

The Definite Articles in the Semitic Languages: A Comparative Study

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Abstract

In languages, definite articles have great importance in revealing the essence of the speech and its connotations. These definite articles contribute to the coherence of the linguistic text because they show the purpose behind the meanings and denotations. Without them, the speakers' words would be vague and suspicious. This study aims at defining the use of definite articles in the group of Semitic languages. The language texts of the discovered archeological scripts of these languages, which were recognized as geographically Semitic, were found out by a group of specialized archeologists and orientalist, and are considered in this study. The study has completely surveyed the use of definite articles in the Semitic languages. Arabic and its main dialects used the articles (AL, HA, HN, AM), whereas Phoenician and Hebrew used (HA). Ancient Aramaic and its Assyrian vernacular used long (A~) at the endings of names. Acadian, Ugaritian, and Ethiopian, however, did not show any use of the articles.

Keywords: Definite Articles, (AL) (HA) (HN) (AM), long (A~) at the endings of names.

1.1- Introduction

The conflict between the world powers has never stopped to dominate each other, a legitimate struggle, although it bases on force without a right that supports it. In the way of truth, it is not supported by force, and every nation tries to maintain its foundations for its survival. These elements are: religion, language, culture, history, and other elements that round within above elements. The language is one of the most important elements, and we do not do the truth if we say: The conflict between nations is a struggle for language. Colonial countries are always trying to impose their language. To the colonists, at the expense of their mother tongue, which they are trying to undermine in any way.

This research is entitled: " Definite Articles in the Semitic languages: a comparative study"; to stand on the definite articles in the Semitic languages that occupied the nations scientifically, culturally, politically, how many lands were stolen, how many countries were occupied, but there are a lot of positions that are still on the global maps because of manipulation of these articles, which considered to be as one of the most important means of combat in politics, because the origin of speech is indefinite, general and inclusive. The definite article leads to specify the speech without ambiguity or vague. So the old BC turned to it, focused on it, painted, and proved to remove confusion and to distinguish between the general and the particular. Since that date to the present day, the interest of definition is still because it is an issue that can not be neglected, or overlooked, but it must be focused on and dealt with a scientific research that shows its history, the way it is written in, its function, and its importance. This research is conducted in order to address these issues in a methodical scientific way, relying on sources and references, to prove the views we reached, and then we concluded with a conclusion that showed the most important findings of the research.

1.1.1 - Research Problem:

The problem of this study lies in the ignorance of many people of the definite articles used by the Semitic languages, and do not able to differentiate between the tools. The researcher in this study tries to classify the definite articles and attach them to their languages, as mentioned in inscriptions and writings found during archaeological excavations.

1.1.2 - Research Questions:

The research will answer the following questions:

- 1- What are the definite articles used by the Arabic language in different dialects?
- 2-What are the definite articles in the Eastern Semitic languages?
- 3-What are the definite articles in Western Semitic languages?
- 4-What are the common and individual definite articles?

1.1.3 - The Objectives of the Research:

This research aims to achieve the following:

First, to know the definite articles used by the Arabic language in both parts, the northern and southern, and the rest throughout the long history.

Second, the definite articles used in the following languages: Phoenician, Hebrew, Aramaic, Acadian, Ugaritian, and Ethiopian

Third: To make a comparison between the Semitic languages in terms of their usage of different identification tools.

1.1.4 - Research Terms:

Definite Articles, Southern Arabic languages, Northern Arabic languages, Eastern Semitic languages, Western Semitic languages.

1.1.5 - Previous studies:

1 - **Bergstrasher**: Grammar Development, Arab Center for Research and Publishing, 1981, Cairo.

This reference deals with the grammatical development of the subjects of the Arabic language in particular and the topics of Semitic languages in general. It was useful for the researcher in the development of definite articles in the Samayat.

2 - **Brockelmann**, Carl: Jurisprudence of Semitic Languages, translation of Ramadan Abdul Tawab, 1977, Riyadh University Press.

This reference deals with linguistic issues in Semitic languages with some comparison and analysis. The researcher reported a comparison between the definite articles in the samiyat.

3 - **Baalbaki**, Ramzi: Comparative Arab Jurisprudence, 1999, Dar Al-Ilm for millions, issue

This reference searched Arabic language in terms of jurisprudence. The researcher found it useful in knowing and comparing the definite articles used by the Arabic language in different dialects

4 - **Sibawaih**, Abu Al-Beshr Amr bin Othman bin Qanbar: the book, the investigation: Abdel Salam Haroon, N.H, Dar Algeel, Beirut.

The first book is in Arabic grammar, and the basic source for anyone who studies Arabic grammar. The researcher used it to discover Arab definite articles, which were used by different Arab tribes.

5 - **AlSuyoty**, Jalaladdin Abdulrahman bin Abi Bakr: Al-Mizhar in the sciences and types of language. Investigation: Fouad Ali Mansour, 1998, scientific book press: Beirut.

This reference is looking at the sciences of Arabic language and types of these science. The researcher used it to identify different types of languages and draw up the definite articles used by the Arabs in their dialects.

6 - **Abdel-Tawab**, Ramadan: The Introduction to Linguistics and the Methodology of Language Research, 1997, p. 3, Al-Khanji Library in Cairo.

It is an introduction to know the basics of linguistics and correct scientific methodology for those who wish to be researchers in different linguistic aspects. The researcher used this reference in the sequence of subjects in this study.

7 - **Noldeke**: Semitic Languages, Translation: Ramadan Abdul Tawab, 1963, Library of Dar al-Nahda, Cairo.

Define the Semitic languages and its dialects, identify the characteristics of them, and reveal the common aspects among them. The researcher used it to classify the Semitic languages.

8 - Wright, W: A Grammar of The Arabic Language, 1962, 3rd edition. Cambridge University Press.

The grammar of the Arabic language in details, it gave a hint to the identification tools used by the Arabic language and its various dialects. The researcher used this reference to know the older articles.

1.1.6 - Research limitations :

The researcher began to study the sources, references and researches. He studied the blogs, magazines and periodicals that dealt with the definite articles in the Semitic languages. He made a good knowledge about the characteristics and features of these languages concerning the definite articles. He also worked on inscriptions in different sources and extracted the definite articles throughout the research. He compared them with their similarities in the Samayat. Then, he reached the results of the research and concluded from the above features a set of results that add new information to what is known about the Semitic definite articles.

1.1.7 - Research Methods and Tools:

This Research is based on the collection of writings and Semitic inscriptions based on blogs, periodicals, books and magazines to confirm the usage of the Semitic languages of the definite articles. He drew fifteen evidences containing these articles and classified them starting with the most used ones (AL) in Arabic, then(HA), then(HN), then a long (A~) in the last names, to reach the desired results, then(HN) in the Southern Arabic language.

1.1.8 - The Importance of Studying:

Definite Articles are of great importance in the disclosure of the essence of the words and their meanings. Their presence contributes to an accurate textual coherence of the meaning of the speaker. In 1967, the Security Council decided to withdraw the Zionist entity from the territories it occupied, but it exploited a gap in the text of the resolution Namely: (withdrawal from land), not (from the land), that is: the difference between the two words in the (the) definition, which made them play on this sensitive path, which changes reality, and continues to delay the withdrawal to this day relying on that sin, which they deliberately, and has no solution. Especially that the major powers deliberately for the benefit of the Zionist entity, the definite article has changed the concepts but the volatility of the right void, and falsehood really. This does not mean that the articles in Arabic and the letters have no value, every article or character is important but our search concerns the definite articles in particular because we believe that it is common in many languages in general and the Semitic languages in

particular in which the name moves from indefinite to definite. With no doubt it decides the exactly saying, accurate speech, away from ambiguity and vague In all the texts engraved on the rocks and the various articles left by the oldest and reached us from those languages.

The definite articles of the Semitic languages differ from one language to another, and from one dialect to another in same group, which includes several languages especially Arabic. These articles are added to unknown names and move them to known names.

This research attempts to draw a new map for the definite articles in the Semitic languages, especially after the recent discoveries of some archaeological sites in which some written texts were found for many of these languages.

1.2 - (AL): (Article) A clear Arabic definition used in the following Arabic languages and dialects:

1.2.1A- Lihyanite Arabic Dialects:

It is an ancient Arabic dialect, compared to the Kingdom of Lihyanite Arabic, which was established in the region of Al-Ula (Deedan). Its inscriptions and writings are dated to the period between Second century BC and the third century AD (Caskel, 1954: p.14), It is an Arabic inscription inscribed by al-Misnad al-Yamani, found in al-Ula (Deedan) and the surrounding areas of the northwest of the Arabian Island. These writings are characterized by their own pen, which is similar to (Alsepa'y pen). This pen is one of the earliest pens of the early Arabic inscriptions to the pen of Musnad. This inscription was named after the Lahian Arab tribe that lived in those areas. It was named in ancient inscriptions (Ismail, 2001: p. 53). These inscriptions are dominated by Lahian inscriptions containing the names of famous people, some of them are characterized by long texts written carefully and clearly and similar to the Yemeni style which is characterized by a civilized awareness. The most important topics are tomb writings, personal property contracts, and paintings to inaugurate the temples and religious inscriptions showing the title (Afkel) and (Afkl) which means Priest and priestess (Al-Khamaish, 2008: P.54).

Quotation from the Lihyanite Arabic inscription:

b>lhğr (fy >lhğr) , hlğbl (al jabal)

1 - <nzh bn >s

2 - bn tnel bn <b

3 - d >l hn> ħnkt

4 – sba nfhlr

5 - b> l ħğr mnr

6 – snt mn > da s

7 – by f ħfr

8 - h l ħbl d

9 - l tl t

10 – snn(Caskel, 1954: p.124)

Reading and interpreting the inscription:

1 - <nzh bn >S (Anzat bn Aws) (The names of males)

2 – ibn Tanel bn <Eb (The names of males)

3 - Of the tribe Hany ħnkt

4 – capturing Nufh (Feminine name)

5 – in >lhğr (The name of Nabatiyeh is also called Madaen Saleh) in a month Muner.

6 - The year of captivity that hurt the people of the Al-Hejer
(Madain Saleh)

7 - He is a guard

8 - This mountain is for a long time

9 - Three

10 - years

It should be noted that the Lihyanite Arabic language used the following definitions in addition to the (AL) definition: (HA) , (HN) Alha, and Alha and if entered on the name of an initial sound, such as: (Hanua'sel)(**Al-Khamaish**, 2008: P.54)which mean the origin.

1.2.2 - B-Arabic-Thamudic dialect:

It is an Arabic dialect attributed to the Thamud tribe, whose inscriptions were found in the areas of Madain Saleh, Ala, Hail, Taima and Tabuk, as well as in the Jordanian Badia and Wadi Rum near Aqaba, and in: (Sinai Island) dated between the sixth century BC and the fourth century AD(**Branden** , A . Vanden . 1950: P.17)

Quotation:

>lslm

L šmsy bn mslmt wtšwq >l>ys

>hh b>š fnqr wnd w>lt >lslm(**Al-Theeb**, 2000:P.57)

Reading and interpreting the inscription:

The Peace

(This inscription) is for Shamsy Bin Salamat and longed for Eyas

His brother in >š (place name) Fnqr (wrote this inscription) and Nad (and traveled)(**Al-Theeb**, 2000:P.114) O' Allaat (the name of the goddess of her Arab feminine) The Peace.

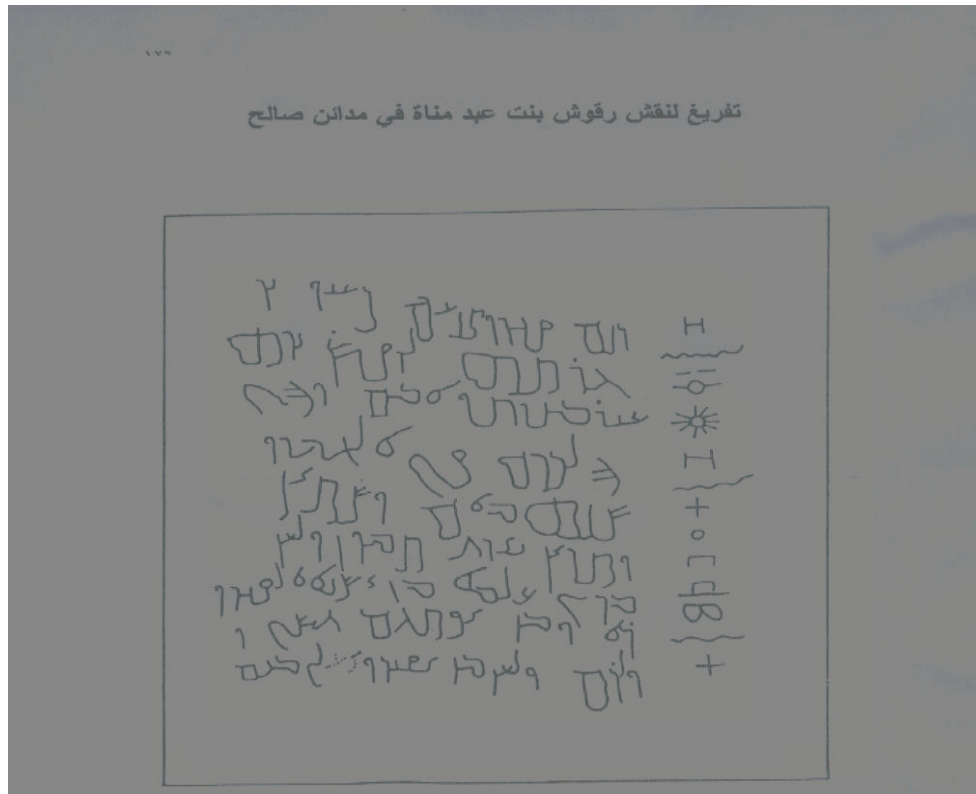
1.2.3 - C - The Arabic Nabataean dialect:

It is the language of the Arab Nabataeans who left Yemen and settled for a period of time in Hijaz, then they moved to the north and established their kingdom of Mada'in Saleh in south until Damascus in north, and from the Sarhan valley in the east until the Nile River in the west. They took Petra as their capital city for their kingdom. Preliminary studies of Nabatean inscriptions revealed that the Nabataean language belongs to the Aramaic language (**Littmann** , E, 1914 : P. xvii; **Starcky**,1970:p.5; **Welvinson**,1980:p.135; **Moscatti**,1986:p.202; **Negev** , A , 1987 : P. 287). However, there are many common vocabulary and similar linguistic styles between Nabataean and Arabic (**Al-Khamaish**, 2007: P.4).

We have seen from this language that it was mentioned in the inscription of Rogosh bint Abd Manat Alnabati discovered by Huber in 1883 and published in the magazine trips in the Arab countries (Journal d un Voyage en) Arabie . 48 , 1883-4 : P. 418, Then it was written in the blog of Semitic Inscriptions (CIS) number (271). After that, it was republished by (Jaussen , Savignac) in their work (Mission Archeologi queen Arabie) , No (17) in 1909.

In 1932 Cantineau explained and analyzed it in his research (Le Nabateen). In 1984, Abdul Rahman al-Ansari, Ahmed Ghazal and Jeffrey King transferred this inscription to Arabic without analysis in their works (archaeological sites and pictures of the Arab civilization in Saudi Arabia). In 1998, Suleiman Al-Deeb republished, reread and reanalyzed it.

This inscription was dated in July, one hundred and sixty-two, according to the history of Bosra, corresponding to the month of July (267) In the latter half of the third century AD after the Nabataean state lost its independence by the Romans for a long time(**Al-Ansari et al.**, 1984: P.32, **Al-Thiib**, 1998:p.249)



Reading :

- 1 - th gbrw śn<h k<bw br
- 2 - ḥrtt lrgwš brt
- 3 - <bd mnwtw >mh whi
- 4 - hlkt fi >lhjrw
- 5 - snt m>h wsten
- 6 - wtren berḥ tmwz wl<n
- 7 - mri <lma mn yšn> >lgbw
- 8 - ḍa wmn yfthḥ ḥši
- 9 - wldh wl<n mn ygyr ḍa <li mnḥ

Meaning of inscription:

- 1 - This is a grave made by a k <bu Son
- 2 - ḥrtt for rguš daughter
- 3 - <bd mnutu his mother and she
- 4 - died in >lhjr
- 5 - year One hundred and sixty years
- 6 - and two in July and cursed
- 7 - master the world who switches (disrupts) the tribe
- 8 - ths and who open it non
- 9 - her son (her children) and curse those who change which he was high from it.

The text of this inscription is one of the most important texts of the inscription because it is similar in its style and terminology to the Arabic style.

This remains were found engraved on one of the Nabataean tombs discovered in Hijr, the second city after Petra in terms of administrative and political importance at the Nabataeans. This inscription is distinguished by its characters which are clear, but incoherent. This inscription was accompanied by a line inscribed with Thamoudian letters written vertically which were not mentioned in the copy of these researchers (Savignac, Jaussen, Huber, and Aldeeb) while it appeared clearly in the Cantineau's version.

Alḥjr: Article (Al) and (ḥjr)The name of second city at the Nabataeans.

south of Taima. It is also in east of the Hijaz and A city located in the northwest of the Arabian Peninsula in the north of Khyber and Alola (formerly Deedan)(**Aboudi**, 1991: p. 343). The name of a place was mentioned in the inscriptions (HGRN)(**al - Scheiba** , A . 1982:P.57), HGR, Madain Saleh.

1.2.4 - d-Ancient Arabic inscriptions :

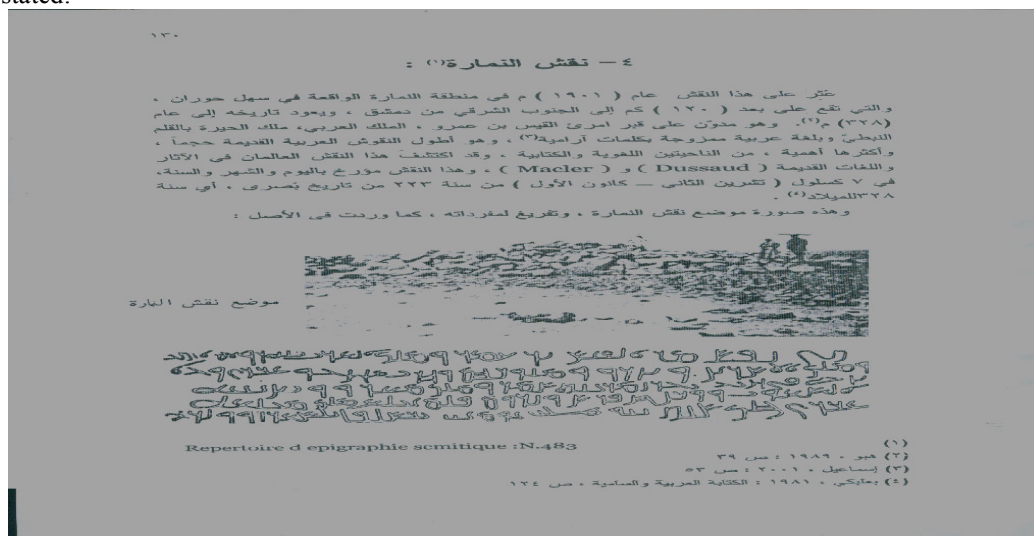
The language that preceded the language of the pre-Islamic era and the beginning of Islam for no more than two

centuries. It is a group of inscriptions discovered in Syria and the Arabian Peninsula which was written in a style that differs from the style of the Arabic-Islamic writings. These writings were very close to the pre-Islamic era. If not the same, the difference was in the style that was engraved on it, some of them were written with the Nabataean style, or Al-Lahiani, or Al-Musnad.

Quotation from Nimara Inscription (Repertoire d epigraphie semitique: N.483)

This inscription was found in 1901 in the region in the Horan Land (about 120 km south-east of Damascus) referred to as 328 AD. It is written on the tomb of Imra al-Qays ibn Amr, the king of Alhera in Nabataean style with Arabic language mixed with Aramaic words¹¹. It is considered as the longest and oldest Arabic inscriptions and the most important linguistic and written one. It was discovered by ancient sciences Dussaud and Macler. This inscription was dated by the day, month, and year on the 7th of Kislul (November) of the year (223) from the date of Bosra, ie: the year (328 AD).

This is a picture of the of the inscription of the Nimara, and the interpretation of its vocabulary, as originally stated:



The Inscription in Arabic script (Baalbaki, 1981:, pp. 125-143):

1. تي نفس مر القيس بر عمرو ملك العرب كله ذو أسر التيج
2. وملك الأسدين ونزرو وملوكهم وهذب محجو عكدي وجا
3. بزجي في حبح نجرن مدينه شمر وملك معدو ونزل بنيه
4. الشعوب ووكلهن فرسو لروم فلم يبلغ ملك مبلغه
5. عكدي هلك سنت 223 يوم 7 بكسلوليسعد ذو ولده

The Meaning of the Inscription

This is the funerary monument of Imru' al-Qays, son of 'Amr, king of the Arabs, and (?) his title of honour was Master of Asad and Madhhij.

And he subdued the Asadis and they were overwhelmed together with their kings, and he put to flight Madhhij thereafter, and came

driving them to the gates of Najran, the city of Shammar, and he subdued Ma'add, and the dealt gently with the nobles

of the tribes, and appointed them viceroys, and they became phylarchs for the Romans. And no king has equalled his achievements.

Thereafter he died in the year 223 on the 7th day of Kaslul. Oh the good fortune of those who were his friends!

The mention of the date – the 7th of Kaslul in the year 223 of the Nabataean era of Bosra – securely dates his death to the 7th day of December in AD 328.

Words containing arabic definition Article (al):

- 1 - Imru' >I-Qays
- 2 - >I<rb
- 3 - >Itag
- 4 - >I>sdyn
- 5 - >Iš <wb

E - In Arabic:

1 - (Al) definition is a clear Arab tool, contained in the Holy Quran.

{ لا يَسْتَوِي أَصْحَابُ النَّارِ وَأَصْحَابُ الْجَنَّةِ أَصْحَابُ الْجَنَّةِ هُمُ الْفَائِزُونَ } (The Holy Quran : Al - Hashr / 20)

Not equal are the owners of the Fire and the owners of the Garden. The owners of the Garden, they are the victorious.

1.3 - Al(HA) : a Semitic definite article which is one of the most recognizable article in the ancient Arabic dialects. It had been mentioned in the following languages and dialects:

A) Old Arabic Dialects:

1.3.1 - Thamodian Arabic dialect:

It was related to Thamud tribe, its inscriptions were found in the areas of Mada'in Saleh, Alola, Hail, Taima and Tabuk, as well as in the Jordanian Badia and Wadi Rum near Aqaba and in the Sinai Island. It referred to the date between the sixth and fourth century BC (**Branden**, A. Vanden, 1950:P.17 ; **Ismail**, 2001,; pp 52-53.).

The Thamudians are Arab tribes that have left many biblical traces. They were mentioned in ancient history in the writings of the Assyrian king (Sargon II) in 715 BC Among the Arab tribes that were bothering the Assyrians so he fought and defeated them. The Greek geographer (Ptolemy) identified Thamudians' residence in Madian's areas. They were mentioned as fighters in the the Roman army which went to Egypt to occupy them at the end of the first century AD.

The Thamudians lived in houses that were carved in rocks, their drawings are remained, and their effects are visible, so far in the valleys that are located in the north of the Hijaz.

The Thamudian writings were known by this name because they were developed by the Thamudian tribes. It was observed that the lines used by the them were close in form, and their alphabets were from the lines used by other tribes such as Alsafawyeen.

The Thamudian style was derived from the Yemeni style. It was believed that it came from tribes that had settled for a period of time in the land of the Hijaz. It transferred the civilization of Yemen, its architecture, and the worship of Yemeni Idols to the north of the Arab countries.

In their inscriptions, the word "Love" is used to mean peace and love. It also indicates the idol "Wod" that the people of Thamud were swearing in.

The Thamudic inscriptions in general are very concise. The meaning of the text is often vague to the reader and becomes subject to various interpretations and explanations. The language of these inscriptions is undoubtedly Arabic and close to the Arabic style used in the era of the beginning of Islam. The names of many famous people and idols are revealed throughout these Thamudic inscriptions scattered in various areas in addition to the many customs and traditions that they were characterized in their religious and social life.

The Thamudian language inscriptions include five other forms that were not found in the northern Semitic writings in addition to the Semitic alphabet (Abjad Hughes). They were the following: (Altha'a), (Alka'a), (Altha'a), (Alda'a) and (Ala'yn). This confirms the Arabian history of this language as well as the other signs that have already mentioned. It is clear to us that the spelling of the words of the Thamudian language was empty from vowels, as in the Safawyah, which will be mentioned later.

The Quotation: LSab<t Bin <wf Hanwq(Al-Deeb, 1994: p. 37, Inscription16).

The Meaning of Inscription:

The inscription begins with the letter (Allam) which denotes the property, and then the name of the person (Saba'at) which is the name of female, then adjective (Bin), then the name of the well known name in the Arab heritage (Awf), Then the definition article (Alha'a) which entered to the word (camel) plural of a single (camel), a female camels.

1.3.2 - the Lihyanite Arabic inscription:

The Quotation:

>b >lf b ḥyw kbyr

hš<t š<t hn s wrbh

m ḥr mn ḥr bn ḥm kb

r> š<t hn s >ḥdw hmkan

whmq<d dh kllh(Caskel,1954: N.77,p113).

Words containing arabic definition Article (h):

1 – hmkan : the Place

2 - whmq<d : the seat

The Meaning of Inscription:

>b >lf: Name male famous flag composition compound.

b ḥyw kbyr: Son ḥyw (Name male famous) big (description).

hš<t : the Council. š<t: Council.

hn s :hany >ws: Name male famous flag composition compound.

Wrbhm: And their master.

ḥr mn ḥr: Name male famous flag composition compound.

B{n}: Son (description).

ḥm: Name male famous.

Kbr> hany >ws: Senior Board hany >ws.

>ḥdw hmkan whmq<d : They took the place and the seat.

dh kllh: This is all.

1.3.3 - The Safaitic Arabic dialect:

It refers to the location of its first discovery, Mount Safa, or Safat that located southeast of Damascus, It was the first site that had a lot of its many inscriptions, scattered in various regions. Thousands of them had been found in Syria, Iraq, Saudi Arabia Dating back to the first century BC and reaching the third century AD(Littmann,1943 : P.VIII).

The language of these northern Arabic Safaitic inscriptions represents the beginnings of the Arabic language despite its distinctiveness from fluency in a few linguistic issues. It is clear from some Safaitic inscriptions that the owners had a connection to civilization as stated in their inscriptions which means: wrote this inscription in the history of such wars (Nabat) or from the wars of the Persians with the Romans, or from the history of Bosra. The orientalist (Litman) went on to say that the use of the Safaitic the name of Udina (the beloved couple who lived in the third century AD) insured that Safaitic writings referred to the first three centuries AD.

Many Orientalists went to the Safaitic area to search for and excavate the Safaitic inscriptions. They found numerous graffiti inscribed on stones and rocks. They were able to solve the alphabetical order of these writings. Litman collected more than two thousand engravings, studied in depth and explained them accurately.

It seemed that the Safaitic lines are composed of twenty-eight characters like Arabic language. Therefore, it is certain that the owners of Safaitic writings were Arabs and do not differ from Arab tribes.

It is noted that the Safaitic dialect contains the vocabulary of the common language between Safaitic, Syriac and Hebrew language like nouns (Razl), (Izrael), (Samarl), (Shamriho), (Yashia),and verbs like (Curs) which means kill, (Jim) which means put a mark, (Mutaa) which means to have something.

The Safaitic language inscriptions contains six other forms which were not found in the northern Semitic writings in addition to the Semitic Alphabet (Abjad Huwwas).

It is clear to us that the Safaitic spelling of the words avoided vowels, For example: the pronoun (I) was written as (AN), the name of (Zaid) as (Zed), the name of the god (Manat) as (Mint), and the name of (Malik) as (king), the prepositions (on), and (above) as (AL), and (EL).

They knew the signs that were engraved in the stone in the name of "Wajam". This means that he understood what the sign indicated as wrote sometimes in some speeches (Known or Understood).

In the Safaitic inscriptions, writers used to write pure Arabic words like Lion and Laith, Lioness, Deer, Camel, horse, donkey, sheep, goat, cow..... As for their gods, they mentioned in their inscriptions the names that they worshiped, such as: Lat, Shee Alqawm, Rado, Wajad, and Ooth.

The Quotation: Lnšr >l bn ġmr hħtṭ wħḍr hdr(Wolfensohn, 1980: p. 2 , 187).

Reading The Quotation:

For Lnšr >l (Name male famous flag composition compound with God) son ġmmar this writing (inscription), He attended (to) the house.

Explanting The Quotation:

The inscription begins with a preposition (Allam) which indicates possessive, then the name (Nasr El), which is a name, then an adjective (Jammarr) , then definite article (Alha'a) then the writing Engraved inscription on the rock. This means that this inscription referred to Nasir Ben Gamer, who carved it when he came to the house (ie: to his house), it seems that he was traveling from his home and his family. He returned from travel and wrote the line of this inscription in honour of his return safely.

1.3.4- B - In the Phoenician Language:

Phoenician is the language of the kingdoms of the Kan'ani's cities that spread on the coast of Syria, between the Syrian island of Arwad and the Palestinian city of Akkah as well as in the island of Cyprus and short inscriptions referred to the first millennium BC. The Punic is based on the language of Phoenician Kan'ani's inscriptions found in the areas inhabited by the Phoenicians on the coasts of the north, south and west of the Mediterranean particularly in the city of Carthage (Qarat Haddasht) whose building is attributed to the Queen of Soor (Elissar) In 814-813 BC. The Pune evidence referred back to the ninth century until the first centuries AD(Mustafa, 1988:pp.43-76).

The Torah states that the Hebrews, Aramaeans, Assyrians, and Elamites belong to Sam bin Noah. Most Semitic scholars agreed that this division was not scientific and accurate.

It is common among Semites scholars that the Phoenicians were displaced from the Arabian Peninsula (like other Semitic nations) and settled in the low lands on the beaches of Syria, while settling their Kan'ani's brothers at home.

The Phoenician language was known through its numerous inscriptions written in the period between the fourteenth century BC. and the fifth century, but most of them were written in the period between the year 1000 BC. and year 100 BC.

The Phoenician writings covered a wide area of the ancient world as well as the original homeland of its owners in the Syrian coast. Phoenician writings were found in vast areas stretching between Minor Asia and the

land between two rivers, Cyprus and North Africa, Malta and Greece.

Phoenicians were the most ancient peoples interested in maritime trade, and had commercial stations and communities in various areas of the Mediterranean islands. The spread of Phoenician inscriptions and monuments in many parts of the ancient world confirmed that truth. It spread throughout the Mediterranean to the south of Spain, and Turkey (Tomback, 1978: pp.xi-xiii).

The language of the Phoenician consists of twenty-two letters, namely: Abjad Hawwas, which had been used in several stages: Old Jobeil dialect, Middle Jbeil dialect, Northern Phoenician, Phoenician medium, Late Phoenician, Cyprus dialect.

The Phoenician writing is considered to be the origin of the the Western Semitic literature. The Phoenician writing system is an independent system. It consists of twenty-two signs. For a long time, the Phoenician styles in writing remained its private constructions because of their autonomy and the independence of the Phoenician cities.

The Phoenicians left us inscriptions on their money found throughout the Mediterranean, Ireland and Norway. Their writings were used in rural places because they invented the alphabet. Many inscriptions and documents in the Phoenician language were found in Carthage which were very important because they showed us the religious life and rituals of the Phoenicians.

Perhaps the alphabet is the most important innovations of the Phoenicians. It was preservation by history. The Phoenician people was a commercial people, and speed is a very important component related to trade. Since the writings of the figurative were difficult, complex and required time and effort to perform, the Phoenicians succeeded in getting away of these figurative signs and replaced them by the alphabetical system. Each of the twenty-two symbols represented one single voice. Thus, the Phoenician inscriptions were passed along with the merchant ship wherever they came and sailed, so we found their inscriptions spread throughout the old world from Cyprus, Crete, Malta, Sicily, Greece, Italy, France, Spain to Brazil in the west, Iraq in the east, Egypt and north Africa to the south.

The Quotation:

L<bd > b klby hyšr(Corpus Inscriptionum Semiticarum: I,137/2).

This inscription was found during archaeological excavations in the Lebanese area of Jobail. It was written horizontally on the cylindrical neck of a large vase. The inscription was made when the clay was soft before being burned with a fire. The researchers estimated the length of the inscription to be 15 cm. It referred to 900 BC. It is now preserved in the National Museum of Beirut. It is noted that the definition of this Quotation is the first sign used in Phoenician inscriptions from 900 BC.

Reading The Quotation:

For the <bd of God, the son of the Kalbi the photographer (Al Fakhouri)

Interpretation:

L: preposition.

<bd > : Name of a single flag Compound masculine Addition, Abdul: Added, A: A thousand here is part of the word of God (El) added to it.

B: Means a son, the nun is added to the kaff to add, and KLBY: the name of a single male masculine, and possibly out of (dog pain), ie dog of divinity, or KLBA (Benz, 1972:p.131).

hyšr: (H) in the Phoenician **Article**. He insists: Fakhoury (a pottery maker) (DISO: 1965:P.110), derived from photography, is the name of a single masculine knowledge, contained in Phoenician and Punic inscriptions (20), and we can meet him in Arabic with the root (s), and the figurines: And notes the presence of a spatial heart in this name.

1.3.5 - C - In the Hebrew language:

The language of the old era and some other Jewish religious books. This is the result of the combination of the ancient Kan'ani's language in Palestine with the language of the tribes and Israeli groups that invaded the land of Kan'ani in the late thirteenth century (Ismail, 2001, p. 51).

The ancient Hebrew writing was preserved in coins until the time of the Maccabean, from the Babylonian invaded to the time of Ibn Khabba's revolution against the Romans in 130 AD. Their clear effects were still appear in the writings of the Samaritans living today in Nablus In Palestine. The ancient Hebrew style referred to the ancient Phoenician origin. The well-known Hebrew writing had nothing to do with ancient Hebrew because it is a type of Aramaic writing that had spread in the ancient East (Hebo, 1984:p.79).

(Hebrew) is derived from the common verb in Arabic (Abarah) passed, it means in Arabic: the other side that requires access to crossing and transit (Hebo, 1984:p.62).

The Quotation from Hebrew:

(The Old Testament, Genesis: 2/5) **הָאָרֶץ** **עַל הַאֲדָמָה** **לֹא בָּא ה' אֱלֹהִים**
"For the Lord God did not come down on earth"
The Land : **הָאָרֶץ** , Article : **ה'**

1.4 - HN: an Arab Article, the name of the top if it is an initial ring.

Quotation from the Lihyanite Arabic inscription:

>s bn ḥḡr s<d bn lhn<z>

Reading the Inscription:

Ous son Hajar (w) Saad son ... (Presented) to Han<zza (sacrifice or offering).

Interpretation:

lhn<z>: L: preposition. HN: Article. <z>: name Statue slave the arabs.

4- long (A~) at the endings of names:

An Aramaic definition which appeared in the various Aramaic dialects like the following :

ḥsnā: The Fort.

Bytā: The House.

>lhyā: The Gods(Ismail, 2001, p. 94) .

This Aramaic definition was mentioned in Aramaic inscriptions discovered in Taima / Saudi Arabia which belonged to the Aramaic era of the state.

ḥḡrā ḡy qrb >ḥb wfwmw bny ḥṡmh lmnh >lht >lhtā(Al-Deeb, 1994:p.37).

Reading the Inscription:

ḥḡrā: Al-ḥḡr (stone Monument) Which he presented >ḥb (Name of person Male) wfwmw (w) conjunctive (fwmw) Name of person Male, bny (Two sons) ḥṡmh (Name of person Male the female pronunciation) lmnh (allam:prepositions and MNH:Name of God feminine), >lht: God feminine , >lhtā (The gods).

1.5 - Article Am:

An article in the Southern Arabic language that includes the following dialects: Al-Qahtaniyah, Al-Azzad, and Muhajj.

The Quotation:

Imam Ahmad Bin Hanbal in his *Musnad* narrated that a delegation from Yemen came to the Prophet, may the Peace and Blessings of Allah be upon him, and asked him: "is it of [am=the] devotion [am=the] fasting in [am=the] travelling?" to which the Prophet, may the Peace and Blessings of Allah be upon him, replied: " no! (it is) not of [am=the] devotion [am=the] fasting in [am=the] travelling." (**Imam Ahmad bin Hanbal, *Musnad* , 5/434).**

Some Yemeni students told that the following: " take the spear, and ride [am]horse" is heard there; which may be the language of some tribes; a poet (of Hemiyyar or Taie') says:

He, who accompanies me, throws from behind me [am=the] lance and [am=the]spear(**Ibn Hisham**, 1970:1/71).

El-Ashmouni in his explanation of *Alfia* of Ibn Malek says: [al= the] is definitive (with Arabs), and [am=the] is definitive in the tribe of Taie'(Al-Ashmouni,N.D:I,1,p.65).

1.6 - Conclusion:

The researcher found through his in-depth study of Semitic texts a set of definite articles, which came as follows:

- 1 - The definite article (the) used in the formal Arabic, , Lihyanite Arabic language, Thamudic Arabic dialect, and Nabataean Arabic language.

- 2 - The definite article (HA) that mentioned in the following languages and dialects: Arabic Thamudic dialect, Arabic, Lihyanite Arabic dialect, Safaitic Arabic dialect and in the languages: Phoenician and Hebrew.

- 3 - The definite article (HN) was used in the Lihyanite Arabic dialect . It comes before the name if it starts with a vocal letter only.

- 4 - The definite article (Am) was used in the following Arabic dialects: Al-Qahtaniyah, Al-Azad, Munajj, and Kinda.

- 5 - The long (A~) at the endings of names is the instrument of the Aramaic language and its Syriac language.

- 6 - The following Semitic languages: Acadian, Ugaritian, and Ethiopian do not have definite articles.

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