



Fig. 13.16. Russian shield covered in Arabic lettering. Museum of the Raspyatskaya church in Alexandrovskaya Sloboda.

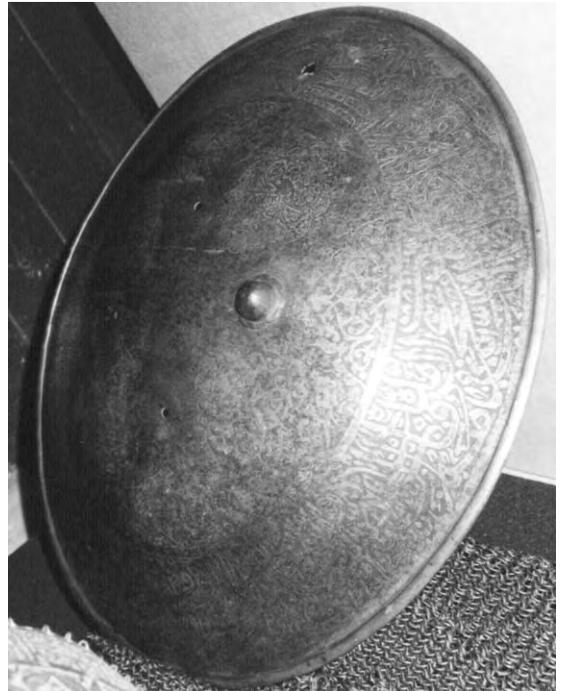


Fig. 13.17. Russian shield covered in Arabic lettering. Museum of the Raspyatskaya church in Alexandrovskaya Sloboda.

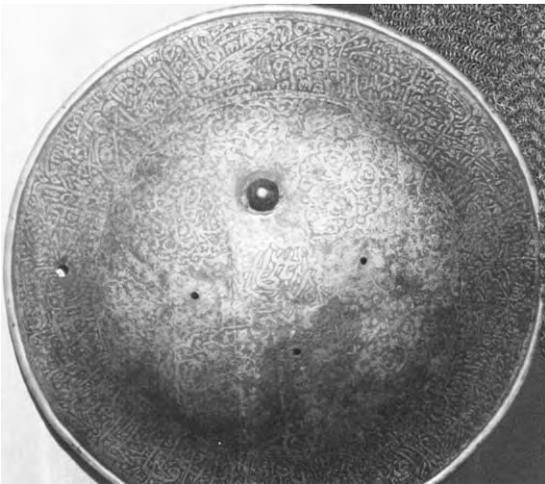


Fig. 13.18. Russian shield covered in Arabic lettering. Museum of the Raspyatskaya church in Alexandrovskaya Sloboda.



Fig. 13.19. Russian shield covered in Arabic lettering. Museum of the Raspyatskaya church in Alexandrovskaya Sloboda.



Fig. 13.20. Russian shield covered in Arabic lettering. Museum of the Raspyatskaya church in Alexandrovskaya Sloboda.



Fig. 13.20b. Ancient armaments of a Russian warrior in the museum of Kolomenskoye in Moscow. Chain mail, mace, helmet etc. Photograph taken by the authors in June 2001.

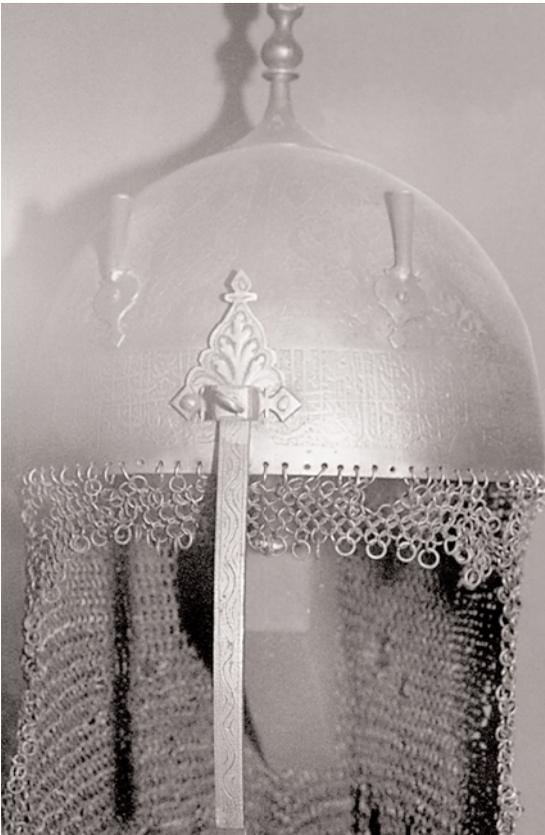


Fig. 13.20a. One of the two shields exhibited in the museum of Kolomenskoye in Moscow. According to the explanatory plaque, the helmet was made in Russia; however, the plaque doesn't say a single word about the Arabic lettering present on the helmet. It is visible well on the photograph (wide strip at the bottom). The photograph was taken by the authors in June 2001.



Fig. 13.20c. Close-in of the second Russian helmet in the museum of Kolomenskoye. The lettering on the helmet is non-Cyrillic – possibly, Arabic. It has to be pointed out that there is a distinctly visible swastika on the helmet. Photograph taken by the authors in June 2001.



Fig. 13.21. Helmet of Alexander Nevskiy (“Jericho hat?”). According to the historians themselves, the lettering on the helmet is Arabic. From a copy of “Antiquités de l’empire Russe, édités par ordre de Sa Majesté l’empereur Nicolas I” kept in the public royal library of Dresden, Germany. The photograph that we reproduce here was taken from the cover of the “Russkiy Dom” magazine, issue 7, 2000. The legend next to the helmet says “760 years of the Battle of Neva”. A small photograph of this helmet was also reproduced in the article about Alexander Nevskiy. However, historians eventually “recollected” that the helmet in question dates from the epoch of the Muscovite Czars of the XVI-XVII century. See also [336], Volume 5, inset between pages 462 and 463.

another example – the famous helmet of Alexander Nevskiy. We haven’t managed to find it anywhere during our visit to the armoury in 1998 (alternatively, it may identify as the abovementioned “Jericho Hat”). It is also possible that it had been removed from exposition temporarily; however, we do not find it in the famous fundamental album entitled *The State Armoury* ([187]). We haven’t managed to find it in any of the other accessible albums on the museums and history of the Kremlin in Moscow. We have accidentally come across a drawing of Alexander Nev-

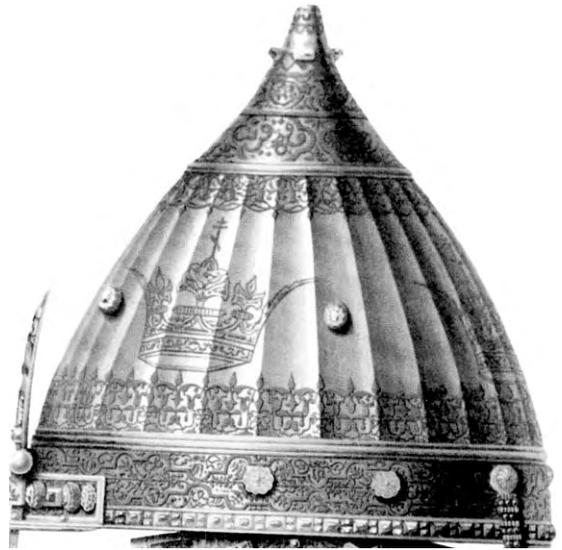


Fig. 13.22. Fragment of Alexander Nevskiy’s helmet (“Jericho hat?”) with Arabic lettering.



Fig. 13.23. Close-in of a fragment of Alexander Nevskiy’s helmet.

skiy’s helmet in a rather rare multi-volume edition entitled *History of Humanity. Global History* ([336], published in Germany and dating from the end of the XIX century). We have then found a photograph of this helmet in the “Russkiy Dom” magazine (issue 7, 2000). We reproduce it in fig. 13.21; it turns out that there’s an Arabic inscription upon the helmet of Alexander Nevskiy (figs. 13.22 and 13.23). The commentary of the German professors is as follows: “Helmet of Great Prince Alexander Nevskiy, made of red copper and decorated with Arabic lettering. Made in

Asia and dates from the crusade epoch. Nowadays in the possession of the Kremlin in Moscow” ([336], Volume 5, pages 462-463, reverse of the inset).

There is indeed an Arabic inscription at the very top of the helmet, which resembles the “Jericho Hat” of Mikhail Fyodorovich to a great extent (the inlays look silver and not golden in this photograph, though). One might enquire about the possibility of Alexander Nevskiy’s helmet being the very same as the “Jericho Hat” – identified as the former in the XIX century and presumed to be the latter by the historians of today, much to their confusion. Could both options be true simultaneously? We shall be telling more about this hypothesis of ours in CHRON6.

Thus, the German historians of the late XIX century, likewise modern Russian historians, suggest the Russian weapons and armour decorated by Arabic inscriptions to have been made somewhere in the Orient, and definitely not in Russia. Russian warriors presumably purchased or received them as presents from the Arabs. Only in a number of cases do learned historians admit that the “Arabic weapons” were forged by the Russian craftsmen, including those working for the State Armoury of Moscow ([187]).

Our reconstruction paints an altogether different picture. Several alphabets had existed in Russia until the XVII century, the one considered Arabic nowadays being one of them. The alphabet considered exclusively Arabic today and associated with the Middle East had also been used for Russian words. Mass production of the ancient Russian weapons could only have taken place in Russia, or the Horde; all the inscriptions found upon these weapons were made by Russian craftsmen who had used Arabic script alongside, or in lieu of, the Cyrillic script that is considered “more Slavic” nowadays.

Modern historians are trying to convince us that the “mediaeval Arabs” all but drowned Russia in Arabic weapons and armour, which would be proudly wielded and word by the Russian soldiers who did not understand the meaning of the sophisticated Arabic inscriptions decorating their weapons, and so they fought and died accompanied by prayers and religious formulae of the “faraway Muslim Orient”. We believe this to be utter nonsense – Russian warriors of that epoch had been perfectly capable of understanding that which was written upon their weapons

and armour due to the fact that several alphabets and languages had been used in the pre-XVII century Russia, including the precursor of the modern Arabic.

It would make sense to confront the historians of today with the following issue. The manufacture of “Arabic” weapons in such enormous amounts must have left numerous traces in Arabia, whence they had presumably been imported en masse by the Russians in the Middle Ages. There are none such – we know nothing of any blast furnaces, smelting facilities or large-scale weapon manufacture in the deserts of mediaeval Arabia. The reverse is true for Russia – it suffices to recollect the Ural with its reserves of ore, numerous blast furnaces, weapon manufacturers etc. We know of many Russian towns and cities that had produced heavy armaments in the XIV-XVI century – Tula and Zlatoust, for instance. Therefore, it is most likely that the weapons decorated by “Arabic” inscriptions were manufactured in mediaeval Russia.

It becomes instantly clear that the famous “Arabic conquest” that had swept over a great many countries in the Middle Ages is but a reflection of the same old Great = “Mongolian” conquest that had made vast territories in Eurasia, Africa and America part of the Russian Empire, also known as the Horde. The word “Arab” might be derived from the word “Horde” (“*Orda*” in Russian), considering that the Romanic characters for “b” and “d” would often be confused for one another; as we shall demonstrate in CHRON5, the orientation of the two letters had still been vague in the Middle Ages, they could easily become reversed. Linguistic considerations of this kind are by no means a proof of anything on their own; however, they do concur with our reconstruction quite well.

As we were “explained” by the staff of the State Armoury in 1998, the “Arabic” blades for the Russian weapons were forged by the Arabs in faraway Spain and Arabia (later also Turkey). However, the handles were all made locally, in Russia. However, the following fact contradicts this “theory” in a very obvious manner. As we mentioned above, the Armoury has got the sabre of F. I. Mstislavskiy, up for exhibition. This is how it is described by the modern historians: “The big sabre had belonged to F. I. Mstislavskiy as well; this is confirmed by the Russian lettering on the back of the blade. The blade is decorated by golden inlays with Arabic lettering; one of the in-

scriptions translates “Will serve in battle as strong defence” ([187], page 207).

However, the commentary of the learned historians doesn’t give us the full picture – the inscription on the back of the blade is simply mentioned and left at that. We saw this sabre in 1998 – the name of the owner in Russian isn’t a mere engraving; it was cast in metal at the very moment the blade was manufactured, by the smiths who had made it (“Arabs” from the faraway Orient, as we are told today). However, we are of the opinion that the name of Mstislavskiy, the Russian warlord, was set in Russian lettering by Russian craftsmen – the same ones

that made the golden inlaid pattern with the Arabic inscription on the blade, in full awareness of its meaning (“Will serve in battle as strong defence”, *qv* above).

Some of these “Arabic” armaments have been made in Turkey, or Ottomania, which had been part of Russia (or the Horde) up until the XVI century.

In fig. 13.24 we see the helmet of Ivan the Terrible kept in the Royal Museum of Stockholm ([331], Volume 1, page 131). It is decorated by inscriptions in two scripts – Cyrillic and Arabic, the latter being of a larger size and situated on top of the Russian lettering.

It is unclear why the representatives of historical science cite the entire Russian inscription in [331] as they tell us about the helmet of Ivan the Terrible, but withhold from citing its neighbour set in Arabic script.

In CHRON7, Annex 2 we cite a number of exclusive materials, namely, the inventory of the ancient Russian weapons stored in the State Armoury of the Kremlin in Moscow. This inventory demonstrates that the inscriptions found upon Russian weapons and considered Arabic today are typical and not a mere number of rare exceptions.



Fig. 13.24. Helmet of Ivan the Terrible. XVI century. Royal Museum of Stockholm. We see a wide strip with Arabic lettering, with a narrower strip with Russian lettering underneath. Taken from [331], Volume 1, page 131.

2. ARABIC TEXT UPON THE RUSSIAN MITRE OF PRINCES MSTISLAVSKIY

The Troitse-Sergiyev Monastery in the town of Sergiyev Posad (Zagorsk) houses the museum of the Old Russian decorative art. Among the items exhibited in the museum we find the “Mitre dating from 1626. Gold, silver, gemstones and pearls; enamel, inlay patterns, engraving. Donated by the Princes Mstislavskiy” (see fig. 13.25).

A photograph of the mitre can be found in the album compiled by L. M. Spirina and entitled *The Treasures of the State Museum of Art and History in Sergiyev Posad* ([809]).

We visited this museum in 1997 and discovered an interesting fact. There is a large red gem in the front part of the mitre, right over the golden cross. This gemstone has an Arabic inscription carved into it; this inscription is rather hard to notice, since one has to look at the mitre from a certain angle – otherwise it is rendered invisible by the shining of the stone. We asked the guide about the Arabic lettering as soon as we noticed it. The guide confirmed the existence of



Fig. 13.25. Mitre of 1626. A donation made by the Russian princes of Mstislavskiy. We see a large gemstone in front with Arabic lettering carved upon it. Taken from [809].

an Arabic inscription carved into the stone; however, nobody in the museum knew anything about the possible translation.

Once again we encounter Arabic script upon an Old Russian artefact. The fact that the inscription in question is in the front of the mitre, right over the cross, or on the very forehead of whoever had worn the mitre, clearly testifies to the fact that the inscription is anything but arbitrary, and must have had an explicit meaning in the epoch of the mitre's creation.

Let us cite the famous "Kazan Hat" as another example of the fact that the so-called "Oriental" style is really the mediaeval Russian style originating from the very heart of the Russian Empire, formerly known as the Horde. It is a luxurious royal headpiece that looks "distinctly Oriental"; however, it had been made for Ivan the Terrible by Muscovite craftsmen (see fig. 13.26).

3. THE WORD "ALLAH" AS USED BY THE RUSSIAN CHURCH IN THE XVI AND EVEN THE XVII CENTURY, ALONGSIDE THE QUOTATIONS FROM THE KORAN

3.1. "The Voyage beyond the Three Seas" by Afanasiy Nikitin

We have already pointed out the fact that many Russian weapons, as well as the ceremonial attire of the Russian Czars and even the mediaeval mitre of a Russian bishop are all adorned by Arabic inscriptions, some of which can be identified as passages from the Koran (see CHRON4, Chapters 13:1-2). This



Fig. 13.26. The Kazan Hat (ceremonial headdress of Ivan the Terrible). Armaments Chamber, Moscow. Presumed to be made in Russia "with the assistance of Oriental craftsmen" ([187], pages 386-387). The presumption about the participation of the "Oriental craftsmen" stems from the fact that the modern commentators fail to understand that the "Oriental style" is simply the old Russian style of the XV-XVI century. Its origins are purely Russian; it wound up in the Orient during the Great = "Mongolian" conquest of the XIV-XV century. Taken from [187], page 346.