
Archaeological Discoveries of Burials in KSA Shape and Symbolic Meaning to the Mismary burial pattern as a model

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Abstract:

The astonishing discoveries of hundreds of thousands of tombs, varying in shapes and sizes, some reaching dimensions of hundreds of meters, would not have been possible without the profound passion and immense interest of the Saudi field researcher and anthropologist, Dr. Eid Al-Yahya. These intriguing tombs are expected to reshape our understanding of the history of the Arabian Peninsula as a whole, as well as the history and civilization of the Kingdom of Saudi Arabia in particular. It is through modern technologies and remote imaging using advanced technological means that the locations of these tombs have been identified.

Eid Al-Yahya harnessed these possibilities to gather information, affirming it firsthand through multiple visits, which were not without difficulties and risks, especially considering that most of these tombs are situated atop vast mountain peaks. Thus, this study represents the first discovery achieved by the two researchers in their endeavor to draw attention to such intriguing discoveries of this kind. The study will rely on field images captured by the research team, in addition to site plans of the tombs using top-view visualization techniques using "Google Earth." The patterns and designs of these tombs will be analyzed, including their external structures and symbols of religious or general life significance found in the oldest writings recorded during the pictorial stage, also known as cuneiform writing, across the entire ancient Near East region and specifically in Mesopotamia.

The tombs we are discussing and providing information about, especially in the land of the Kingdom of Saudi Arabia, constitute a remarkable and exciting discovery deserving contemplation and study because they are thousands of years older than the classified tombs mentioned above.

In this in-depth study, we will attempt to shed light on the most significant forms and designs of a number of tombs, explaining their meanings diligently by examining the indications found in their early shapes and drawings in the oldest writings. These writings provide

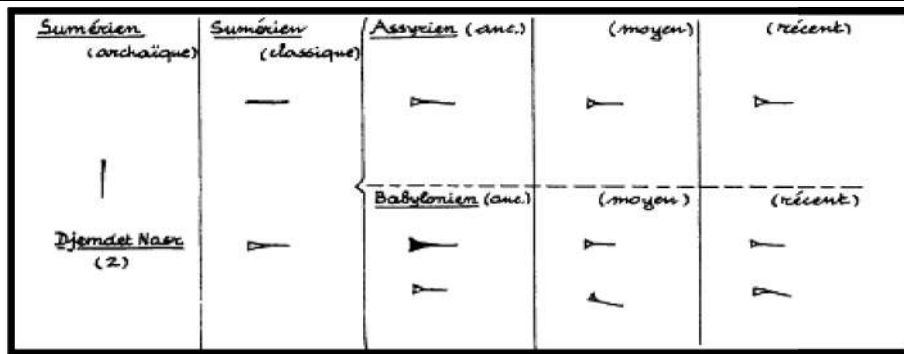
intriguing meanings and implications that deserve careful consideration; based on referencing specialized lexicons that clarify the origin of phonetic vocabulary, notably the French Mesopotamian Lexicon (MAD) by Labat R, titled 'Manuel D Épigraphie Akkadienne,' last published in 2002 in Paris. By returning to the visual origin and meaning of the term, we have found that it often aligns with the shape and design of these tombs. Moreover, based on the patterns and designs of the tombs and their implications in the pictorial phase of cuneiform writings, predominantly from the mid to late 4th millennium BCE, we observe symbols and meanings that are closely tied to rituals, deities, tombs, and the realm of the afterlife.

Keywords: *Tombs, Mismary burial, Pictorial Symbols, Cuneiform Writing, Arabian Peninsula, Saudi Arabia.*

Chapter One: The Mismary (Nail-shaped/ Cuneiform)burial Pattern:

The pattern that was first named by researcher Eid Al-Yahya and agreed upon by both researchers is called the "Mismary" in Arabic language. This is because the tomb resembles a nail and ends with a tail. Initially, it was called the "Triangular Tomb with a Tail," but the more accurate name is the "Nail Tomb", as it resembles the shape and description of the cuneiform sign, which is similar in shape, semantic significance, and usage in the Sumerian and Akkadian languages and all its branches in all stages of writing. This sign carries many important meanings and connotations, including the number one, foot, sacred, the goddess Ishtar, and the god Ashur. Refer to the following table (Labat, 2022, p.43, no.1) (refer to Table 1).

Equivalent Pronunciation for the Single Nail Shape in Sumerian	Equivalent Pronunciation in Akkadian Cuneiform	Arabic Meaning
AŠ	išten	Number One
AŠ	šepu	Foot
AŠ	aširtu	Sacred
AŠ	Ištar	Goddess Ishtar
AŠ	Aššur	God Ashur



(Table -1-) A compilation of the horizontal and vertical cuneiform writings with several meanings that were mentioned in the famous glossary. (Labat, R. 2002, No.1, p.41-42.)

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This Mismary (nail-shaped) symbol indicates, in terms of shape and design, the nail signs in the Mesopotamian writing system (cuneiform) and some writings of different neighboring civilizations from the languages of the Mesopotamian civilization. It is the shape and symbol that directly and accurately resembles the screw-shaped burial discovered in several areas in the Kingdom of Saudi Arabia and in other regions of the Arabian Peninsula (see Image 1, 2-).



(Image -1-) Photographic images of various models of the Mismary (nail-shaped) tomb along with an image of one of the tombs from the ground, taken from a location on the edge of Mount Tuwaiq in Al-Ghat and above Al-Fao, with coordinates: 26°05'22.9"N 44°56'44.1"E / 19°47'09.2"N 45°10'30.3"E.



(Image -2-) Examples of the Mismary (nail-shaped) tomb style across the Arabian Peninsula, with the featured model taken from a site above the village of Al-Fao (Kingdom of Al-Fao) on the surface of Mount Tuwaiq, at the following coordinates: 19°46'53.1"N 45°10'45.4"E / 19°47'07.8"N 45°10'30.5"E. of Screw Burial Pattern in the Arabian Peninsula

Firstly - Description of the Screw Burial Pattern:

The nail-shaped tomb style is spread over vast and diverse areas on the mountain surfaces, starting from northern Hadhramaut and reaching up to 'Al-Mustawi' and across the surfaces of most mountains. Among those that have been observed, there are immense numbers that extend from the south of Mount 'Tuwaiq', for instance, the following coordinates: (24°56'50.0"N 45°59'31.4"E). That majestic crescent-shaped mountain pierces through the Najd plateau in the heart of the Arabian Peninsula for over 800 kilometers until it meets the sands of the Empty Quarter desert, where it disappears buried under the sands. It continues to the northern ends of 'Tuwaiq', then into the 'Al-Mustawi' desert in Al-Qassim. This includes areas that are counted among them 'Al-Ghat, Al-Zulfi, and Al-Qassim', both to the north and south, east and west. (Refer to Map Number - 1-).



(Map-1-) Archaeological and geographical sites in Arabian Peninsula

Through observation, it is evident that the sizes and lengths of these burials vary, particularly in the length or shortness of the tail end of the

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screw, but they are similar in terms of the overall design. Specialists estimated the age of these burials to be around 8,000 BCE at the very least, especially for the burials discovered in the western part of the Rub' al Khali desert, where the initial desertification of the Arabian Peninsula began. The discovery of stone tools such as grinders, scrapers, and arrowheads near these burials (Image 3) suggests that they belong to the ancient Stone Age, which can be classified as the third stage of the Old Stone Age according to the renowned archaeologist Seton Lloyd. He considered the period between 30,000 and 12,000 years ago to be the stage that witnessed significant changes at the end of the Pleistocene epoch (Lloyd, 1993, p. 28). These traces were discovered more than a century ago in various parts of the Levant and northern Mesopotamia, while the Arabian Peninsula remained beyond the reach of explorers and excavators. Therefore, it is high time to study and uncover these sites in the Kingdom of Saudi Arabia, which are likely parallel to those eras in the Eastern countries, if not older.



(Image -3-) Stone Scraper and Arrowhead discovered near one of the screw burials in the Rub' al Khali (Researcher Eid Al-Yahya)

It is worth mentioning that remains of skeletal structures were observed in the burial chamber at the head corner of the triangle, arranged in a squatting position. This burial style, known as the squatting position, was later identified in several burials in the ancient Near Eastern civilizations, dating back to long periods, including the Stone Age sites in northern Mesopotamia and the Sumerian burials from the early 3rd millennium BCE, such as the “Abu Salabikh” burial near the ancient city of Nippur in southern Mesopotamia (refer to Image 4).



(Image -4-) Skeletal structure in the position of a fetal burial, found in a tomb from the site of Abu Al-Salabikh, southern Iraq, as cited in Jeremy B and Anthony G, 2004, p.99.

The same burial position as mentioned above was discovered in the egg-shaped tombs in the state of Kuwait, including tomb number KH3, recently uncovered at the Al-Sabiyah site (see Image -5-). The burial position is characterized by the 'fetal' or 'curled up' posture, resembling the position of a fetus in the womb, anticipating birth. Just as the deceased hopes to return to life after death.



(Image -5-) Skeletal remains in the fetal position from the Al-Sabiyah site, cited in: Sultan Al-Duwish, 2015, p.147.

It is worth mentioning that this method became widespread during the 5th, 4th, and 3rd centuries BCE in the Arabian Peninsula as well as beyond its borders. For instance, at the 'Jebel Al-Buhais' site in the United Arab Emirates, collective graves in the fetal position were uncovered (Hanspeter, 2006, p.76). Even in Egypt, within the graves of the 'Naqada' and 'Badari' civilizations, the fetal burial position was found (Jeffrey Spencer, 1999, p.34). Similar burials were discovered in the 'Dilmun' graves in Bahrain

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(Muawiya Ibrahim, 1982, p.22). This burial practice of the fetal position migrated over time, especially during the 3rd and 2nd centuries BCE, to the eastern regions of the Kingdom of Saudi Arabia in what is known as the 'Dilmun' civilization (Abdulaziz Suwailih, 2019, p.128). A notable example of this is the vast number of discovered graves in Bahrain (see Image Number -6-), which indicates the cultural influence of the ancient burial practice in the Arabian Peninsula. This also applies to the Dhahran graves in the Kingdom of Saudi Arabia (Al-Mughnim, 1987, p.215), suggesting that they all adopted this burial position from the older and larger form, namely the nail-shaped burial.



(Image -6-) One of the tombs in the Dilmun burial mounds in Bahrain, illustrating the burial positions in the classification of Dilmun civilization graves, according to Abdulaziz Suwailih, 2019, p.128, Plate 85.

It is likely that this burial position originated based on the nature of life in open spaces (Bedouin lifestyle), which is a characteristic of the Arabian Peninsula for a long time. The Bedouin reclining position, which is the most comfortable sitting or sleeping position, involves folding the body to resemble the position of a fetus in the womb. This position prevailed in the burial after death (Rida Jawad Al-Hashimi, 1984, p. 118).

The burial method seems to have taken similar forms since ancient times until historical periods in most cases in many regions and parts of the ancient Near East. This indicates that it may have originated from a common origin and that there was similarity in religious beliefs, which must

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have spread from a central hub in similar geographical areas, and then spread for various reasons such as trade, wars, and migrations (Rashid Al-Nazouri, 1969, p. 53). However, its original homeland is one, and is associated with the concept of the earliest settlements, which is the Arabian Peninsula.

As is well known, tombs vary from one individual to another based on social, religious, and relative wealth status. The degree of this variation affects the construction of the tomb. Moreover, tombs significantly differ over time and place. Regarding the nail-shaped tombs, it is likely that they were used for individuals of high stature, great wealth, and social and religious prominence. This is especially evident when we consider, for example, the model referred to as the 'Yellow Desert Level Tomb' in the Shamasiyah area northwest of Riyadh, with coordinates 25°56'38.9"N 44°35'42.9"E (see images -7- and -8-). In this tomb, the burial chamber for the prominent individual, likely of high social standing, is located at the head, with several smaller tombs on the sides.



(Image -7-) A close-up image of the Mismary(nail-shaped) tomb showing smaller tombs at the Al-Mistawi site, captured by the 'On the Trail of the Arabs' team during the seventh season. The coordinates are as follows: 25°56'38.9"N 44°35'42.9"E.



(Image -8-) The burial chamber for the head of the Mismary(nail-shaped) tomb and the paved stones of the structural layout in the Al-Mistawi tomb, captured by the 'On the Trail of the Arabs' team during the seventh season. The coordinates are as follows: 25°56'38.9"N 44°35'42.9"E.

However, it is worth mentioning that no surveys or excavations have been conducted on these tombs so far. The credit for bringing attention to these tombs is often attributed to the famous program "On the Trail of the Arabs" on Al Arabiya channel, hosted by Eid Al-Yahya. (For example, see Episode 9 of the seventh expedition "On the Mountain Tops - December 2021")

[Link to the video: <https://www.youtube.com/watch?v=VlyJcFzUQlc>]

For further description of the tomb, starting from the head of the triangle is the main burial, and the head is formed by a triangle tightened with stones fixed between the burial chambers. The remaining stones are laid out to form a straight line that ends where the tail ends, resembling the way cuneiform script melts into the clay of the nail impression. It is important to note that the screw burial, which is usually the primary burial, is accompanied by several smaller burials along the tail. These burials are in the form of smaller clusters approaching the triangle. A distinctive model was recently discovered and examined by researcher Eid Al-Yahya near "Ghadeer Rawawah" in Madinah, and the burial remains well-preserved due to its construction on top of volcanic lava away from tampering and destruction. ((Image -9-) The coordinates of the site are: 24°06'59.2"N 39°36'17.9"E.



"(Image -9-) Aerial image of the Mismary(nail-shaped) tomb on the surface of volcanic lava near Ghadeer Rawawa in Al-Madinah, The coordinates are clearly indicated in the aerial image."

Secondly- The symbol of the “Mismary” (Nail-shaped / wedge) tomb and its connection to the most important deities of Mesopotamia:

The significance of the nail-shaped symbol, which is the prevalent design of the oldest tombs in the Arabian Peninsula, lies in its later adoption as symbols for important deities in Mesopotamia after the population migrated from the Arabian Peninsula to Mesopotamia (Taha Baqir, 1949, pp. 132-133). They established what became known as the successive civilizations of Mesopotamia. Among the most important of these deities and their association with the nail-shaped pattern symbol are as follows:"

1- The goddess Inanna-Ishtar:

She was not an ordinary deity but rather revered and considered one of the most important female deities. She was seen as the cherished daughter of the sky by the inhabitants of Mesopotamia, including the Sumerians, Akkadians, Babylonians, and Assyrians (Lambert W G, 2004, pp.35-39). She was also revered as a celestial deity with her centre in the sky in most other civilizations in the Levant and Anatolia, known as "Ištar"

in Semitic languages (Volkert Haas, 1979, p. 401). In Sumerian, she was pronounced as "Innana / Innin" (Labat R, no. 103, p. 85). She represented the planet Venus, the bright shining star in the crowded Arabian Peninsula sky. Her radiant brilliance made her the most prominent star among the others, and most of the inhabitants of the East and the Arabian Peninsula considered her and other celestial bodies as heavenly deities. Ishtar, with her beautiful star, frequented by lovers, became the most famous star with a similar name in various regions and languages, such as "Sitareh" in Persian, "Astron" in Greek, and "Astrum" in Roman, and from the latter name, the scientific terms for astrology and astronomy were derived (Abdulahak Fadhil, 1972, p. 197).

In the Arabian Peninsula, where civilization and the first humans originated, the people referred to Inanna-Aštar by names similar in pronunciation across various branches of the mother Arabic language (Jazirah dialect). These names include 'Aštar' among the Akkadians, Babylonians, and Assyrians who migrated from the Arabian Peninsula to Mesopotamia, 'Aštarūt' among the inhabitants of north-western Arabia (Phoenicians), 'Uthār' and 'Uthtar' among the Arameans, and 'Ushīra' among the Canaanites. In southern Arabia, this celestial deity was called 'Īthtar' among the Himyarites and 'Uthtar' among the ancient Abyssinians. All these terms open the door to interpretation, leading us to hypothesize that the origin of the name for this deity, regardless of its gender, lies in the Arabian Peninsula. The dual form is an ancient ethnonym for all the names mentioned above. It is likely that the inhabitants of Mesopotamia, who were of Arabian origin, carried with them the name of the goddess 'Aštar' along with her symbols to their new civilizations (Abdulahak Fadhil, 1972, p. 198). Similarly, the sacred symbol of the nail-headed tomb's design, associated with the people of the Arabian Peninsula and their elite, migrated to Mesopotamia, becoming a written symbol for the most prominent female deity (Figure 1). Simultaneously, it became a symbol for the oldest form of writing discovered in Sumer, known as cuneiform writing (Falkenstein A, 1936, pp. 66-72). It is not coincidental that the earliest cuneiform tablets of the Sumerian language, in its pictorial stage, were discovered in the fourth layer of the temple of the goddess 'Aštar' at the end of the fourth millennium

BCE (Fales, F.M and Postgate, J.N. 1997, pp. 36-39). It is worth mentioning that the possibility of the presence of the Jazirah people in Mesopotamia predates the Sumerians' establishment in the southern part of Mesopotamia. In this regard, the researcher 'Abdulahak' states, 'We believe that the Akkadians... had an earlier presence in Mesopotamia than the Sumerians, as migrations from the heart of the Arabian Peninsula did not start after the Sumerians but before them by tens of centuries.' (Abdulahak Fadhil, 1972, p. 198)."

2- The god Ashur:

The second deity associated in form, meaning, and even design with the nail-headed tomb is the god Ashur. As we mentioned earlier, the most prominent term for him in the Sumerian language is 'Aš,' and its symbol was represented as a vertical nail in the pictorial writing stage and then horizontally in later stages (Figure 1). The meanings of this symbol include 'one,' 'eternal,' and also 'sacred' (Labat R, 2002, p. 43). In the Jazirah Arabic dialect, which is one of the ancient Arabic dialects, the corresponding term is likely to be 'Aššur' (aš - šur), always preceded by the divine determinative symbol. The word 'Aššur' in Arabic has multiple meanings, including 'a sharp object used for cutting.' In literature, the term 'Ašir' refers to a person whose teeth are sharp and polished, as mentioned by Ibn Manzur as 'Āshirah' (Ibn Manzur, vol. 2, p. 85). In dictionaries, the term 'Aššur' is associated with cutting and with the sword, specifically the edge of the sword (Ibrahim Anis et al., vol. 2, 1973, p. 788). These terms and their meanings may indeed have a connection, in one way or another, with the symbols of the god Ashur, namely the sword and the serrated dagger (The Assyrian Dictionary "CAD," R, p. 49). The aforementioned descriptions prompt us to establish a connection between the external form of the stone paving in the construction of the nail-headed tomb, which starts with the triangular head and harmoniously extends to the tail of the nail (Figure 1 and 2).

Due to the importance of this god and his symbol, which we have compared to the form and design of the nail-studded tomb, he was considered the primary deity of the Assyrians who migrated from the Arabian Peninsula, being one of the oldest Semitic tribes known in ancient

references (Ahmed Sosa, 1983, p. 227). They settled in northern Mesopotamia, like the Amorites, considering him the first war god in the belief of the inhabitants of Mesopotamia. They also regarded him as the creator of the universe and the father of the gods in the pantheon of deities in the city of Ashur, which was named after him. He was given the greatest titles as a deity other than Allah, including "Lord of the World," "Creator," "Organizer of the Universe," and "Protector of the Gods" (Oppenheim, 1981, p. 249). It is known that he gathered all the gods of Babylon and placed them under his authority to become the ruler of the gods and the head of the pantheon in the northern part of Mesopotamia (Abdul Qadir Al-Obaidi, 2019, p. 11). Thus, he is the national shepherd and protector of the Assyrian-Arabians and the god of the universe in their beliefs (Somervill, 2010, p. 122). Therefore, it is not surprising that this symbol carries the attribute of sanctity for the dead buried in a tomb designed with the nail sign symbolizing the mentioned god.

Section Two - The Asifanian (wedge) Tomb Style:

Usually, the nail-headed style is often accompanied by another style that is less widespread but more ancient, known as the 'Asfinī' style. Distinguishing between the two styles is not easy except for specialists, as they appear quite similar at first glance. These two styles are found in the region of the Najd Plateau, ranging from its southernmost part to the northern region of Hadhramaut and to the north of Najd in 'Hail.' These two styles are rarely found outside the central and southern parts of the Arabian Peninsula. The most prominent area for the Asfinī style is 'Hart Albuqum,' and this type of tomb has been clearly identified using aerial photography techniques and with the specified location data and coordinates, northwest of (21°05'01.1"N 41°39'00.8"E), near the village of 'Al-Hashrj' in the city of 'Turabah'.

The displayed model below, atop 'Farda Dalfaa' Mountain, east of the 'Ranieh' Governorate, facing the well-known 'Dalfa' Mountain, upon field observation, revealed to us that the Asfinī tomb model in our possession (Refer Image -10-) is one of the smallest tombs in terms of size. One of the residents of the city of 'Ranyah,' Mr. Saad Abdullah HimeelQutnanAlsubaie',

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an enthusiast and amateur, took photographs of the tomb and measured its dimensions, which were as follows: 40 meters in length, from the end of the tail to the tip of the triangular head, and then 16 meters in length to its upper end. This makes the total length 56 meters. The width of the tomb at its head was 8 meters and 1 meter at the tail. According to the following coordinates: 21°08'05.2"N 43°12'43.6"E (Refer to Image -10&11-).



(Image -10-) Asfini tomb model atop 'Farda Dalfaa' Mountain, east of the 'Ranyah' Governorate, in the Makkah region, captured by 'Mr. Saad Abdullah HimeelQutnanAlsubaie's camera.



(Image -11-) The Asfini tomb next to the circular tomb on 'Farda Dalfaa' Mountain, approximately 50 kilometers east of the city of 'Ranyah', with the following coordinates: 21°08'04.1"N 43°12'42.9"E.

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"Perhaps the clearest image of the Asfīnī tomb is the one discovered in the 'Al-Hushrj' area (refer to Image -11.A-) through aerial survey conducted by the researcher Eid Al-Yahya, with the following coordinates: 20°57'36.8"N 41°36'47.8"E. Another model is found in the city of 'Turabah' with the following coordinates: 21°05'01.2"N 41°39'00.6"E.



(Image -11.A-) The Asfīnī Tomb in Al-Hushrj, with the following coordinates: 20°57'36.8"N 41°36'47.8"E.

To differentiate between the Asfīnī (wedge) and Mismary (cuneiform) burials, the latter has a precisely triangular head in all cuneiform burials, while the wedge, which comes from the word wedge and its synonym is chisel, follows a unilateral system. It is common that the wedge nail is the most used on stone in Assyrian cuneiform writing in northern Mesopotamia, where the mountainous regions are, while we find non-wedge cuneiform more commonly used in writing on soft clay among the rest of the peoples of Mesopotamia. We can guess that the proportion of Assyrians compared to the rest of the peoples of Mesopotamian civilization constitutes only a modest number compared to the rest of the peoples of the Sumerian, Akkadian, and Babylonian, and that they like the rest of the other Peninsula peoples, were displaced from the Arabian Peninsula early in the fourth and third millennium BC, and perhaps later than that. "That is, since the end of the Pleistocene and the end of the Palaeolithic," in the words of Taha Baqir (Taha Baqir, 1949, p.132). Through statistics on the number of burials of the Asfīnī style, we find that the number is less than that of the cuneiform type burials. Perhaps those who were displaced from the Arabian Peninsula and were later known as the Assyrians were the ones who used the Asfīnī burials, so the use of writing with the Asfīnī pen was

the most appropriate in their new environment in comparison. Using the cuneiform in the environment of the rest of the Mesopotamian peoples, where clay and water are naturally available in central and southern Mesopotamia. What is surprising is that when the Assyrians expanded as a political authority to other geographical regions, they adopted the cuneiform pen, but the use of the Asfini remained in their original environment, Assyria, especially in writing on stones and metals. This is further proof that the Assyrians, Babylonians, and Akkadians all come from the same source, which is the Arabian Peninsula.

Findings and Conclusion:

The discovery of Saudi Arabian tombs is an intriguing subject that is expected to change much of the information about the history of the Arabian Peninsula in general, and the history and civilization of Saudi Arabia in particular. To achieve this, we embarked on this comprehensive study, the first of its kind, in an effort to draw attention to such significant discoveries.

Throughout most of Saudi Arabia, there are large collections of stone tombs with unique layouts, designs, and distinctive architecture. Some are concentrated in specific regions, numbering in the thousands. This phenomenon appears as if each region has its own unique features, with various patterns and forms carrying ambiguous and intriguing meanings simultaneously.

In this study, we shed light on the forms and designs of tombs, elucidating their significance and symbols by revisiting the symbols and meanings of ancient pictorial writings of peoples who originally inhabited the Arabian Peninsula before their migrations and civilizations. These cultures formed new civilizations in their final settlements. By this, we mean the cuneiform writing symbols in their pictorial context, which provided us with compelling meanings and implications that often align with the overall shape and design of the tomb. They also conveyed meanings and connotations related to the purpose of constructing tombs and their connection to the afterlife, as well as the belief in the safety of the souls of tomb occupants. This is reflected in the choice of designs that harmonize with the symbols of many deities that the tomb owners believed would protect them if they designed their tombs in the same pattern and symbol as their preferred deity.

We have drawn our unique conclusion about the distinctive connection between the design patterns of tombs and their pictorial shape and meaning, based on our understanding that the origins of the earliest Mesopotamian inhabitants were largely from the Arabian Peninsula and the Arabian Gulf, according to historians and archaeologists. It is important to note that this original homeland constitutes a vast repository for the peoples of the Ancient Near East in general, not just the peoples of Mesopotamia. Most historians and anthropologists agree that migrations from the Arabian Peninsula to various parts of the Ancient Near East began in ancient times, not limited to the end of the Ice Ages and the Early Stone Ages.

The withdrawal of the last Ice Age around 10,000 BCE led to drought in parts of the Middle East, especially in the Arabian Peninsula. This climate change caused many Arabian Peninsula peoples to leave their original homeland in the heart of the Arabian Peninsula and spread to areas outside of it to the north and east. Among these peoples were the Akkadians, who left the Arabian Peninsula and settled in the Fertile Crescent and the valleys of the Levant. They settled in the Fertile Crescent and the valleys of the Levant. They settled in the central and northern parts of Mesopotamia, establishing the first and oldest empire in history. They made the city of Akkad their capital, hence they were named the Akkadians. We relied on their language and cuneiform writings to understand the meanings of the terms related to the forms and designs of tomb patterns depicted in pictorial cuneiform writings.

Through the study, the following points have become evident:

- Despite not reaching a final conclusion on the date and period of construction of the tombs, our field observations of the ancient findings, whether they are stone fragments (as seen in the depicted cuneiform tomb) or stone sickles (as seen in the S-shaped tomb), suggest that these tools were commonly made and used during the Stone Ages. These ages transitioned into the Bronze Age around 4000 BCE in the Arabian Peninsula (Peter Magee, 2014). The initial exploration and excavation work in a burials in Safra Al-Meastwe, which was carried out by a team from the Saudi Antiquities Authority and with cognitive and field support from Eid Al-Yahya, and then with material and moral support from Mr. Abdulrahman Al-Sunaidi,

laboratory results proved the bones in one of the cemeteries, which was designated by the number “Ms. 160.2 / 160.3” after it was sent for laboratory examination in Florida, America” (An ISO/17025:2005 Accredited Testing Laboratory - BETR- Radiocarbon Dating, June 2016), Which was published in the same year (Aldughairi A, 2016) indicated that the bones could potentially date back to more than 20,000 years and the collagen substance in the sample was not sufficient to show an accurate history of the sample, and the report explained the reason for this that the collagen substance, through which the date of the sample is revealed, does not give an accurate result for a sample that is more than 20 thousand years old (Aldughairi A, 2016, p.26).

- The majority of the tombs are located in volcanic highlands and plateaus, making access difficult. It is challenging to accept that the builders of these tombs were inhabitants facing harsh living conditions, yet they managed to construct tombs using thousands of massive volcanic rocks, some weighing up to half a ton or more. This implies that these individuals lived in abundant conditions with ample food resources, whether from animals or abundant plant life. This echoes back to the period of the Arabian savanna, where food was abundant, allowing for creative tomb construction. This period is known as the Holocene Humid Period (HHP) in the Arabian Peninsula, occurring from around 8000 to 4000 BCE, before the onset of desertification (Matthew et al., 2022; Engel et al., 2012; Petraglia et al., 2020; Preston & Parker, 2013). Therefore, it is unlikely that a person would build a personal or collective burial ground hundreds of meters long, using thousands of huge rocks, and with a precise and precise design, on the roofs of mountains and in volcanic heats, while he was in a period of drought and desertification in which water and food were scarce and not easy to obtain, so that he could live a life in which he thought about building such burial places.
- The study revealed that the people of the Arabian Peninsula were concerned with the afterlife, as evidenced by the various tomb designs that align with individual or familial beliefs. The choice of design

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harmonizes with the symbol of the worshipped deity or the concept of the desired afterlife.

- The study highlights distinctive tomb patterns with staggering numbers, as well as variations in patterns, nomenclature, quantity, distribution, and meaning. These patterns are connected to their meanings through the design and symbolism of ancient languages.
- In conclusion, the study emphasizes the need for collaborative scientific efforts by local researchers from specialized national universities to study these tomb patterns individually, following specialized archaeological excavations. This is particularly important given the strong support from the Saudi leadership in showcasing the heritage and civilization of Saudi Arabia, stemming from the understanding that the Arabian Peninsula is the cradle of humanity, a land of prophets, and the chosen land of God. This sentiment is expressed in ancient Egyptian writings, referring to the as "God's Land" (Dougherty, 1932). It is also the land of revelation and the final prophet, Muhammad (Peace Be Upon Him).

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