

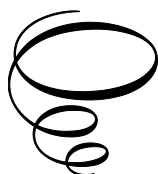
The Islamic Funerary
Inscriptions of Derbent
Cemetery in Dagestan
During the Qajar Era

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By

Muhammad Abo Elkhier

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“[All] praise is [due] to Allāh. You will be able to identify His signs when He shows them to you. Indeed, the Prophet and His angels are blessed by Allah. To those of you who have faith, ask [Allāh] to bless him. I would be negligent if I did not acknowledge my family and my lover. I dedicate this work to you, parents, in remembrance of the joyful times I spent as a child close to you and between your necks, Nasir and Fatima.

To my beloved brother Hossam and sister Heba, who have never left my side and are really special. In closing, I ask the Greatest to make this labor clean, acceptable to His Noble Face, and beneficial after death because I never forget His grace and favor. The path of the [true] path is upon Allah.

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ACKNOWLEDGMENTS

To the defenders of the Prophet Muhammad (peace and blessings be upon him), the guardians of the Islamic nation's faith and the Arabs' prestige, and the protectors of the land where Allah's religion lands in Palestine. You have left signs of welcome in our hearts, and your footsteps have effortlessly touched the obedient, unwavering, and persistent people of Jerusalem and its surrounding area in Gaza. May Allah accept your path and your search and reward your efforts. Finally, God willing, may Allah give your martyrs a place in Paradise.

KEYWORDS

Tombstones
Mausoleums
Ziyarats
Shrine Domes
Caucasus
Dāghistān
Derbend
Khanates
Russian Tsarist
Orientalists
Iconography
Multilingualism

NOTES ON TRANSLITERATION

Islamic art, history, and architecture pose a threat to any scientific articles published in a foreign language. Additionally, transliterating spoken laryngeal syllables from Eastern languages like Arabic, Persian, and Turkish presents numerous challenges. As a result, the Latin alphabet—transliteration—is represented by a set, systematic translation style that linguists have defined for both short and long vowels in addition to consonants.

Non-specialists had a challenge because they couldn't read the translation in Latin alphabet letters or comprehend such a system. Throughout this study, we made an effort to make the translation method understandable and straightforward. In the most thorough section, this study discusses the names of men and women on tombstones, their geographic locations, and the extent of the nation's surrounding the Caspian Sea in the 13th and 19th centuries as depicted on atlas maps. Additionally, Qur'ānic citations, family and tribal genealogies, and supplicating phrases of writing formula were elucidated. I write both short and long vowels next to consonants using the German school's spelling rules.

Therefore, the study addresses the employment of certain letter formats, such as s, z, u, w, q, and k, rather than others ("Rafḥab"). Instead, Rajab could say "Muḥammad" instead of Mohamed, "Kḥān" instead of Khan, "Šāmḥāl" instead of Shmakhel, "Gūlatšīn" instead of Gelchen, "Šāḥib" instead of Saheb, "Riḍā" instead of Rida, "Sibṭayn" instead of Sebṭayn, "Kāzīm" instead of Kazem, "Alī" in place of Ali, "Maḡḥūr" in place of Magfour, "Qūqāz" in place of Kukaz, and "Šuhadā" instead of Shuhada.

In Turkish Dāghistān there are approximately 7 letters with 11 phonetic syllables. Thus, the first letter "چ" can be spelled as /تشه/; /che/ i.e. the word "Ġihān-Ġīr"; /جهانگیر/ referring to a Mongol man name, can be pronounced as /chehan-jair/. For the letter, /ژ/ with three dots in the word e.g. /الژاخوري/, with which pronounced /تسا/ Tisā/ from the word /Tisākḥūrī/. The letter /ص/ with a shadd sign, pronounced as /إتسو/; /Itsū/ as appeared in the word e.g. /خاص/, with which pronounced /kh-itsu/; /خا-إتسو/. The Fifth letter /ڤ/ with three dots upon the letter, can be spelled as


/نارين کالا/ /Naryn-kal or Naryn-kalāh/; /قال/; /kal: kalā/ in the word /نارين کالا/. The letter /ك/ with a double shadd sign either upper or below the letter.

So, this letter has two phonetic values in doable syllable word and pronounced as /جهي - ك/; /Ġihī - Kā/; i.e. /الچچن/ Chechen, that has a phonetic value as like /Ġiah-chān/. The six letter /ك/ with either three upper or underline dots, e.g. /زكاتلي/, with the sound /Kḥahā-Kahā/; /خها-كها/ with which pronounced /Za-Kḥahāthy or Za-Kahāthy/. The last letter /پ/ with three dots below the letter, pronounced as /ئا-ئا/ ta or tā/ and often used nā, e.g. /الدي/, with which pronounced /Andī- Adtī/.

Assimilation of transliteration terms from Arabic letters and Oriental Languages and their translation into the Latin alphabet makes learning and Reading Arabic Names and Terms easier and more effective. Absorbing the Transliteration terms from Arabic, Persian, and Turkic-Dāghistān letters to Latin alphabet makes the learning, understanding and reading Arabic names easier.

ABSTRACT

In addition to a vast array of ancient tombstones, Derbend Cemetery features a variety of funeral enclosures and burial courtyards, including mausoleums, shrine domes, and commemorative tombstones. As such, it is among the most extensive collections of Muslim tombstones from the 13th century AH to the 19th century AD in the Dāghistān.

Historical tombstones gathered from the city and surrounding settlements during the time of the Caucasian Khanate, including the Kīrkhliyār and aykh Şalāh cemeteries, as well as during a period of Russian military rule in the Caucasus and later during the reign of the Dāghistān Imamate, are also highlighted in the study. Through the representations of Foreign Orientalists, the study examines tombstones in both urban and rural cemeteries using a religio-political symbolic perspective, in addition to Ziyarats and Shrine Domes.

I will respond to the following question throughout this research, which is based on my field survey visit: What are the iconographic images and symbolic meanings on tombstones in the ethnography documented across the Caucasian sources? We add that the researcher discharged a variety of embellishments, such as military scenes, designs, and inscriptions. In Arabic, these ornamental motifs—which are Turkish, Persian, and indigenous Turkic-Dāghistān—are examined in relation to the text of the inscriptions.

PREFACE

Because of their tangible influence on ideas and beliefs, the diversity of community cultures and ethnicities, the documentation of military policies, the revelation of economic aspects, the subjection of religious factors and doctrinal beliefs through written inscriptions of the 13th AH/19th century AD, and the observation of demographic changes, Islamic tombstones in Dāghistān are the most important sources of the historiography of the Islamic presence in the Caucasus.

For a variety of reasons, including geographical (due to its inherent remoteness), linguistic (due to the variety of its spoken and written languages), cultural (due to the diversity of its inhabitants' cultures), political (due to its rulers), and religious (due to the conflict between its various creeds and sub-creeds), the Caucasus was not in the focus of researchers. Because of the decorative and written inscriptions that carried religious connotations, political dimensions, social transformations, and cultural changes, researchers began to take an interest in our study of tombstones in the Caucasus, which had been neglected for many decades.

As of right now, tombstones have given us valuable insights into the degree to which Islamic culture and Persian heritage have permeated the Muslim community of Dāghistān, as well as the nature and orientation of Sufi Ṭarīqahs. In addition to the ethnicities, locals, immigrants, and expatriates their doctrinal beliefs. During their repeated excursions to the Dāghistān area, European Orientalist scholars and researchers (e.g., Berezin, Munster, S.) produced a variety of assumptions regarding the arrangement of cemeteries, boundaries, tombstone kinds, shrine domes, mausoleums and ziyarats, and burial places spaces.

In their illustrations of the manuscript. According to this theory, the representations of orientalists can be seen on scholarly encyclopedia websites such as Encyclopedia Britannica and Encyclopedia Iranica. The names and occupations of families, as well as the most significant Sufi scholars, are listed on these tombstones, which also have texts in numerous languages carved with statements pertaining to Islamic geography, history, civilization, and genealogy. As a result, the written and engraved tombstone inscriptions differed in their contents, containing Qur'ānic passages, the names and surnames of the deceased (either male

or female), a request for pardon and mercy, religious expressions, the date of death, and, lastly, the names of the maker.

Additional Carved pictorial iconography, which formally evolved during the Islamic reign in the Caucasus, also reveals symbolic implications, images, and emblems of burial inscriptions and repertoire to indicate the function of the deceased prior to his death. Additional sculpture evaluations focused on the major and secondary tombstones' patterns, ornamental features, and images; they also examined the meanings of colors and their symbolic applications. Consequently, the varieties of funeral inscriptions for the list of tombstones are further Picture a scholarly encyclopedia with the most significant subjects covering both public and private life in the Caucasus, as denoted by tombstones next to the Islamic community's affairs.

INTRODUCTION

Tombstones have emerged as a significant topic in the study of Islamic civilization in the Caucasus since the start of the Mongol Empire in the middle of the 7th century AH (13th century AD). Few students have applied to this field, which has drawn criticism for failing to reach this geographic area even though it provided more precise information that significantly altered the social, political, and military aspects, as well as the religious and confessional aspects of culture.

In a similar vein, tombstones are shaped by regional political events, wars and their effects on population migrations, demographic shifts, and their religious implications. In addition to tombstones, the local population's cultural heritage was conveyed through a variety of dialects, languages, and scripts. From Derbend to Astrakhan in the north, to Circassia, Kabardia, and Ossetia in the west, and to Azerbaijan in the south, Islamic tombstones are found all over the area around Transcaucasia and Ciscaucasia.

Along with its content of written inscriptions of diverse religious, documentary, and memorial formulas, it is renowned for its diversity in form, materials, and manufacturing industrial techniques. Throughout history, Dāghistān has been governed by a number of feudal khanates under the Qajar monarchy in Iran, as well as the Islamic Imamate of Dāghistān. These rulers have competed for control of the Caspian Sea's coastline land. By the second half of the 19th century, it had been followed by influence control of the Russian Tsardom.

In the aftermath, when the authority of the feudal khanates coincided with the reversal of Persian influence from Dāghistān, tombstones were obviously greatly impacted by the culture, traditions, and events that transpired, exhibiting a range of doctrines, beliefs, customs, politics, and geography. Following the elimination of Islamic influence under Imam Shamil's leadership, they later got more associated with the Russian state rather than the Islamic world represented by the feudal khanates and Imamate of Dāghistān.

Additionally, this study looks at the military dynamics of Tsarist Russia's war against the Islamic Imamate of Dāghistān and feudal khanates under Imam Shamil. This conflict had an impact on the political and geographical map, which was recorded by tombstones in the new mass cemeteries that were established during the conflict with the

Russians. Furthermore, gravestones in the wake of the Russian campaigns provide insight on population migrations and social and ethnic shifts.

A concise list of the most significant places of population concentrations under the control of Imam Shamil and the Kuba & Derbend khanates appears to be the main focus of the engraved brief sentences. Multilingualism and calligraphy, which convey the imported Persian culture in addition to the local history through the usage of Arabic, Persian, Turkish, and native Turkic-Dāghistān, are frequently used to signify the texts of tombstones.

This also applies to regional tombstones, ziyarats, mausoleums, and shrine domes that are stylistically ascribed to the Derbend Khanate era. In the meantime, the artistic output of all modern tombstones from cemeteries in the same area can be linked to the influence of the religious aspect on gravestone inscriptions and styles.

However, in the modern Dāghistān cemeteries, the artistic interpretation of written tombstone inscriptions provides insight into the ways that foreign cultures (Iranian, Turkic) have influenced the indigenous patrimony. The names of the deceased, their male parents, and their surnames are among the many words, slogans, symbols, and emblems that are shortened next to written inscriptions on tombstones, suggesting that their identity was taken for granted. It appears that the written inscriptions on tombstones serve as a confirmation of the deceased's political and geographical circumstances, particularly in the mountainous areas from which they fought the Russians, as well as a brief, indicative list of the places to which they belonged.

Some gravestone inscriptions still display the artisanal structure of manufacturers and designers, as seen by the brief written remarks that include the names and signatures of the producers. The relationship between the roles of makers and artisans, such as calligraphers and engravers, is layered. As distinct tombstones, they were most likely made at industry workshops near the cemetery and then moved to the appropriate location in the cemetery right before burial.

It goes without saying that there were other kinds of burial graves besides written tombstones. In addition to mausoleums, shrine domes, and memorial tombstones, it might have raised the value of tombstones by showcasing the cemetery's foreign Orientalists' drawings and portrayals.

As a result, it offers a unique perspective on the technical aspects of the craft structure in the workshop's organization, where we employ some nomenclature based on the names and signatures of the maker-craftsmen from Karbala who were hired to carry out this function and are of Arab and Persian descent. Although the Arabic inscriptions on tombstones

emphasize that the Muslim-ruled lands still owe Islamic culture, they are inaccurate or, in a sense, no longer adhere to the political status of these former regions (similar to the Persian and Turkic-Dāghistān wording) (Imamate of Dagestan).

Standard and religious words of Qur'ānic citations and prayers for mercy to the departed in Arabic at this time are the formulae utilized in the content of the written inscriptions. It's fascinating that lamentations for the departed in Persian were added to the Arabic portion of the written inscriptions, clearly indicating the importance of Iranian culture in Dāghistān society. With some representations of Russian and Eastern European foreign Orientalists, the current study focuses on the interpretation and analysis of an index of funeral inscriptions found on memorial tombstones, shrine domes, and mausoleums in Derbend during the 13th century AH/19 AD.

Based on the current condition of tombstones and a comparative analytical study of other contemporary inscriptions in the surrounding country, the research helps develop the general classification typology of tombstones, shrine domes, and mausoleums in the region using a scientific approach for specific reasons from the catalog of inscriptions in Derbend. Additionally, our approach to the scientific curriculum is separated into:

1. Point of Research.
2. Threats, challenges and risks.
3. General Key strategies in the research approach.
4. Auxiliary research analysis tools.
5. Previous studies.

1 Point of Research

The prior research's design differs greatly from my curriculum's, even if it was expressly concretized to support the master's thesis. I proposed in my examination of earlier studies that the odd iconography on tombstones was merely a symbol that might have been utilized to indicate the occupations of the deceased prior to their passing.

Inscriptions on plaques and tombstones have recently been completed solely by the content and without the lid being removed. To evaluate the degree of Arab cultural dissemination, examine the effects of the religious-mystical element in Islamic military policy and Tsarist Russia, and look at some of the remnants of different kinds of tombstones, an infinite number of documentary, religious, and memorial phrases were taken out.

The extent of Arab culture's dissemination, the influence of the religious-mystical element in Islamic military policy and Tsarist Russia, and an analysis of the remnants of different kinds of tombstones were all determined by extracting an infinite number of documentary, religious, and memorial phrases.

However, because of the allotted quantity of pictures and photographs, tombstones continue to serve as our primary source of information about the historical, civilizational, cultural, religious, confessional, artistic, and industrial evidence of the tombstones beneath which the people of Derbend were interred. By examining the inscriptions of the funerary collection compensation, the research point and the motivations behind it will be addressed in the debate that follows.

In actuality, burial inscriptions offer important proof for recording significant moments in Islamic history and civilization in the Caucasus within the framework of the region's political and military landscape in the 13th century AH/19th century AD.

1.1 Few experts are interested in examining tombstones, despite the fact that there are many Islamic cemeteries worldwide, particularly in the Caucasus. It is evident that this second series of 19th-century tombstones enhances the Surviving series, but it has received less attention in research because of its isolated location, accessibility, or the variety of dialects and cultural practices of its residents.

1.2 This research continues to be our primary source of historical material evidence and the political and civilizational features of the Caucasus due to a lack of professionals and further limited investigations. In order to evaluate cemetery extension, geographical space, and styles, a thorough analysis was conducted on a small number of tombstones, mausoleums, ziyarats, and shrine domes. Additionally, the incoming effects of the three shrine domes within the cemetery were examined, along with architectural styles and the remaining tombstone types.

1.3 Key issues that need to be taken into account when comparing the Islamic burial customs in the Caucasus with modern cemeteries. It is a crucial component of researching funerary tomb styles and tombstone inscriptions, possibly in conjunction with Russian Orientalists' awareness of photography's existence.

1.4 Because the Caucasus at the start of the 19th century AD/13th century AH was a federal khanate in which the territories of the khanates of Cuba, Derbend, and Baku were unified in a single feudal union, examining the

contents and styles of tombstones also requires some intuition to explore geographical boundaries and mutual influences. Because the feudal khanates were occasionally amalgamated, geographical boundaries were created in a very unconventional manner, which creates significant dimensions that require in-depth research.

1.5 Despite the Caucasus being dominated by numerous nations. In addition to being ruled by the Caucasian khanates of Derbend, Cuba, and Baku in the 19th and 13th centuries AD, Dagestan also serves as a good counterexample to the theories developed for the Caucasus geography later under the Imamate of Dagestan and then the entire Russian tide in this book on the subject.

1.6 The recording of geographical space originating from the political impact within the culture of the Russian court and the Caucasian Khanate is confirmed by these eclectic gravestone slabs with Arabic inscriptions utilized in Derbend. At the level of Islamic tombstone production, tombstones with Arabic inscriptions bear witness to cultural exchanges, the movements of residents and manufacturers, their concentrations, the degree of culture, and their numbers, whereas other tombstones document all demographic aspects of the population in the Islamic sphere.

1.7 Applications The presence of Arabic-inscribed tombstones and shrines in linguistic and cultural contexts indicates that Arabic inscriptions, multilingualism, and calligraphy are inextricably linked. Conversely, it seems that the usage and dissemination of regional language words were more adaptable than historical interpretations of Islamic art in the Caucasus. Reviewing some of the presumptions underlying the usage of regional dialects alongside Arabic text in religious contexts on tombstones, we will examine the Arabic inscriptions of the 19th century's linear and linguistic plurality. 1.8% Examine the makers' and artisans' community in industry workshops to learn more about their roles and responsibilities and to go over the presumptions underlying the artisan classes' organization.

1.9 very likely would have had an impact on doctrine. Thus, Shiite, Sufi, and Sunni Muslims seem to coexist. In addition, there is evidence of warlike political activities between the people of Russia and Dagestan, which led to a variety of ziyarats, tombstone styles, and shrine domes. Its written inscriptions also vary between sectarian and religious words.

1.10 The written notes also state that some Orientalists, possibly Russians or Dutch, visited the area frequently and documented cemeteries,

mausoleum domes, and tombstones like those of Berezin and A. C. Monister. These Orientalists can be categorically identified as amateurs and lovers of the Islamic heritage of the Caucasus.

1.11 The marriages between the Caucasian princes, who ruled over the eastern Caspian coast prior to the Russian invasion and the creation of the Dagestan Imamate, were documented by the mausoleum domes in Derbend and tombstone inscriptions in Kaitag. The princes then moved to Derbend and adopted the names of the princes (Cuba, Derbend) “Tutti Bey” from Fath Ali Khan.

1.12 In fact, tombstones may have been erected to explain the interdependence of their rulers’ families and the cultural collaboration of the Caucasian khanates. However, its textual inscription has revealed shifts in the proportion of immigrants and locals. Additionally, observe residents being moved and buried somewhere other than their birthplace.

1.13 In the absence of historical sources of writings during the invasion, it demonstrates, for instance, that tombstones and written inscriptions were the best witnesses to Russian military activities. However, engraved cartridges provide partial representations of the names of the Mujahideen, their families, and their occupations. Additionally, it documents the emergence of new cowards in the Caucasus as a result of wartime conflicts between Russians and Muslims.

2 Threats, Challenges and Risks

In fact, it is very likely that the multiplicity of risks and obstacles facing the researcher have been presented as follows:

2.1 The Russian military operation has made it difficult to travel, obtain funding, and field research visitation.

2.2 As a result of the unlimited number of other funerals cemeteries in Dagestan with difficulty of traveling, we could not count all the tombstones for comparative study (excepting for the few fragments that were photographed and obtained from others).

2.3 Stop funding and sending researchers abroad to international conferences in Russia.

2.4 Translation of texts from their native languages such as Turkish and Russian is an obstacle for the researcher to convert them to the language of writing.

3 General Key Strategies in the Research Approach

It seems to be a close scientific collaboration between the artistic and theoretical approaches. While the use of a comparative analytical approach is common, the “combination of survey, artistic, and academic approaches” and the relationship between them has provoked an important interaction of research.

3.1 Artistic Approach

It is suggested to employ an artistic approach that is typically connected to decorative features, calligraphy channels, and iconography based on incised evidence of embossed motifs from different tombstones. Additionally, the engraved annotations make reference to the geometric figures, floral themes, pictorial drawings, and interwoven embellishment that are still discernible on tombstone slabs. A floor of different geometric shapes with a recurring pattern of interlacing chamfers and quadrilaterals, as well as drawing pairs of pairings and geometric elements, is sewed with intricate embroidered motifs on the outer edges.

3.2 Comparative Analytic Approach

Surprisingly, there is hardly any consideration or indication for the study of Islamic cowards’ historical interpretations or comparison with geographically and temporally contemporary kinds in the Caucasus. This approach also makes it possible to analyze tombstone kinds and their golden ratios, even though their content was already presented earlier—even to non-specialists—when it was published in the master’s thesis with near accuracy. It is evident that the examination of the ornamental features and Arabic inscriptions in the three written languages—Arabic, Persian, and Turkish—was done for cultural and linguistic purposes rather than merely for aesthetic purposes.

By identifying artisans and manufacturers and mentioning priceless industry supplies utilized in manufacturing workshops, they may have added to the analytical study’s value and are typical comparative creative assessments. Therefore, this study offers a unique perspective on the analytical aspects of modern tombstone production and, more

significantly, on how the industry workshop was organized. Based on their names, occupations, and surnames, the working craftsmen were likely Sunni and Shiite Muslims of Arab, Turkish, and Persian descent. The years of death also demonstrate that the tomb slabs were individually designed based on the years of death, as well as the citation of images of travelers and Orientalists in their repeated visits to the site through the ages.

3.3 Archaeological Survey Approach

I established this approach based on documenting the ethnographic and cultural registration of human settlements of population through field-walking of ornaments, inscriptions, and the style of industry. as well as on the common assumption of providing photo samples of tombstones and visual examination of graves and their subtypes.

4 Auxiliary Research Analysis Tools

In order to collect research points, eliminate complications and avoid scientific obstacles to save time and effort and meet academic assessments, the researcher used some of Auxiliary Research Analysis Tools as follows:

- 4.1 For Bibliography management were used: Mendeley.
- 4.2 For Editing, Spelling, Document: LaTeX Editor.
- 4.3 For Shapes Art, Icons figures: Shape Vectorized.
- 4.4 For Taking Digital Notes: Microsoft OneNote.
- 4.5 For Digital Resources in Humanities: OpenEdition.
- 4.6 For Russian Digital Scientific Library: Cyberleninka.ru.
- 4.7 For Research Citation Databases: Scopus.
- 4.8 For Online Encyclopedias: Encyclopædia Britannica.
- 4.9 For Dissertation and Academic Research: ProQuest.

5 Previous Studies

The following list of Russian writers and historians is provided for reference reasons and includes quotes from earlier gravestone studies, and a brief synopsis of their creation and labor. However, starting around the middle of the last third of the 20th century, the names of the authors follow one another in successive periods to show the most well-known individuals who are interested in the Islamic history, archeology, and civilization of the Caucasus. The entire list also demonstrates the degrees of Muslim writers, nearly all of whom write in Russian.

By adding his own written notes from his own visits to the locations depicted and merging whatever he could get from earlier writers, each of them attempted to finish his work as much as possible. Even so, there aren't many thorough analyses of the historical, artistic, and engraved portions of those works, which in a sense doesn't diminish their value. However, by comparing borrowed and contemporary texts and conducting our own research, we can fix the errors and close many gaps in the scientific studies.

Below is a list of the most important authors and monographs:

5.1 Murtazali, Gadjiiev (1956–2023). This is the earliest historical-geoarchaeological description of the Muslim tombstones in Derbend that we are aware of. Sadly, his work is nearly devoid of archaeological descriptions of written tombstone inscriptions and place names that are provided only; it is restricted to anthropological details and the publication of the findings of the archaeological exploration expedition, despite its significance.

5.2 Works on early Islamic tombstones were written by Arsen L. Budaichiev (1984–2023). Unfortunately, his work is crucial for the archaeological and historical description of the graves of the Russian garrison during the Russo-Caucasian War. However, he only included the order of the Caucasian battles and very little information about the names of the places. The work is highly intriguing since it provides more insights into Muslim settlements and archeological discoveries than studies of tombstone inscriptions. As a result, such literature is essentially a list of historical events.

5.3 Saidov, Sheikh (1928-2019). He also discusses written inscriptions up until the middle of the 15th century, particularly in the villages and isolated places, and the Islamic tombstones near the Kırkḫliyār cemetery.

5.4 Kamalovich, Abiyev Askerkhan (1986–2021). He claims that the

archaeological excavations of the medieval funeral structures found in Darband span the earliest periods in the mountainous region of Dagestan to the latter part of the 20th and 21st centuries.

5.5 Zamir Stakhanovism by Zakariyaev (1992–2021). The author’s work has a very distinctive style. Secondarily, it is among the earliest historical records we have of written linear epigraphic inscriptions, Islamic tombstones, and Arabic-language stone-cutting monuments in Dagestan. He contributed numerous works on the subject of “Mausoleum, stone-cutting monuments of the ancient cemeteries in Aglobi, Kathryn, Shiraz, Gelkhen, Agul, and Akhtynsky districts.” Thankfully, his study is nearly full of geographical descriptions and names of the locations that were provided regarding the cowards’ locations; all information was restricted to tombstones that described, read, and analyzed the written inscriptions along with a few images from the field visit.

5.6 Magomedbekova Zagidat Magomedovna (1920-1999). This author was a Dagestani linguist who was Caucasian. The earliest scientific papers on the Akhvakh and Karata languages, two of the most well-known members of the Caucasian language family, were written by this researcher. The translations provided here are based on the 1865 publication of the Caucasian text of the Dagestani languages, specifically Akhvakh and Karata. The translation describes the tenets of the Caucasian languages spoken in Dagestan, including passages from Arabic writings utilized in those languages.

5.7 Anvarbekovich, Hasanov Magomedrashid (1972–2023). With passages from the Arabic language of modern tombstones accompanied by images and figures, his translation of written Islamic inscriptions and epitaphs on tombstones is displayed. The title “Mausoleums and Monuments of the Ancient Cemetery in the Village of Aglobi (Typology, Epigraphics, Decor),” provides additional details about various mystical and prophetic monuments pertaining to the tombs of Dagestan’s sheikhs and imams. It is classified as “Epigraphy of the XII-XVIII centuries.” It comes from the Agul settlement of Richa and is distinguished by being cut in stone.

5.8 Magomedovich, Abdulaev Abdula (1920–1999). After years of excavation, he wrote a study on historical funerary archaeological finds in Derbent that revealed information about social, religious, and military life through tombstones. Therefore, the aforementioned list offers a hierarchy of the most significant works in the fields of calligraphy, Islamic inscriptions, funerary ritual studies, and the earliest scientific publications.

Russian works are included in the publications cited in the Islamic tombstone study of Dagestani cities and villages during the 13th century AH/19th century AD.