A RARE UNPUBLISHED COLLECTION OF MILITARY MEDALS AT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

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Abstract:
The present paper studies and publishes, for the first time, 14 military medals exhibited at the National Museum of Dاغستان 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 Imãm Šâmîl (Šumwîl) to liberate Caucasus from the Russian occupation. Šâmîl 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 Dاغستان” (داغستان العظمى). The present paper tackles the religious significance of medals concerning expressing the nature of the Jihad situation in Caucasus in the 13th AH./19th AD. century, as in some Jihad expressions, such as mohyi as-Sunnah (Sunnah reiver) wa Qâmi’ al-Bid’ah (heresy suppressor); (محيي السنة، وقامع البدعة), Adâm Ta’âlâ Dawlatuh (May his state live longer); (إدام تعالى دولة).

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 Dاغستان. 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
Dاغستان
Imãm Šâmîl
Military medals
Makhachkala Museum

1. Introduction
In the early 13th AH./19th AD. century, Islamic khanates were established in the Caucasus, known as Caucasus Imãmmate or the greatest Dاغستان [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 Dاغستان [4], which was clear during the severe war led by the Islamic Jihadist leaders against the Russians in the 19th century [5]. History has recorded the
names of the early Jihadist in Caucasus, i.e., Şaykh Maヌşร, who was killed and was followed by many other leaders, such as Imām Ǧāzī Mu(fr)ammad Kūmûkẖ and Mulla Ǧāzī (شمل أو تمويل - البشير منصور - غازي محمد كوموخ - الملا غازي).

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 Dāgistān Republic in Makhachkala[6]. In the reign of Imām Šāmil, the war with the Russians lasted for about 40 years (1232-1280 AH./1817-1864 AD.) in which the Russian lost all their military machinery. However, he decided finally to surrender to Caesar Alexander II to preserve the lives of Muslims and civilians[7]. He was exiled to Kaluga (قريبة كالوغا) in Moscow, then to Kiev (كييف) 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[6]. These medals are important because of their historical inscriptions, reflecting the Jihadist situation in Caucasus in the 13th AH./19th 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`taṣim bi-Malik an-Naṣīr” (the vicar who sticks to the victorious kind) (النايب المعتصم بالملك (النصير) “Mojādīd al-Islām wa Muqīm an-Nīzām” (The reviver of Islam and regime settler) (مجد الإسلام وقمين النظام) - Molīyī as-Sunnah (Sunnah Reviver) wa Qāmī` al-Bid`ah (heresy suppressor); Gawād Khān Adām Ta`ālā Dawlaturh (May his state live longer); جواد خان آدم تعالى 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 13th AH./19th AD. Century such as Gawād Khān, Dāniyāl Sultān, Šāmil, and Bakr Hajj ‘Alī.

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 Dāgistān weapons. They have the greatest share of poetic statements and praising the Jihadist leaders in different styles, such as "man taƙafkar fī al-Awāqib lam Yaṣīrā' "Whoever thinks of results will be coward” (من تفكر في العواقب لم يشجع), Haḍḥā Ṣan` ‘A师事务所 al-Mu`taṣim bi-Malik A`tāhu 6a Dālgah al-Imām li-man Azhara Šajatta min al-‘Anām “This medal is of a high rank given by Imām to the brave man” ( هذا شجاعه من الإمام). Fatā kamulat fī al-Harb satwatīahu wa fī al-Ma’ārik Yastṭūr Satwat al-Asad” (A young man who fights perfectly in wars, and in fights, he acts as a lion).
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 شموئيل). Moreover, they help identify some important military titles such as: The upholding king "الملك التصـير" / the Vicary "النائب" / al-Imām "الإمام" / The one-hundred prince "عـير المـنة" / Brigade’s leader "الشجاع" / Efendi "المتـليل" / Hero "الطـالب" / The most generous holy man "النبوـي الأكـرم" / The Great sultān of Dāgistān "سلطان داغستان الكبير" / "الولـي الأخـم" / The chosen vice-messenger "خالـيفة رسولـه المجتبي" / The major captain "المـقدم" / Commander of the faithful "أمير المؤمنين" / The most prestigious holy man "الولي الأخم" / 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 Muhammad "محمد" and Idris Efendi "إيـدريس إـفـنـدي", 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”;

(هـذَا شاـان)، و"هـذا عـلامَة"، و"علامَة النَّابِب"، و"صاحب هـذا"، وتارة بـصيغـة: "هـذا ما يـعطـيه للمَاكـم"، و"هـذا عـلـامَة عـطـاء".

Moreover, medals mention geographical regions of the Caucasus, such as Dāgistān, which was called “the greatest Dāgistān” (داغستان الأعظمي), denoting the dominance of Dāgistān 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 13th AH./19th AD.

3. Descriptive Study
The paper publishes a new collection of 14 military medals at Makhachkala Museum in Dāgistān. These medals are kept in good conditions and dated to the era of Imām Šāmil (the 13th AH./19th 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: دوم - 2408
- Description: A silver lobbed military medal dated to the 13th AH./19th 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:
3.2. Medal - 2

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

- **Material:** Molded silver
- **Diameter:** 10 cm
- **Record No:** 2409
- **Description:** A silver lobbed military medal dated to the 13th AH./19th AD. century resembles the previous medal in 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:**

  - **Central circle:** "Fī Zaman al-Imām Šāmil" (In Imām Shamel’s time)
  - **Outer frame:** "Haḍhā Emir al-Haḍhā Wa Rāʾīs as-Sāriyah Qad Aʿatā Haḍhā 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).

3.3. Medal - 3

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

- **Material:** Molded silver
- **Diameter:** 11.5 cm
- **Record No:** 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:**

  - **Central circle:** "Fi Zaman al-Imām Šāmil" (In Imām Shamel’s time)
  - **Outer frame:** "Haḍhā Emir al-Mia’ah Wa Rāʾīs as-Sāriyah Qad Aʿatā Haḍhā 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:

ال دائرة الثانية: "من تفكر في العواقب لم يشجع
ال إطار الخارجي: "أظهر المروة أباد رواة الأسرية حلقي أمان النائب عدل الملك وافضلي على أمن 34
December".

The second circle: “man tafakkar fi al-ʿAwāqib lam Yašjaʿ 12” (whoever thinks in results will be coward 12).
The outer frame: “Azhar al-Murūʾah Emir wa Rāʾis al-ASariyah Halbaq Emir an-Nāʾib ʿAbd Al-Malik wa Fadly Alā Armans 23 December” (The prince and head of the brigade as shown his galantry, 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 13th AH./19th 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:

"Haḏhā Nišān ʿAlī aš-Sān wa Galī Makān Aʿatāh al-Imām li- man Azhar Šagaʾah 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 13th AH./19th 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:

"man tafakkar fi al-ʿAwāqib lam Yašjaʿ 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:

“صاحب هذا رجل بطل ذو شجاعة باهرة” (the owner is a hero of unique might and courage).

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

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**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 13th AH./19th 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 يفررون من الزحف ويفيمون عند النائب” (Those heroes never escape from battles and settle at the vicar).

**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 13th AH./19th 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 includes 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:

Ayyad Allāh Dānīyāl al-Sultān ma’ā Askakiruḥ bi an-Nasr wa al-Qarabīn Ḥadhā mā Yu’ṭih li al-Muqadīm” (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 13th H./19th 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:

Haḏhih ‘Alamat ‘Aṭah Dānīyāl li man Aẓhar min ‘Aṭār as-Ša’agh 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 13th H./19th 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

1273

man tafakkar fī al-ʿAwāqib lam Yaṣja’

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 13th H./19th 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:

“Aḥad Nūwāb As- Ṣultān al-ʿA’zam wa al-Walī al-Afakẖam- 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. *) al-Mustaṣṣir 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 Mustaṣṣir “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 “النصر” was joined with victory and defeating the enemy, the best king and helper [23]. “Hasan Alba-sha”; reported that this title was never used alone. Instead, it was joined with other titles, as Naṣīr ad-dīn wa-dunyā; Naṣīr ad-dīn wa-dunyā; 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). *) La ḥawl wa la Quvat 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 [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). *) La ḥawl wa la Quvat 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 [24]. 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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 Dāgistān 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-
Mi‘āyyad bi- Allāh “المؤيد بالله” (Supported by Allāh) [29]. On some Islamic coins in the Bengal, it took the form of bi- Ta’i‘id Ar-Raḥman "بتائيد 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; (شومويل). 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 “Šumwil” means Ismail or Shamon, meaning Imām [32]. Preferably, the name of Šumwil IS in the Jews of the Mountains) Dāgistānī Turkish. [6], figs. (2, 3, 13 & 14).

*) Gawād Khān; (جذاد 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 13th AH./19th AD. Century [33], fig. (1).

*) Dāniyāl Sulṭān; (دانیال 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./1810 AD., such as Imām Sulṭān Dāniyāl Bey, the Sulṭān of Taskhor Village "تستخر" in Dāgistān [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). *) Halbaq; (حلبو) 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 Dāgistān”, called Rutul Bey, (روتول بی) one of the most important military commanders at the time of Imām Šāmil and led a massive revolution in the first half of the 13th AH./19th AD. century [34]. Thus, the nickname “Halbaq” may refer to Rutul Bey in his military division and used on the medal, fig. (4).

*) ‘Abd Al-Malik; (عبد الملك) “the servant means the subordinate and human, whereas Malik, i.e., Allāh”. Thus, the name means the servant of Allāh [36]. ‘Abd 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; (ادریس) 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).

*) Šāmil; (شامیل) 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 (حمد, 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-
scribes 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**. 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 Imam Šāmil (Hajj Ali) as a form of double-faced titles; religious and military, fig. (10). *) **an-Naṣīr;** (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 (the settler): Muṣṭanṣir is derived from power and influence less than the Sulṭān. 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 (Imam Šāmil), fig. (1). *) **Moḥyī al-Islām;** (الإيبو system of rule) It is the infinitive of the verb Jadad "بًٍ انتسل فً انتبنًٍٍ", 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, Niẓām a-Mulk (نظام الملك) (system of rule) in the Seljuk Empire, and Niẓām 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 **Imam 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(الإيبو) 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 ʿAbbāsīd Caliphs, and appeared in the Islamic arts of the structure of Imām aš-Šāfiʿī in Cairo [30]. Later it was used for the righteous, pious, and scholars of religion in the Caucasus, figs. (2, 3 & 5). *) al-ʿAʿzam (العظيم) (the greatest): Aʿzam (greatness) is synonymous with arrogance and loftiness. Thus, Al-ʿAʿzam means the great and high-spirited. It equaled the titles of rule and Sulṭān ate [21]. It appeared on the Mughal coins, followed by Sulṭān on the coins of the Ilkhānid Sulṭān (Bahādir Kẖān) in 731 AH./1330 AD., suggesting the development of the Caucasus Khanates during the Russian war in the 13th AH./19th AD. Century, figs. (2 & 14). It was followed by Imām, fig. (2) and Sulṭān, fig. (14). *) al-Walī al-Akram; (الولي الكرم) (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 ʿAbd Allāh wa Waltuh (عبد الله وولث), or another word to form a compound title, such as Walī ad-Dawlah and Walī ʿahd 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. *) Sulṭān (سلطان) (pl. Sulṭāns) is derived from dominance and oppression [21]. Sulṭān 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., Sulṭān Dāğıstān (سلطان داغستان), fig. (2) and Dāniyāl Sulṭān (دايیال سلطان), fig. (3) and with the definite article, i.e., Dāniyāl as-Sulṭān (داينال السلطان), fig. (11) and as- Sulṭān al-Aʿzam (السلطان العظيم), fig. (14). al-Bāsā indicated the old use of as- Sulṭān al-Aʿzam, as it was inserted in a memorial inscription on the Ghazni Mahmud tower in 421 AH./1030 AD. *) kẖalifat Rasūlih al-Mugtabā; (خليفة رسوله المجتب) (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, kẖalifat 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 kẖalifat Allāh ‘lā Ahl al-Islām (خليفة الله علي أهل الإسلام), kẖalifatū fi Ardiw wa Nāʿībīh fī kẖalqīh (خليقة في أرضه ونتابه في خلقه), or kẖalifat Emir Al-Mūʾīnīn (خليفة أمير المؤمنين) [20], fig. (2). *) al-Afakham; (الأخم) (is derived from the verb (Fakham). Fakham (luxury) 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 Dāġistān. It appeared as al-Walī al-Afakham as a form of praise for Imām Sāmil, fig. (14). *) ʿAlī aš-Šān wa Jaḥīl al-Makān; (علي الشان جليل المكان) (ʿAlī means superiority and high-profile, Jaḥīl means very clear [42]. To the author’s knowledge, ʿAlī aš-Šān wa Jaḥīl al-Makān, fig. (5) appeared on the medal in the Caucasus for the first time. ʿAlī was one of the compound titles on tombstones in Ottoman Egypt, including (ʿAlī al-Maqām) (علي المقام) [38] as a synonym with (ʿAlī aš-Šān) in the medal under study. To the author’s knowledge, Jaḥīl al-Makān did not appear in the Islamic monuments and arts in the region. *) Emīr al-Mūʾīnīn (أمير المؤمنين) (Commander of the Faithful) is a compound title of Amir (commander) and al-Mūʾīnīn (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 Sāmil 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 and Ghadanfar (ضغرام) 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 (فتى مولана), i.e., the servant of our lord” on the inscriptions of Badr al-Jamalā at the time of Al-Mustansir. It was provided in a title of ʿAbd ar-Rahman the Emir of Faithful in Andalusia as “Fatāh wa Mawlāh” (فتى ومولاه). It was also used as “Iā Fatāh Iī’ ʿAlī” (لا فتي 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-Maʿārik Yastū Saṭwat al-Asad”, indicating strength and courage, fig. (7). *) Alabtal (ابطال) (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 سنة), 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 Šumīl” (In the reign of Imām Shamal), 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-ʿAwāqib lam Yašjaʿ (من تفكر في العواقب لم يشجع) It was one the statements used by Imām Šumīl during the war against Russia in the Caucasus, indicating the reign of Imām Šāmil, fig. (3) to indicate (1211-1286 AH./1797-1871 AD.).

It was the states used by Imām ʿAlī b. Abī Talib (علي أبي طالب) to motivate the Muslims in the Islamic conquests. It has some synonyms in poetry, such as ‘Iḥmad Tagḥanī, walā tafakkar fī al-ʿAwāqib fatuḥzam (إنه تفتكك 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.

*) Aʾīhāv al-Imām li-man Azhara Ṣajatta min al-ʿAnām (أعطاه الإمام ليمن أظهر شجاعه من الأنام) (Given by Imam 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
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 o Mujahids with lions in the war, indicating strength and courage. It was one the statements used by Imam 'Ali b. Abi 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]

*) Sāhib Haḏhā Baṭāl ḏhū Šawkah wa Saga’ah Bāhert (صاحب هذا رجل بطل ذو شوكة وشجاعة باهرت) (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 “ḏhū Šawkah” (ذو شوكة) to mean a warrior who mastered using weapons [53]. *) ‘Ha’wūlā’ aš-Šugʿān al-Ladżhīn lā yafirīn min Az-Zahf wa Yuqīmūn ‘Ind an-Nāʾīb” (هلاء 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" (لا تفراق مني 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 13th AH./19th AD. Century [55] that began against the Muslims of Dagestān 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 Šāmil by reporting their victory on a medal [37], fig. (4). *) Greatest Dagestān: (داغستان الكبرى) grand feminine, [20]. It refers to the geographical provinces conquered by Imām Šāmil 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 Šāmil for 40 years until his surrender.

4.3.2.6. Military ranks
Several military ranks appeared on the medals understudy to praise the leaders of Islamic Jihad. *) an-Nāʾīb (النائب) (Vicary) acts on behalf of Imām in reporting messages and ceremonies. It means the person to who 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-Muʿtaṣim (الموصعيم), fig. (1), an-Nāʾīb ‘Abd Al-Malik (النائب عبد الملك), fig. (4), “Yuqīmūn‘Ind an-Nāʾīb” (قيمون عند النائب), fig. (9) and ‘Alamat An-Nāʾīb (علامة النائب), fig. (10). *) al-Muqādim (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 “Muqādimī (مقدم). He was in charge of one thousand soldiers [20]. It appeared on the military medals under study as “Haḏhā mā Yuʿṭih li al-
Muqadim” (11). *) Asākirh (soldiers): It refers to military divisions with the superlative Asākirh [56]. It appeared on a medal understudy as “Ayyad Allāh Dāniyāl as- Sulṭān ma’a Askakiru” (Ayyad Allah Daniyal al-Sultan and his military divisions), fig. (11). *) Emir al-Mia’ah (Emir (Amir) from the verb amar (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’îs as-Sarîyah (أمير السنة) Rā’îs 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’îs al-Aṣrîyah” (أمير السنة), fig. (3).

4.3.2.7. Names of medals
Several names of medals appeared on the collection understudy. *) Niśān (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 fied on the chest using a metal pin. It appeared on a medal under study as “Haḏḥā Nišān ’Alī aš-Šān” (صاحب هذا نشن علي الشان), (نشن على الشان), fig. (5). *) Haḏḥih ‘Alamat ‘Aṭah (علامة أطلة) ‘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 (أطلة) 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’ata Haḏḥā aš-Šān Dāniyāl Sulṭān” (صاحب هذا الشان دانيال سلطان), fig. (3). *) Šaḥih Haḏḥā (صاحب هذا), it means the owner or the person to whom the thing is given. The demonstrative “Haḏḥā”, (صاحب) i.e., this, refers to the medal that was not clearly stated preceded by the title “Ṣaḥib” (صاحب), which appeared on many Islamic monuments and arts [20]. It appeared on a medal understudy as “Ṣaḥib Haḏḥā Baṭāl Ḥī Ṣawkah” (صاحب هذا الرجل بطال ذو شروكة), fig. (8)

5. Results
- The paper studies and publishes a collection of military medals exhibited at the National Museum of Dagestān 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 Ṣaḥib Haḏḥā. 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 Kẖān, Dāniyāl Sulṭān, ‘Abd Al-Malik, Ḥalbaq, and Bakr Hajj ‘Ali.
- 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 ta’sim bl-Malik an-Naṣīr, 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 Sa’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-‘Awāqiib lam Yašja’, A’tāhu al- Imām li-man Azhara Šajatta min al-
`Anām, Fatā kamulat fī al-Ḥarb saṭwatūhu wa fī al-Maʿārik Yastwat al-Asad, Ṣāḥib Haḍhā Baṭāl ḍhū Šawkah wa Šagā’ah Bāhert, and Ha’wūlā’ aš-Šug ān al-Laḍhīn lā yafrūn min Az-Zaḥf wa Yuqmūn’ 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 Dāgistān.
- The study showed several military ranks of the leaders of Islamic Jihad in recognition of their efforts, such as an-Nā’ib, Muqadim, Asākirh, Emir al-Mia’ah, ad Rā’is as-Sarīyah.
- The paper demonstrated the use of new designs of medals similar to those of the military shields in Dāgistān at the time. It also showed decorations using military weapons, such as swords with curved blades used in the region in the 13th AH./19th AD. century.
- The paper showed agreement between the inscriptions on the medals and the historical events during the Caucasian 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 13th AH./19th 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 Šāmil “Šumwīl” 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. Theses 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 Dāgistān weapons. Many methods were used in the manufacture and decoration of medals, such as forging and molding (casting). Decorative methods included punching, hatching, welding, eat, 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’taṣim 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 (13th/19th 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 Caucasian regions at that time; and the periods proceeding to link Islamic history and an attempt to document it through there inscriptions and ornaments and the main reason for their spread in era.
8. Endnotes

(a) "National Museum of the Republic of Dā gistān named after A.Takho-Godi", Republic of Dā gistān, Makhachkala, Daniyalov str., 31 (367000), A. Takho-Godi is closely intertwined with the socio-political life of Dā gistān and it began in Temir-Khan-Shura (the first capital of Dā gistān). It was there, in 1913, that the first museum in the Dā gistān 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


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illuminating lamp in the great stranger explained), Library of Lebanon, Beirut.


