

with which the Quraysh weighed these Dinars and Dirhams. Tawus narrated from Ibn 'Umar who said: "The Messenger of Allah (saw) said: «الوزنُ وزنُ أهل مكة، والكميال مكيال أهل المدينة» "The weight is the weight of the people of Makka, and the measure is the measure of the people of Madinah." Al-Baladhri narrated from Abdullah bin Th'alaba bin Sa'eer who said: "Heraclian Dinars came to the people of Makkah in Jahiliyyah as came Dirhams of al-Furs al-Bughliyya (Persians), and when they traded with them they considered them only as ore. The Mithqal had a well-known weight for them, a weight of 22 carats less a fraction. Ten Dirhams weighed seven Mithqal and the pound was 12 ounces with each ounce being 40 Dirhams. The Messenger of Allah (saw) consented to this, as did Abu Bakr, 'Umar, Uthman and Ali."

The Muslims continued using Heraclian Dinars and Chosroes Dirhams in their shape, coinage and pictures throughout the life of the Messenger of Allah (saw), the Khilafah of Abu Bakr as-Siddiq and the first years of 'Umar's Khilafah. In the 20th year of the Hijra, which was the 8th year of 'Umar's Khilafah, 'Umar coined new Dirhams in

the Sassanid style and retained the Pahlavi faces and writing while adding some words in Kufic Arabic letters such as "In the name of Allah" and "In the name of Allah, my Lord." Muslims continued using Dinars in Byzantine style and Dirhams in Sassanid style together with writing certain Islamic words in Arabic letters until the time of Abdul Malik bin Marwan. In the 75th year, or possibly in the 76th year, Abdul Malik coined Dirhams in specific Islamic style carrying Islamic texts engraved upon the Dirhams in Kufic script after abandoning the Sassanid style. In the 77th year, he coined Dinars in a specific Islamic style and engraved upon them Islamic texts with Kufic Arabic script while abandoning the previous Byzantine style. After Abdul Malik had coined Dirhams and Dinars in a specific Islamic style, Muslims had their distinct currency in a unique Islamic style and they abandoned other people's currency. □

[Source: Funds in the Khilafah State by Hizb ut Tahrir p. 164-166]

قال رسول الله ﷺ:
«الوزنُ وزنُ أهل مكة،
والكميال مكيال أهل المدينة»
رواه أبو داود والنسائي

Currencies in Islam



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Currencies (An-Nuqūd) in Islam

An-naqd is used in the language to mean the distinguishing of Dirhams and removing the counterfeit from them. It is also used for giving and taking Dirhams. An example for the latter meaning is the Hadith of Jabir regarding his camel which the Messenger of Allah (saw) purchased from him and he said: “He (Naqada) paid me its price” i.e. gave to me as Naqd immediately. It is also used for currency itself.

Currencies are known as that thing which people traditionally agreed to use as prices for goods and wages for labour and services, whether metallic or not, such that all goods, labour and services are measured with it. People used to trade and exchange goods and services by barter before they knew currencies. However, because exchanging goods and services by barter is surrounded by many difficulties resulting in restrictions in trading transactions, societies thought of choosing a principal good with an intrinsic value that is easily exchanged to become a standard (Miqyas) to measure all goods and

services. So they initiated currencies which became the sole measurement. As gold and silver are valuable minerals with intrinsic value from ancient times for human beings, they were taken as currency, and Dinars and Dirhams were coined from them. This was because they are especially characterised by relative scarcity just like gold is distinguished by durability over time.

The Roman State and the countries subordinate to it adopted gold as the basis of their currency such that they coined from it Heraclian Dinars that has a specific shape and weight. The Persian State and countries subordinate to it adopted silver as the basis of its currency such that it coined Dirhams of a specific shape and weight. Roman Dinars were of only one shape and weight, whereas Persian Dirhams had numerous shapes and weights. Pre-Islamic Arabs, particularly the Quraysh, used to trade with neighbouring countries and regions. Allah (swt) says:

﴿لَا يَلَابِقُ فُرَيْشٌ ۖ إِيْلَافُهُمْ رِحْلَةَ الشِّتَاءِ وَالصَّيْفِ﴾

“For the taming of Quraysh such that the (Quraysh) caravans set forth safe in winter and in summer” [Surah At-Takathur: 1-2]

They would return from Ash-Sham bearing golden Caesarean Dinars, and silver Chosroes Dirhams from Iraq, and, less often Humayri Dirhams from Yemen. They would bring Heraclian gold and Sassanid silver to the Hijaz. However, they did not deal with these Dinars and Dirhams by number but by weight considering them as ore (Tibr) i.e. (pure) material of gold and silver not coined money. They ignored taking them as coined currency due to the various types of Dirhams and their different weights, and the probability of Dinars being reduced (in weight) due to their frequent exchange even though they had a fixed weight at that time. They depended on weight to prevent fraud and they had specific weights used for weighing which were the pound, ounce, Nush, seed (Nuwat), Mithqal, Dirham, Daniq, carat and grain (Hubbat). The Mithqal the basis of weight-had a known weight. Its weight was 22 carats less one grain, and their ten Dirhams weighed seven Mithqal.

When Islam came, the Messenger of Allah (saw) consented to dealing with these Dinars and Dirhams. He also consented to considering them as currency, as he consented to the weight