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Mubarak Shah and Alexander Shah: A Historical Study of Some of their Archaeological Coins (695-719/ 1296-1320)

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Keywords

*Mubārak Shāh,
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Abstract

The Islamic Numismatics Institute in Tubingen, Germany includes a unique collection of Islamic coins, among which the researchers have selected five coins for historical study; these coins are made of billon¹ that had not been published before. After the previous reading of the coins' inscriptions, it becomes clear that their inscriptions include the names of two sultans of India, Mubārak Shāh I and Alexander shāh II, and their titles, as well as the name of the ‘Abbāsīd Caliph al-‘Aḍid. Hence, the study includes the history of Mubārak Shāh I, and Alexander shāh II, who belongs to the Khaljīs dynasty in India, and the most important historical events that took place during their reign. Additionally, the paper explains the purpose of the ‘Abbāsīd Caliph's name on such coins and the definition of the mint city of Delhi. Furthermore, an analytical study of the Nasta‘līq Persian script, the type of script in which these coins were inscribed, and the titles of the Sultan Mubārak Shāh I and Alexander shāh II such as; *Quṭb Al-Dunīā wa Al-Dīn* (the Axis of the World and Religion), *‘Ulā al-Dunīā wa Al-Dīn* (The Sublimity of World and Religion), *Yamīn Al-Khilāfa* (the Covenant of Caliphate, *Nāsir Amīr Al-Muminīn* (the Defender of Commander of the Faithful).

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1. INTRODUCTION

The Islamic Numismatics Institute in Tübingen, Germany, preserves a collection of Islamic coins, of which five coins were selected for reading and analyzing their inscriptions and explaining the type of calligraphy. After reading the considered coins, becomes clear that their inscriptions include the names of Mubarak Shah I, Alexander Shah II and al-‘Āḍid as well as some dates like 705, 710 and 717. In addition, it referred to the Dar al-Darb Delhi (Mint city of Delhi), the titles of Mubarak Shah, Alexander Shah such as the "Sultan, Quṭb al-Dunya wad-Dīn, Yamīn al-Khilāfa and Nasser Amīr al-M’uminin". Therefore, it was necessary to review some historical references to know the history of Alexander Shah, Mubārak Shah and the Caliph al-‘Āḍid, which will be dealt with in detail.

2. ALEXANDER II

The considered coins in Pl. 1-2 included the name of Alexander II and ‘Alā’-al-Din Muḥammad. According to the historical references, it turns out that he was the Sultan ‘Alā’-al-Din Muḥammad II and called himself Iskander al-thani "Alexander II" (695-715/ 1296–1316). He participated in many invasions and military actions, so he thought he would own the whole earth such as Alexander the great (of Macedon).² He was one of the sultans of Khaljīte dynasty³. Muhammad Qasim Hindu Shah, the author of *Tarikh-i Firishta* mentioned that the Khaljītes descended from Turkish origins, while Nizām ad-Dīn Ahmed, the author of *Ṭabaqat-i-Akbari*, attributed them to Khaljī Khan, one of the Genghis Khan's descendants, who altered his name to be Khalj.⁴

It is known historically that India has known Islam through Islamic trade, travels and conquests,⁵ which continued until the ‘Abbāsīd dynasty. However, the weakness of the Abbasid caliphate led many countries to separate, including Sindh in which two Muslim principalities were established. The first located to the south and its capital al-Mansoura, and the other in the North and its capital was Multan. When the Islamic conquests ceased, India remained far from any Islamic conquest until the reign of Mahmud of Ghazni^{6,7}

The successive independence of states in India such as that headed by the Ghūrīd dynasty, the Mamluk dynasty, and the Khaljī dynasty founded by Jalal ad-Dīn Fīrūz Shāh in 689/1290.⁸ ‘Alā’-al-Din Muḥammad al-Khaljī was his nephew and

daughter's husband, but he managed to kill his uncle Fīrūz Shah in 695/1295. He marched with his army to Delhi and took over the throne in 696/1296.⁹ When he took hold of the state's affairs, he began to handle its military and social affairs. In fact, he was a powerful and influential sultan in his rule and dealing with the affairs of his country. It is worth mentioning that its lands and areas outstretched in his days in unprecedented way. The most serious Mughal attack faced by 'Alā'-al-Dīn took place in 698/1298 when the Mongols marched towards Delhi. However, 'Alā'-al-Dīn and his commanders, namely Algh Khān and Zafar Khān, were able to defeat them after a fierce fighting that multiplied the losses of both teams and ended with the murder of Zafar Khan, the commander of 'Alā'-al-Dīn.



In 699/1299, 'Alā'-al-Dīn sent his commander Algh Khān and Nusrat Khān to take over Rantenbuhr, but the commander Nusrat Khān was injured in the battle. So, 'Alā'-al-Dīn was enforced to come out to seize it himself. Meanwhile, on the way, he was surprised by his nephew's - Suleiman Akta Khān – machination to murder and overthrow him, but 'Alā'-al-Dīn, despite his injury, succeeded in eliminating his conspirators. As for his military actions in 704/1304, Delhī subjected to sweeping raids of the Mongols by Ali Genghis and Khawaja Trial until they reached the gates of Delhi and besieged it, but 'Alā'-al-Dīn achieved victory over them in 705/1304.

In 706/1305, he sent an army to the Deccan under the leadership of Khawaja Hajji, who succeeded in bringing it under his control. Besides his military actions, 'Alā'-al-Dīn was interested in considering the affairs of his people. He made many financial and administrative reforms. In addition, prosperity prevailed the country as he set up many useful establishments and disseminated culture. However, when he became of age, he became highly influenced by the views of his commander Kāfūr.

'Alā'-al-Dīn died in 715/1316.¹⁰ He was entitled as "Nāsser Amīr al-Mu'minīn" "Yamin al-Khilafa" Pl. (1), which means that the 'Abbasid Caliph managed to depend on the title holder as his dependence on his right hand. Perhaps the title refers to the position of Sultan 'Alā'-al-Dīn to the 'Abbasid Caliph.¹¹

Although this title seems to have a direct connection between the Sultan and the Abbasid caliph, and shows supporting the Caliph, there is no contemporary sources that support this connection. It seems that this title was just an honorary title of the Sultan's keenness to be dubbed with it without any actual activation to its merits, especially since he did not inscribe the name of any of the Abbasid Caliphs in Egypt on his coins.¹²

2.1. The Coins of Alexander II

Field	Obverse	Reverse
Pl. 1		
Center		
Arabic inscriptions	السلطان الأعظم علا الدنيا والدين أبو المظفر محمد شاه السلطان	اسكندر الثانى يمين الخلافه ناصر أمير المؤمنين
Transliteration	as-Sultān al-A'ẓam 'Alāa al-Duniyā wa- ad-Dīn Abū al-Muẓafar Muḥammad Šāh as-Sultān	Iskandar Al-Thānī Yamin al-Khilafa Nasser Amīr al-Mu'minin
Translation	The Greatest Sultan, the Sublimity of World and Religion, Father of the Victorious Mohamed Shah, the Sovereign	Alexander, right hand of the caliphate, champion of the Commander of the Faithful
Margin		
Arabic inscriptions	No inscription written	بحضرة دلهى سنة خمس وسبعمايه
Transliteration		Behadret Delhi Sanat Khams wa-Sub'umaya
Translation		in Hadrat Delhi Mint in 705
<i>Pl. No. (1) Record No: (99-26-2) Billon</i>		

Field	Obverse	Reverse
Pl. 2		
Center		
Arabic inscriptions	السلطان الأعظم علا الدنيا والدين	اسكندر الثانى يمين الخلافه ناصر

	أبو المظفر محمد شاه السلطان	أمير المؤمنين
Transliteration	Al-Sultan al-A'zam Ola ad-Dunya wad-Din Abu al-Muzaffar Mohamed Shah al-Sultan	Iskandar Al-Thānī Yamin al-Khilafa Nasser Amīr al-Mu'minin
Translation	The Greatest Sultan, the Sublimity of World and Religion, Father of the Victorious Mohamed Shah, the Sovereign	Alexander, right hand of the caliphate, champion of the Commander of the Faithful
Margin		
Arabic inscriptions	No inscription written	بحضرة دلهى سنة عشر وسبعمايه
Transliteration		Behadret Delhi Sanat 'Ashr wa- Sub'umaya
Translation		in Hadrat Delhi Mint in 710
Pl. No. (2) Record No: (90-26-352)		



3. MUBĀRAK SHĀH



The coins in question, as shown in Pls. 3: 5 included the name of Mubarak Shah. Reviewing the historical literature, it becomes clear that 'Alā'-al-Din had several sons, namely Khizr Khān, Shady Khan, Abu Bakr Khan, Mubarak Khan and Shehāb al-Dīn Omar. However, Kāfūr was able to get rid of all of them by either imprisoning or assassinating them. He assigned the throne of Delhi to the youngest son Shehāb al-Dīn Omar who was a little child and Kāfūr was his regent until some of 'Alā' al-Dīn's princes - with the help of a prince surnamed Malik Sher in getting rid of Kāfūr and rescuing the country of his evils.

Quṭb al-Dīn Mubārak Shah came to the throne of Delhi in 716/1316, and began his reign with many good deeds. For example, he released the detainees, returned the lands and raped properties to their owners and relieved the burdens of taxes imposed on traders.¹³ In addition, he managed with the help of his leader Khosrow to eliminate the revolutions in Gujarat and Deccan. However, Mubarak Shah began to indulge into lusts until Khosrow and some of his Khaljīte princes murdered him. The death of Mubārak Shah out an end to the rule of Khaljīs in Delhi in 721/1321.¹⁴ Mubārak Shāh had many royal surnames such as *Al-Sultan bin Al-Sultan* السلطان بن السلطان, which denotes pride in his status and his father's status. He was called "الواثق بالله" al-Wathiq

Billah", which means "He who trusts in God" and "قطب الدنيا والدين: qutb al-dunya wa'l-Din", which means the "Axis of the World and Faith".¹⁵

3.1. Examples of Mubārak Shāh Coins:

Field	Obverse	Reverse
Pl. 3		
Arabic inscriptions	السلطان الأعظم قطب الد نيا والدين	مبارك شاه السلطان بن السلطان 717
Transliteration	Al-Sultan al-A'zam Qutb ad- Dunya wad-Dīn	Mubarak Shāh Al-Sultan Bin Al-Sultan 717
Translation	The Greatest Sultan, Axis of the World and Faith	Mubarak Shah Sultan son of Sultan717
<i>Pl. No. (3) Record No: (93-1-15)</i>		

Field	Obverse	Reverse
Pl. 4		
Arabic inscriptions	السلطان الأعظم قطب الد نيا والدين	مبارك شاه السلطان بن السلطان 16717
Transliteration	Al-Sultan al-A'zam Qutb ad- Dunya wad-Dīn	Mubarak Shah Al-Sultan Bin Al-Sultan 717
Translation	The Greatest Sultan, Axis of the World and Faith	Mubarak Shah Sultan son of Sultan717
<i>Pl. No. (4) Record No: (93-1-23)</i>		

Field	Obverse	Reverse
Pl. 5		
Arabic inscriptions	خليفة العاضد قطب الدنيا والدين	مبارك شاه أبوالمظفر السلطان بن السلطان الواثق بالله
Transliteration	Khalifat al-‘Āḍid Quṭb ad-Dunya wad-Dīn	Mubarak Shah Abu al-Muzaffar al-Sultan Bin al-Sultan al-Wathiq Billah
Translation	Caliph al-‘Āḍid, Axis of the World and Faith	Mubarak Shah Father of the Victorious Sultan son of Sultan who trusts in God
<i>Pl. No. (5) Record No: (93-1-31)¹⁷</i>		

4. THE CALIPH AL-‘ĀḌID

The examined coins included the name of the Caliph al-‘Āḍid in Pl. No. (5). According to the inscriptions on the coin shown in Pl. No. (5) the said caliph was called "Mubarak Shah". In addition, the according to the inscriptions on the coins shown in Pls. (3, 4), dated in 717/1317 this caliph is "Al-Mustakfī Billah Amīr al-Mu'minin Abu Rabi' Suleiman". He assumed the levers of power from 701/1301 to 740/1340. This caliph's rule was contemporary to that of Sultan ‘Alā’-al-Dīn al-Khaljī to Delhi, as well as by the rule of both Mubarak Shah and Khusrow Shah. The Khaljīs rule in Delhi ended in 720/1320 while this caliph was still reigning. According to the coins considered in Pl. No. (5), he was surnamed "al-‘Āḍid" and "Quṭb al-Dunya wa'l-Dīn".¹⁸

5. CALLIGRAPHY

All the inscriptions of these coins are in "Naskh" from (نسخ, nasakha, "to copy") is a smaller, round script of Islamic calligraphy. Naskh is one of the first scripts of Islamic calligraphy to develop since the beginning of the seventh century of Hegira (the beginning of seventh/thirteenth century), when it was commonly used in copying the

Holy Qur'ān. In addition, the Naskh script, then the "Thuluth Script" replaced the "Kufic Script" in inscriptions and became the official script of the state. It was used in their official documents, the inscriptions on their constructions, coins and arts. The "Naskh script" was also known as (al-khatt al-mansub) or "the proportioned script" because the well-known calligrapher "Ibn Muqla" had set its standards and proportions since the late third century AH (the late of third/ninth century). He made the "Alif" as the fundamental element in the Naskh calligraphic writing, according to which the proportions of other letters are measured. Therefore, it was called the (al-khatt al-mansub) or "the proportioned script".

The development of Naskh script is credited to some illustrious calligraphers who have worked to improve it. Ibn Muqla was the most prominent of these calligraphers, each of which improved his work by tracing and adding to the efforts of his predecessors. The calligraphers managed to improve and develop the Naskh script to be distinct from other styles as Kufic - which was based on decorations and geometric consistency of its letters. Hence, they standardized its letters and there were some specifications determining the way of preparing and handling its pen to suit the type of script. This was explained in detail by al-Qalqashandi in *Awda' al-Khatt wa Qawanin al-Kitaba wa-Kayfeiat Imsak al-Qalam 'End al-Kitaba* or "The Styles of Script, Rules of Calligraphy and How to Handle the Pen Upon Writing".

The calligraphers, who came after Ibn Muqla, did their best to develop and improve the script to reach its zenith. These included Ali bin Hilal Ibn Albawab (d. 413/1022). The script was highly refined and modified to produce its beauty and attraction in the era of Atabegs 545/1150. The Naskh script reached its zenith in the seventh century/thirteenth century by Yaqut al-Musta'simi, who was surnamed "Kibla-t al-Kuttab/ Calligraphers' Destination", for the great role, he played to improve and develop the script and may be because he taught a number of the prominent calligraphers. Al-Musta'simi died in Baghdad in 698/1398.

There are examples of the Nash script in applied arts. For example, there is a piece of linen fabric decorated with a silk ribbon and inscriptions in Thuluth script reading "Eternal Happiness and Immortal Bless". It is preserved in the Museum of Islamic Art in Cairo, Egypt. It dates back to the thirteenth century AD.¹⁹

6. DELHĪ MINT CITY

Delhi is a city of large area that was expanded by the sultans of Delhi as they built there many suburbs for their people. Ibn Battuta maintained that it consisted of four neighboring cities and the most important of these was Siri, the residence place of Sultan 'Alā'-al-Dīn Khaljī and his son Sultan Quṭb al-Din. It had the Fort of Sultan **Tughlaqabad and the Fort** of Sultan Muḥammad bin Tughluq (Jahan) who managed to construct a great wall around this large city with its said suburbs. Unfortunately, he died before it was completed. The guards houses located in front of this great wall, while the stores of food and weapons were placed around it. Plants surrounded the great wall and were husbanded in order not to be afflicted with pests. It was so magnificent wall that the cavaliers and people managed to walk inside from the beginning of the city up to its end. As for their number, the Gates of Delhi were twenty-eight.

Beyond Delhi, there was the great reservoir attributed to Sultan Altamash from which the people of Delhi managed to drink. It located near its mosque. It was used for collecting water at times of rainfall. In the center of the reservoir, there is a great dome carved of stones. There is also another larger reservoir dedicated to the city of Siri.

It is worth mentioning that Sultan Fīrūz, established around 12 orchards around Delhi and completed the reservoirs that 'Alā'-al-Din began to build. It is worth mentioning that Quṭb al-Dīn Aībak was the first founder of Masjīd Delhi al-Kabir (Great Mosque of Delhi) in 1191 that Altamash accomplished its construction in 123 AD. The minaret of this great mosque is still in place and is called Minaret Quṭb al-Dīn and Quṭb Minar. The façade of one of the gates of this Great Mosque had a high relief inscription on stone reading: *بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ وَاللَّهُ يَدْعُو إِلَى دَارِ السَّلَامِ* / *Bismillāh al-Raḥmāni al-Raḥīm, Wa Allāhu Yad'ū 'Ilā Dāri As-Salām*", which means "In the name of God, the Most Gracious, the Most Merciful; And Allah invites to the Home of Peace...". It was followed by this inscription *Garat Hazahel هذه...العمارة بأمر* ... al-'Imara bi-Amr...", which means "This Construction took place by order of...".

'Alā'-al-Dīn extended the mosque by building the southern entrance in 1311 of red stones and white marble. This is one of the most beautiful buildings in the history of India. It seems smaller than the Minaret of Quṭb al-Din. It is 238 feet high and takes a conical shape from the base to top. It consists of five storeys, the lower three

were built of red stones while the upper two of white marble. Each storey has a decorated balcony. The Sultan's name was inscribed on this construction.

Upon the Muslims' conquest of India, the Ghaznavid conquerors sought to demolish the Buddhist and Hindu temples, statues and idols. They took the columns of these buildings and marble structures to establish their mosques in India. In addition, they were keen on highlighting the art of architecture in these mosques to impress the Indians with the splendor and greatness of Islam and its people. Delhi Mosque was one of these prominent mosques, and its construction lasted for more than one hundred years.

In 596/1200, the first part of the mosque was built. It was called "Quwat al-Islam", to which a garden is attached to include the mausoleum of Sultan al-Tamash. It is a small mosque. As for the Great Mosque of Delhī, it is engraved of white stone with 13 stone domes. The mosque has four sahn (courtyards). It has in the midst al-Jami' al-Ma'mour and in the northern courtyard of the mosque, there is a large silo built of red stones, intermediated with the white stones of the mosque, carved in pure gold. As for its corridor, it is wide and was built by Sultan Balban. Going upwards, one can see most of the Delhi houses. Each of these silos are made in the form of a small mosque, topped with a dome. Each of these small mosques has an entrance (**Ala'i Darwaza**) which means the Gate of Alauddin. In 709/1310, a minaret was erected on one side of the spacious courtyard, but its construction was not accomplished. Sultan Firuz Shah also built a mosque in Delhi.²⁰

4. CONCLUSION

This study shows through publishing of a new numismatic compilation of two Sultans of Khaljī dynasty; 'Alā'-al-Din Muḥammad II Iskander al-thani "Alexander II", and Quṭb al-Dīn Mubārak Shah, this study shows the history of the sultans and their titles throughout the reading of these coins, The study explained the names and titles of the sultans such as *as-Sulṭān al-A'zam 'Alāa al-Duniyā wa- ad-Dīn Abū al-Muzaffar Muḥammad Šāh, Yamin al-Khilafa Nasser, Amīr al-Mu'minin, Quṭb ad-Dunya wad-Dīn, Al-Sultan Bin, Al-Sultan, Abu al-Muzaffar, al-Wathiq Billah*. The paper shows to what extent how the inscriptions on previous coins reflect the relation of the delhi sultans with the Abbasid Caliph. Additionally, it concluded that the coinage of Muhammad Khalji is the largest of the Delhi Sultanate. He got a large spoils from his campaigns in the Deccan and as a result, gold and silver tankas were struck in large from three named mints - Delhi, Dar al-Islam and Deogir and some unnamed mints.²¹ He deviated the classical coinage style of his predecessor and called himself as "The second Alexander, the right hand of the Khalifate".²²

5. References:

¹ **Billon:** Also Known as, base silver or base-silver, the term refers to a coinage metal consisting essentially of silver and copper, with silver typically in the range 10-30%. For Greek and Roman coins historically referred to as billon or base silver, enter 'base silver' in Description, 'silver' in Materials and 'base' in Materials Comment. 'Billon' is particularly associated with the coinage of medieval and early modern Europe, where it formed a recognised third level of currency, alongside gold and fine silver, used for low denominations. It is also known as 'black money' and 'base-silver'. From the 16th century, it came to be replaced by copper coinage, but did not disappear completely until the 19th century. <https://www.britishmuseum.org/collection/term/x10364>

² Abdul Mon'em Al-Nemr, 1990, *Tārīkh al-Islām fī Al-Hind*, General Egyptian Book Organization, 117-23.

³ **The Khaljīs: Khaljī dynasty,** (1290–1320), the second ruling dynasty of the Muslim sultanate of Delhi. The dynasty, whose founder Jalāl al-Dīn Fīrūz Khaljī had been the top military commander under the previous Mamluk dynasty, was responsible for making the Delhi sultanate into an imperial power by expanding its rule into the Hindu south.

The older nobility as coming from pure Turkic stock did not recognize the Khaljī dynasty, and impatient outsiders, some of them Indian-born Muslims, who might expect to enhance their positions if the hold of the followers of Balban and the Forty were broken, aided their rise to power. To some extent then, the Khaljī usurpation was a move toward the recognition of a shifting balance of power, attributable both to the developments outside the territory of the Delhi sultanate, in Central Asia and Iran, and to the changes that followed the establishment of Turkic dynasties in northern India.

His chief minister, Khusraw Khan, who was in turn replaced by Ghiyāsh al-Dīn Tughluq, the first ruler of the Tughluq dynasty, murdered the last Khaljī, Quṭb al-Dīn Mubārak Shah, in 1320. Britannica, the Editors of Encyclopaedia. "Khaljī dynasty". *Encyclopedia Britannica*, 8 Mar. 2024, <https://www.britannica.com/topic/Khalji-dynasty>. Accessed 20 April 2024.

⁴ Ahmed Mahmoud al-Sadati, 1957, *Tārīkh al-Muslimūn fī Shebh al-Qara al-Hindiya wa-Hadārathom*, Al-Adab Publishing House, 132.

⁵ Ishwari Prasad, 1931, *A Short History of Muslim rule in India from the Conquest of Islam to the Death of Aurangzeb*, the Indian Press, Allahabad, 29-42.

⁶ **Sultan Mahmūd of Ghazna:** Abu al-Qāsim Maḥmūd Ibn Sebuktekin Ibn Juq Ibn Qara Bajkam Ibn Qara Arslān Ibn Qara Mallat Ibn Qara Nucman Ibn Fīrūz-i-Bam Sinjan Ibn Yazdagrid. This pedigree as mentioned in Juzjani, Othman Ibn Siraj al-Din, and W. N. Lees, *Tabaqat-I- Nasiri of Abu Omar Minhaj Al-Din 'Othman Ibn Siraj Al-Din Al-Jawzjani*, TB: Afaf al-Sayed Zidan, 2013, 1st ed., National Center of Translation, Cairo, 70

Sultan Maḥmūd, the eldest son of Sebuktekin, was born in Muharram 361/November 971, his mother was the daughter of a nobleman of Zabūlistān. He extended his empire (Map.1) by force of arms until it stretched from western Persia to the Ganges valley of India, thus earning enormous contemporary renown as the champion of Sunni orthodoxy and the hammer of the pagan Hindus. This vast empire was entirely a personal creation, and it remained for only a decade after his death; in 421/1030, his western conquests fell into the hands of a wave of Turkmen nomads from the steppes, the Seljuks and their fellow-tribesmen of the Oghuz. However, Maḥmūd's descendants kept possession of eastern Afghanistan, Baluchistan, and northwestern India for a further century and a quarter, although this truncated empire became necessarily oriented more towards the Indian than to the Persian world.

In addition, he is the first ruler who held the title of sultan in the Islamic world, and secured from the Abbasid caliph al-Qāder legitimation of his independent power and a string of honorific titles, including the one by which he became best known, *Yamin al-Dawla*, and then held another titles such as *Amin al-Mila*, *Abu al-Qāsim* and *Nizām al-Din*. For more see: Tawfiq, Mohammed S., 2020, *The Ghaznawid Dinar during the Reign of Sultan Mahmūd Ibn Sebuktekin (388-421A.H/998-1030A.D)*, PhD thesis, Fayoum University, 17-38.

- ⁷ Ahmed Abdul Qadir al-Shazli, 1995, *Al-Muslimūn fī al-Hind Men al-Faḥ al-‘Arabī Ila al-Isti‘mār al-Brītanī, al-Targama al-Kāmla le-Ṭabaqāt Akbarī le-Nizam al-Din Ahmed Bakhshi al-Harawī*, General Egyptian Book Organization, Part 1, 25:35.
- ⁸ Essam Al-Din Abdel Ra'ouf, 2005, *Bilād al-Hind fī al-‘Aṣr al-Islāmī Munzu Fajr al-Islām wa-Hatta al-Taksim 92-1366/711-1947*, Dar al-Fikr al-Arabi Publishing House, 41-80.
- ⁹ K.S.LaL, *History of the Khiljis*, 58-68.
- ¹⁰ Ahmed Mahmoud al-Sadati, 136-45
- ¹¹ Hassan al-Pasha, *Al-Alqāb al-Islāmīya fī al-Tārīkh wal-Wadha'f ‘Ala al-Athaar*, Al-Dar al-Faniya for Publishing and Distribution, 194-196, 215.
- ¹² H. Nelson Wright, *The Coinage and Metrology of the Sultans of Dehli*, India, 91-95
- ¹³ mohd Abdulwali Khan, *Catalogue of Indian Coins in the British Museum*, 39-42, R.Cmajumdar: *An Advanced History of India*, Delhi, 304-305.
- ¹⁴ Abdul Mon'em Al-Nemr, 1990, *Tārīkh al-Islām fī Al-Hind*, General Egyptian Book Organization, 125.
- ¹⁵ Hassan al-Pasha, *Al-Alqāb al-Islāmīya fī al-Tārīkh wal-Wadha'f ‘Ala al-Athaar*, Al-Dar al-Faniya for Publishing and Distribution, 324, 331, 430, 431.
- ¹⁶ The year of (717) was inscribed on the reverse side of Mubārak Shāh coins pl. (3, 4) in Arabic numerals this date refers to the mint date, and this type of dating was used for the first time on the coins of Artuqids, it was used also by Manghuls of Iran, Circashian Mamluks, Ottmans and Timurids on their coins. See: Ramadan, Atef Mansour M., 2008, *Al-Nuqud Al-Islamia wa Ahmiyatha fi Drasat Al-Tarikh wa Al-Athar wa Al-Hadara*, 1st edition, Zahraa Al-Sharq, Cairo, 526-32
- ¹⁷ H. Nelson Wright, *The Coinage and Metrology of the Sultans of Dehli*, India, 96-101, 116.
- ¹⁸ Al-Soyouti, *Tarikh al-Khulafa*, 341, Retrieved from <http://www.islamicbook.ws/tarekh/tarikh-alkhlf-a-.pdf>, on 21/06/2019.
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الملخص العربي

مبارك شاه واسكندر شاه: دراسة تاريخية لبعض عملاتهم الأثرية
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يحتفظ معهد المسكوكات الإسلامية في تيوبنجن بألمانيا بمجموعة فريدة من العملات الإسلامية، اخترنا من بينها خمس عملات للدراسة التاريخية؛ هذه العملات مصنوعة من البيلون (سبيكة نقدية) التي لم يتم نشرها من قبل. وبعد قراءة نقوش العملات موضوع البحث، تبين أن نقوشها تتضمن أسماء سلطاني الهند مبارك شاه الأول وأسندر شاه الثاني وألقابهما، بالإضافة إلى اسم الخليفة العباسي العاضد. ومن هنا تشمل الدراسة تاريخ مبارك شاه الأول، والإسكندر شاه الثاني الذي ينتمي إلى سلالة خالجيين في الهند، وأهم الأحداث التاريخية التي جرت في عهدهما. بالإضافة إلى ذلك، يشرح البحث الغرض من وجود اسم الخليفة العباسي على هذه العملات وتعريف مدينة سك النقود وهي مدينة دلهي. بالإضافة إلى دراسة تحليلية لخط النسخ الذي كتبت به هذه العملات وألقاب السلطان مبارك شاه الأول واسكندر شاه الثاني مثل؛ قطب الدنيا والدين، علا الدنيا والدين، يمين الخلافة، ناصر أمير المؤمنين (حامي أمير المؤمنين).

الكلمات الدالة:

اسكندر شاه - مبارك شاه - دلهي - الخليفة العاضد - خلجي