

## A RARE UNPUBLISHED COLLECTION OF MILITARY MEDALS AT MAKHACHKALA MUSEUM IN DAGESTAN: 13<sup>TH</sup> AH. /19<sup>TH</sup> AD. CENTURY

Khalil, W.

Islamic Archaeology dept., Faculty of Archaeology, Fayoum Univ., Fayoum, Egypt

E-mail address: [walid.ali@fayoum.edu.eg](mailto:walid.ali@fayoum.edu.eg)

---

### Article info.

EJARS – Vol. 12 (2) – Dec. 2022: 257-276

#### Article history:

Received: 15-3-2022

Accepted: 12-9-2022

Doi: 10.21608/ejars.2022.276174

#### Abstract:

The present paper studies and publishes, for the first time, 14 military medals exhibited at the National Museum of Dāgīstān Republic in Makhachkala, Caucasus. These medals are of great importance since they recorded historical events with different details. Moreover, they denoted awardees with their roles in public political life, as well as beliefs and religious doctrines. Moreover, they showed the insights of the military strife between the Russians and Mountain peoples and the role of Islamic Jihad leaders under the leadership of Imām Šāmil (Šumwīl) to liberate Caucasus from the Russian occupation. Šāmil awarded his military leaders these medals as a sort of motivation and appreciation for their prominent active role in the war against the Russians. These military medals played a vital role in expressing the geography and administrative divisions of Caucasus. Additionally, some medals referred to the Mountain territory as “The greatest Dāgīstān” (داغستان العظمي). The present paper tackles the religious significance of medals concerning expressing the nature of the Jihad situation in Caucasus in the 13<sup>th</sup> AH./19<sup>th</sup> AD. century, as in some Jihad expressions, such as *mohyī as-Sunnah* (Sunnah reviver) *wa Qāmi’ al-Bid’ah* (heresy suppressor); (محيي السنة وقامع البدعة), *Adām Ta’ālā Dawlatuh* (May his state live longer); (ادام تعالي دولته). Medals played the interactive role in combining the records of historical resources and the biographies of the nobles through referring to the names of some Islamic Jihadist leaders in Dāgīstān. They played a significant role in illustrating some recorded statements, including titles, names, dates, events, and some poetic lines. They were also important role in highlighting the artistic and decorative aspects. While some of them showed special inscriptions of some weapons, spears and shields, others illustrated the signatures of many craftsmen following various Islamic artistic schools, confirming the super-ego of the Muslim craftsman.

#### Keywords:

Caucasus

Dāgīstān

Imām Šāmil

Military medals

Makhachkala Museum

---

### 1. Introduction

In the early 13<sup>th</sup> AH./19<sup>th</sup> AD. century, Islamic khanates were established in the Caucasus, known as Caucasus Imāmmate or the greatest Dāgīstān [1]. They were a state let established by the leaders of Islamic Jihad in the Mountain states [2] to resist the Russian Empire during the Caucasian war [3]. Since

the Arab presence during conquest to Caucasus, they endeavored to instill the Islamic thought principles in their statelets, such as Chechnya and Dāgīstān [4], which was clear during the severe war led by the Islamic Jihadist leaders against the Russians in the 19<sup>th</sup> century [5]. History has recorded the

names of the early Jihadist in Caucasus, i.e., Šaykh Manšūr, who was killed and was followed by many other leaders, such as Imām Ġāzī Muḥammad Kūmūkh and Mulla Ġāzī

(شامل أو شمویل - والشيخ منصور - وغازي محمد  
كوموخ - و الملا غازي). [6]

The most famous Jihadist leader was Imām Šāmil (1211-86 AH./1797-1871 AD.) or Šumwīl as inscribed on some medals under study at the National Museum of Dāgīstān Republic in Makhachkala<sup>(a)</sup>. In the reign of Imām Šāmil, the war with the Russians lasted for about 40 years (1232-1280 AH./1817-1864AD.) in which the Russian lost all their military machinery. However, he decided finally to surrender to Caesar Alexander II to preserve the lives of innocent Muslims and civilians [7]. He was exiled to Kaluga (قرية كالوغا) in Moscow, then to Kiev (كريف) in Ukraine. Afterwards, he was allowed to go to Mecca (مكة المكرمة) where he stayed until his death in Medina in 1871 [8]. During the victory of Muslims over the Russians, Imām Šāmil was keen to award his military leaders many medals that recorded their successive victory over the Russians in the Caucasian War [9]. Those leaders could overtake the Russian camps in Caucasus, and medals were awarded to them for their great military achievements [10].

## 2. Importance of Studying the Military Medals

The paper publishes a collection of military medals for the first time<sup>(b)</sup>. These medals are important because of their historical inscriptions, reflecting the Jihadist situation in Caucasus in the 13<sup>th</sup> AH./ 19<sup>th</sup> AD. century. The study of these medals can be useful in dating the general political situation of Caucasus at the time and exploring many historical, military, and cultural events in the region, of which has been one of the landmarks in the Caucasian history. These medals include many documentary, supplication and invocations statements of cultural and political

significance, such as *an-Nā'ib al-Mu'tašim bi-Malik an-Našīr* (the vicary who sticks to the victorious kind) (النائب المعتصم بالملك) (النصير) *“Mojadid Al-Islām wa Muqīm an-Nizām”* (The reviver of Islam and regime settler) (مجدد الإسلام ومقيم النظام) *Mohyī as-Sunnah* (Sunnah Reviver) wa *Qāmi' al-Bid'ah* (heresy suppressor); (محيي السنة - وقامع البدعة), *Gawād Khān Adām Ta'ālā Dawlatuh* (May his state live longer); (جواد خان أدام تعالي دولته). These were references to a well-known leader who participated in land defense missions during the Russian expansion. Medals are highly important. They bridge the gaps of general history books and biographies that looked over important figures during the Russian dominance over Caucasus due to the prevention of accessing any foreign members into their lands, aiming at holding a tight grip over the Caucasus. However, some medals had the names of many military leaders who sacrificed their souls in the severe Russian war in the 13<sup>th</sup> AH./19<sup>th</sup> AD. Century such as *Gawād Khān, Dāniyāl Sulṭān, Šāmil, and Bakr Hajj 'Alī*;

(جواد خان - وشامل - و دانيال سلطان - بكر حج علي).

Military medals show an artistic aspect, which expresses the traditions of Muslim people in Caucasus. They contain several ornamental items on gravestones, carpets, and modern Dāgīstān weapons. They have the greatest share of poetic statements and praising the Jihadist leaders in different styles, such as *“man tafakkar fī al-'Awāqib lam Yašja'”* “Whoever thinks of results will be coward” (من تفكر في العواقب لم يشجع) *Haḍhā Šan 'Alī aš-Šan wa Jalī al-Makān A'ṭahu al- Imām li-man Aḏhara Šajatta min al-'Anām* “This medal is of a high rank given by Imām to the brave man”

(هذا شان علي الشان وجلي المكان أعطاه الإمام لمن  
أظهر شجاعه من الأنام)

*Fatā kamulat fī al-Ḥarb saṭwatūhu wa fī al-Ma'ārīk Yaṣṭū Saṭwat al-Asad*” (A young man who fights perfectly in wars, and in fights, he acts as a lion)

(فتى كملت في الحرب سطوته وفي المعاريك يسطو  
سطوة الأسد).

Military medals give a general image of some modern offensive and defensive weapons, including the sword, which decorated most badges of Islamic Jihadist leaders of the Caucasus, and the shield-like medals. They help describe contemporary events in the region, such as the Caucasian War in the Šumwīl's era (زمن شمویل). Moreover, they help identify some important military titles such as: *The upholding king* "الملك النصير" / *the Vicary* "النائب" / *al-Imām* "الإمام" / *The one-hundred prince* "أمير المئة" / *Brigade's leader* "رئيس السرية" / *The brave* "الشجاع" / *Efendi* "أفندي" / *Hero* "بطل" / *The most generous holy man* "الولي الأكرم" / *The Great sultān of Dāgīstān* "سلطان داغستان الكبرى" / *The chosen vice-messenger* "خليفة رسوله المجتبي" / *The major captain* "المقدم" / *Commander of the faithful* "أمير المؤمنين" / *The most prestigious holy man* "الولي الأفخم" / *The greatest sultān* "السلطان الأعظم". Military medals also witnessed the age and helped identify the years of excessive military fights between the Muslims and the Russians during the Caucasian War (1232-1280 AH./1817-64 AD.). Military medals are important since they report the names of some craftsmen, such as Muḥammad "محمد" and Idris Efendi "إدريس", as inscribed on Imām Šumwīl's stamp. Several expressions were used for the medal etymology's, such as: "This Medal", "This Sign", "The vicary's Medal", "The Owner", and sometime "This is given to the brigade", and "this is a sign of his reward";

(هذا شان"، و"هذا علامة"، و"علامة النائب"،  
و"صاحب هذا"، وتارة بصيغة: "هذا ما يُعطيه للمقدم"،  
و"هذه علامة عطاه).

Moreover, medals mention geographical regions of the Caucasus, such as Dāgīstān, which was called "the greatest Dāgīstān" (داغستان العظمي), denoting the dominance of Dāgīstān during the era of Caucasus Imāmate. The study is divided into two sections after the introduction and the importance of studying military medals during the early 13<sup>th</sup> AH./19<sup>th</sup> AD.

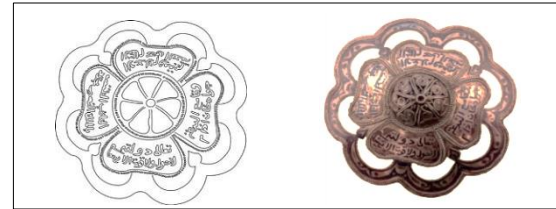
century. The first section includes the descriptive study of medals collection at Makhachkala Museum. The second section covers the comparative analytical study in terms of the general form, the content, the most important ornaments, and the inscribed statements. The photos and illustrations are inserted in the body of the paper.

### 3. Descriptive Study

The paper publishes a new collection of 14 military medals at Makhachkala Museum in Dāgīstān. These medals are kept in good conditions and dated to the era of Imām Šāmil (the 13<sup>th</sup> AH./19<sup>th</sup> AD. century). They include inscribed statements in Naskh script (خط النسخ) with various and distinguished forms and contents.

#### 3.1. Medal - 1

▪ **Artifact type:** A lobbed military medal, fig. (1)



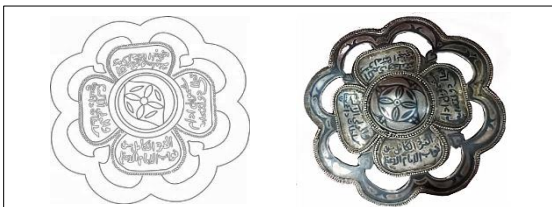
▪ **Material:** Molded silver  
 ▪ **Diameter:** 10 cm  
 ▪ **Record No:** дом - 2408  
 ▪ **Description:** A silver lobbed military medal dated to the 13<sup>th</sup> AH./19<sup>th</sup> AD. century takes the form of a raised central circle encompassing floral ornaments with no text. The main ornaments are thin interwoven silver strings surrounded by a frame of small granules separating them of four irregular spaces with statements in Naskh script. They are all outlined with an outer overall frame of fine silver granules. The outer part is a frame with lobes surrounding the previous form and ornamented with black stripes that resemble floral branches with some stars, which meet in a space with pointed ends interwoven with the middle space. *Text reading in Arabic, English and Transliteration:*

< النائب المستنصر بالملك النصير  
 < مجدد الإسلام ومقيم النظام  
 < محيي السنة وقامع البدعة  
 < جواد خان أدام تعالي دولته  
 < لا حول ولا قوة إلا بالله".

“*an-Nā’ib al-Muṣtaṣṣir bi-Malik An-Naṣīr*” (the vicary who sticks to the victorious kind) - “*Mojadid Al-Islām wa Muqīm an-Nizām*” (The reviver of Islam and regime settler) “*Mohyī as-Sunnah* (Sunnah Reviver) *wa Qāmi’ al-Bid’ah* (heresy suppressor) - “*Gawād Khān Adām Ta’ālā Dawlatuh* (May his state live longer), *La ḥawl wa la Quwat Illa BI Allāh* (There is no power nor strength except by Allāh).

### 3.2. Medal - 2

- **Artifact type:** A lobbed military medal, fig. (2)



- **Material:** Molded silver
- **Diameter:** 10 cm
- **Record No:** дом - 2409
- **Description:** A silver lobbed military medal dated to the 13<sup>th</sup> AH./19<sup>th</sup> AD. century resembles the previous medal in the general form and content. The main difference is that the central raised circle is solid decorated with circular black bent opposite stripes. Additionally, the central area has a different content from the previous one. *Text reading in Arabic, English and Transliteration:*

< الفرد الكامل من نواب الإمام الأعظم  
 < والولي الأكرم سلطان داغستان  
 < الكبرى وخليفة رسوله (...). المجتبي  
 < شمويل أدام تعالي دولته. "(.....)".

“*al-Fard al-Kāmil min Nūwāb al- Imām al-A ’zam*” (The perfect vice-greatest Imām individual) - “*al-Walī al-Akram Sulṭān Dağhestan wa khalīfat Rasūlih al-Muḡtabā*” (The most generous holy man; Dāgīstān’s Sulṭān and the successor of his chosen prophet) - “*Šāmil Adām Ta’ālā Dawlatuh*

(May his state live longer)” (Shamel, May his state live longer).

### 3.3. Medal - 3

- **Artifact type:** A round military medal, fig. (3)



- **Material:** Molded silver
- **Diameter:** 11.5 cm
- **Record No:** дом - 2225
- **Description:** A round military medal is divided into three overlapped circles. The central circle is surrounded by two parallel lines with six pointed heads and includes inscriptions in Naskh script. The circular stripe is devoid of any ornament and separated from the outer frame by two black parallel lines. The medal’s outer frame is surrounded by two black thin parallel lines. It includes clockwise inscriptions in Naskh script. *Text reading in Arabic, English and Transliteration:*

< الدائرة المركزية: " في زمن الإمام شمويل".

< الإطار الخارجي: " هذا أمير المائة ورئيس السرية  
 قد أعطي هذا الشان دانيال سلطان في سنة  
 ١٢٤٣".

**Central circle:** “*Fī Zaman al-Imām Šāmil*”  
 (In Imām Shamel’s time)

**Outer frame:** “*Haḏhā Emir al-Mia’ah Wa Rā’īs as-Sariyah Qad A’atā Haḏha aš-Šān Dāniyāl Sulṭān Fī Sanat 1243*”  
 (This the one-hundred people prince and the head of the brigade gave Daniel Sulṭān this medal in 1243).

### 3.4. Medal - 4

- **Artifact type:** A round military medal, fig. (4)





- **Material:** Molded silver
- **Diameter:** 9.5 cm
- **Record No:** дом - 2971
- **Description:** A round military medal is divided into three overlapped circles. The first (central) circle is a raised point whose center is ornamented with black opposite lines. The second circle includes a text inscription going clockwise in irregular Naskh script by an inscriber who is not fully familiar with Arabic; he inscribed the first two numbers from the left. The third circle (the outer frame) includes inscriptions containing more words, a sword, and the rest of the date in day, month, and year. It is framed by two parallel thin lines. *Text reading in Arabic, English and Transliteration:*

◀ الدائرة الثانية: "من تفكر في العواقب لم يشجع"  
"١٢"

◀ الإطار الخارجي: "أظهر المرؤة أم-[ب]ر و رء-[ب]س  
الأسرية حليق أم-[ب]ر النائب عبدالمك وفضلي  
علي أرمن ٦٣ ديسمبر"

**The second circle:** "man tafakkar fī al-  
'Awāqib lam Yašja ' 12" (whoever thinks  
in results will be coward 12).

**The outer frame:** "Aẓhar al-Murū'ah  
Emir wa Rā'īs al-ASarīyah Ḥalbaq Emir  
an-Nā'ib 'Abd Al-Malik wa Fadly Alā  
Armans 23 December" (The prince and  
head of the brigade as shown his gal-  
lantry, Prince Abd alMalek and grace on  
Armn 23 December).

### 3.5. Medal - 5

- **Artifact type:** A round military medal, fig. (5)



- **Material:** Molded gilded silver
- **Diameter:** 10.5 cm
- **Record No:** дом - 2382
- **Description:** A military medal dated to the 13<sup>th</sup> AH./ 19<sup>th</sup> AD. century has an around-shaped gold center with a text inscription

going clockwise framed by an ornamental frame of silver granules attached to each other and surrounded by recurrent semi-circles. Text reading in Arabic, English and Transliteration:

◀ هذا نشان عليّ الشان وجليّ المكان  
◀ أعطاه الإمام لمن أظهر شجاعة بين الأنام

"*Haḍhā Nišān 'Alī aš-Šān wa Galī al-Makān A'aṭāh al- Imām li- man Aẓhar Šaga'ah bayna al-Anām*" (This high-rank medal is given by Imām to whom showed courage among people).

### 3.6. Medal - 6

- **Artifact type:** A round military medal, fig. (6)



- **Material:** Molded silver
- **Diameter:** 10.5 cm
- **Record No:** дом - 2776
- **Description:** A military medal dated to the 13<sup>th</sup> AH./19<sup>th</sup> AD. century has a raised round circle ornamented with black lines surrounded by six hollow petals that look like a rosette, surrounded by crescent-shaped ornament, which takes the biggest space and contains a text inscription in Naskh script centered with an ornamental drawing of a sword of a curved blade. *Text reading in Arabic, English and Transliteration:*

◀ من تفكر في العواقب لم يشجع" - "محمد"

*man tafakkar fī al- 'Awāqib lam Yašja ' - Muḥammad* "Whoever thinks of results will be coward- Muḥammad the maker".

### 3.7. Medal - 7

- **Artifact type:** A round military medal, fig. (7)



- **Material:** Molded silver
- **Diameter:** 10 cm
- **Record No:** дом - 2466
- **Description:** A round military medal is divided into three overlapped circles, separated by black lined stripes. The middle division is circular devoid of any ornaments, behind which a pin was used to be pinned on the chests of the Jihadists. The second division has inscriptions of four words in Turkish Dāgistān. The outer division has a written inscription in Naskh script going clockwise, ending with the name of the manufacturer and the date. *Text reading in Arabic, English and Transliteration:*  
 < الشريط الخارجي: "فتي كملت في الحرب سطوته  
 وفي المعاريك يسطو سطوة الأسد (...). إدريس  
 أفندي سنة ١٢٦٧ - سن"  
 < الشريط الأول: الأبطال - مثلهون - (...). - وقلمًا."  
 "al-Abṭāl" (heroes) - "Meṭluhūm" (like  
 them) ... "Qallama" (scarcely)  
 "Fatā kamulat fī al-Harb saṭwatūhu wa  
 fī al-Ma'ārik Yasṭū Saṭwat al-Asad"  
 (A young man who fights perfectly in  
 wars, and in fights, he acts as a lion). Idris  
 Efendi in 1247).

### 3.8. Medal - 8

- **Artifact type:** A round military medal, fig. (8)



- **Material:** Molded silver
- **Diameter:** 10 cm
- **Record No:** дом – 2119
- **Description:** A round military medal is dated to the 13<sup>th</sup> AH./19<sup>th</sup> AD has a central circle of raised ornaments in black, surrounded by four circles each one is ornamented with small rosette of eight petals, surrounded by ruts and strokes. The outer frame is ornamented by text inscription

in Naskh going clockwise. *Text reading in Arabic, English and Transliteration:*  
 < صاحب هذا رجل بطال نو شوكة وشجاعة  
 باهرت

"*Ṣāhib Haḍhā Baṭāl dhū Ṣawkah wa Ṣaga'ah Bāhert*" (the owner is a hero of unique might and courage).

### 3.9. Medal - 9

- **Artifact type:** A crescent-shaped military medal, fig. (9)



- **Material:** Molded silver
- **Diameter:** The diameter between both ends of the crescent is 8 cm-the width is 3 cm.
- **Record No:** дом - 2088
- **Description:** A crescent-shaped military medal dated to the 13<sup>th</sup> AH./19<sup>th</sup> AD is characterized by simplicity and scarcity of ornaments. It is made using molding, and the inscriptions are made by rutting. The outer frame is centered by text inscription in Naskh besides a rough drawing of a sword. *Text reading in Arabic, English and Transliteration:*

< هؤلاء الشجعان الذين لا يفرون من الزحف ويقيمون  
 عند النائب

"*Ha'wūlā' aš-Ṣug'ān al-Laḡhīn lā yafirūn min Az-Zahf wa Yuqīmūn 'Ind an-Nā'ib*" (Those heroes never escape from battles and settle at the vicary).

### 3.10. Medal - 10

- **Artifact type:** A round military medal, fig. (10)



- **Material:** Molded silver
- **Diameter:** 10 cm.
- **Record No:** дом - 2541
- **Description:** A round military medal dated to the 13<sup>th</sup> AH./19<sup>th</sup> AD. century has a raised central circle ornamented by black lines, surrounded by 10 petals that combine together to give a rosette shape. The circle is separated from the outer frame by a thin ornamented geometric stripe, followed by the outer frame of the medal which medal, which has a text inscription in Naskh going clockwise. Under the inscribed text, there is an ornamental drawing of a curved sword with a hand. *Text reading in Arabic, English and Transliteration:*

◀ علامة النائب بكر حج علي أسد الأسود  
◀ شعبان

◀ لم يشجع من تفكر في العواقب

“*Alamat An-Nā’ib Bakr Hajj ‘Alī Asad al-Usūd Ša’bān lam Yašja’ man tafakkar fī al-‘Awāqib*” (The mark of Bakr haj Ali the best lion, doesn’t intercede whoever thinks of the results).

### 3.11. Medal - 11

- **Artifact type:** A round military medal, fig. (11)



- **Material:** Molded silver
- **Diameter:** 10 cm.
- **Record No:** дом - 2655
- **Description:** A round military medal dated to the 13<sup>th</sup> H. /19<sup>th</sup> AD. century is divided into three overlapped circular spaces, centered with a raised circular shape, surrounded by eight almond-like lobbed hollow shapes, which generally resemble a blossomed rosette with petals. It is surrounded by two black frames, followed by

the outer circle of the medal, which includes a text inscription in Naskh going clockwise, centered by an ornamental drawing of a sword with a hand. *Text reading in Arabic, English and Transliteration:*

◀ أيد الله دانيال السلطان مع عساكره  
◀ بالنصر والقرابين  
◀ هذا ما يعطيه للمقدم

“*Ayyad Allāh Dāniyāl as- Sulṭān ma’a Askakiruh bi an-Nasr wa al-Qarabān Haḍhā mā Yu’ṭih li al-Muqadim*” (May Allāh support Sulṭān Daniel and his soldiers with victory and sacrifice, this is what is given to the presenter)

### 3.12. Medal - 12

- **Artifact type:** A round military medal, fig. (12)



- **Material:** Molded silver
- **Diameter:** 10.5 cm.
- **Record No:** дом - 2566
- **Description:** A round military medal is dated to the 13<sup>th</sup> H. /19<sup>th</sup> AD. century. It is mostly of a geometric shape. It is a central small circle with eight lines out towards the outer frame of the medal, forming eight triangles framed in black. The triangles’ tops are decorated with zigzag floral ornaments. In the base, the triangles have texts in Naskh script, which can be read clockwise. *Text reading in Arabic, English and Transliteration:*

◀ هذه علامة عطاءه دانيال لمن ظهر من آثار  
الشجاعة سنة ١٢٤٣.

“*Haḍhih ‘Alamat ‘Aṭah Dāniyāl li man Aḏhar min ‘At ār aš-Šaga’ah sanat 1243*” (This was given by Daniel for whom showed courage in 1243).

### 3.13. Medal - 13

- **Artifact type:** A round military medal, fig. (13)

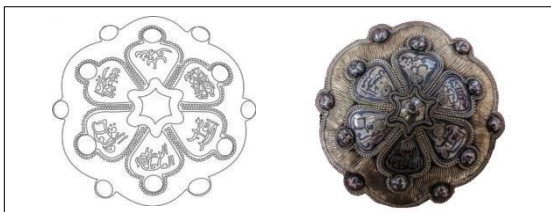


- **Material:** Molded silver
- **Diameter:** 10 cm.
- **Record No:** дом - 2309
- **Description:** A round military medal is dated to the 13<sup>th</sup> H. /19<sup>th</sup> AD. century. It is characterized by Imām Šāmil’s stamp with some incision recurrent six hollow hearts that surround a central raised circle ornamented with black lines, with reference to year 1273 AH. In addition, inscribed text stripe in a crescent-like shape with a drawing of a sword of a curved blade. *Text reading in Arabic, English and Transliteration:*

﴿ من تفكر في العواقب لم يشجع ﴾ ١٢٧٣  
*man tafakkar fī al-‘Awāqib lam Yašja’*  
 1273 (Whoever thinks of results will be coward 1273).

### 3.14. Medal (14)

- **Artifact type:** A lobbed military medal, fig. (14)



- **Material:** Molded gilded silver
- **Diameter:** 10 cm.
- **Record No:** дом - 2333
- **Description:** A lobbed military medal dated to the 13<sup>th</sup> H./ 19<sup>th</sup> AD. century is dominated by an artistic style. The inner parts are surrounded by fine silver granules that encompass irregular shapes of different spaces, at the end of each overlapped circles with silver waves. In the

center, there is a six-end star-like shape, each ending with geometric lobes and containing inscribed texts in Naskh script curved clockwise. *Text reading in Arabic, English and Transliteration:*

﴿ أمير المؤمنين شمويل - أدام الله تعالى دولته أحد  
 نواب السلطان الأعظم -  
 والولي الأفخم -

“*Aḥad Nūwāb As- Sulṭān al-A’zam wa al-Walī al-Afakḥam- Emir Al-Mū’minīn Šāmil - Adām Allāh Dawlatuh*” (One of the deputies of the greatest Sulṭān and the most prestigious holy man – The commander of the faithful Shamel- May his state live longer).

## 4. Analytical Study

The analytical study shows the general features, manufacturing methods, ornaments, and analysis of military medals content.

### 4.1. General form

Theses medals have different shapes, including the round shield-like figs. (3, 4, 6, 7, 8, 10, 11, 12 & 13), the crescent representing the Islamic identity, fig. (9) and the round lobbed with seven bent heads encompassing the shapes of stars and crescents, figs. (1, 2, 5 & 14). The word “Nishan”, i.e., medal, was used to denote the archery place. Later, it indicates the badges of military excellence [11].

### 4.2. Manufacturing processes

Several materials, manufacturing and decoration methods of medals have been used as follow:

#### 4.2.1. Materials

Many materials, especially silver, were used in making medals. In some models, gilding was used, fig. (5).

#### 4.2.2. Manufacturing and decorative style

Several methods were used in making and decoration medals, such as forging and molding (casting) [12]. The decorative methods included punching, hatching [13], welding,



fret, niello [14], and painting [15]. Medals were pressed in molds using a piece of metal between two formed parts on both sides [16]. The manufacturer prepares some passive molds with engraved decorations and starts forging by pressing in the mold [17]. This method was only used for praised products, such as (military) medals [16]. It is worth noting that these molds were engraved on one inner side only on which the medal was printed. The back was void of any decorations and used to fix the pin on the chests of leaders. The most common decorative methods of medals were fret, known as filigree [17], which enabled seeing the background on which the medal was fixed, figs. (6 & 13), punching and hatching, figs. (8 & 14). Both methods resembled in terms of implementation but differed in the tools and depth of engraving [12]. Welding was adopted as manufacturers fixed the additional parts using welds [18], figs. (1, 2 & 14). Furthermore, niello was the most important decoration method of silver, especially silver by adding thin threads of gold or silver [19], adding gold finish, or mixing silver and gold, figs. (5 & 14).

### 4.3. Content of inscriptions

The inscriptions of medals included prayer and documentary statements.

#### 4.3.1. Prayer statements

Prayer statements included invoking the Helper (Allāh), praying for the long life of the state, invoking Allāh the Almighty, or seeking Allāh's support for the army. \*) (المستنصر بالملك النصير); *al-Muṣṭanṣir bi-Malik an-Naṣīr*" (Seeking the help of Allāh, the Helper in combating the enemy) To the author's knowledge, it was introduced in the full form on Islamic arts in the Caucasus. The title *Muṣṭanṣir* "المستنصر" appeared in the titles of Fatimid caliphs [20], while al-Malik appeared in the titles of Muslim rulers in the East and West of the Islamic World, such as the Bengal rulers and the inscriptions of architecture and arts in

Egypt [21]. al-Malik "الملك" is the ruler and helper [22], whereas *an-Naṣīr* "النصير" was joined with victory and defeating the enemy, the best king and helper [23]. "Hasan Al-basha"; reported that this title was never used alone. Instead, it was joined with other titles, as Naṣīr ad-dīn wa-dunyā; (نصير الدين والدنيا) (helper of religion and worldly life) or naṣīr al-Ḥaḡ bi al-Barahīn; (نصير الحق بالبراهين) (supporter of truth with evidence) or naṣīr al-Islām (helper of Islam); (نصير الإسلام) [20]. It took other forms, such as an-Naṣīr, Naṣīr ad-dunyā wa ad-Dīn on the coins of Mamalik in Egypt and Muslim constructions in Bengal [21], fig. (1). \*) (أدام تعالي دولته); *Adām Ta'ālā Dawlatuh* (May his state live longer) is a prayer statement for the long life and stability of the state, making it supported by Allāh's grace until the death of the king. It is a sincere statement of the long life of the state of Imām Ṣāmīl in the War against the Russians that lasted about forty years [24]. Furthermore, this statement contains several honorary titles added to the state or religion as a new type known as metonymy or metaphor titles of the honorary status [20], figs. (1 & 2). \*) (لا حول ولا قوت إلا بالله) \*) *La ḥawl wa la Quwat Ila Bi Allāh* (There is no power nor strength but in Allāh) is a prayer statement to seek the help of Allāh's grace against the risks associated with the Caucasian brutal war against the Russians for about forty years. Strength is derived from the power of Allāh the supporters of the faithful because Allāh is the supporter of the oppressed and the defeated against the enemies of Islam [25]. The word Quwat "قوت" is written in several verses of the Holy Qur'an with a mabsuta (full) ta "ت" [26]. The rule of writing the mabsuta or maqbuda (final) "ta" shows that the maqbud means that the thing or part of it is unknown; whereas the mabsut means that the thing is clear, suggesting broadness and comprehensiveness [27], fig. (1). \*) (أيد الله); *Ayyad Allāh*: means "support

and stand by". It is a prayer for seeking support from Allāh an-Naṣir and Almighty [28]. Support is the heavenly strength and supply given to the Jihad leaders in Dāgīstān in the Caucasian war. Statements of Allāh's support for the Muslim kings appeared on the Umayyad coins in Andalusia in the form of 'Abd Allāh (May Allāh support him) or al-Mū'ayyad bi- Allāh "المؤيد بالله" (Supported by Allāh) [29]. On some Islamic coins in the Bengal, it took the form of bi- Ta'iid Ar-Raḥman "بتأييد الرحمن" [21]. To the author's knowledge, this title first appeared on Islamic arts in the Caucasus, fig. (11).

#### 4.3.2. Documentary statements

Several documentary statements appeared on the medals under study, as follows:

##### 4.3.2.1. Names

All nations have been keen on naming their infants [30]. Therefore, Muslims have been keen on naming their infants in the names of prophets [27] and some names that express the local culture in the foreign countries where Islam spread. The following names appeared on the medals under study. \*) *Šumwīl*; (شمويل). He is Imām *Šāmil*, the commander of the war against the Russians, but was reported in the Arab and foreign resources [9] as (*Šāmil*) as shown on the medals under study. Investigating the origin of the name, it was found that the Hebrew name "Šumwīl" means Ismail or Shamon, meaning Imām [32]. Preferably, the name of Šumwīl IS in the Jews of the Mountains Dāgīstāni Turkish. [6], figs. (2, 3, 13 & 14). \*) *Gawād Khān*; (جواد خان) *Gawād* means a generous person. This name was given to the commander of the military division in the southern region of Cuba Khanate in Azerbaijan, who collaborated with Imām *Šāmil* in ousting the connivers with the Russians during the Caucasian War in the late 13<sup>th</sup> AH./19<sup>th</sup> AD. Century [33], fig. (1). \*) *Dāniyāl Sultān*; (دانيال سلطان) Like Jawad, the leader of Azerbaijan of the squad of Imām *Šāmil*, some prominent

commanders defended the Islamic identity of the Caucasus against the Russians in 1224 AH./1810AD., such as Imām Sultān *Dāniyāl Bey*, the Sultān of Taskhor Village "تساخور" in Dāgīstān [34] who provided financial and moral support to the Mujahids against the Russian conquest. Therefore, the Russians had to move their citizens to Azerbaijan [35], figs. (3, 11 & 12). \*) *Ḥalbaq*; (حلبق) Recent biographies have not mentioned this name. However, a contemporary commander took the name in the period of making the medal in 1263AH./1846 AD and the same geographic area, "greatest Dāgīstān", called Rutul Bey, (روتول بك) one of the most important military commanders at the time of Imām *Šāmil* and led a massive revolution in the first half of the 13<sup>th</sup> AH./19<sup>th</sup> AD. century [34]. Thus, the nickname "Ḥalbaq" may refer to Rutul Bey in his military division and used on the medal, fig. (4). \*) *ʿAbd Al-Malik*; (عبدالملك) "the servant means the subordinate and human, whereas *Malik*, i.e., Allāh". Thus, the name means the servant of Allāh [36]. *ʿAbd Al-Malik* was a representative of Imām *Šāmil* on the West Side of the Caucasus (Armenia) in some battles Imām did not attend [37], fig. (4). \*) *Bakr*; (بكر) refers to the strong calf [36]. It was reported on a medal, fig. (10) preceded by the title "representative". He was a representative of Imām Kamel at the time, fig. (10). \*) *Idris*; (إدريس) is the name of Allāh's prophet Ilyās in some verses of the Holy Qur'an [28]. It is thought to be a calligrapher of military medals followed by the title Efendi given to the users of the different scripts and were hard to be used by others [38], fig. (7). \*) *Šabān*; (شعبان) is one of the names of lunar months known in Islam [36] or a name of a manufacturer because the name separates two sentences, fig. (10). \*) *Muḥammad*; (محمد) is an object noun of (ḥamad, i.e., praised). It is given to be praised on earth and in heaven [39]. It is preferably given to one of the manufacturers or tran-

scribers who inserted their signatures on the medals. The name was inserted in the blank area in the middle of the poetry statement above the figure of the curved sword without any titles, fig. (6).

#### 4.3.2.2. Titles

A set of titles appeared on the medals. \*) *Hajj*; (حج) It is used for any Muslim who performed Hajj (pilgrimage) to the Holy places, but sometimes for those who did not perform Hajj. It might be used for the righteous scholars of religion [40]. It adds a religious flavor to the entitled. It appeared on the medals without the middle alif followed by a representative of Imām *Šāmil* (Hajj Ali) as a form of double-faced titles; religious and military, fig. (10). \*) *an-Naṣīr*; (النصير) Nasr (victory, beating, and revenge of the enemies). Its superlative form “*Naṣīr*” indicates dominance and oppression [41], suggesting the decisive victory of the Muslims against the Russians. Another variant is *al-Muṣṭanṣir* (المستنصر), fig. (1). \*) *al-Malik*; (الملك) It is derived from power and influence less than the Sultān. It spread in the Muslim community, suggesting the person who comes to the throne [21] similar to the titles of Russian Caesars. It appeared in the titles of senior Muslim commanders in the Caucasus during the Caucasian-Russian war to unite the Muslims following one person (Imām *Šāmil*), fig. (1). \*) *Mojadid al-Islām*; (مجدد الإسلام) It is the infinitive of the verb *Jadad* "جَدَد", i.e., to revive. It is used as the reviver of Islam [42], especially after the Russian conquest of the Caucasus. It is one of the most significant titles with a religious sign to Islam or Sharia principles "الشريعة" revived by Imām *Šāmil*, fig. (1). \*) *Moḥyī as-Sunnah*; (محيي السنة) It is an alternative of *Mojadid al-Islām*. In the Caucasian community, Islam means Sharia and Sunnah [43]. It has not appeared on Islamic monuments and arts yet. The signs included *Moḥyī ad-Dawlah* (محيي الدولة), *Moḥyī ad-Dawlah al-'Abbāsīyah* (محيي الدولة العباسية), *Moḥyī -ad-Dīn* (محيي الدين), *Moḥyī Dīn Allāh*

(محيي دين الله), and *Moḥyī al-'Adl fī al-'Alamīn* (محيي العدل في العالمين) [20]. Yet, *Moḥyī as-Sunnah* is the least frequent on Islamic medals in the Caucasus, fig. (1). \*) *Qāmi' al-Bid'ah*; (قامع البدعة) (heresy suppressor): *Qāmi'* was used with other titles, such as *al-Bid'ah*. *al-Bāšā* used the title but did not state clearly the name of an Emir or Sultān with the title in the West or East of the Muslim world. He reported its use for senior scholars and Mujahids only [20]. The title expressed the ability of the leaders of Islamic Jihad led by Imām *Šāmil* to suppress any heresy during their War against the Russians. To the author's knowledge, this title appeared in Islamic arts in the Caucasus for the first time, fig. (1). \*) *Muqīm an-Nizām*; (مقيم النظام) (regime settler): *Muqīm* is derived from the verb *Aqām* (أقام), i.e., to settle/ set, and *an-Nizām* means meeting and unity. The word *an-Nizām* was used as *Nizām ad-Dīn* (نظام الدين) (system of religion) in the Ghaznavid dynasty, *Nizām a-Mulk* (نظام الملك) (system of rule) in the Seljuk Empire, and *Nizām al-Millah* (نظام الملة) (system of doctrine/religion) in the Fatimid Caliphate [20]. *Muqīm an-Nizām* was the suitable title for the characteristics of military commanders regarding maintaining the system and establishing justice, suggesting unifying the Caucasus by *Imām Šāmil*. To the author's knowledge, the full title appeared on Islamic arts in the Caucasus for the first time, fig. (1). \*) *Khān*; (خان) It is a Turkish title used for the *Šaykh* emirs (chiefs) of Turkish tribes [20] in the Caucasus and Central Asia since the first Hijri century to mean chief of the tribe. It was a modified form of *Khān-qan* (خاقان) [44]. *Khan* appeared in the Seljuk Empire and continued as an honorary title in later periods [45], fig. (1). \*) *al-Imām* (الإمام) It is used for the person who leads people in prayer. It was used as a functional title over the Islamic ages [30]. It appeared as an honorary title for Caliph 'Alī b. Abī

Talib (علي ابن أبي طالب), continued in the titles of 'Abbāsīd Caliphs, and appeared in the Islamic arts of the structure of Imām aš-Šāfi'ī in Cairo [30]. Later it was used for the righteous, pious, and scholars of religion in the Caucasus, figs. (2, 3 & 5). \*) *al-A'zam* (الأعظم) (the greatest): A'zama (greatness) is synonymous with arrogance and loftiness. Thus, Al-A'zam means the great and high-spirited. It equaled the titles of rule and Sultān at [21]. It appeared on the Mughal coins, followed by Sultān on the coins of the Ilkhānid Sultān (Bahādir Khān) in 731 AH./1330 AD., suggesting the development of the Caucasus Khanates during the Russian war in the 13<sup>th</sup> AH./19<sup>th</sup> AD. Century, figs. (2 & 14). It was followed by Imām, fig. (2) and Sultān, fig. (14). \*) *al-Walī al-Akram*; (الولي الأكرم) (The most generous holy man): As an honorary title, al-Walī is the antonym of the enemy. It was used with the third person pronoun in the titles of Muslim caliphs, such as 'Abd Allāh wa Walīuh (عبدالله ووليه), or another word to form a compound title, such as Walī ad-Dawlah (ولي الدولة) and Walī 'ahd al-Muslimīn (ولي عهد المسلمين) [20,46]. To the author's knowledge, al-Walī al-Akram, fig. (2) appeared in Islamic arts in the Caucasus for the first time. \*) *Sultān* (سلطان) (pl. Sultāns) is derived from dominance and oppression [21]. Sultān is the holder of argument, proof, and possession over people. It appeared in Central Caucasus, indicating retaining rule by the emirs. It appeared on the medals understudy in two forms: Without the definite article, i.e., Sultān Dāgīstān (سلطان داغستان), fig. (2) and Dāniyāl Sultān (دانيال سلطان), fig. (3) and with the definite article, i.e., Dāniyāl as-Sultān (دانيال السلطان), fig. (11) and as-Sultān al-A'azam (السلطان الأعظم), fig. (14). al-Bāšā indicated the old use of as-Sultān al-A'azam, as it was inserted in a memorial inscription on the Ghazni Mahmud tower in 421 AH./1030 AD. \*) *khalīfat Rasūlih al-Mugtabā*; (خليفة رسوله المجتبي) (The successor of his

chosen prophet): Caliph is the successor. It was one of the most significant and oldest titles of Muslim Caliphs after the death of the prophet. It was followed by other adjectives, such as al-Mugtabā, i.e., the chosen and beloved [21]. To the author's knowledge, khalīfat Rasūlih al-Mugtabā, fig. (2) appeared on Islamic medals and arts in the Caucasus for the first time, although some parts appeared before. Other forms included khalīfat Allāh 'lā Ahl al-Islām (خليفة الله علي أهل الإسلام), khalīfathu fī Ardih wa Nā'ibh fī khalqih (خليفته في أرضه و نائبه في خلقه), or khalīfat Emir Al-Mū'minīn (خليفة أمير المؤمنين) [20], fig. (2). \*) *al-Afakham*; (الأفخم) is derived from the verb (Fakham). Fakhama (luxury) (فخم أو فخامة) indicates greatness, arrogance, and high-profile. It refers to the great person who gives orders and instructions [28]. It was one of the most important titles of the leaders of Jihad in Dāgīstān. It appeared as al-Walī al-Afakham as a form of praise for Imām Šāmil, fig. (14). \*) *'Alī aš-Šan wa Jalī al-Makān*; (علي الشان جلي المكان) 'Alī means superiority and high-profile, Jalī means very clear [42]. To the author's knowledge, 'Alī aš-Šan wa Jalī al-Makān, fig. (5) appeared on the medal in the Caucasus for the first time. 'Alī was one of the compound titles on tombstones in Ottoman Egypt, including ('Alī al-Maqām) "علي المقام" [38] as a synonym with ('Alī aš-Šan) in the medal under study. To the author's knowledge, Jalī al-Makān did not appear in the Islamic monuments and arts in the region. \*) *Emir al-Mū'minīn* (أمير المؤمنين) (Commander of the Faithful) is a compound title of Amir (commander) and al-Mū'minīn (Faithful). It is the second most common title of the Caliphs. It became the official title of any ruler of the Muslims, including the Sunni and Shiite Caliphs [47]. It appeared on many Islamic monuments and coins in the East and West. It first appeared on coins in the reign of Abdu Allāh b. Zubayr in 62 AH./681 AD. Imām Šāmil used the title following the Rightly Guided Caliphs on a medal, fig.



(14) to add a religious flavor on the Islamic Jihad in the Caucasus against the Russians. \*) *Asad al-Usūd*; (أسد الأسود) Asad (lion) is Dergham (ضرغام) and Ghadanfar (علي غضنفر) given to the non-Muslim kings. Muslim leaders used it as a title of goodness and courage followed by additional and compound titles, i.e., Asad Ad-Dawlah (أسد الدولة), Asad ad-Dīn (أسد الدين), and Asad-u-Allāh (أسد الله) [20]. It was also added to the plural form Osoud (أسود) on the medal, fig. (10) as “Asad al-Usūd” given to a vicary of *Imām Šāmil* to indicate strength and courage in the war against the Russians. To the author’s knowledge, his compound form appears on the Islamic arts in the Caucasus. \*) *Fatā* (فتي) “young man” is a title give to the strong young man or the slave. It appeared on some funeral texts across the Muslim world [20]. It was used as “Fatā Mawlānā (فتي مولانا), i.e., the servant of our lord” on the inscriptions of Badr al-Jammālī at the time of Al-Mustansir. It was provided in a title of ‘Abd ar-Rahman the Emir of Faithful in Andalusia as “Fatāh wa Mawlāh” (فتاه ومولاه). It was also used as “lā Fatāh Ilā ‘Alī” (لا فتى إلا علي) on many blades of Islamic swords in the Eastern Muslim World, such as those at Novi Charsk Museum in Southern Russia [48]. It appeared on the medal, fig. (7) in the singular form in a verse that reads “Fatā kamulat fī al-Ḥarb saṭwatūhu wa fī al-Ma‘ārīk Yasṭū Saṭwat al-Asad”, indicating strength and courage, fig. (7). \*) *Alabtal* (الأبطال) (sing. Batal) refers to the brave person who does not fear death or dangers [20]. It appeared on a medal, fig. (7) as a characteristic of the commanders of *Imām Šāmil*’s army. It was used in the superlative form “Batal”, i.e., the most courageous, on a medal, fig. (8). To the author’s knowledge, his compound form appears in the Islamic arts in the Caucasus.

#### 4.3.2.3. Forms of dating

Several dating forms were used on the military medals understudy, either using letters, Arabic numbers, year and month, or the

word “Zaman” (في زمن), i.e., date, as follows: \*) *Dating in letters and Arabic numbers*: This type is appeared on some medals, such as “sanat 1263, i.e., year 1263” (سنة), fig. (3 & 12), the name of the month instead of year, as “December 1263” (ديسمبر + السنة), fig. (4) or only letters, such as “1273” (التاريخ بالأرقام), fig. (13). \*) *Dating in the word “Zaman”*: Dating using “zaman” (في زمن) appeared for the first time on the Islamic monuments and arts in the Caucasus, indicating the reign of *Imām Šāmil* during the war against Russia in the form “fī Zaman *Imām Šumwīl*” (In the reign of *Imām Shamel*), fig. (3) to indicate (1211-1286 AH./1797-1871 AD.).

#### 4.3.2.4. Proverbs and poetry

Several proverbs and verses were used in the collection of medals understudy. \*) *man tafakkar fī al-‘Awāqib lam Yašja* (من تفكر في العواقب لم يشجع) (من تفكر في العواقب لم يشجع), fig. (4, 6 & 13). It is an interpretation of the Qur’an verse O you who have believed, when you meet those who disbelieve advancing [for battle], do not turn to them your backs [in flight]

(يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا لَقِيتُمُ الَّذِينَ كَفَرُوا زَحَفًا فَلَا تُولُوهُمُ الْأَدْبَارَ) [49].

It was one the statements used by *Imām ‘Alī b. Abī Talīb* (علي ابن أبي طالب) to motivate the Muslims in the Islamic conquests. It has some synonyms in poetry, such as *‘Iḥmad Taghanam, walā tufakr fī al-‘Awāqib fatuhzam* (إحمد تغنم، ولا تفكر في العواقب فتهزم) [50]. That is, do not think about the consequences of bad issues in order not to make commanders and Mujahids overwhelmed by fear. Otherwise, destructive consequences would affect the Muslims in the Caucasus. \*) *A ‘ṭāhu al- Imām li-man Aḏhara Šajatta min al-‘Anām* (أعطاه الإمام لمن أظهر شجاعه من الأنام) (Given by *Imām* to whom showed courage among people): It is a statement indicating the courage and bravery of the army leaders of *Imām Šāmil*, fig. (5). Giving these medals to the leaders show courage in the battle. To describe bravery, the poet

says “Whoever escapes from a battle and knows his fate to his position, he is brave”

(من هرب من معركة فعرف مصيره إلى مستقره فهو شجاع) [51].

\*) "*Fatā kamulat fī al-Ḥarb saṭwatūhu wa fī al-Ma'ārīk Yasṭū Saṭwat al-Asad*"

(فتي كملت في الحرب سطوته وفي المعارك يسطو سطوة الأسد).

(A young man who fights perfectly in wars, and in fights, he acts as a lion): A verse that appeared on a medal, fig. (7) and included a clear simile of Mujahids with lions in the war, indicating strength and courage. It was one of the statements used by Imām 'Alī b. Abī Talib to motivate his armies [51] quoted from a line of verse by Fakhr ad-Din Abū 'Alī “Not everyone deserves horse riding.... Not everyone deserves the sword.... But a young man who fights perfectly in wars

(لا يستحق ركوب الخيل كل فتى ... ولا يليق بأخذ السيف كل يد ... إلا فتى كملت في المجد همته) [52].

\*) *Ṣāhib Haḍhā Baṭāl dhū Ṣawkah wa Ṣaga'ah Bāhert*

(صاحب هذا رجل بطال ذو شوكة وشجاعة باهert) the owner is a hero of unique might and courage): It is a poetic expression on a medal, fig. (8), resembling the content of the previous statements of the Mujahids in the Caucasus, who were reported as “Batal”, denoting courage, strength, and determination. It is sometimes said as “*dhū Ṣawkah*” (ذو شوكة) to mean a warrior who mastered using weapons [53]. \*) “*Ha'wūlā' aṣ-Ṣug'an al-Laḍhīn lā yafīrūn min Az-Zahf wa Yuqīmūn 'Ind an-Nā'ib*”

(هؤلاء الشجعان الذين لا يفرون من الزحف ويقيمون عند النائب).

(Those heroes never escape from battles and settle at the Vicary) appeared on a medal, fig. (9) to indicate bravery in moving to the war. In other words, these brave leaders do not fear death or danger. Some historic books reported a person called *Hakīm Ibn Hanbal* (حكيم بن حنبل) whose hand was cut in the Battle of the Camel but moved to the one who cut his

hand and killed him. He said "O myself, do not be afraid because I have my hand" (يا نفس لا تراعي فإن معي ذراعي). Furthermore, those brave warriors never escape or fear battles [54].

#### 4.3.2.5. Nationalities

Some medals included the names of the nationalities that inhabited the Caucasus. Some of them denote political, geographical, and cultural meanings. \*) Armenians (أرمن) i.e., the Armenians who fought with the Peoples of the Mountains against the Russian conquest in the 13<sup>th</sup> AH./19<sup>th</sup> AD. Century [55] that began against the Muslims of Dāgīstān in Yerevan, the capital of Armenia. In this battle, the Armenians defeated the Russians in 1262 AH./1846 AD. and received the reward of *Imām Ṣāmil* by reporting their victory on a medal [37], fig. (4). \*) Greatest Dāgīstān: (داغستان الكبرى) grand feminine, [20]. It refers to the geographical provinces conquered by *Imām Ṣāmil* to be included in the Caucasus against the Russian campaigns. It appeared on a medal, fig. (2). It is a geopolitical term that includes Armenia, Azerbaijan, Chechnya, and Circassia, ruled by *Imām Ṣāmil* for 40 years until his surrender.

#### 4.3.2.6. Military ranks

Several military ranks appeared on the medals under study to praise the leaders of Islamic Jihad. \*) *an-Nā'ib* (النائب) (Vicary) acts on behalf of Imām in reporting messages and ceremonies. It means the person to whom the issue returns [41]. He acts on behalf of Imām in Jihad position across the Caucasus. Several military ranks represent the titles, such as *al-Mu'taṣim* (النائب المستعصم), fig. (1), *an-Nā'ib 'Abd Al-Malik* (النائب عبد الملك), fig. (4), “*Yuqīmūn 'Ind an-Nā'ib*” (يقيمون عند النائب), fig. (9) and *'Alamat An-Nā'ib* (علامة النائب), fig. (10). \*) *al-Muqadim* (المقدم) (leader): It was one of the most important military ranks. It was used as an honorary title in the case of adding (yā) (يا) to be “*Muqadimī*” (مقدمي). He was in charge of one thousand soldiers [20]. It appeared on the military medals under study as “*Haḍhā mā Yu'tīh li al-*

Muqadim” (هذا ما يعطيه للمقدم), fig. (11). \*) *Asākīrh* (عساكره) (soldiers): It refers to military divisions with the superlative *Asākīruh* [56]. It appeared on a medal understudy as “Ayyad Allāh Dāniyāl as- Sultān ma’a Askakīruh” (أيد الله دانيال السلطان مع عساكره), fig. (11). \*) *Emir al-Mia’ah* (أمير المئة) Emir (Amir) from the verb amar (أمر) (ordered), indicating order and control. It was one of the most significant Islamic and honorary titles for those in charge of the army or divisions in wars. Emir al-Mia’ah means that he led 100 soldiers [27], fig. (3). \*) *Rā’īs as-Sarīyah* (رئيس السرية) Rā’īs means the one in charge of a group of people. It was used for the writers or senior writers in the Divan. It appeared on the inscriptions of a mosque in Baku, Azerbaijan in 471 AH./1078 AD [20]. It appeared on the military medals under study as “Rā’īs al-Asrīyah” (رئيس الأسرية), fig. (3).

#### 4.3.2.7. Names of medals

Several names of medals appeared on the collection understudy. \*) *Nišān* (نشان), it means a medal in Arabic to be given to someone who did great military works in a certain memorial, political, or military activity [44]. It is fixed on the chest using a metal pin. It appeared on a medal understudy as “Haḍhā Nišān ‘Alī aš-Šān” (هذا نشان عليّ الشان), fig. (5). \*) *Haḍhih ‘Alamat ‘Aṭah* (هذه علامة عطاء) ‘Alamat (علامة) means sign, which means a guide on the road. It was used to indicate military medals for those who did Jihad or military roles at the time of *Imām Šāmil*. ‘Aṭah (عطاء) means the provision, award, or gift [57]. It appeared on a medal understudy as “‘Alamat ‘Aṭah”, fig. (12). \*) *aš-Šān* (الشان), it means the high position of the person [56]. It was used as a term on the medals given to military leaders in recognition for their efforts at the time of *Imām Šāmil*. It appeared on a medal understudy as “A’atā Haḍha aš-Šān Dāniyāl Sultān” (أعطي هذا الشان دانيال سلطان), fig. (3). \*) *Šāhib Haḍhā* (صاحب هذا), it means the owner or the person to whom the thing

is given. The demonstrative “Haḍhā”, (هذا) i.e., this, refers to the medal that was not clearly stated preceded by the title “Šāhib” (صاحب), which appeared on many Islamic monuments and arts [20]. It appeared on a medal understudy as “Šāhib Haḍhā Baṭāl ḍhū Šawkah” (صاحب هذا رجل بطال ذو شوكة), fig. (8)

## 5. Results

- The paper studies and publishes a collection of military medals exhibited at the National Museum of Dāgīstān Republic in Makhachkala made of silver with Naskh script.
- It showed several names on the medals based according to the inscriptions, such as *Nišān* or an indicative word, e.g., ‘Alamat ‘Aṭah, šān, and Šāhib Haḍhā. They were all on one decorated and inscribed side, as demonstrated by the pin in the back of the medal that was void of decorations.
- The study traced back the names of some leaders on the medals understudy, such as *Imām Šāmil* or *Šumwīl*, and some leaders who were neglected by the biographies, including *Gawād Kḥān*, *Dāniyāl Sultān*, ‘Abd Al-Malik, *Ḥalbaq*, and *Bakr Hajj ‘Alī*.
- Some prayer statements appeared for the first time, to the author’s knowledge, on the archaeological and artistic inscriptions in the Caucasus, such as *al-Mu’tašim bi-Malik an-Našīr*, *Adām Ta’ālā Dawlatuh*, and *Ayyad Allāh*.
- The paper showed the names of some inscribers and manufacturers based on the inscriptions, such as *Idris*, *Muḥammad*, and *Ša’bān*.
- Several dating forms were used on the military medals understudy, using letters, Arabic numbers, or year and month, or the word “Zaman”, i.e., date.
- The paper explored many proverbs and poetry on the medals, such as “M man tafakkar fī al-‘Awāqib lam Yašja’, A’tāhu al- Imām li-man Aḫhara Šajatta min al-

‘Anām, Fatā kamulat fī al-Ḥarb saṭwatūhu wa fī al-Ma‘ārīk Yaṣṭū Saṭwat al-Asad, Ṣāḥīb Haḍḥā Baṭāl ḍhū Ṣawkah wa Ṣaga’ah Bāhert, and Ha’wūlā’ aš-Ṣug’ān al-Laḍḥīn lā yafīrūn min Az-Zaḥf wa Yuqīmūn’Ind an-Nā’ib”.

- Some medals included the names of nationalities in the Caucasus, denoting political, geographic, and cultural connotations, such as Armenians and The greatest Dāgīstān.
- The study showed several military ranks of the leaders of Islamic Jihad in recognition of their efforts, such as an-Nā’ib, Muqadīm, Asākīrh, Emir al-Mīa’ah, ad Rā’īs as-Sarīyah.
- The paper demonstrated the use of new designs of medals similar to those of the military shields in Dāgīstān at the time. It also showed decorations using military weapons, such as swords with curved blades used in the region in the 13<sup>th</sup> AH./19<sup>th</sup> AD. century.
- The paper showed agreement between the inscriptions on the medals and the historical events during the Caucasus war, which helped identify that the Emir "Hablq" as the nickname of the commander Rutul Bey.
- As an important source of reading history in the Caucasus in the 13<sup>th</sup> AH./19<sup>th</sup> AD. Century, the medals showed agreement between the inscribed years and those mentioned in the historical sources of the wars.
- The paper showed using the stamp of Imām Ṣāmil “Ṣumwīl” on some medals.
- The paper demonstrated the double use of some titles, denoting religious and military meanings, such as Hajj and Walī.

## 6. Discussion

In this paper, the author published a rare collection of military medals at Makhachkala museum in Dagestan of political and military historical importance. Each medal includes a local floral ornament in black

on a silver ground and sometimes gilded. In addition to written inscriptions incised in the Naskh script. These medals have different shapes, including the round shield-like, and the round lobbed with seven bent heads encompassing the shapes of stars and crescents. They contain several ornamental items on gravestones, carpets, and modern Dāgīstān weapons. Many methods were used in the manufacture and decoration of medals, such as forging and molding (casting). Decorative methods included punching, hatching, welding, etching, Nello, and painting. Many materials, especially silver, were used in making medals. In some models, gilding was used. Moreover, these medals include many documentary and supplication and invocations statements of cultural and political significance, such as an-Nā’ib al-Mu’taṣīm bl-Malik an-Naṣīr. Military medals are important since they report the names of some craftsmen, such as Muḥammad and Idris Efendi. Several dating forms were used on the military medals understudy, either using letters, Arabic numbers, year and month, or the word “Zaman. Several military ranks appeared on the medals understudy to praise.

## 7. Conclusion

*The current research is an artistic-archaeological study of some medals preserved in the Makhachkala museum of Dagestan region. These medals are related to the period of the rule of the feudal Caucasian principalities (13<sup>th</sup>/19<sup>th</sup> century). They were examined through artistic, analytical and descriptive studies, which, mainly focused on their decorations and inscriptions written in Arabic with a jihadist religious character. It was found out that the motifs were expressive of the political situation by drawing the war sword and shield. The study recommends conducting a more extensive artistic and analytical comparative analysis of the ornaments and inscriptions of the Caucasus regions at that time; and the periods proceeding to link Islamic history and an attempt to document it through their inscriptions and ornaments and the main reason for their spread in era.*



## 8. Endnotes

- (a) "National Museum of the Republic of Dāgistān named after A.Takho-Godi", Republic of Dāgistān, Makhachkala, Daniyalov str., 31 (367000), A. Takho-Godi is closely intertwined with the socio-political life of Dāgistān and it began in Temir-Khan-Shura (the first capital of Dāgistān). It was there, in 1913, that the first museum in the Dāgistān region was opened. For more information, <https://dagmuzey.ru/articles/museum-history>.
- (b) The researcher visited the National Museum in the capital, Makhachkala, Republic of Dagestan, and then obtained the necessary permits for photography and scientific publication.

## References

- [1] Дадаев, Ю. (2013). Имам Шамиль - Руководитель Имамата - Государства На Северо-Восточном Кавказе (Imam Shamil - Head of the Imamate - State in the North-Eastern Caucasus). *Вестник Института Иаэ*, Vol. 3. pp. 36-46.
- [2] Al-'Abūdī, M. (1992). *Bilād ad-Dāghstān (Country of Dagestan): A series of visits by Muslims in the Soviet Union*, Sorting Press, Italy.
- [3] Курбанова, Г. (2009). Проблемы Джихада В Дагестанской Религиозной Мысли XIX - Начала XX Вв, (Problems of jihad in Dagestan religious thought of the XIX-early XX centuries), *Исламоведение*, Vol. 2. pp. 49-57.
- [4] al-Ġabbūrī, Ħ. & Amānah, N. (2017). al-Qūqāz: at-tasmīyah wa taškīl al-khāriṭah al-ḡuḡrāfiyah wa ad-dīmūḡrāfiyah (Caucasus: nomenclature and formation of geographical and demographic maps). *Faculty of Education J. - Al-Qadisiyah Univ.*, Vol. 2, pp. 16-42.
- [5] Ad-Dāḡhistānī, N. (2005). *Ašwāq Dāḡhastān ilā ak-haram aš-šarīf ma'a dirāsah tārikhīyah li-al-kifāh al-Islāmī fi Dāḡhistān (Dagestan longs for the Haram al-Sharīf with a historical study of the Islamic struggle in Dagestan)*, Cham: Afnan Pub., Dagestan.
- [6] Šabrī, A. (1960). Min riḡāl al-iṣlāh: aš-šaykh šāmil za'im al-Qūqāz (Among the reformers: Sheikh Shamil, the leader of the Caucasus). *Ministry of Higher Islamic Affairs J.*, Vol. 4 (7), pp. 3044 - 3048.
- [7] 'Ariḍ, A. (1993). Bilād ad-Dāḡhstān wa aš-Šaykh Šāmil (Country of Dagestan and Sheikh Shamil), *Islamic Forum*, Vol. 66, pp. 84-86.
- [8] Al-Bayyūmī, M. (1963). Aš-šaykh šāmil baṭal al-ma'ārik al-Qūqāzīyah (Sheikh Shamil hero of the Caucasian battles). *Ministry of Pilgrim J.*, Vol. 14 (3), pp. 344-348.
- [9] Aš-Šāmī, A. (1896). *Sirah al-humām asad al-Qūqāz al-Imām Šāmil ad-dāḡhstānī (Biography of hamam, the lion of the Caucasus, Imam Shamil Dagestani)*, Al-Andalus Pub. House, Damascus.
- [10] Al-Wahābī, A. (1996). Ṣafḡāt mansīyah min gihād aš-Šīšān al-Buṭūlī: al-Imām Šāmil Amīr al-Muḡāhidīn al-Qūqāz (Forgotten pages of heroic Chechen jihad: Imam (Shamil) amir of the Caucasian Mujahideen). *Ministry of Higher Islamic Affairs, J.*, Vol. 365, pp. 42-45.
- [11] Muḡammad, Ṣ. (2021). *An-Nyašin al-'Askariyah kawahadāt zukhrufiyah tuṭrī malābis al-Awlād fi marḡalah aṭ-Ṭufūlah al-Mubakirah wa Imkāniyah tanfiḡhha bi Islūb at-Taṭrīz al-'Alī (Military niyashins as decorative units enrich the clothes of boys in late childhood and the possibility of their implementation in the style of machine embroidery)*. Archeology dept., Faculty of Arts, Minia Univ., Egypt.
- [12] Zaynab, S., (1999). *Zakhāriḡ at-Tuḡaf al-Ma'daniyah as-Sulḡūqiyyah fi Irān: Dirasah 'Atārīyah Fanniyyah (The decoration of Seljuk metal artifacts in Iran;*

- an archaeological-artistic study*), PhD., Islamic Archaeology dept., Faculty of Archaeology, Cairo Univ., Egypt.
- [13] Nigm, 'A. & Bikir, 'A. (2021). Ṭā's al-Ḥammām fī Turkīyah al-ʿUṭmānīyah fī al-Fatraḥ min al-Qarn (12 AH./18 AD.) ḥattā Awā'il al-Qarn (14 AH./20 AD.): Dirāsh 'Aṭarīyah fannīyah fī dū' Nam-ādhiḡ mukḥtārah wa lawḥāt al mus-tašrqīn (Archaeological and artistic study of bath bowl in Ottoman Turkey in the period from (12<sup>th</sup> AH./18<sup>th</sup> AD.) century until the beginning of (14<sup>th</sup> AH./20<sup>th</sup> AD. century), *Studies in Arab World Archaeology*, Vol. 21, pp. 425-449.
- [14] Hāšim, W. (2021). Našr wa dirāsh tā' rīkhīyah li tist nahāsī bi madīna' al-Batrā' bi al-Mamlakī' al-Urdīnīyah (Publishing and historical study of a copper plate in the city of Petra: Kingdom of Jordan). *J. of Faculty of Archaeology*, Cairo Univ. Vol. 24, pp. 112-118.
- [15] Притула, А. & Кривко, Р. (2001). Средневековая Арабская Чаша И Древнерусский Чернопомой (Medieval arabic bowl and old Russian black-washing bowl), *Hermitage Museum Magazine*, Vol. 3, pp. 196-212.
- [16] Ad-Dusūqī, Š. (2005). Mīdālyat al-hamlah al-freinsīyah 'Alā mišr: dirāsaḥ 'aṭarīyah fannīyah fī daw' maḡmū'a' muthaf al-fann al-Islāmī bi al-Qāhirah (Medals of the French campaign on Egypt an archaeological study of art in the light of the collection of the Museum of Islamic Art in Cairo). *J. of the General Union of Arab Archaeologists*, Vol. 2 (6), pp. 27-76.
- [17] Yūsuf, N. (2010). Mawsū'a' at-tuḥaf al-ma'danīyah al-Islāmīyah: Mišr mundḥ mā qabl al-faṭḥ al-Islāmī wa ḥattā nihāya' al-'ašr al-Mamlūkī (Encyclopedia of Islamic metal artifacts: Egypt from before the Islamic conquest to the end of the Mamluk era), in: Hasan al-sherif (ed.) *Dār al-Fikr al-'Arabī*, Vol. 1, No. 2, pp. 15-17.
- [18] 'Abd El-Rāziq, A., (2001). *Al-funūn al-Islāmīyah ḥattā nihāya' al-'ašr al-Fāṭimī (Islamic Arts until the end of the Fatimid era)*. Al Hariri Pub. House., Egypt
- [19] Al-Mubar, Ğ., Abī kḥatwa, M. (2018). At-Tuḥaf al-Ma'danīyah 'Abr al-'ašūr al-Islāmīyah (Metal artifacts through Islamic times). *Sabratha Univ. Scientific J.*, Vol. 4, pp. 159-170.
- [20] Al-Bāšā, H. (1989). *Al-alqāb al-Islāmīyah fī at-tārikḥ wa al-waṭā'iq wa al-'Aṭār (Islamic surnames in history, documents and monuments)*, Technical Pub. House, Cairo.
- [21] Šidīq, M. (1983). *An-nuqūš al-kitābīyah al-'Arabīyah 'alā al-'amā'ir al-Islāmīah fī al-Bunḡhāl qabl al-'Ašr al-Muḡḥūlī (601-954 AH./1205-1538 AD.)*, (Arabic epigraphic inscriptions on Islamic architecture in Bengal before the Mughal era: (601-954AH/1205-1538AD), MA., Historical and Civilizational Studies dept., College of Sharia and Islamic Studies, Umm Al-Qura Univ., KSA.
- [22] Al-Kutbī, Š. (1973). *fawāt al-Wafīyāt (Deaths missed)*, Dar Sadir, Beirut
- [23] Al-Maḡlisī, B. (1990). *Biḥār al-anwār fī tafsīr al-Ma'tūr li al-Qur'an (The sea of lights in the Mather interpretation of the Holy Quran)*, Knowledge Circle Council, Hyderabad, Tehran.
- [24] Al-Amīn, S. (2019). *A'yān aš-Šī'ah (Shia notables)*, Dating House for Pub., Beirut.
- [25] Al-Muḥammadī, A. (1965). *Nahḡ az-zikr (The approach of remembrance)*, Dar Al-Hadith, Iran.
- [26] Holy Qur'an: *Surat az-Zukḥruf, Ayat 32, Surat an-Nḥl, Ayat 72, Surat Ibrāhīm, Ayat 28-34, Surat al-muḡādalh, Ayat 8-9.*

- [27] Ḥayah, 'A. (2009). *An-nuqūš al-Islāmīah 'alā tarīq al-hajj aš-Šāmī bi Šamāl Ġarb al-Mamlakah al-'Arabīyah as-Su'ūdīyah Min al-Qarn al-Awal ilā al-Qarn al-Kḥāmis al-Hijrī*. ([Islamic inscriptions on the sham pilgrimage route in northwestern Saudi Arabia (from the first to the fifth century AH)], King Fahd National Library, Riyadh.
- [28] Ibn Manzūr, G. (1911). *Lisān al-'Arab (Arabic tongue)*, Maktabat dār al-ma'ārif, Cairo.
- [29] Ramaḍān, 'A. (2004). *Mawsū'at an-nuqūd fī al-'alam al-Islāmī: Nuqūd al-kḥilafah al-Islāmīyah (Encyclopedia of money in the Islamic world: Money of the Islamic caliphate)*. Cairo Library, Cairo.
- [30] 'Abd al-'āl, 'A. (2010). *An-nuqūš al-kitābīyah al-kūfīyah 'alā al-'amā'ir al-Islāmīah fī Miṣr min bidāyat al-'aṣr al-'Ayyūbī hattā nihāyat al-'aṣr al-'Uṭmānī (567-1220 AH./1171-1805 AD.: Dirāsah atārīyah fannīyah (Kufic inscriptions on Islamic architecture in Egypt from the beginning of the Ayyubid era to the end of the Ottoman era: (567-1220 AH./1171-1805 AD.): An artistic-archaeological study, PhD., Islamic Archaeology dept., Faculty of Arts, Sohag University, pp.40-52.*
- [31] Ibn Kaṭīr, A. (1998). *Al-bidāyah wa an-nihāyah (The beginning and the end)*, Center for Arab and Islamic Research and Studies, Dar Hajar, Cairo.
- [32] Frāhānī, Ḥ. (1921). *Rūz šamār tārikḥ mu'āṣir Irān (Rose Shamar-a photographer's history of Iran)*, *Institute of Political Studies and Research J.*, School of Jurisprudence Library, Vol. 2, pp. 591-681.
- [33] Boncuk, M. (2010). 1864 Russification in the Caucasus. The French report "Enquêté sur l'attendant commis dans la journée de 21 Juillet 1905 à l'issue la cérémonie de selamlik," travail de la commission special, The Armenians in History and the Armenian Question, Esat Uras, <http://www.turkishnews.com/en/content/2010/03/05/1864-russification-in-the-caucasus/> (5-3-2020).
- [34] Sumayah, I. (1998). An-nyašīn wa al-awsimah fī usrah Muḥammad 'Alī min maḡmū'ah muthaf al-fan al-Islāmī (Niyashin and decorations in the family of Muhammad Ali from the collection of the Museum of Islamic art). *J. of Center for papyrus studies and inscriptions-Ain shams Univ.*, Vol. 15, pp. 74-85.
- [35] al-Ḥatī, Ḥ. (2003). *Qāmūs al-asmā' al-'Arabīyah wa ma'ānīyah (Dictionary of Arabic names and their meanings)*, House of Scientific Books, Beirut.
- [36] Sulḡūq, Q. (1949). *Šuqūr al-Qūqāz (Caucasian falcons)*, Dar al-hilal, Egypt.
- [37] Ḥayr-Allāh, J. (2007). *An-nuqūš al-Kitābiyyah 'alā šawāhid al-Qubūr al-Islāmīah "Rašīd 'Dihlik 'Istānbūl" ma'a mu'ḡam li al-ālqāb wa al-wazā'if al-Islāmīah (Inscriptions on Islamic tombstones: Cairo-Rashid-Dahlak-Istanbul: With a glossary of Islamic titles and positions)*, House of Science and faith, Al-Elem and Al-Eman, Desouq, Egypt.
- [38] Al-Qurṭubī, A. (2004). *At-taḥkīrah bi aḥwāl al-mawtā wa al-'akḥīrah (Remembering the dead and the last)*, King Fahd National Library, Riyadh.
- [39] Aṭ-ṭaḥḥān, 'A. (2006). *An-nuqūš al-kitābīyah 'alā al-'amā'ir ad-dīnīyah: dirāsh taḥbīqīyah 'alā 'atār Rašīd wa ah-Buḥayrah (Biblical inscriptions on religious buildings: An applied study on the monuments of the city of Rashid and Beheira)*, House of Science and faith, Al-Elem and Al-Eman, Desouq, Egypt.
- [40] Ma'lūf, L. (1956). *Al-munaḡid fī al-luḡah wa al-adab (Locket in language and literature)*, The Catholic Press, Beirut.
- [41] Al-Muqrī, A. (1987). *Al-miṣbāḥ al-munīr fī ḡarīb aš-šarḥ al-kabīr (The*

- illuminating lamp in the great stranger explained*), Library of Lebanon, Beirut.
- [42] Ad-Diyakhī, S. (2012). Al-Qāb ahl as-sunah wa al-ḡamā'ah (Titles of sunny and the group), *Forensic Sciences J. Qassim Univ.*, Vol.5 (2), pp. 657-277.
- [43] Ḥasan. A. (2020). *Al-mīdālyat al-khaṣah bi al-munāsbāt al'Uṭmāniyah fī al-bilād al-'Arabīyah: Dirāsh aṭariya fannīyah (Medals of the Ottoman events in the Arab countries: an archaeological artistic study)*, MA., Archeology dept, Faculty of Arts, Minia Univ.
- [44] Odabaşı, Z. (2019). Türk devletlerinde kullanılan idari ünvanlar: Osmanlı medeniyeti araştırmaları dergisi (Administrative titles used in Turkish states), *J. of Ottoman Civilization Studies*. Vol. 5(9), pp. 166-192.
- [45] Zūqān, W. (2005). *Wulāya' al-'ahd fī al-'aṣr al-Umawī (41-132 AH./661-750 AD.) (The mandate of the covenant in the Umayyad era)*, MA., History dept., Faculty of Graduate Studies, Univ., An-Najah National Univ., Nablus.
- [46] Al-Qalqaṣandī, A. (1922). *Ṣubḥ al-A ṣā (Morning Ashi)*, Egyptian Book House, Egypt..
- [47] Khalīl, W. (2010). Arba 'ī suyūf Islāmīyah maḥfūẓh fī muṭhaf maḍīna' Nūfī ṣārkask bi Rūsīyāh naṣr wa dirāsh (Four Islamic swords preserved in the Museum of the city of Novy charassk, Russia: Publication and studied), in: Al-Khahlwī, M., Silim, A. & Kafafi, Z. (eds.) *Studies in the Arabian Archeology Conf.*, Vol. 13, pp. 1536-1576.
- [48] Holy Qur'an: surat al-Anfāl, verse 15.
- [49] Al-Aṣfahānī, A. (1902). *Muḥādrāt al-udabā' wa Muḥāwarāt aṣ-Ṣu' rā' wa al-bulḡhā' (Literary lectures, conversations of poets and linguists)*, Hilal Office, Cairo.
- [50] zīdān, I. (2012). *An-nawādir al-muṭrabah (Singing rarities)*, Hindawi Foundation for Education, Cairo.
- [51] Aṣ-ṣaybānī, A. (1995). Mu'ḡam al-udāba' fī mu'ḡam al-alqāb (Lexicon of writers in the lexicon of surnames), <http://islampost.com/l/trj/7317/2178.htm>. (21-6-2022)
- [52] Ibn Duryad., A. (1987). Ḡamharā' al-luḡhah (Language audience), <http://islampost.com/w/lqh/Web/84/492.htm>. (9-7-2022).
- [53] Al-kḥuḍarī, M. (2006). *Muqadima' ibn Khaldūn (Introduction of Ibn Khaldun)*, The Digital Library, Cairo .
- [54] Morgan, J. (1994). *The history of the Armenian people: From the times Remotest to the present day*, Academy of Ancient Monuments and of Literature, Hairenik press, Armenia
- [55] Papazian, H. (1986). Armenian-Iranian relations in the Islamic period, in: Yarshater, E., Ashraf, A., Sims-Williams, N., et al. (eds.) *Encyclopaedia Iranica*, Vol. II, Fasc 5, pp. 467-478
- [56] Riḍa. A. (1960). *Muḡama matn al-luḡhah: Mawsū'at Luḡhawīyah ḥadīthah (Lexicon of the language board: a modern linguistic encyclopedia)*, Arab Scientific Society, Damascus.