in the U. A. E
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The Inscription: History and Material
- the material of the inscription:

It is made from basalt with a length of 45 cm, a width of 30 cm, and a height of 10 cm.

- The location of the inscription
This inscription was found in the south of Syria, and now the inscription is kept in the U. A. E.

- The age of the inscription
According to studies and reports made by The Radiocarbon Dating Laboratory, the inscription's radiocarbon age is about 2000-3000 years. For further information about the samples, read the analysis report in (Al-Jowhari 2007, pp. 128-157). The truth is that we found these results very strange and contrary to the age of Thamudic writing, which is reverted to 800 years B.C. Although Borzati thinks that Thamudic writings refer to 2500 B.C (Al-Ghul, 2005, pp. 63-64), but it is still very far away from the scientific report in which we do not doubt.

- Components in the inscription
The inscription has two main components:

1- The nominal aspect:

In which lie two images; the first one is a profile for a severe and tough man with no ugliness features. The second image contains several faces like a pig's facade, the monkey's facade, the facade of a horse, the head of a cow, and a portrait of an ugly face.

The person in situation (A)
The person in situation (B)
2. The graphical aspect:

It is those writings which make the inscriptor a part of the whole view that was meant to be expressed in the technical formation. These writings can be said to be technical subjugation because it is noticed that the formation of the letters was a written expression of a voice. It is also a part of the image, so we can deduce that the inscriptor or the writer knew well the different styles of scripts and that he used them with skill and accuracy. Thamudic writing is an Arabic one, which had been used by north regions individuals long time before northern Arabic. The scholar Winnett classified the Thamudic inscriptions he found into five groups depending on the date:

GROUP (A) which comes before the fifth century B.C.
GROUP (B) belongs to the period from third to first century before the birth of the Christ.
GROUP (C) belonging to the first or second century A.D.
GROUP (D) belongs to the period between the first and third century after the birth of the Christ. This group has an inscription, which belongs to 267 A.D.
GROUP (E) which belongs to the fourth and fifth century A.D. (Winnett, PP. 50-54).

Kerstin Eksell saw that this classification is not accurate because it does not apply to Thamudic inscriptions period of time. Therefore, she went to say that the Thamudic inscriptions originate to the eighth century B.C. (Eksell, 2002).

Actually, Thamudic writings –just like most Semitic languages do not use symbols of vowels whether they were short or long. For example, they write 

\[
\text{١٠}
\]

like 

\[
\text{١٠}
\]

without any differences. This is the same way that the Holy Qur'ân was written and still.

The First Thamudic phrase:
A NOMINAL AND GRAPHICAL INSCRIPTION

Its transletteration is (t.bn.lk<), (tbn.lk<), (t.bn.lh<), (tbn.lh<), (t.bn.ls<), (tbn.ls<), (t.bn.lhg), or (tbn.lhg). All these readings have explanations connected to the significances they have. Here are the details:

The reading that suits the whole vision and it means—depending on my analysis: a virile (potent) mean (villainous) (Farahidi, Alhuruf, P. 20), this was mentioned in one line of poetry for zuhayr Ibn >abī Sulmā:

The inscriptor might have wanted to satirize the man in situation (a).

a- (tbn.lk<) (Hemyari, šamsu-ʿl-kulūm, P. 4060)

This is a predicate for an implied subject to which the image indicates that is.

In Arabic (tabn:ṭīn) and (tabaniyat:ṭīn:ṭīn) means intelligence and acumen.

b-
A NOMINAL AND GRAPHICAL INSCRIPTION

. ( 8/389. Manzur - Ibn .) person lazy a of meaning the has also It . selling and buying

c-

( tbn. lh< ) :

it was said before that ( ﻟﻫﻊ ) is the smart person who knows everything . We also mentioned that ( ﻟﻫﻊ ) is the person who speaks fluently or the easygoing in his attitude and manners . Thus we find compliments and praise to the man in situation ( A ) , so , he is a fluent and smart man .

d-

( t bn. ls< ) :

It is probable that it is pronounced as ( ﻟﺴﻴﻊ ) which means a stung man .

e-

( t bn. ls< ) :

Means the intelligent man in situation A was stung which indicates to the tricks and deceptions this clever man faced, or the pests and serpents that hurt him.

f-

( t bn. lhg ) :

Means a man who is persistent on copulation just like his father .

g-

( t bn. lhg ) :

Means that the man is clever and acquainted with all knowledge . It also has

The second Thamudic Phrase
This word can be read from situation B under the formation in front 1-

(ghl.nsb):
(75-81.pp, Y Ababnih, phonology Arabic and philology in studies: دراسة في الفقه العربية)

2-

(ghl.nbt):
The Nabateens are those people who lived in wide areas at the desert of Syria.

3-

(ghl.nbh):
Tending to mean the ignorant who hurts others with his voice as he is more like a barking dog with no benefit. It might be read as (جاهل نابح). It could have the meaning of the unknown voice just like the dog's voice which usually mixes with other voices.

4- (<hl.nbt>):
Can be read in one way ( ) which means that

5-
Means the person who extracts honey.

**The third Thamudic Phrase:**
The discovery of the position of this word needed much experience in analyzing old inscriptions. It needed more experience in writing the two words mentioned before which could be read from right to left and visa versa.

He also took good use of the symbols and so the distances produced by sculpting had formed another different word. It worth mentioning that the style of the Thamudic letters creates an opportunity to a variety of readings.

**The readings of this word are:**

1- (أفتح)

Using the references, we could know nothing about this word except for أفتح which is a name of a place near to the Arabic tribe (مذحج) which lies east of (شتنة) in the North of Yemen. (Ibnul–Atir, 2/473, Rabin, p. 195)

2- (كفتح)

It means confrontation or meeting face to face. It also means fighting in War. This word base also indicates to cowardice (Ibnul-Atīr, 2/678). So it is coward if for situation (B) and the warrior if connected to situation (A).

3- (مفتح)

.(A) situation in man the to meaning this connect We .(2/473, Atir–Ibnul) presented This is proofed by the expiration outer of his mouth and those tears and pain signs appearing on his face

4- (دمفتح)

.(B) situation in is person This . (Pig the by presented ) filthiness and ( monkey the by presented )...
The forth Thamudic phrase:
It is the same word that we found in fore readings, but the differences are the starting direction and the explanation of the way in which the Thamudic letters were drawn. There are four possible readings:

1-

Read as (ﺣﻤﺪ) , (ﺣاﻤﺪ) or (ﺣﻤﻴﺪ)
This word is considered to be complimentary, which indicates that it is meant to be a description of the person in situation (A).

2-

It means liveliness and quickness at work. In Arabic (اﻠاﺤﺘﻘاﺪ) and (اﻠﺤﻘداﻦ) means quickness in everything (Ibnul–Atir, 2/419). This description applies to the person in situation (B) because the Arab Sources state that the Antichrist (اﻠدﺠاﻞ) was known to be very fast, and this hints at the cooperation between him and both monkey and pig in the word and its significance are probably very near to the truth because the Antichrist is known to be very fast (Ibn katheer, Annihayah fil–fitan walmalahim 1/121).

3-

This word has two meanings: the first one is the malodorous black mud in the bottom of a well (ﻛاﻠاﺒاﺮ اﻠراﻜﺪ اﻠﻤاء ﻣﻦ ﻳﻜوﻦ اﻠذﻲ اﻠﻤﻴﻦ اﻠاﺴوﺪ اﻠﻄﻴﻦ Ibn Manzur, 1/74-75) the second meaning is rage and anger. If this word had the first meaning then it goes... from the first place. however if the word had the other meaning then it applies to the person in situation (A).

4-

(hmk):
In Arabic it means any small thing, or it can have the meaning of origin (اﻞﺃ).

The fifth Thamudic phrase:
Which is written as

In this word we notice a line that is possibly forming a part of the first letter of the word just mentioned. The possible readings are

1- (tmb):

It means disobedience (Ibn Manzur 2/632-633).

2- (tfh):

It means to be filled. It is said for the mind in the meaning of advancing. A drunk person is called in Arabic (طافح). (Ibn Manzur 2/627). The most probable meaning is the elevation in mind. Thus it is a description for the person in situation (A).

* The sixth Thamudic phrase:

This is the same last word upside down and inverted by side.

It has these readings:
A NOMINAL AND GRAPHICAL INSCRIPTION

1-

(hmt):

An old Arabic verb which means a man getting hit and saying that he did not feel pain (Ibn-Manzur, 7/312). This has nothing to do with hurting the others with. (the others are presented by the person in situation (A))

2-

(dmt):

Means the speed of flowing down and it is a description for food but it is used to express the speed of humans... This is not the final study for this strange inscription which is rich with denotations and significances.

2: SYRIAC WORDS

This Syriac writing in this inscription represents the oldest Syriac formation at all, and it was written in (Serto)... (Strangolian) Syriac script. This Syric word is read from right to left with both images in situations (A) and (B).

The Syriac words are only two; one read in situation (A) (from right to left), the other is obtained by taking the... get the word read in situation (B) from right to left with a completely different significance. Here are the details:

1-

situation (A): in this situation there are two readings for the word. The word could read as

\[
\begin{align*}
\text{bdw} \\
\text{brw} \\
\text{dālet} \\
\text{rēš} \\
\text{ṭ} \\
\end{align*}
\]

...ing there is no difference between (daleth) has a dot under

, while the  

\[
\begin{align*}
\text{rēš} \\
\text{ṭ} \\
\end{align*}
\]

... used dots; that is as late syriac writings which are still known till now.

2-

situation (B) in which we find the word

\[
\begin{align*}
\text{lāmad or lomed: } \text{lām} \\
\text{mēm } \text{el} \\
\end{align*}
\]

which means we give him or he gives him...
and liquid that could be replaced by each other, but if we read the word with no stress then it means stinky or dirtiness.

These are the words we found in the inscription, but still this special inscription needs much research and attention as we can discover new or different information.

The issue of mixing image and writing in old Thamudic inscriptions.

We can say that this inscription is unique because it is with no doubt a technical and proficiently done... but this does not mean jumbling words with drawings because this blending is existed even in (shepherd scrabbles: ﻣﺨرﺒﺶاﺖ اﻠرﻌاﺔ) as in the inscriptions that will be mentioned after a while. The obviously strange thing in this inscription is... the nose we saw could be a nose in situation (A) and an ear in situation (B). it could also be a part of the word

So are the mouth and the ear.

These are two Thamudic inscriptive examples of the humbleness of expression.
Thamudic inscription using a Picture of a camel and gazelle

However, we still say that these unpretentious images cannot be measured for this inscription which undoubtedly has images of the monkey, the scorpion, and the pig, and perhaps the devil who mentally leads all this wickedness.

Now, it is appropriate to say that all of this report was only a whole vision, not a detailed study.

References

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