one side of the coin, as the other side 
was occupied by the name of the Khalifah, her full name could not be 
written there. It resulted in the inclusion of her partial name. On her Delhi

* Which were issued by him as a governor under his brother Ghیyas uddin.
coins, therefore, we have only the 'alam part of her name which is “Raziyah” while on those of Bengal, only the laqab part which is “Jalal al-duniya wa al-din.” It may be mentioned her that none of her silver coins either from Delhi or Bengal bear her full name.

Regarding her billon jitals we have the reference in the Dravya Pariksha where Thakkur Peru says, Shamsuddin’s daughter was Radiya Begum, her coin named Radi is of two kinds viz., of Dehli (Delhi) mint and of Vadauwa (Badaun) mint. The Radi coins of Delhi contain 16½ tankas (5 tola 6 mashas) of silver per 100 coins, their rate is 19 per tankah (silver coins). The Radi coins of Badaum mint called Radi Vadauwa contain 12¾ tankas (4 tolas 3 mashas) of silver per 100 coins; their rate is 31 per tankah (silver coin).

The extant billon coins of Raziyah have the horseman motif on one side and the Arabic legend on the other. They do not bear mint-name on them. But from the style of the horseman motif they may well be distinguished into two groups. One bear the traditional Delhi type horseman* and the other that of Badaun. The former group of coins were undoubtedly the products of Delhi mint which Thakkur Pheru called as “Radi Dehli”. Those of the other group were the products of Badaun mint and these coins were called by him as “Radi Vudauwa”.

Her Deljhi jitals are of five varieties. The first variety bears on the reverse the horsemen to right and on the obverse the Arabic legénd as “Al-Sultan al-mu’azzam Raziyah al-din bint al-Sultan”\(^{\text{14}}\) (Cat No. 10, Pl. No. IV, Fig. No.31). Those of the second variety have the same obverse and revere as of the first variety coins with an additional six-pointed star under the horse. The coins of the third variety are similar to those of the second variety in all respect except that the ornamental start mark is replaced by a plus mark. The fourth variety is slightly different. Here we have the Nagari legend “Sri hamirah” above the horse on the reverse but no ornamental

* Earlier called Chauhan horseman.
mark is seen under horse. On the obverse we have a different Arabic legend which is "al-Sultan al-'azam Jalalat al-duniya wa al-din Raziyah". The fifth variety of coins are similar to those of the fourth but her the Arabic legend is arranged in a different manner. In this new arrangement "al-Sultan" is written in the first line, "Jalalat al-duniya wa al-din" in the third line and "Raziyah" in the second line."

Unlike the Delhi coins, her Baduan issues were of the only one variety. They bear on the reverse the Baduan type horseman to right and on the obverse the Arabic legend as on the fifth variety of Delhi coins (Cat No. 11, Pl. No. IV, Fig. No.32).

The Arabic legend for the above billon coins of Delhi mint was arranged variously on different dies. These dies being larger than the flan of the coin some parts of the legend were cut off which created problem to reconstruct it. The legend of the coins published by H.N. Wright in his corpus seem to be incomplete. H.N. Wright has read on them is erroneous. On careful scrutiny it is found that there is the trace of the word "Jalalat" in the last line before "al-duniya". So, there is in reasons for scholars to suggest that "Raziyah al-duniya wa al-din" was ever used these coins.

According to the estimation of Thakkur Pheru Raziyah's Delhi jitals contained .607 gms/ 9.35 gns of silver per specimen and that of Badaun .469gms/7.225 gns. This difference of the silver contents of these two coins shows that they were of the value of three and two jitals, respectively. But it is unthinkable that these two places would have issued coins of two different value. It is quite possible that there might have existed coins of these two different values at both the palces and it was sheet change that Thakkur Pheru laid hands on only one variety of each place of two different denomination.

* On many coins of the Later Sultani Period and of the Mughals this kind of line arrangements are seen.
The copper coins of this Sultan are known only by a few specimens. They are distinguished into four varieties as follows:

<table>
<thead>
<tr>
<th>Obverse</th>
<th>Reversed</th>
</tr>
</thead>
<tbody>
<tr>
<td>(a) Bull to left Nagari legend “Sri Samantadeva” (partly visible) above.</td>
<td>In rayed circle “Raziyah” in Arabic</td>
</tr>
<tr>
<td>(b) Do</td>
<td>Do, but letters inverted</td>
</tr>
<tr>
<td>(c) Bull to right. Legend is the same as on variety (a)</td>
<td>As on (a)</td>
</tr>
<tr>
<td>(d) Horseman</td>
<td>D0</td>
</tr>
</tbody>
</table>

The coins of the last two varieties (i.e., c and d) are known only from L. White King’s collection and his catalogue and his catalogue does not mention their weights. The coins of varieties a) and (b) are known of two weights viz., 3.31 gms / 51 gns and 2.58 gms / 39.8 gns respectively. These coins might have been of the denomination of 4 and 3 viswas.

“Sri Samantadeva” written on the coins of variety (a) and (b) is noteworthy. Samantadeva was the famous Shahi king. His name was traditionally copies on the coins of many later rulers of different dynasties like the Ghaznavids of Lahore and Chauhans of Delhi and Ajmer. Mu'izuddin Muhammad Ghuri eliminated the name from his coins and replaced it by his own name. Raziyah just copied it. After her it was discontinued for ever.

In Bengal some gold and silver tankahs were issued in her name from Lakhnauti mint. The gold tankahs are represented by the only extend specimen now preserved in the Prince of Wales Museum (PWM), Mumbai. Mr. Gibbs reported to have heard of two more specimen which are no longer traceable. Her silver tankahs of this mint are not so scarce. The date of her gold coin is missing but some of her silver coins have preserved it on them. Three dates have so far been read. The are 634, 635 and 636 A.H.

All her tankah coins of both Delhi and Lakhnauti mints have no their obverse the same legend “Fi ‘ahd al-imam Al-Mustansir amir al-mu’minin”,

86
but the reverse legends of the Lakhnauti coins are altogether different from those seen on the Delhi coins. Her on Lakhnauti coins it is "Al-Sultan al-
'azam Jalat al-duniya wa al-din malikah Ilutmish abnät al-Sultan musrat
amir al-mu'minin" where we have her laqab but her name is conspicuously absent. Why it was so done has been discussed above. However, her Lakhnauti silver tankahs may be distinguished into three varieties by some minor variations occurred in the line arrangement of their reverse legend.

It may look strange that while the capital Delhi did not issued gold coins, this distant province did it. This was only in continuation of the practice which had been started right from the time of Muhammad bin Bakhtiyar Khalji who had issued gold coins in the name of the master Mu'iz uddin Muhamad Ghauri. His coins were followed by Ilutmish and now we have that of Raziyah.* Like gold the silver coins under the Sultans of Delhi also originated in this provinces where Iwaz Khalji had started it first. Later Ilutmish borrowed the silver type of Delhi but not the gold. Following him his successors also issued only silver coins from the capital Delhi. This practice continued till the time of Nasir uddin Muhmud who was the first to issue gold tankahs also from Delhi mint in addition to the silver tankahs.

The governor of Bengal under Raziyah was Izz udding Tughral Tughan Khan (631-641 A.H. /1233-1224 A.D.) who had been appointed to that post by Ilutmish. He remained loyal to Raziyah all along and issued these coins in her name.

However, Raziyah's coins of all the four metals viz., gold, silver, billon and copper, have been found and they were issued from Delhi, Badaun and Bengal mints. Delhi used to mint silver, billon and copper coins; Badaun only billon and Lakhnauti (Bengal) gold and silver.  

* No coin of this metal with the name of Rukh uddin Firuz has come to Light.
3. Mui'z uddin Bahram Shah

Bahram was the third son of Ultutmish. He was put on the throne by the members of the Forty on condition that they would have the free hands in the administration without any interference from his side. A new post of Naib-i-Mamlıkat was created and Ikhtiyar uddin Aitigin, a prominent member of the Forty was appointed to it. The post of wazir remained as usual but it was now a subordinate one under the Naib-i-Mamlıkat. Bahram received the support of the Forty so long he did not interfere with their activities in the administration. But when he realized that he was being put to the non entity, he could not remain a mute spectator to their high-handedness. He tried to restrain the Forty and curb their power. This was not to the linking of the Forty who ultimately murdered him on 13 zulaq'ad, 638 A.H./15 May, 1242 A.D. and raised Ala uddin Mas'ud to the throne.

Coinage

The coins of this Sultan are known in silver and billon only. His silver tankahs followed the metrology and pattern of tankah coins of his predecessors. They were issued after one tola standard eight although physically some of them were slightly deficient in weight. They have on their obverse the name of the contemporary. Abbasid Khalifah in the same formula of legend which was introduced earlier by Ilutmish for his tankah.

The legend is "Fi 'ahd al-imam Al-mustanisr amir-al-mu'minin". It is written in the centre of the obverse, and the date and mint in the margin around. The reverse bears the name and titles of the Sultan as "Al-Sultan al-'azam Mu'iz al-duniya wa al-din abu'l muzaffar Baharam Shan bin Sultan" in the four segments. In the margin there is the repetition of the same legend as on the obverse (Cat No. 11, Pl. No. V, Fig. No. 33). The second variety of this type has the reverse similar to that of the first variety. A slight variation is noticed only on its obverse. Here an additional epithet of the Sultan "nasir amir al-mu'minin" is added and is written in the four segments (Cat No. 11, Pl. No. V, Fig. No. 34). On a third variety the
obverse is similar to that of the first one, but the reverse legend is arranged differently in five lines which is written in the centre within a circle.

The date so far read in the tankahas is only 638 A.H. although his reign started from 27 Ramzan, 637 A.H. We do not know whether any coin was issued in his is name at the time of his coronation or not.

Bahram Shah did not invoke his father’s name on his coins as did his predecessor Rukh uddin and Raziyah. This shows that he received full support and co-operation of the Forty and there was no fear of any opposition from their side. The contemporary history corroborates this fact.

The billon of this Sultan also followed the metrology and pattern of those of his predecessor. We have reference of these coins in the Dravya Pariksha where it is a stated that of the Mauzi* (coins) those named Veranava and Panaga contain 1 tola 9½ mashas of silver per 100 specimens, their rate is 55 per (silver) tankah. The coins called Panarahottari contain 2 tolas 1 mashas of silver per 100 specimens; their rate is 49 tankah. The coin called chanka contain 2 tolas 2 mashas of silver per 100 coins, their rate is 47 per (silver) tankah. Such are the Mauzi coins.

The extant billon coins (jitals) of this Sultan are of two types. One bears the recumbent bull to left on the obverse and the horseman to right on the reverse. This type also bears the Nagari legends on both the faces in addition to their motifs. The legend of the reverse written above and right of the horse is the usual “Sri hamirah”. On the obverse we have two different legends which distinguish them into two varieties. On one the legend is “Suritana Sri Mauzadi (Sultan Sri Mu’iz uddin)” in Nagari around the bull19 (Cat No. 12, Pl. No. V, Fig. No. 35). This variety has got several sub-varieties as there are some minor variations of the ornamental marks

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* Mauzi (Muiizi) referrea to the coins of Mu’iz uddin Bahram Shah
on them. On the other variety of this type of the obverse legend is simply "Mu'iz" in Nagari written above the bull.

The second type of this coin has only horsemen on one side and the Arabic legend on the other. The style of the horsemen of them may be distinguished as the Delhi type and Badaun type indicating that they are the products of these two mints. Both of them were issued earlier by this predecessors, Ilutmish and Riziyah from these mints.

Bahram's Delhi coins of this type are of three varieties. The first one bears on the obverse the Arabic legend "Al-Sultan al-'azam Mu'iz al-duniya wa al-din" with the mint name "Delhi" at the top On the reverse there is also an Arabic legend "Bahram Shah bin al-Sultan" written above and right of the horse (Cat No. 12, Pl. No. V, Fig. No.36). The second variety is almost the same as the first one with the only exception that there the mint-name Delhi is dropped. The coins of the third variety have the similar obverse as the second one, but on their reverse the legend is simply Bahram Shah.

The Badaun type coins on the other hand have a different legend on the obverse which is "abu'l muzaffar Bahram Shah bin Sultan", its obverse bears only the horseman without legend (Cat No. 12, Pl. No. V, Fig. No.37).

However, from the above discussion it is clear that the two types of Bahram's billon coins are of five major varieties, of which two belong to the first type of three to the second. They are listed in the following table.

<table>
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<tr>
<th>Sl. No.</th>
<th>Obverse</th>
<th>Reverse</th>
<th>Ref.</th>
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<tbody>
<tr>
<td>1</td>
<td>Recumbent bull to left with Nagari legend &quot;Suritana Sri mazudi&quot;</td>
<td>Delhi (Chauhan) type horsemen to right with Nagari legend &quot;Sri Hamirah&quot;</td>
<td>Cat No. 12, Pl. No. V, Fig. No.35</td>
</tr>
<tr>
<td>2</td>
<td>Arabic legend &quot;al-Sultan al-'azam Mu'iz al-duniya wa al-din&quot;</td>
<td>Delhi (Chauhan) type horsemen to right with Arabic legend &quot;Bahram&quot; Shah al Sultan having the mint name &quot;Delhi&quot; above.</td>
<td>Cat No. 12, Pl. No. V, Fig. No.36</td>
</tr>
<tr>
<td>3</td>
<td>Arabic Legend &quot;Abu'l Muzaffar Bahram Shah Bin Sultan&quot;.</td>
<td>Badaun type horseman to right.</td>
<td>Cat No. 12, Pl No V, Fig. No 37</td>
</tr>
</tbody>
</table>
The first four varieties of the above list were issued from Delhi mint and the fifth one from Badaun. S.W. Smith's assay shows that the first variety contains 2013 gms / 3.10 gns of silver per specimen.

In the statement of Thakkur Pheru discussed above we also get five names of his coins indicating their silver contents and rate. They are as follows:

<table>
<thead>
<tr>
<th>Sl. No.</th>
<th>Silver Content</th>
<th>Value of terms of jital</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Per 100 coins</td>
<td>Per coin</td>
</tr>
<tr>
<td>1.</td>
<td>1 total 9½ mashas</td>
<td>1.978 gms / 2.045 gns</td>
</tr>
<tr>
<td>2.</td>
<td>Do</td>
<td>Do</td>
</tr>
<tr>
<td>3.</td>
<td>2 tolas</td>
<td>2207 gms / 3.4 gns</td>
</tr>
<tr>
<td>4.</td>
<td>2 tolas 1 masha</td>
<td>2229 gms / 3.54 gns</td>
</tr>
<tr>
<td>5.</td>
<td>2 tolas 2 mashas</td>
<td>.239 gms / 3.68 gns</td>
</tr>
</tbody>
</table>

Smith's assay of Bahram's bull and horseman type coin mentioned above shows that its silver content is more or less the same as that of the varanavaga and Panaga coins mentioned by Pheru. So in my opinion Pheru's Vemavaya may be identified with the first variety coins of Bahram Shah and the Panaga with those of the second variety. There is no doubt that the remaining three coins of Pheru correspond with the rest three varieties of Bahram's extant coins, but which one corresponds to which can not be said definitely until we know their silver contents by proper assay.

Besides the above type of billon coins P.L. Gupta²⁰ has attributed to this ruler another type of coin which is described as follows:

On the obverse is the recumbent bull of left with Nagari legend "Saubram Shah" and on the reverse horsemen to right with the Nagari legend "Sri Hamirah."
The coin was found in a hoard discovered in Bijnor district, U.P. and is described by C.R. Singhal.21 His reading the obverse legend is ‘Sa uprau sa’. A similar coin was earlier published by Cunningham and he has read on it “mau-Sri Uvame”. Gupta has mentioned that none of these scholars had correctly read the name. The hoard contained the coins of all the rulers from 1049-1287 A.D. and the missing rulers are Bahram shah and Nasir uddin Muhmud. So he thinks that the correct reading of the legend is “Sau Sri bram Shah” and is meant to express “Shah Sri Bahram Shah”. This identification appears quite reasonable and convincing.

A few copper coins bearing the Arabic legend “Mu‘iz al-duniya” on their one side and ‘wa al-din” on the other have been discovered. “Mu‘iz uddin” on these coins is the laqab and not the proper name of the issuing Sultan. On the very sight of this laqab some scholars attributed these coins to Muhammad bin Sam22 who had this laqab. But it should not be forgotten that he was not the only Delhi Sultan to assume this laqab. Besides him Bahram (1240-1242 A.D.) and Kaiqubad (1287-1290 A.D) also assumed it. So here only the laqab is not sufficient for the attribution of these coins. Other points should also be taken into consideration. It is seen tah Muhammad bin Sam’s other coins of this metal bear his name as “Mu‘iz” or “Mu‘izi" and not the present form. On the contrary, Kaiqubad’s copper coins bear his name as “Mu‘iz al-duniya wa al-din”. On one side and “al-Sulan al-‘azam’ on the other, which is also different from the present form. It is also found that copper coins of several varieties have been attributed to the other two Sultans except Bahram although his silver and billon coins are sufficiently available which testify to the issuance to attribute these coins to Mu‘iz uddin Bahram Shah. All the coins available with this legend have the same obverse and reverse, but some minor differences are noticed in their area-lines by which may be distinguished into three varieties.

No gold coin of Bahram Shah has come to light as yet. Yet operated only two mints viz., Delhi and Badaun, Delhi mined (silver)
tankahs, (billon) jails and copper coins, while Badaun issued billon jitalis and cooper coins.

4. ‘Ala uddin Mas’ud Sha (1242-1246 A.D.)

After the murder of Bahram Shah his nephew Ala uddin Mas’ud who was the son of Rukh uddins Ibrahim, was put on the throne by the Forty on the same terms and conditions that was dictated earlier to Bahram, under him the power of the Forty was supreme. Malik Qutb uddin Hasan was appointed as the Naib-i-mamlikat and Muhaazaab uddin as the Wazir. During his rule two new personalities came into prominence. One was Nasir uddin Mahmud and the other Balban. The former was the youngest son of Ilutumish and the latter his freed slave, Balban, a young member of the Forty was appointed amir-i-hajib. Gradually he concentrated all powers into his own hands.

During his reign Izzuddin Tughril Tughan Khan was the governor of Lakhnauti (Bengal). He was driven out by Tamr Khan who occupied the governorship in 1244 A.D. But the Sultan showed piety of Tughan and compensated him by the governorship of Awadh, Multan and Uch became prey to the foreign invasions. These two places were repeatedly invaded once by Hasan Qarlagh and again by the Mongols. When Nasir uddin Mahmud advanced against the Mongols they left India.

Thus this Sultan had a comparatively peaceful reign of four years. He died on 23 Muharram, 644 A.H./10 June, 1246 A.D. His death is mysterious. It is believed that Balban had an intrigue with the mother of Nasir uddin Muhamud and he had poisoned him. After him Nasir uddin Muhamud was elevated to the throne.

Coinage

Ala uddin Mas’ud issued his coins in the types of metrology of those that were current in the sultanate. Under him Delhi issued silver tankahs and billon jitalis. Badaun only jitalis and Bengal gold and silver tankahs.
His tankah coins follow the earlier pattern bearing the name of the Khalifah in the specific form of legend on the obverse, and his own name and titles on the reverse. His Bengal tankahas do not have the marginal legend, but his Delhi tankahas have it on both the sides bearing the same text disclosing the date and the mint,\(^2\) which are in most cases out of flan. Although his Bengal tankahas do not bear the mint name, they may be distinguished by the particular style of line-arrangement of the reverse legend, and this identification is attested by the hoard findings also.

His Delhi tankahas are of three varieties. The first two have the same obverse legend which is "Fi 'ahd al-Imam al-Mustansir amir al-mu'minn" but their reverse legend slightly differs. On one's it is "Al-Sultan al-'azam 'Ala al-duniya wa al-din abu'l muzaffar Masud Shah bin Sultan" written in three lines (Cat No. 13, Pl. No. V, Fig. No.38). The date of this variety is missing but it appears that it was issued in 639 A.H. as we get the second variety of his coins with this date which continued till 641 A.H. when the third variety started. So this variety has been placed as the earliest one.

On the second, variety of his tankah the same legend is written on the reverse as on the first variety with some minor changes. Here the word "bin" is replaced by "ibn" and "Sultan" by "al-Sultan", and the legend is written in four lines instead of three (Cat No. 13, Pl. No. V, Fig. No.39). Several series of this second variety of coins were issued. They are dated 639, 540 and 641 A.H. Khalifah al-Mustansir had died in 640 A.H. and was succeeded by Al-Must'asim,\(^2\) but it is interesting that the coins were being issued in the name of the deceased Khalifah till 641 A.H. The reason was nothing but the late arrival of this news at Delhi. The news seems to have reached here in 641 A.H. when the third variety of his tankah was issued where Al-Mustansir's name was replaced by that Al-Must'asim on the obverse retaining the formula of legend unchanged.\(^3\) The reverse legend of this third variety is almost the same as on the second variety except that the word "ibn" is replaced here by "bin" in the fourth line. This variety of

94
coins were issued continuously till the end of his reign (Cat No. 13, Pl. No. V, Fig. No.40).

The billon coins (jitals) of Mas'us Shah so far discovered are of three types. The first one follows the traditionally bull and horseman type issued earlier by all his predecessors except Raziyah. It bears on the obverse the recumbent bull to left with the name of the Sultan as "Suritana Sri Alwawadin" (Sultan Sri 'Ala uddin) in Nagari. On the reverse is the Delhi type horsemen to right and Nagari legend "Sri Hamirah" above it.

The coins of this type have some numerals in Nagari on the hump of bull. 7,9, 1299 and 1300 are such numerals which have so far been noticed on thee coins. They remind us the coins of the same type of Iltutmish where we have also the similar numerals n the same place and this practice goes back to Anagapalla, the Tomar king of Delhi, who also wrote similar figures on his coins on the hump of the bull. Out of the four figures seen on Mas'ud's coins the last two i.e., 1299 and 1300 if taken as the Samvat years, then they fit with his reign. For this reason H.N. Wright thinks that they are the dated of issue. But he fails to fit al the figures with Samavat years corresponding to his reign. What these numerals actually mean on these coins is still mysterious us in the case of that on the coins Iltutmish and Anagapala. This type of coins may be distinguished into several varieties by their minor changes occurred on them. Two varieties of these coins were issued in the name of the contemporary Abbasid Khalifah as was done earlier by Iltutmish. On both the varieties the legend “Sri Khalifah”. On the bull side of the Sultan’s name is seen in two different forms on the two varieties. On one it is "Suritana Sri Alwadi" (Sultan Sri Ala uddin) as on the above coins (Cat No. 14, Pl. No. VI, Fig. No.41) But on the other it is "Sri Alawa Suratana" (Sri 'Ala uddin Sultan) (Cat No. 14, Pl. No. VI, Fig. No.42). This last variety has several sub-varieties due to some minor variations on their obverse and reverse. As these coins are undated it is difficult to say which Khalifah was meant by it Al-Mustansir or Al-Must'asim?
The name of the Sultan on some of this first type of coins is seen partially. This is only due to cutting off the other part of it.

All the varieties of this first type so far known are listed below:

<table>
<thead>
<tr>
<th>Sl. No.</th>
<th>Obverse</th>
<th>Reverse</th>
<th>Ref.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Recumbent bull to left. On jhul x on rump: around: “Suritana Sri Alawadin” in Nagari.</td>
<td>Delhi (Chauhan) type horseman to right with Nagari legend “Sri Hamirah”</td>
<td>Cat No. 14, PI. No. VI, Fig. No.41</td>
</tr>
<tr>
<td>2</td>
<td>Recumbent bull to left On jhul: On rump: Around “Suritana Sri Alawadin” in Nagari</td>
<td>Do, but around “Sri Salifah” in Nagari.</td>
<td>Cat No. 14, PI. No. VI, Fig. No.42</td>
</tr>
</tbody>
</table>

The second type of his billon coins bears the horseman on the reverse and the Arabic legend on the obverse. The horseman follows either the Delhi type of Badaun type indicating their mint of issue. Some of them in this table.

<table>
<thead>
<tr>
<th>Sl. No.</th>
<th>Obverse</th>
<th>Reverse</th>
<th>Ref.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Arabic legend “al-sultan al-mu ‘azzam ‘Ala al-Duniya wa al-din.”</td>
<td>Delhi type horseman to right; above “Sri Hamirah” in Nagari.</td>
<td>Delhi Cat No. 14, PI. No. VI, Fig. No.43</td>
</tr>
<tr>
<td>2</td>
<td>Do, but adding in last line “Mas’ud Shah”</td>
<td>Do, but without “al-Sultan”.</td>
<td>Do Cat No. 15, PI. No. VI, Fig. No.44</td>
</tr>
<tr>
<td>3</td>
<td>Arabic legend “Al-Sultan al-zam Mas’ud Shah bin Sultan”.</td>
<td>Badaun type horseman to right.</td>
<td>Badaun Cat No. 14, PI. No. VI, Fig. No.45</td>
</tr>
</tbody>
</table>

The third type of Mas’ud’s billon coin bears exclusively Arabic legend on both the faces. This type of was issued earlier by Mu’iz uddin Muhammad bin Sam and Ilutmish. Afterwards it was discontinued. Sultan Mas’ud is seem to reintroduced it again. His coins of this type bear on the obverse the legend “Al-Sultan al-‘azam’ Ala al-duniya wa al-din” and on the reverse “abu’l muzaffar Mas’ud Shah bin Sultan”.

96
Regarding the billon coins of this Sultan, Thakkur Pheru states that “The son of Rukh uddin Firuz was Ala uddin and his coins called Valavaniya Ikanqi and contain 3 ½ tankas (= 1 tola 2 mashah) tankah. His other kinds of coins viz., Valavani vamadevi and Chaukadiya-Trisuli contain 1 tola 6 mahsas of silver per 100 coins; their rate is 57 per (silver) tankah. The coins called terahasai maroti contain 2 tola of silver per 100 coins and their rate is 90 per (silver) tankah. The coins called Uchhai multathani contains 9 mashas of silver per 100 coins, their rate is 130 per (silver) tankah. The coins called Marakuttiya (maroti-Igani) and Sukari that stamped with the numerals 1299 and contain 1 tola ½ masha of silver per 100 coins; their rate is 87 (per silver tankah). The coins named Siraji contain 2 tolas 6 mashas of silver per 100 coins; their rate is 41 tankah. The coins named Mukhatalafi contain 1 tola 10 mashas of silver per 100 coins; their rate is 47 per tankah.”

In the above statement Thakkur Pheru mentioned 10 varieties of Mas’ud billon coins. The names cited for each variety is not sufficient to sort out them from among the extant coins. Only in the case of Sukari he has given a clue for identification. It is that these coins are stamped with the numerals 1299. Practically on the coins of variety of the first type we have this figure written on the jhul and hump of the bull so we can say with certainly that this variety was called by Pheru as Sukari. But why it was so called is not known to us. If he had not given us this clue we could not be able to identify it. In the case of other 9 names he has not mentioned any such clue; so it is difficult for us to identify them with certainly. Still I have formed my own opinion to identify some of them. The coins Terahasai Maroti of Thakkur Pheru may be identified with the extant coins of the first type; because on these coins we have the numerals 1300 which in Apabhramsa Prakrit (the language of the Dravya Pariksha called as “teraha sau” (i.e. 1300) and hence this name having the Nagari legend “Sri Shalifah (Khalifah)” may be identified with the Mukhatalafai coins of Pheru, as this word has the root “Khalifah”. The coins “Siraji” of Pheru having the root “Siraj” means the “Sun” which is dazzling among the
Planets, may be identified with the extant third type of coins which bears Arabic legends on both the face. Because this type of coins since the time of Mu'izz ud-din Muhammad bin Sam contained highest percentage of silver among all the billon coins and its colour was therefore more bright, and for this reason it might have been so named by Pheru. According to Smith's assay the second type of Mas'ud's billon coins contain more or less the same percentage of silver as Pheru mentioned for his Valavani vamadevi and Chaukadiya trisuli coins. Mas'ud's second type coins were the products of two mint viz. Delhi and badaun which are distinguished by the style of horseman motif. In my opinion these two varieties based on two mints, may be identified with the two named of Pheru—the Delhi issued as Valavani vamadevi and the Badaun issues as Chaukadiya-trisuli. These two coins had the same denominational value. Other four coins of Pheru (viz., Kalhani, valvaniya Ikangi, Marakuttiya and Uchhai Mulatani) would correspond with the rest of the varieties of Mas'ud's extant coins, but which one is which is not possible to identify until we get more information about them.

All the coins mentioned by Pheru are on tanka (i.e. 3.68 gms / 56.67 gns) in weight but they have different silver content. So, they may be distinguished as multiple and sub-divisions of a jital as follows:

<table>
<thead>
<tr>
<th>Name</th>
<th>Silver Content</th>
<th>Denomination</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Siraji</td>
<td>.276 gms / 4.25 gns</td>
<td>2 jitals</td>
</tr>
<tr>
<td>2. Kalhani</td>
<td>.257 gms / 3.96 gns</td>
<td>1½ jitals</td>
</tr>
<tr>
<td>3. Mukhtalafi</td>
<td>.202 gms / 3.11 gns</td>
<td>1 jital</td>
</tr>
<tr>
<td>4. Valavani Vamadevi</td>
<td>.1663 gms / 2.56 gns</td>
<td>1 jital</td>
</tr>
<tr>
<td>5. Malavaniya Ikangi</td>
<td>.1663 gms / 2.56 gns</td>
<td>1 jital</td>
</tr>
<tr>
<td>6. Chaukadiya Trisuli</td>
<td>.1286 gms / 1.98 gns</td>
<td>2/3 jital</td>
</tr>
<tr>
<td>7. Marakuttiya</td>
<td>.115 gms / 1.77 gns</td>
<td>2/3 jital</td>
</tr>
<tr>
<td>(Maroti Igani)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>8. Sukari</td>
<td>.115 gms / 1.77 gns</td>
<td>2/3 jital</td>
</tr>
<tr>
<td>(Stamped with 1299)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>9. Terahasi Maroti</td>
<td>.1104 gms / 1.70 gns</td>
<td>2/3 jital</td>
</tr>
<tr>
<td>10. Uchha Mulathani</td>
<td>.827 gms / 1.274 gns</td>
<td>½ jital</td>
</tr>
</tbody>
</table>

In the foregoing statement it is noticed that the coins of the same denomination were issued in several varieties. Their silver content is some
cases were equal and in others slightly different. As the value of the coins was not written on them this differences creates confusion as to whether they were of equal value or not. But there is no scope of such confusion. We know that this kind of minor differences in silver content among the coins of the same denomination used to occur at that time either for the under developed technology in making alloy of metals or for shortage of silver. Whatever might have been the reason behind this differences, it was officially overlooked and their denominational values was treated as the same. Thakkur Pheru, the Khalji mint-master, tell us that the dugani and Chahagani coins of Ala uddin Muhamamad Khalji has two varieties, each and their silver content were slightly different. The silver contents of coins of earlier period were slightly higher than the later ones, but their denominational value was the same. In consideration of these facts that minor differences in silver contents in Mas'ud's above listed billon coins have been overlooked and those varieties have more less similar silver contents are taken as the coins of same denomination.

Before Ma'us the lowest billon denomination was on jital. Its subdivision did not exist in billon but in copper coins. Mas'ud issued two lower subdivisions of jitals in billon. They are \( \frac{2}{3} \) and \( \frac{1}{2} \) jital. By issuing these he the need of the copper coins and thereby stopped the issuance of the latter (i.e., copper coins).

Besides these Delhi and Badaun coins of Ma'ud, a few gold and silver tankahs were also issued in his name from Lakhnauti (Bengal). These coins do not bear mint-name and date of them. But from circumstantial evidences it appears that they were struck by Tamur Kha, the governor of Bengali in the name of the Delhi Sultan.

'Izz uddin' Tughrill Tughan Khan, whom Tamar Khan succeeded, had issued earlier similar gold and silver tankahs in the name of Raziyah but during Bahram and Mas'ud he seemed not to have issued any coin. In the reign of the latter Khan ousted Tughril and occupied the governorship of Lakhnauti in the beginning of 642 A.H. / 1244 A.D. as stated before.
The Khalifah's name on Mas'ud's Bengal coins is seen only of Al-Mustanis. Not a single issued with the name of Al-Mustansir has come to light as yet. It has already been stated that al-Mustansir had died in 640 A.H. but the news reached Delhi in 641 A.H. It took more time to reach Bengal. Actually it did not reach there in the reign of Mas'ud but in that of his successor Mahmud. Some earlier coins of the later Sultan issued in 644 A.H. from Bengal also bear al-Mustansir's name on them. Tamar Khan as we are told, reached Lakhnauti on 10 Zulhaj, 651 A.H./17 May, 1244 A.D., with the army. He might have occupied it in Muham, 642 / June, 1244 A.D. and thereafter he issued these coins.

Masud's gold and silver tankahs of Bengal follows the pattern of his Delhi silver tankahs and have almost the same obverse and reverse except some minor variation. On the obverse of the Delhi coins the Khalifah's name is mentioned simply as "Al-Mustanis" but on the Bengal issued the world "billah" is suffixed to it. Moreover, after "amir al-mu'minin" we have an additional word either "billah" or "Ahmad" on Bengal coins which are not seen on Delhi tankahs. The peculiar letting of the word "amir" on Bengal tankahs is also distinctive. The reverse legend coins of both the places is the same but its line arrangement on Bengal issues is slightly different. Here two words "Shah" and "Sultan" after "Mas'ud" and "bin" respectively have been written above their preceding words and thereby created a third line above the fourth one covering the last half of the space, the first half being blank. These became, however, the special features of his Bengal coins. Why the two words "lillah" and "Ahmad" is exclusively written only on Bengal coins is not the least clear. Does it mean to express gratitude towards Allah and his prophet by Tamar Khan after his success in occupying Bengal?

Mas'ud's Bengal gold coin is known from solitary specimen found in Calcutta in 1909 A.D. and is now in the National Museum of Bangladesh. It bears the word "Lillah" at the end of the obverse legend. A die-duplicate

* Whose second name was Ahmad, the First name being Muhammad
of this gold \textit{tankah} in silver was discovered in a hoard at Gauhati (Assam) in 1880. The coin is now in the Indian Museum Calcutta. A third coin which is also in silver and is now in the Indian Museum Calcutta bears the word “Ahmad” instead of “lillah”.

5. \textbf{Nasir uddin Mahmud (644 A.H./1246-1266 A.D.)}

After Masud Nasir uddin Mahmud was put to the throne by the members of the Forty particularly their leader, Bulban. The new Sultan had bitter experience in witnessing the circumstances under which the Forty had put their four predecessors on the throne one after another and killed them later like sacrificial goats. He observed that since the death of lltutmish the Forty had become supreme. They were the makes and unmakers of the Sultan and the latter’s conflict with them brought his own distruction. So after his accession to the throne he thought it wise to delegate all his power into the hands of Forty particularly Balban, their leader, which he had practically and became secure. He strengthened it further by marrying a daughters of Balban.*

During the reign of Mahmud there was continues trouble in Mulan and Sindh and these two places for the most time remained beyond his control. The Mongols who had settled in Ghazni raided Punjab and occupied a large area of it but their further advance was checked. In Bengal its governor Ikhtiyar uddin Yuzbak was initially loyal to him but in later days he declared his independence. Before taking any action against him by the centre, he was slain in an expedition against Kamrup. After him Malik Jalal uddin Mas’ud Jani was made its governor on 18 December, 1259 A.D. and Delhi’s authority was thus restored. Soon we hear of Izz uddin Balban Uzbeg as the governor of Bengal (Lakhnauti) who sent on 8 June 1259 A.D. some costly presents to Delhi. The Sultan acknowledged his service and send (\textit{missal}) similar present to him.

\footnote{This marriage was Solemnized in the fourth regnal year on 2 August, 1249 A.D.}
Coinage

Since the reign of Ilutmish Delhi was issuing tankah coins regularly in silver only. Bengal was also issuing them but in both silver and gold. Besides tankahs there were also billon jitals and copper coins in the currency of the Sultanate. These two coins were not issued from Bengal. They were minted in Delhi and Badaun.

The types and metrology adopted by Ilutmish for his coinage by reforming those of this predecessors, Muhammad bin sam, were followed by his immediate four successors* without any change. It was only in the reign of Nasir uddin Mahmud that we notice some additions in the traditional currency system of Sultanate. He issued gold tankah for the first time from Delhi mint which was continued after him by his successors. He also issued two other silver denomination viz., \( \frac{1}{2} \) and \( \frac{1}{2} \) tankah known as nisf tankah (half) and masha respectively. These two denominations did not exist in the currency before him. Earlier Badaun did not issue silver coins but he started to issue it from this mint too.

Mahmud's tankah coins followed the pattern of the coinage of his predecessors showing the Khalifah's name on the obverse in the specific formula of legend and on the reverse his own name and titles. His Delhi coins, therefore, bear the legend "Fi" ahd al-imam Al-Must'asim amir al-muminin" on the obverse and "Al-Sultan al-Azam nasir al-duniya wa al-din abu'l muzaffar Mahmud ibn (or bin) al-Sultan" on the reverse. Both the faces of these coins have similar marginal legends bearing the date and mint as "zuriba hazihi" al-sikkah (or fiddah) bi-hazarat Delhi fi sanah" (then the date in Arabic words that vary on coins of different dates). On the gold tankah after "hazih" the word "sikkah" is used on that of silver it is "fiddah".

In 656 A.H. (1258 A.D.) the Mongol Chief Halagu Khan killed Al-Must'asim billah and thereby brought an end to the chain of the Abbasid Khalifat in Baghdad. For next, two years there was no Khalifah's in the

* They are Rukh uddin Firuz, Jalalat uddin Raziyah, Mu'iz uddin Bahram and Ala uddin Masud
world of Islam. After that Beibers I, the Mumluk Sultan of Cairo invited an Abbasid scion named Al-Mustansir to his kingdom and declared him as the Khalifah. Thus a new series of the Abbasid Khalifat in Cairo was revived while this was noticed in India. Here Sultan Nasir uddin Mahmud was continuing the name of the deceased Khalifah al-Must'asim on his coins. Why he did not acknowledge the new Abbasid Khalifah at Cairo and continued to show allegiance to Al-Must'asim who was no more in the world, is difficult to say. However, on all his tankah coins the only name of Al-Must'asim is seen.

The earliest of his tankah coins so far discovered is that of silver. It is dated in 644 A.H. the year of his accession. Every year of his reign beginning with 644 A.H. down to 664 A.H. is represented by his silver tankahs with a few gaps (i.e., 646, 648 and 651 A.H.) The Delhi silver tankahs may be distinguished into seven varieties their minor variations occurred only in ornamental marks and area lines.

No gold coin of Mahmud prior to 653 has come to light as yet. The earliest one which is dated in 653 A.H. is known from a single specimen in the Delhi Museum. (Cat No. 15, Pl. No. VI, Fig. No.46). Next issues, so far discovered are dated in 657 (or 9), 658, 661, 662 and 663 A.H.

The Badaun silver tankahs have the same obverse and reverse legends as on the Delhi coins but they have no marginal legend. The mint name is written in the top segment. Only one specimen of this coin has been noticed so far and it is now in the Provincial Museum Lucknow (Cat No. 16, Pl. No. VI, Fig. No.47).

The half tankahs (nisf tankah) weigh in the neighborhood of 5.52 gms / 85 gns. Their obverse and reverse are similar to the Delhi tankahs save the marginal legend which is missing here due to shortage of space. As such they are dateless. The mint-name though not available on the coins, appears to be Delhi (Cat No. 16, Pl. No. VI, Fig. No.48). Only one
specimen has so far been discovered. It was originally in the Cabinet of Mr. C.S. Delmaerick, but now it is in Delhi museum.

The 1/12 tankah (masha) coins are very small. They weigh in the vicinity of .92 gms / 14.167 gns and have on their one side the legend “Al-Sultan al-mu’azzm” and on the other “Nasir al-duniya wa al-din”. On one specimen Rodgers read “al-'azam” n place of “al-muzzam” but the reading is doubtful.

The billon coins of this ruler are only of one type showing horseman to right on one side and the Arabic legend “A-Sultan al-'azam Nasir al-duniya wa al-din” on the other. They may be distinguished as Delhi and Badauan coins by the difference in the depiction of the horseman. While the coins bearing the Badaun type horseman have no legend on this side, the Delhi coins, on the other hand, have the name “Muhammad” in Arabic written above the horseman, and to the right of face of the horse, the title “Sri hamirah” in Nagari (Cat No. 16, Pl. No. VII, Fig. No.49).

In the Dravya Pariksha we are told by Thakkur Pheru that the coins named Nasiri of the Delhi mint contain 2 tolas per 100 specimen, their rate is 50 per (silver) tankah. The coins named Dakkari contain 1 tola 8 mashas (in table 8 ½ masha) of silver per 100 specimen, their rate is 55 per tankah.” Though Pheru does not mention who issued these two coins, yet it appears that they were issued by Nasir uddin Muhammad. So, on the authority of Pheru, we now can tell that Mahmud's Delhi type billon coins discussed above, were called Nasiri and Badaun type coins, Dakkari. According to Dravya Pariskah the former contained .222 gms / 3.44 gns and the latter .190 gms / 2.93 gns of silver. S.W. Smith assayed both the coins. His assay of the Nasiri coins gave the silver resultant .21 gns per coin. So, there is similarity between the statement of Dravya Pariksha and the assay result by Smith. The slight differences that we see between them is negligible and such difference always existed at that time between

* He was the chief Assayar' the Royal Mint of Britain.
reverse the legend is “Al-Sultan al′-azam Nasir al-duniya wa al-din abu′l muzzafar Mahmu′ud Shah Bin Sultan”. No marginal legend on these coins is seen. The word “lillah” at the end of the obverse legend is a peculiarity of Bengal coins as mentioned earlier. After Mahmud the word “Shah” is added on the coins of Lakhnauti (Cat No. 17, Pl. No. VII, Fig. No. 51), but it is not seen on those of Delhi. A silver counterpart of this gold coins has also been discovered. It has exactly the same obverse and reverse legend on the gold coin. The only difference seen on the silver issue is the existence of the ornamental scrolls in segments (Cat No. 17, Pl. No. VII, Fig. No. 52). This coin was attributed earlier by Thomas to Nasir uddin Mahmud, the eldest son of Iltutmish, who was governor of Bengal and died in 626 A.H. (= 1229 A.D.). This attribution, however, has been convincingly refuted by Hoernle. But Hoernle has blundered when he remarked that this and the above gold coin were the products of Delhi mint. That these two coins were issued from Lakhnauti mint (in Bengal) has been propounded by H.N. Wright in his statement that one may venture to disagree with Hoernle’s conclusion that the mint from which these two coins came was Delhi asset with some confidence that they were of Bengal origin. They bear a striking resemblance in lettering and style to those coins which are admittedly of Bengal mintage. The method, for instance, of writing “amir” and “ala” on the obverse is characteristic of the Bengal issues of the time, and it may be noted on the above mentioned two coins (which is Lakhnauti coin) all call the Emperor “Muhmud Shah bin Sultan. Their obverse are identical with those of the gold and silver tankahs of Ma′ud both of which had their province in the Bengal quarter. The absence of gold Delhi tankahs earlier than 653 A.H. combined with their regular issue subsequently and their careful record of the mind is also against the above gold coin hailing from Delhi. It is reasonable assumption that this coin and its corresponding silver tankah were struck in 644 A.H. a hurried issue making use of an existing obverse die either inadvertently or perhaps in ignorance, owing to the distance from the capital, of the change in Khalifat.”

38
However, when the news of Khalifah Al-Must'asim's accession reached Bengal new coins were issued with his name replacing that of Al-Mustanisr as told earlier. These coins seem to have been stuck in 645 A.H. Such coins have also been discovered. On one variety of these coins the obverse legend is "Fi'ahd al-imam Al-Must'asim amir al-mu'minin" in the centre and the margin around, is "zuriba hazihi tankah bi Lakhnauti", then the date in Arabic words which is cut off. On the reverse the legend is the same as on the gold coin, but some additional inscriptions are seen in the segments which is "Zuriba bilad Hind" i.e., struck in the country of India.

All these coins from Lakhnauti mint were issued by Ikhtiyar uddin Yuzlak in the name of the Nasir uddin Muhamd and he did not mention his own name anywhere of these coins. But soon he was thinking to declare his independence which he ultimately did in 653 A.H. as discussed above. When he was mediating this independence he joined his own name at the end of the reverse legend of one type of coins which were actually issued in the name of Mahmud. The obverse legend of this type is similar to that of the above coins. The obverse legend of this type is similar to that of the above coins. The date in the margin which could be read is six hundred fifty and then the digit which is not clear. On the reverse the legend is "Al-Sultan al-'azam Nasir al-duniya wa al-din abu'l muzafar Mehmud bin al-Sultan... Yuzbak". According to Hoernle this coin might have been issued in 651 A.H. which seems to be correct. Because Yuzbak's own coins as independent Sultan are dated in 653 A.H.

After a while we have again some coins in the only name of Mahmud issued from Bengal in 655 A.H. These coins bear on the obverse the same legend on the above coins but the date in the margin is clearly Safar, 655 A.H. The reverse legend is also almost the same as on the other coins of Bengal issued earlier with a minor variation in the last part. Here "Shah" after Mahmud is dropped and "ibn al-Sultan" is written replacing "bin Sultan". These coins may be regarded as marking the
termination of Yuzbak’s independence and the restoration of Delhi’s authority over Bengal with the appointment of “Izz uddin Balban Uzbek as governor there.


On the death of Nasir uddin Mahmud, Balban who was his father-in-law as well as the chief of Forty, himself because the Sultan. His original laqab was Baha uddin, and Sultan Nasir uddin Mahmud has bestowed upon him that of Ulugh Khan. On this accession to the throne be set aside both the previous laqabs and adopted a new one which is “Ghiyas uddin”. So, throughout his reign he was known by this laqab only and his full imperial name as Ghiyas uddin balban.

During this reign the robbers and miscreants of Mewat, Awadh and the Doab regions became a great menace to the public life in those areas and even to the capital city Delhi. Balban took effective measures against them. He massacred all the bad elements and established peace and order in those areas.

In north-west the Mongols were often raiding his kingdom. They occupied a large area of the Punjab upto Lahore. Balban sent an army against them and reoccupied Lahore, but the area beyond the river Ravi could not be recovered. He posted a permanent garrison there and checked their further incursions.

In the distant province of Lakhnauti (Bengal) Tatar Khan, son of Arsalan Khan, was ruling almost independently. When the heard the news of Balban’s accession he voluntarily acknowledged his suzerainty and sent him sixty three elephants as present. On Tatar Khan’s death in 1268 A.D. Sher Khan, a member of Arsalan’s family, became the governor. He was also loyal to Balban. After him Balban appointed Tughrill Khan, his own slave, as the governor of Lakhnauti in about 1269 A.D. Tughril was very brave and energetic man. He invaded Jajnagar (Orissa) several times and acquired a huge booty from there. This made him ambitious. He revolted
against Balban and declared his independence. Balban sent his forces
twice there but without success. Then he himself marched to Bengal. He
killed Tughrill and appointed his own son Mahmud called Bughra Khan as
the governor.

Except these few events Balban's reign of long twenty years was
calm, peaceful and tranquil. He died a natural death.

Coinage

Balban issued his gold and silver tankahs following the type of
metrology of coinage of his predecessors where we have the name of the
'Abbasid Khalifah on the abverse and his own name and title on the
reverse. Like Nasir uddin Mahmud he wrote the name of the deceased
Khalifah Al-Must'asim on his tankahs but he modified the formula of the
legend. On the earlier coin the legend was "Fi'ahd al-imam Al-Must'asim
amir al-mu'minin (i.e. in the reign of the leader, Al-Mustasim, the
commander of the faithful). Balban saw that as Al-Must'asim was no more
reigning, the writing of "Fi-'abh" (i.e., in the reign of) had on justification.
So, he dropped this part of the obverse legend and retained the rest part.
However, all his tankahs coins of both gold silver bear on the obverse the
legend "Al-imam al-Must'asim amir al-mu'minin" and on the reverse "Al-
Sultan al-'azam Ghiyas al-dunya wa al-din abu'l muzaffar Balban al-
Sultan". Both the faces of these coins have the same marginal legend
bearing the mint name and date of issue in the common formula as "Zurika
hazhi al-Sikkah (in case of gold) or fiddah (in case of silver tankah)
bi-
hazrat Delhi fi sanah" (then the date of Arabic words).

It is mysterious by Balban like his predecessor, Nasir uddin
Mahmud, retained the name of the deceased Khalifah, Al-Must'asim, on
his coins and did not acknowledge the new Abbasid Khalifah installed at
Cairo.

Balban's tankah coins are well struck in bold relief. They follow the
standardized types-legends in circular areas for gold and in double square

109
within circle for silver. No gold coins of the first three years of his reign have so far been noticed. We do not now whether he had issued them during that period or not. His earliest coin in this metal is dated in 667 A.H. After that most of the years of his reign is represented by gold tankahs. Those not represented are A.H. 676, 681, 682, 683, 684 and 686. All this gold tankahs are of only one type and were issued exclusively from Delhi mint (Cat No. 18, Pl. No. VII, Fig. No.53).

The silver coins on the other hand are known besides Delhi, of Alwar, Sultanpur and Lakhnauti. Here we have the first instance of the extension of mint system in this reign. Delhi on these coins is preceded by "hazarat", and Alwar, Sultanput and Lakhnauti by Khittah (i.e., district). The practice of using "hazarat" before Delhi was started by Iltutmish and was followed his successors, but Khittah before mint-name was used first by Balban.

The coin of Alwar mint is known exclusively of the year 665 A.H. (1265 A.D.) and those of Sultanpur, of 679 A.H (1280-81 A.D.). The coins of these two mints are very rare. These two facts leads us to assume that they might have been camp issues or they were struck commemorating some events occurred there as we see later in the Mughal numismatics. If this assumption is correct then we find here the beginning of the tradition of camps issues. But the contemporary chronicles do not mentioned any spectacular event that might have occurred at these places and necessitated the issue of these coins. However, we venture to suggest that Alwar was the area of the Meos and they were a menace to the country as told above. They were looting and harassing people of the locality and going to the extent of plundering the capital. Balban in the very year of his reign, the year which is seen on the coin, had taken serious measures against the Meos. He gave prior importance to it. He devoted the whole year to suppress the Meos an clean up the forest. He crushed the miscreants and brought an end to it. He built a fort at Gopalgir and established many thanas (military posts) there so that they can not
grow again. It is quite likely that this success might have prompted Balban to issues these coins.

As regards Sultanpur it is very difficult to identify the place. The name is very much common and several places of this name are found in northern India. Irfan Habib in his ‘An Atlas of the Mughal Empire’ has listed four places of this name. One of them is situated on the east bank of the river Beas in the Kapurthala state of Punjab. It is likely that Balban’s coins were issued from this place. We are told that in order to check the Mangol incursions Balban had garrisoned many places of this area and the overall charge of these places was entrusted to this eldest son Muhamammd. It is not unlikely that some notable victory over the Mongols in the year 679 A.H. might have taken place of which the chroniclers did not take any notice but these coins are the indications of that.

About Lakhnauti we need not say much as we know that the coins were being struck there from the earliest period by the governors of this province either to show their allegiance to the Delhi Sultan voluntarily or on the restoration of Delhi’s authority over there after the subjugation of a rebellion. The coins of Balban from Lakhnauti are known of the dates 667 (or) A.H. / 1269 (or 71) A.D. and 673 A.H. / 1275-5 A.D. The first date is A.H. 667 / 1269 A.D. then it falls within the period of the governorship of Sher Khan. In that case the probably reasons behind its issue would be that Sher Khan had struck it to show his loyalty to Balban. But if it is 669 A.H./1271 A.D. then it would fall in the period of the governorship of Tughrill. In that case we are to say that after taking the charge of the governorship of this province Tughrill had issued it as a token of loyalty to his master.

Tughrill, originally a slave of Balban, was a brave and resourceful man. He had several expeditions as told earlier towards Jajnagar (Orissa) and acquired much booty from there. The dates of these expeditions are not recorded by the chroniclers. It is not unlikely that his first successful
expedition occurred in 673 A.H. / 1274-5 A.D. which commemorated by issuing the coins bearing this date.

Balban's all silver tankahas are of only one type; but they have some minor variation in their mintnames, ornamental marks and area lines, by which they may be distinguished into several varieties. His Delhi coins, therefore, are of two varieties (Cat No. 18, Pl. No. VII, Fig. No.54, 55) and those of Alwar, Sultanput and Lakhnauti of one each (The coins of Alwar (Cat No. 19, Pl. No. VIII, Fig. No. 56); of Sultanpur, (Cat No. 19, Pl. No. VIII, Fig. No. 57) of Lakhnauti, (Cat No. 19, Pl. No. VIII, Fig. No. 58).

Besides, the silver tankahas, his silver mashas of the value of 1/12 tankah, in the pattern introduced by Nasir uddin Mahmud are also known from Delhi. They bear "Al-Sultan al-'azam" on one side and "Ghiyas al-duniya wa-al-din" on the other. This is the only fractional coins in this meat known of Balban (Cat No. 20, Pl. No. VIII, Fig. No. 59).

The billon jitals of this Sultan are of two types. One has the traditional Delhi type horseman on one side and the Arabic legend "al-Sultan al-'azam Ghiyas al-duniya wa-al-din" on the other. His reign sees the last appearance of the motif of horseman on the billon jitals. After issuing a few coins of this type he discarded this motif from the coinage of the Sultanate for ever. After him no Sultanate is seen to reintroduce it. Only one specimen of this type has so far been recorded. It belonged to general Cunningham but seems to have been lost in the sea with so many other coins of his collection. On the other type the horseman is replaced by the name of "Balban" in Arabic within a circle and the Nagari legend "Sri sultan Gayasudin" around it. The other side has the same Arabic legend as on the former (Cat No. 20, Pl. No. VIII, Fig. No. 60.).

Thakkur Pheru mentions only one denomination of the billon coins of Balban. He says, "The coins named Gayasi dugani contain 10 tankas (3 tolas 4 mashas) of silver in 102-103 specimens. Their rate is 27 per (silver) tankah." So it indicates that Balban's billon coins of both the types were of
the same denomination which was *dugani (jital)* or two *jitals*. According to his estimation each coin contained .367 gms / 5.66 gns of silver. Smith’s assay of the above mentioned second type coins also corroborates this estimation. The rate of these coins mentioned by Pheru is calculated on the basis of their metal value. Their denominational value being *dugani jitals* or two *jitals*; 30 specimens of these coins were equal to one silver tankah.

The copper coins of Balban were of two types. One bears the legend “Al-Sultan al-mu’azzam or ‘azam” on one side and “Ghiyas al-duniya wa al-din” on the other. The coins of this type may be distinguished as of three denominations viz., Paika (5 *viswas* weighing approximately 4.54 gms / 70 gns) (Cat No. 20, Pl. No. VIII, Fig. No.61), 4 *viswas* (about 3.63 gms / 56 gns) and 2½ *viswas* or adhawa (about 2.27 gms / 35 gns). Those of the other type have on one side “’adl Ghiyasi” and on the other the mint-name either “bi-hazarat Delhi” or bi-Fakhrabad or “Sultanpur”. The Delhi coins of this type was known of two denominations viz., 2 *viswas* (1.88 gms / 29 gns (Cat No. 21, Pl. No. VIII, Fig. No.62) and 1 *viswa* (.94 gms / 14.5 gns. The Fakhrabad coins of 2½ *viswas* or adhawa (2.32 gms / 35.8 gns).

Fakhrabad is a mint of which no silver coin is known. Previously it could not be identified. Irfan Habib has mentioned a place of this name in north Bihar near Berain. This may be the place from which Balban issued these coins. It was within the territory of Balban, but the importance of this place which led him to issue these coins is not known.


Before his death Balban had nominated his grandson, Kaikhusru, son of prince Muhmmad, as his successor to the throne, but on this death Malik Fakhruddin, the Kotwal of Delhi, disregarded his wishes and places
Kaiqubad son of Bughra Khan, on the throne of Delhi.* On his accession Kaiqubad adopted for himself the laqab of Mui'iz udin. He was then seventeen or eighteen years of age. The new Sultan had no interest in the administration of the kingdom. He left it to this officers and himself led a licentious life. He built a magnificent palace on the bank of the Yamuna at the Kilugarhi and spent all his time there in a world of pleasure and revelry. In his absence Malik Nizam uddin, a nephew and son-in-law of Malik Fakhr uddin Kotwal, looked after the state affairs. Nizam uddin was a good administrator but cruel in his actions which created resentment among the maliks and amirs. Ultimately he was poisoned to death.

After Nizam uddin Kaiqubad summoned Malik Firuz Khalji from Samana and appointed him ariz-l-Mamalik (army minister) and governor of Baran with the title of Shaista Khan. This elevation of Firuz Khalji was not liked by the Turki Amirs who were against him. Actually, the king’s indifferences towards the court let the amirs and maliks divided into two groups, one comprised those who were of Turki origin. They were claiming their aristocracy and enjoying upper hand in the state service; their leader was Malik Firuz Khalji was the leader of this group. While this nasty politics was prevailing in the court of Kaiqubad, his favour to Firuz Khalji at that moment was resented by the Turki amirs. They disliked the Sultan who was at that time suffering from paralysis and was completely inactive. Taking advantage of his incapability the Turki amirs led by Malik Surkha installed Kaiqubad’s three years old son, Kayumars, on the throne and started to work at their sweet will. Thus Kaiqubad’s reign ended after a short period of three years.

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* Told by Ibn Batuta that at the time of Balban’s death Fakhr uddin Kotwal prepared a forged document of the effect that all Maliks and Amirs had accepted Kaiqubad’s accession showed it to lakkhusru and advised him fly to Multan Kaikhusru had no alternative but do it. So he went to Multan. Later he was murdered at the order of Kaiqubad.
Kaiqubad issued his coins in all the four metals – gold, silver, billon and copper and in them the followed the type, fabric and metrology of the earlier coinage.

The gold and silver tankhas are known of all the three years of his reign i.e., 686, 687 and 688 A.H. Like Balban he too made two different arrangement of area-lines for the tankahas of two methils. One of the gold tankhas the legend is written in single circle but on those of silver it is in double square within a circle. The obverse legend of these coins is the same as we see on the tankahs of Balban where the name of the deceased Khalifah Al-Must ‘asim is seen. The legend therefore is “Al-imam Al-Must’asim is seen. On the reverse we have the name of title of the Sultan himself as “Al-Sultan al-‘azam Mu’iz al-duniya wa al-din abu’l muzaffar kaiqubad al-Sultan”. The marginal legend seen on their obverse – that on the reverse being out of flan, bears the mint-name Delhi, and the date in the Arabic words (Cat No. 21, PI. No. VIII, Fig. No.63) of gold and (Cat No. 21, PI. No. VIII, Fig. No. 64); of silver.

Besides, tankahs he issue some silver fractional coins. The tradition of issuing fractional coins in silver started with Itlutimish who struck 1/2 tankah. After a long group of four rules Nasir udin Muhammud issued a masha coin or 1/12 of a tankah in addition to ¼ tankah. Balban issued only masha coins of not ½ tankah. In the reign of Kaiqubad we notice the introduction of two more fractional denominations viz., 1/3 and 1/6 tankah.

The 1/3 tankah of kaiqubad weighs in the proximity of 3.68 gms / 56.67 gns. It bears of the obverse “al-Sultan al-‘azam Mu’iz al-duniya wa al-din’ and on the reverse “zuriba bi-hazarat Delhi fi sanah sitta wa samanina wa sitta miayh” (i.e., struck in Delhi in 686 A.H.). This coin is known only of the year 686 A.H. (Cat No. 22, PI. No. IX, Fig. No.65). The reverse legend on this coin bearing the date and mint name written in the central area is noteworthy. Generally the date and mint name on the
Sultani coins used to be written in the marginal space and not in the centre. But here they have been written in the centre which is a departure from the traditional system and has the peculiarity of this coin. A similar departure was noticed earlier on one variety of the tankah of rukh uddin Firuz but the system was discontinued later. Kaiqubad though revived it on his 1/3 tankah, it was again discontinued.

The coins of other two denominations (i.e., 1/6 and 1/12) are identical in their legends, and they disclose neither the mint-name nor the date. They have simply “al-Sultan al'azam” in Arabic on one side and “Muiz al-duniya wa al-din” on the other. The only remarkable difference between them, besides, the weight, is that the legend on 1/6 tankah is written in the square area-line on both the faces (Cat No. 22, Pl. No. IX, Fig. No.66) while on the masha (or 1/12 tankah) they are on plain faces (Cat No. 22, Pl. No. IX, Fig. No.67).

Kaiqubad's billon jitals so far discovered are of a single type. They follow the standard weigh of one tanka (or 4 mashas i.e., 3.68 gms / 56.67 gns) and bear on the obverse the Arabic legend “al-Sultan al-'azam Mu'iz al-duniya wa al-din” and on the reverse the name “kaiqubad” in Arabic at the tope and the title “Sri Sultan Muizudi” in Nagari in the lower two liens (Cat No. 23, Pl. No. IX, Fig. No.68).

In the statement of Thakkur Pheru was have also the reference on only one denomination of his billon coins. He says, "The Mauzi tigani" contain 5 tolas of silver per 100 coins and their rate is 20 (per silver tankah). so, there is not doubt that the above extant jital was called Pheru as "Mauzi tigan" or three gani (jitals of Mu'iz uddin Kaiqubad). According to Pheru each coin contains .522 gms / 8.5 gns of silver. Smith's assay also shows the similar result. The value of each coin was 1/20 tankah. So, 20 pieces were equivalent to one tankah (of silver).
Some denominations coins of Kaiqubad are as follows:

<table>
<thead>
<tr>
<th>Sl. No.</th>
<th>Obverse</th>
<th>Reverse</th>
<th>Wt.</th>
<th>Name and denom.</th>
<th>Ref.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>In double circle, the outer one of dots &quot;Al-Sultan al-azam&quot;</td>
<td>In double circle &quot;Mu'iz al-duniya wa al-din&quot;</td>
<td>4.155-3.896 gms / 64-60 gns</td>
<td>Paika (or 5 viswa) 1/4 of a jital.</td>
<td>Cat No 23, Pl. No. IX, Fig. No.69</td>
</tr>
<tr>
<td>2c cc x</td>
<td>Within interesting squares &quot;Adi Mu'iz&quot;</td>
<td>Within interesting squants &quot;Bi Hazarat Dehli&quot;</td>
<td>1.883 – 1.46 gms / 29-22.5 gns.</td>
<td>Du-viswa 1/10 of a Jital</td>
<td>Cat No 23, Pl. No IX, Fig. No 70</td>
</tr>
</tbody>
</table>

All the coins of Kaiqubad were issued from Delhi mint only.
CHAPTER – III

COINAGE AND METROLOGY OF THE SUCCESSORS OF ILTUMISH

References


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