

**Tedo Dundua**

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### **Muslim Religious Formulas on Money of Georgian Christian Monarchs<sup>1</sup>**

*The title sounds a bit strange, but still it fits reality, created either by political, or economic demands. Data is presented below.*

Half drama of Bagrat III (975-1014), imitation to dirhem.

**Obverse:** Central Arabic legend in three lines – “There is no god but Allāh alone, he has no associate”.

Distorted Arabic legend around.

**Reverse:** Central Arabic legend – “Muhammad is the Messenger of Allāh”.  
Georgian Asomtavruli legend in abbreviation around it – “Christ, exalt Bagrat, king of the Abkhasians (Western Georgia)”.



<http://geonumismatics.tsu.ge/en/catalogue/types/?type=39>

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<sup>1</sup>[https://www.academia.edu/43982322/Muslim\\_Religious\\_Formulas\\_on\\_Money\\_of\\_Georgian\\_Christian\\_Monarchs](https://www.academia.edu/43982322/Muslim_Religious_Formulas_on_Money_of_Georgian_Christian_Monarchs)

Copper coins of Vakhtang III (1297-1308) with the monograms.

**Obverse:** Arabic legend in three lines – “The most mighty king, Ghazan Mahmud, may God perpetuate his reign”.

Under the third line two Georgian Asomtavruli monograms which are read as “king Vakhtang”.

**Reverse:** Area in square within circle of the dots and Arabic legend in three lines – “There is no god, but Allāh alone, he has no associate”.

**Obverse:** Arabic legend in four lines – “The most mighty sultan, Ghiyath al-Dunya wa’l-Din, Khudabandeh Muhammad, may God perpetuate his reign”. The legend is placed within a linear square. Out, an unreadable inscription.

**Reverse:** Arabic legend in four lines – “There is no god, but Allāh alone, Muhammad is the Messenger of Allāh”. Below the monogram composed of three Asomtavruli letters, “Vakhtang”.



<http://geonumismatics.tsu.ge/en/catalogue/types/?type=58>

Coins of Giorgi VII (1393-1407) with the “depiction of an open eye”.

**Obverse:** Large dot in the center. Unreadable signs to both sides of it, which more resemble the inverted formula “to the god” in Arabic. This, placed within the pointed oval, creates a figure of a man’s open eye. At the ends of the coin, Georgian Asomtavruli legend – “King of the Kings Giorgi”.

**Reverse:** Distorted Arabic legend (Sunni religious formula).

**Obverse:** Man’s open eye. Large Asomtavruli letters in the center – “king”. Outside the frame waving lines and several dots.

**Reverse:** Distorted Arabic legend in three lines (Sunni religious formula).

**Obverse:** Large dot in the center with each dot to both sides of it, all placed

within pointed oval. Waving lines and each dot at the top and the bottom. All this placed within double circle, one border of dots, another – linear.  
**Reverse:** Distorted Arabic legend in three lines (Sunni religious formula) placed within the identical circles as on the obverse.



<http://geonumismatics.tsu.ge/en/catalogue/types/?type=59>

Silver coins of Giorgi VII and Ahmad Jalā'ir.

**Obverse:** Arabic legend in four lines – “Sultan Ahmad, may his reign be perpetuated, victorious king Giorgi. Struck at Tbilisi”.

**Reverse:** Arabic legend within double linear square, with the linear circle and the circle of the dots around it: “There is no god but Allāh alone, Muhammad is the Messenger of Allāh”. Between the square and circle name of the four Caliphs.



<http://geonumismatics.tsu.ge/en/catalogue/types/?type=60>

Silver coins of Erekle II (1745-1798).

**Obverse:** Persian legend – “Praise be to Allāh, lord of two worlds”. Flower ornaments. Linear circle, first, then – circle of the dots.

**Reverse:** Persian legends: “O gracious”. “Struck at Tbilisi in 1194 (=1780)”. Figural frame, then – linear circle and circle of the dots.



<http://geonumismatics.tsu.ge/en/catalogue/types/?type=119>