

An Artistic archaeological study for four new stone inscriptions in Yemen during (11-12 AH / 17-18 AD)

Dr. Hassan Lotf Ahmed

**Lecturer, Department of Antiquities and Tourism - College of Arts and Human Sciences
- Sana'a - Yemen**

alrassashassan@gmail.com

Abstract:

The Islamic inscriptions are considered to be one of the movable antiquities of archaeological and scientific importance. Thus, this study will address three inscriptions the first and second belong to two men and the third one belong to woman who lived in the eleventh and twelfth centuries AH. These inscriptions were placed in the upper mosque in Hijrat Huth. Moreover, the study will discuss the founding text of the mosque.

The most prominent contents of the writings are Quranic verses, religious and propaganda phrases. The inscriptions further mention information about the genealogy, titles of their owners, and the dates of their death, as well as verses from poetry of lamentation and the signature of the maker.

There is no doubt that the inscriptions which are discussed and studied here are important because they are new and have not been studied by any scientific, as they revealed two scientific and social personalities at the time, namely the scholar Ali bin Salah al-Rassas (d.1089AH/1698 AD), and the scholar Muhammad bin Ahmed al-Rassas (d.1109 AH/1598 AD). The epigraphs of their graves were made of Balaq stone, the writing was carried out on them in Naskh script and the hidden thuluth; The third inscription concerns Al-Hurra: Zakiya bint Muhammad bin Ahmed Al-Rassas (d.1131AH/1718AD), which is made of limestone, and its inscriptions are executed in the prominent thuluth script.

This study focuses on addressing the inscriptions in terms of form and content, in order to highlight their archaeological and scientific importance, and concludes with the most important results reached by the researcher.

Keywords:

tombstones, archaeological writings, titles, founding text, epigraphic inscriptions.

The Introduction:

The study of inscriptions is one of the important archaeological topics, as it is relied upon to correct historical information, because it highlights scientific facts, due to the credibility of the information inscribed on it, as well as its contemporariness of the event, in addition to being a mirror that reflects the civilized and political role, culture and human arts prevalent when engraved, as we find in it Quranic verses and religious and propaganda phrases, as well as historical and literary texts, names, descriptions and genealogies of those I mentioned, their jobs, titles and dates of death M, as the signatures of the makers were engraved on it, and it provides us with some information about those who engraved it, and the written, geometric and botanical decorations that were executed on it, and other important information that benefits researchers.

The topic of the research falls under archaeological scientific studies, and deals with the study of three witness inscriptions for each of the judge: Ali bin Salah Al-Rasas, and the judge: Muhammad bin Ahmed Al-Rasas, and Al-Hurra: Zakia bint Muhammad bin Ahmed Al-Rasas, which is located in the cemetery attached to the Supreme Mosque in the Huth region, and it will be studied in terms of form and content, according to the methodology of description and analysis, and shed light on their written texts, highlighting their historical and archaeological importance.

The importance of the research: The importance of the research lies in identifying the general shape of the inscriptions, and revealing the content of their writings and decorations.

Research problem: These inscriptions have not been studied before, knowing their shapes and content, the quality of their stones and the fonts used in their writings, and to what period they date back, and the information they contain.

Research Objectives: Familiarity with everything that these inscriptions contain, and studying them through: knowing the owners of these inscriptions and trying to translate them, and knowing their titles and genealogies; Studying the design forms of inscriptions, their aesthetic and artistic value, and the content of their writings.

Research methodology and structure: To achieve the objectives, the descriptive and analytical approach was adopted for the study, and it was divided into two sections, the first dealing with the descriptive study, the second with the analytical study, and then a conclusion dealing with the most important findings of the study.

These inscriptions are found in the cemetery attached to the Supreme Mosque of Hajar Huth (), located at the western slope of Mount Rumeid ()

o Conclusion:

The study revealed the scientific, historical and archaeological importance of studying the written inscriptions and their credibility and the important information they indicate.

It became clear through the study that the inscriptions are of two men and a woman from the same family, and that one of them is made of Baltic stone that is available in the place of study, while the other is made of limestone that is not found in the region. The study suggested that it was brought from the city of Saada, which is famous for this type of stones.

The study concluded the following results:

1. The study proves the correctness of the incident of transferring the deceased from Qaidan Fort in Gharban to the Supreme Mosque in the migration of Huth, as proven by historians and genealogical trees.
2. The study corrected what the historian Al-A'adhab said that the founder of the mosque remained buried in the Qaidan fortress for two months, so he proved through the inscription that he stayed in the Qaidan fortress for seven months.
3. The study proved that the mosque was built by Ali bin Salah bin Muhammad bin Yahya Al-Rasas.
4. The study corrected the mistakes made by historians, which are the words: (askabha, from, pluck, suffice it), which were mentioned by al-Akwa' in his book Abandoning Knowledge with the wording: (askabha, from, Qatar, tells it).
5. The study found new titles: (The Rebel, The Compassionate, The Lover of Muhammad and His Immaculate Family, The Love of the Family of Muhammad).

6. The study corrected the genealogy of the founder of the mosque, which was mentioned by Allamah Al-Aadab, to be as it appeared in the inscription, which reads: "Ali bin Salah bin Muhammad bin Yahya bin Salah bin Muhammad bin Ahmed bin Muhammad bin Al-Hassan bin Muhammad bin Al-Hassan Al-Rasas."

References:

() rumaydi: bifath alraa' waka' al mim jabal mashhur mutilun ealaa hijrat hawath min alsharqa. 'anzari: alhamdani , alhasan bin 'ahmad bin yaequb , sifat jazirat alearab , tahqiq: muhamad bin ealiin al'akwae , maktabat al'iirshad , t 1 , sanea' , 1410 hi / 1990 m , alhashia (2) s 160.

() surat altawbat , alaya (21 , 22).

yahyaa: warad aliasm eind al'aedab (hsin) fa'awrad nasa alsilsilati: "eali bin salah bin muhamad bin husayn bin salah" eali bin salah bin muhamad bin yahyaa bin salah bin muhamad bin 'ahmad bin muhamad bin alhasan bin muhamad bin alhasan alrasas ". 'anzari: al'aedab , aldir almabthuth , q 15 b.

() janatu: kadha katabt fi alnasi , wahu khata 'iidh 'ana nasa alayat alquraniati: "'iina almutaqin fi zilal waeuyuna". 'anzar: surat almursalat , alaya (41).

() albayt alshieriu yunsab lil'iimam eali karam allah wajhahu. 'anzari: eali bin 'abi talib , diwan al'iimam eali , s 105 ; aibn thabit , hasaan , diwan hasaan thabit , tahqiq: walid earafat , dar sadir , bayrut , 2006 m , j 1 , s 30.

() surat aldhaariat , alaya (15 , 16).

() 'iinakaba: habat bimayl , wamilan ras alharf yasaraan. 'anzari: jumeata: dirasat fi tatawur alkitab alkufiat , s 106.