

## **Historical References to the Calendar Words and Their Connotations in the Southern Arab Kingdoms in the Light of Written Sources**

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### **Abstract**

Then the historical references to the calendar terms represent an important aspect in the history of the southern Arab kingdoms, as a result of the developments introduced by the ancient Yemenis on the dates of their events, especially the Sabaean state that invented history systems, so they went on it. Qataban, Hadramawt), and benefited from history and its calendar, in terms of the temporal relationship between the events and their knowledge of the foundations upon which they were based, as well as the role of the officials in charge of organizing it from priests and administrators.

**Keywords: Calendar, terms, historical references, southern Arab kingdoms, history systems.**

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## **Chapter one: Date systems**

It is one of the important historical systems that the southern Arab kingdoms followed, as it represents an aspect of the history of the events that they worked on: including history by events. Ancient peoples began to chronicle their writings with the events that take place in their reigns<sup>1</sup>. The ancient civilizations knew calendars, especially the Mesopotamian civilization and the Nile civilization, in which the Egyptian calendar was known, as it was the first calendar developed in the ancient world<sup>2</sup>. The Kingdom of Sheba<sup>3</sup> benefited from the system of history and the knowledge of their events, and knowledge of the temporal relationship between the events and the foundations on which the historical system was based and its organization by the priests and their follow-up by the administrators in the temple, as they represent the only reference for their follow-up. This is what showed us the system of history by mentioning the names of the kings<sup>4</sup>. It becomes clear to us that the systems of history were not limited to the Kingdom of Sheba, but

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<sup>1</sup> Ali , Jawad, Al-Mufasssal fi Al-Tarikh Al-Arab before Islam, ed. 2, Dar Al-Ilm for millions, (Beirut, 1978 AD), vol. 8, p. 512;Al-Douri, Abdel-Aziz, A Study of the Origins of the Science of History among the Arabs, Dar Al-Mashriq, (Beirut, 1983), p. 17;Taha, Abdul Wahid Thanoun, The Fundamentals of Historical Research, Dar Al-Hikma, (Mosul, 1990 AD), p. 3.

<sup>2</sup>Baqer, Taha, A Brief History of Science and Knowledge in Ancient Civilizations and Arab-Islamic Civilizations, University of Baghdad, Center for the Revival of Arab Scientific Heritage, (Baghdad, 1980 AD), p. 89; Al-Jubouri, Suleiman, History of the Gregorian and Hijri Calendars and their Principles, Al-Intissar Press, (Baghdad, 1987 AD)11), p.

<sup>3</sup> The Kingdom of Sheba: Sheba is located in the north of Yemen in the Al-Jawf region, between it and Sana'a a three-day march and it was a fortified city, built by Yajd ibn Ya'rib bin Qahtan, and it has good air, fresh water, many trees, many water from torrents, so he built the famous Ma'rib Dam between the two mountains with rocks and tar for the benefit of villages and farms. Saba has enjoyed a prominent importance among the kingdoms that appeared in the south of the Arabian Peninsula. The Sabaeen ruler was able to establish a large kingdom. He succeeded in extending his authority over all the countries in southern Arabia, extending his influence over all neighboring lands and annexing them to his kingdom, and then extending his control over the main trade routes that connect between the south and the north of the Arabian Peninsula, so the regime in Sheba was based on tribal divisions.Taurus, Abdullah, This is Yemen, p. 118;Ali, Al-Mawfel fi Al-Tarikh Al-Arab before Islam, vol.2, p. 259;Sousse, Ahmad, Arabs and Jews in History, p. 298;Al-Ali, Lectures on History of the Arabs, p. 21;Al-Zamakhshari, Abu al-Qasim Mahmoud bin Omar bin Ahmed, (d.538 AH), mountains, places and water, investigation by: Ahmad Abd al-Tawab, d.l, (Dar Al-Fadila, Cairo 1999 AD), Part 1, p. 184;Yaqoot al-Hamwi, Mujam al-Buldan, p. 40Salim, Milestones in the History of the Arabs Before Islam, p.83.

<sup>4</sup>Bafqih, Muhammad Abdul Qadir, Orientalists and the Antiquities of Yemen, The Yemeni Studies and Research Center, (Sana'a, 1988 AD), Vol. 2, p. 961Al-Iryani, Mutahhar Bin Ali, In the History of Yemen, Musnad Inscriptions and Comments, Yemeni Studies and Research Center, (Sana'a, 1988 AD), p. 300.

rather included the other southern kingdoms, especially the Kingdom of Ma'in<sup>5</sup>, the kingdom of Qataban<sup>6</sup>, the Kingdom of Hadramout<sup>7</sup>. The kingdom of Ma'in was prosperous due to its geographical location located on the road of land trade<sup>8</sup>. The Kingdom of Ma'in reflects for us a special system of calendars (history), especially through written sources, as the text indicates: "Bj, m, l, j, p, y, m, l, k, m, n."<sup>9</sup>, its translation is: "In the days of the deer, King Ma'in"<sup>10</sup>, it is clear from the written text that the Arabs dated their historical events through the period of the reign of their kings without

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<sup>5</sup> The Kingdom of Ma'in: It was established in the Al-Jawf region between Najran and Hadramawt in a plain region famous for its palms, timber and pastures. This region depends on the falling rainwater, so it will be flowing in the valleys, in addition to the protection provided by the mountains surrounding it on three sides, which constitutes a natural protection for it, and all these factors helped the Al-Jawf region to be an important cultural center. Its capital was Qurna, which was later known as the city of Al Sawda, or called Qarn or Karna. It took place in the south of Al-Jouf. Ali, Al-Mufassal in History of the Arabs before Islam, Part 2, p. 73; Al-Kaabi, Abdul Hakim, Encyclopedia of Islamic History, Osama House, (Amman, 2003), p. 46; Al-Haddad, Yemen's Political History, p. 35.

<sup>6</sup> The Kingdom of Qataban: Qataban is located in the south of Yemen between Hadramout in the east and Osan in the west and overlooks the south on the Arabian Sea or the Indian Ocean, and it is related to the Yemeni highlands and between it and the sea was the small Kingdom of Osan, and the most important city of Qataban (Shaqra) on the coast of the Indian Ocean. There were many narrations regarding naming Qataban, some of them being a place in the areas of Aden, and others attributing it to the name (Qataban bin Radman bin Wael bin Al-Ghouth). Nasir al-Din, Muhammad bin Abdullah Abi Bakr bin Muhammad Ahmad bin Mujahid (d.842 AH / 1438 CE), clarification of the suspects in seizing the names of narrators, their genealogies, titles and their identities, verified by: Muhammad Na'im al-Arquzi, First Edition, (The Message Foundation, Beirut, 1993), Part 7, P. 44; Ali, Al-Mufassal fi The History of the Arabs before Islam, Part 2, p. 173; Sheikh, History of the Arabs before Islam, p. 85.

<sup>7</sup> Kingdom of Hadramaut: Hadramout is located on the western side of the southern Arabian Peninsula, and extends eastward to the Empty Quarter, and dates back to the year (1020 BC - 290 AD). Its borders are related to the borders of other countries of Yemen that have contemporary with each other and entered into commercial and political relations with its neighbors under various circumstances and variables. Wadi Hadramawt formed the main region on which this kingdom was built. Sharaf al-Din, Ahmad Husayn, Yemen Throughout History, 2nd Edition, Muhammadiyah Sunnah Press, (Abdeen, 1964 AD), p.61; Salim, Milestones in the History of the Arabs Before Islam, p. 74; Saleh, Abdel Aziz, History of the Arabian Peninsula in its Ancient Times, Cairo University Press, (Cairo, 1992), P. 87; Al-Mallah, The Mediator in the History of the Arabs Before Islam, p. 76; Bafqih, Muhammad Abdul Qadir, History of Ancient Yemen, The Arab Foundation for Studies and Publishing, (Beirut, 1985 AD), p. 50; Abdullah, Yusuf Muhammad, papers in the history of Yemen and its effects, House of Contemporary Thought, (Beirut, 1990 AD), p. 319; Al-Hammadi, Hazaa Muhammad, Systems of History in Sabeian Inscriptions, an unpublished master's thesis, (Yarmouk University, 1997 AD), pp. 20-25.

<sup>8</sup> I-Jarro, Asmahan Saeed, Brief on the Ancient Political History of Southern Arabia (Old Yemen), Hamada Foundation, (Irbid, 1996), p. 180; Bafqih, History of Ancient Yemen, p. 199.

<sup>9</sup> Bafqih, History of Ancient Yemen, pp. 33-37; Hassanein, Fouad, an update on the book of ancient Arab history by Detlef Nielsen, The Egyptian Revival Library, (Cairo, 1958 AD), p. 279; Al-Jrou, Asmahan Saeed, A Brief of Ancient Political History, p.153. The inscription was mentioned in the following form: (RES28709 // RES2869).

<sup>10</sup> Al-Jrou, Asmahan Saeed, A Brief History of Ancient Political History, p. 153; Bafqih, History of Ancient Yemen, pp. 33-37; Hassanein, Fouad, an update in the book of ancient Arab history, p. 279.

specifying the date in years, as it represents a special system for Ma'in kingdom. It reflects us a written text about the authority in its administration, as the text "GDMNKPS" refers to<sup>11</sup>. The other text mentions the position of al-Kabir, as the text refers to "b akhr kb r e"<sup>12</sup>. It is evident from the texts that the kings are taking over the administration of the territories belonging to the kingdom of Ma'in, called (KBR), meaning the great, as it represents the administrative position of the people.

As for the Kingdom of Qataban in the southeast of Saba (Ma'rib)<sup>13</sup>. It had civilizational and administrative prosperity, and it took the title of the king at the beginning of the fourth century BC, and its rulers took the title (mkrb), at the beginning of her rule<sup>14</sup>. Historical references to the Kingdom of Qataban were found in the written texts that were written, as it is contemporaneous with the Kingdom of Sheba, especially during the reign of the Sabaean king (Karab El Watar)<sup>15</sup>, in Serwah city<sup>16</sup>, it represents a powerful kingdom<sup>17</sup>.

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<sup>11</sup>Hassanein, Fouad, An update in the book of ancient Arab history, p. 286; Al-Jrou, Asmahan Saeed, A Brief of Ancient Political History, p. 154. The inscription was mentioned in the following form: (RES3355 / 2 / RES3355).

<sup>12</sup>Bafqih, History of Ancient Yemen, p. 34; Al-Jrou, Asmahan Saeed, A Brief of Ancient Political History, p. 154. The inscription was mentioned in the following form: (RES3341 / 4 / RES3352 / 2 / RES3332 / 4 / RES3318 / 6).

<sup>13</sup>Marib:It is one of the ancient Yemeni cities located to the north-east of the capital, Sana'a, and about (173) kilometers away from it, and there were many people in good air, fresh water, many trees, many water from torrents, so the famous Ma'rib dam was built between the two mountains with rocks and tar, from which villages and farms benefited..Yaqut al-Hamwi, Mujam al-Buldan, vol. 4, p. 144;Mahran, Studies in Ancient Arab History, p. 267;Salim, Milestones in the History of the Arabs Before Islam, p.83.

<sup>14</sup>Bafqih, History of Ancient Yemen, p. 35;Hassanein, Fouad, an update in the book of ancient Arab history, p. 286.

<sup>15</sup>King Karab El Watar: He is one of the great kings of Yemen and the first to unify Yemen and the south of the Arabian Peninsula in history, and who set out to unify Yemen from its capital "Sarwah" Marib in the seventh century BC, four centuries after the establishment of the Kingdom of Sheba, which is the rule of Yemen and the entire south of the Arabian Peninsula. karb 'iil water carried out wars, battles, invasions and raids in order to impose the rule of the Kingdom of Sheba on the Arabian Peninsula, and he recorded that with the famous victory inscription, which he ordered to be inscribed in the city of Sirwah, the first capital of the Kingdom of Sheba. The inscription of victory is the longest inscription in Yemen and the entire Arabian Peninsula, Karab El Watar was considered the first to take the title of king after the kings of Sheba were called al-Mukarb, and they were called al-Makarba. King Karb II Watr at the end of his reign moved the capital of the Kingdom of Sheba from the city of Sirwah to Ma'rib, and he has reforms and construction works, most notably the restoration of the Ma'rib Dam and the re-paving of the road that connects the city of Sirwah to the city of Ma'rib, and he drove his armies to Osan, Bafqih, History of Ancient Yemen, p. 36;Mahran, Studies in Ancient Arab History, p. 267;Salim, Milestones in the History of the Arabs Before Islam, p.83.

<sup>16</sup> The city of Sirwah: It is one of the important historical cities in the country of Yemen, which arose and flourished during the Sabaean civilization, and is located 40 km away, on the western side of the city of Marib. It was erected on a rocky hill surrounded by a large wall, and is distinguished by its religious aspect.

The Kingdom of Qataban used the system of history in recording the events of their kingdom, so their method was similar to Ma'in kingdom, except for the difference in the use of the word (KBR), and replacing it with the word (Khrf) in their history, which means (year)<sup>18</sup>. The text reflects the use of the word (k r f), the text indicates "w r k h Y b r m k r p o b m y h z t n"<sup>19</sup>, its translation: " month dhubiram, year ASBM from the family of Hadrn."<sup>20</sup>, it appears from the text that the word (khrf) represents one of the seasons of the year and means autumn, in the kingdom of Qataban, and the name was given to the Sabian agricultural seasons, which means autumn rain.

As for the functions in the kingdom of Qataban, they dated according to the time of their rule, which lasted for two years. In the first year, the historical formula (Qadmn) was used, in the second year (Akran) was used<sup>21</sup>. Regarding the Hadhramaut Kingdom, it used a system of history, which represented large areas in the south of the Arabian Peninsula, so the city of (Shabwa)<sup>22</sup> was its capital<sup>23</sup>. The Kingdom of Hadhramaut used the history of people other than kings as a date, and this was found in the written texts, which were found in the Kingdom of Hadramout, where the text "B-e-e-p-u-

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The first thing that catches the eye of those coming from Mareb towards the old city in Serwah is the view of the semi-oval wall of the Maqqah temple. Mahran, *Studies in Ancient Arab History*, p. 268; Salim, *Milestones in the History of the Arabs before Islam*, p.84. Al-Jrou, Asmahan Saeed, *A Brief of Ancient Political History*, p. 156.

<sup>17</sup>Bafqih, *History of Ancient Yemen*, p. 36; Al-Jrou, Asmahan Saeed, *A Brief of Ancient Political History*, p. 155.

<sup>18</sup>Beeston, Al Fard, and others, *The Sabian Dictionary*, Lebanon Library, (Beirut, 1982 AD), p. 62. The inscription was mentioned in the following form: (RES3566).

<sup>19</sup>Beeston, Al Fard, and Others, *The Sabian Dictionary*, p.62. The inscription was mentioned in the following form: (RES3566 / 7)).

<sup>20</sup>Beeston, Al Fard, and Others, *The Sabian Dictionary*, p.62.

<sup>21</sup>Beeston, Al Fard, and Others, *The Sabian Lexicon*, p. 63. The inscription was mentioned in the following form: (RES4931 / 1 / RES3689 / 9-10)).

<sup>22</sup>Shabwah: It is one of the cities of Hadramout and its capital. This city is located in the district of Arama between Wadi Atf and Wadi Maashar. Shabwah is mentioned in the texts of the old Musnad writing as "Shabut", tribes from Kinda and Madhhaj settled in it after it fell into the hands of Himyar, led by Shammar Yarash, and the inhabitants of the old Shabwah are the Yazinites, including the Al Braik tribe that had a rule in Shabwah. Shabwah city has a large number of ancient mud towns spread along its valleys and ancient human centers that are still inhabited by residents. Bafqih, *History of Ancient Yemen*, p. 36; Al-Jrou, Asmahan Saeed, *A Brief of Ancient Political History*, p. 155.

<sup>23</sup>Bafqih, *History of Ancient Yemen*, pp. 39-50; The Puppy, Asmahan Saeed, *A Brief of Ancient Political History*, pp. 109-133; Abdullah, Yusuf Muhammad, *Saba The Yemeni Encyclopedia*, Al-Afif Cultural Foundation, (Sana'a, 1992 AD), Vol. 2, P.508.

y-m-u-l-s-e-n”<sup>24</sup> means “in the third year of Athemreigns”<sup>25</sup>. It is evident from the text that the historical formulas of the Kingdom of Hadhramaut differ from the Kingdom of Ma'in and Qataban, by adding letters (H, Z) to the historical references that date within the period of the reigns of the people themselves.

## Chapter two

### Fixed calendars in the southern Arab kingdoms:

Fixed calendars appeared in the southern Arab kingdoms, which had their significance, based on the succession of years and their use is dated written texts, and those calendars were used with the names of people who did not know the type of events that were associated with them, including:

**First: The Himyari calendar:** It is one of the most important ancient Yemeni calendars, as the calendar began in the year (115 BC), so it is the same year in which the unified Yemeni state (Saba and DhiRaydan) was established<sup>26</sup>. According to what the sources mentioned about the Abyssinian invasion of Yemen in (525 AD), this calendar was found, and the principle of the calendar was extracted by a simple arithmetic process (640-525 = 115 BC)<sup>27</sup>.

**Second: Nabat ibn Calendar:** It was called the name Nabat, and it is related to the Himyarite calendar, and this word is found in the biblical texts meaning a well<sup>28</sup>. The beginning of this calendar was during the last quarter of the century (the first BC), the year (24 BC), and opinions differed about it, so its beginning was in the year (316 AD), and the blogger states during the reign of the king (Yasser Yahanem)<sup>29</sup> and his son (ShammarYaharash)<sup>30</sup>,

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<sup>24</sup>Al-Jrou, Asmahan Saeed, The Brief of Ancient Political History, p. 110; Abdullah, Yusuf Muhammad, Saba The Yemeni Encyclopedia, Vol. 2, pg.508. It was mentioned in the inscriptions as follows: ((CTH10 / CTH10 / 3))

<sup>25</sup>Al-Jrou, Asmahan Saeed, The Brief of Ancient Political History, p. 110; Abdullah, Yusuf Muhammad, Saba, The Yemeni Encyclopedia, Vol. 2, pg. 508.

<sup>26</sup>Al-Iryani, Mutahhar bin Ali, Abdullah, Yusuf Muhammad, the Hamiri Calendar, The Yemeni Encyclopedia, Al-Afif Cultural Foundation, (Sana'a, 1992 AD), p. 281. It is mentioned in the inscription as follows: (CTH261 / CTH261 / 3).

<sup>27</sup>Al-Iryani, Mutahhar bin Ali, Abdullah, Yusuf Muhammad, Hamiri Calendar, p. 281.

<sup>28</sup>Beeston, Alfrad and others, The Sabian Lexicon, p.91.

<sup>29</sup>King Yasser Yahanam: He is one of the kings of the Kingdom of Himyar, the founder of the Himyarite Empire, and the first of its great kings. He took power in the second half of (the ninth century BC), after

they took part in ruling in (270 AD), and it seems that the date of (the Nabat calendar) took its place between the years (46-36 BC)<sup>31</sup>. The historical vocabulary and formulas of the Nabat calendar have been similar to the historical formulas of the Himyarite inscriptions, especially in the use of the word (kharf), after the number, and this is what made (Radman)<sup>32</sup>. They use it in their calendars known as (Aba Ali Y), due to the subjugation of the areas under the control of the Radamanians, until the Himyaris was able to

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the division of power between the two branches of (Sheba and Dhi Raydan), which lasted for forty years, where Saba and Ridan (Himyar) were unified, by mutual consent under the leadership of Yasser Yahanem, who peacefully restored the unity of the state and the country, renewed it and secured it in a way that leads to great political and economic interests and long-term cultural influences, and after five years of preparation, King Yasser, with a large army and many tribes in ships and boats, set out from the Yemeni coast of the Red Sea through Bab al-Mandab to the country of Abyssinia. Yasser Yahanem and his son Yaharshah marched their army and their tribes by sea to Abyssinia and to Egypt in two major campaigns, the first led by Yasser Yahanem to Abyssinia and the second, led by his son Shammar Yaharash to southern Egypt, after controlling the opposite side of the sea, King Yasser Yahanem stayed in the Maghreb for nearly (nine years), between the year (850 BC and 843 BC). Ali, *Al-Mufasssal fi The History of the Arabs before Islam*, part 2, p. 423; Mahran, *Ancient History of the Arabs*, p. 300; Numan, Khalidoun Hazaa Abdo, *Political, Economic and Social Situations during the Reign of King Shammar Yaharish*, Publications (Ministry of Culture and Tourism, Sana'a, 2004 AD), p. 35.

<sup>30</sup>Shammar Yaharash: Shammar Yarash, Shammar Yaharash, or Shammar Yarash (275-300 AD) is one of the most famous kings of Hameer, he lived between the end of (the third century and the beginning of the fourth century AD), and he had wars with tribes in Al-Ahsa and the Gulf coast, he was dubbed "King of Sheba and Dhi Raydan," and the title "King of Sheba, Dhi Raydan, Hadramout, and Yamnat." From Yamnat, the word Yemen came out Ibn Hisham, Abd Al-Malik, *Crowns in the Kings of Himyar, News of Ubaid Bin Shurriyah Al-Jarhami*, 2nd Edition, Center for Yemeni Studies and Research, (Sana'a, 1979 AD), pp. 227-230; Al-Alousi, Shihab Al-Din Mahmoud bin Abdullah (1270 AH), *Rouh Al-Maani fi Tafsir The Great Qur'an and the Mathani Seven*, edited by: Ali Abd al-Bari Attiyah, ed. 1, Dar Revival of the Arab Heritage, (Beirut, 1415 AH), part 16, p. 27; Mahran, *Ancient History of the Arabs*, p. 300; Numan, Khalidoun Hazaa Abdo, *The Political, Economic and Social Situations*, p. 63.

<sup>31</sup>Al-Bakr, Munther, *A Study in Arab Mythology, Religion in Pre-Islamic Arabia*, *Journal of the Arab Historian*, (Iraq, 1987 AD), Issue 33, p.308.

- Jamme,A, *sabaeen inscriptions from Mahram BiLais(Marib,BaLtimore,Johus Hopkins,(University press, 1962),p358*, Ryckmans, G,*communication, chrono Logie sabeenne in Academie des In scription or BeLLes-Letters,(pari s,1943),p125*.

<sup>32</sup>Al-Radmaniyoun: They are among the ancient Arab peoples as well. They have helped the Qatabanians repeatedly, and they allied themselves with another people, and the two peoples cooperated in helping "Qataban" against Saba. They played an important role in the days of a number of the kings of Sheba, and they were among the opponents of the rule of "the poetry of Otter", and when he sent an army on them to inflict a blow on them, they resisted and inflicted great losses on him. It appears that Radman entered the land after losing its independence in all of the two lands that were subject to the rule of Qataban, and then the state of Hadhramaut took control of it. Then it entered after that among the properties of the state of "Sheba and Dhi Raydan", Al-Radmanis ruled that they were removed from them as well. It was mentioned in one of the texts: "The words and embarrassment of Shaaban Radman Dh Sulfan", meaning "It was said and embarrassed, the Radman tribe", and "Salafan" means "the Slavs." Ali, *Jawad*, in detail in the history of the Arabs before Islam, vol. 1, p. 1066.

unify the whole land of Yemen, so they held the title (King of Sheba, DhiRaydan, Hadramout, Yamna, and their Arabs of Touda and Tihama)<sup>33</sup>.

**Third: Al-Mubhdh Bin Abhad Calendar:** Its beginning was in (97 BC), while historical sources mentioned it in (69 and 65 BC)<sup>34</sup>. The calendar of Mabhdh ibn Abhad was originally a Himyarite calendar, which was used in later written texts that were written between the third - sixth centuries AD). The texts mentioned the calendar during the era of the two kings (Yasser Yahanem - and his son ShammarYaharash)<sup>35</sup>.

**Fourth: Calendar (Ab Ali) Al-Radmani:** used in Radman area<sup>36</sup>, which is located to the west of the Kingdom of Himyar, and the calendar was mentioned in the texts, which dated it from Mount Shaharar<sup>37</sup>, and Jabal Al-Masal<sup>38</sup>, which was located near the city of Allan and Khalan<sup>39</sup>. The texts appeared during the second and third centuries BC<sup>40</sup>. The beginning of the Ardmani calendar (Ab Ali) can be known through the written texts that appeared in the middle of the second century AD, as the text indicates<sup>41</sup>“In the month of Al-Mudhar, July 179 of the calendar of Abali bin ... corresponding to the year 363 of the calendar of Muhdh ibn Abhad al-

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<sup>33</sup>Bafqih, Muhammad Abdul Qadir, Ruban, Christian, the importance of the inscriptions of the Masal Mountains, Raydan Magazine, (Sana'a, 1980 AD), Issue 3, p.10.

<sup>34</sup> For more details, see: Al-Bakr, Munther, A Study in Arab Mythology, Religion among the Arabs before Islam, p. 308.

<sup>35</sup>It was mentioned in the inscriptions with the following formula: (RES412 / CIH46 / 1, / CIH448 / 2).Al-Bakr, Munther, A study in Arab mythology, Religion among the Arabs before Islam, p. 308.

<sup>36</sup>Radman: It is said that you burst something, if you hit it and throw some of it on one another, it is in Yemen.Hamwi Yaqoot, Mujam al-Buldan, Part 3, p. 45.

<sup>37</sup>Mount Shaharar: It is the highest peak of the Basarda Mountains, and it is located between Gail Matar and Hawtat al-Faqih, and Shaharar Dam:It was named after the valley in which it is located, and it is called at the present time Mghala and Wadi Shaqaq, and is located west of Dhofar Dhi Raydan.Al-Akwa, Ismail bin Ali, Mkhalf of Yemen among the Muslim geographers, p. 45.

<sup>38</sup>Al-Ma`sal (Allan): Waalan (Al-Ma`sal): and Waalan: the historical name of this archaeological site, which today is called Al-Ma`sal, Kasrah al-Mu`im.Al-Hamdani, the Characteristics of the Arabian Peninsula, p. 185.

<sup>39</sup>Khawlan: Khawlan is an ancient Yemeni tribe, archaeologists see that they are a people of ancient Yemen who are contemporary to Saba and Ma'in, and their country is one of the most beautiful parts of the earth.It was mentioned in the inscriptions of the Kings of Sheba as "Khulen" for the first time in the seventh century BC. the Khawlan tribe (bin Amer, Amr) in Saada and Asir (As-Sarat) mentioned in the inscriptions of the Hamedan kings as "Khawlan Jadiden" New Khawlan.Al-Hamdani, Al-Ekleel, vol.10, p. 293;Ali, Jawad, Al-Mufassal fi Tarikh Al-Arab, Part 4, p. 207;Ibn al-Kalbi, Al-Asem, p. 43.

<sup>40</sup>Bafqih, Muhammad Abd al-Qadir, Ruban, Christian, the importance of the inscriptions of the Al-Masal Mountains, pp. 9-10.

<sup>41</sup>Bafqih, Muhammad Abd al-Qadir, Ruban, Christian, the importance of the inscriptions of the Al-Masal Mountains, p. 9.

Hamiri<sup>42</sup>. It appears from the text that the Ardamanian calendar (Ab Ali), which appeared in the middle of the second century AD, was known. Besides, the disturbances that occurred during the family of (Dhamar Ali Yahbar)<sup>43</sup>, had a great impact on the change of the calendar, so the beginning of the work in it was called (Ab Ali), which was characterized by the date form, especially the word (year). Perhaps the reason is due to the extension of the Hadrami influence to the lands of the Qataban Kingdom, so their knowledge was transferred to it, including the historical references and their formulas that were used by the Armadamanians in their written texts.<sup>44</sup>

**Fifth: Bakr ibn Omrt's calendar:** It is one of the calendars that was used in the southern Arabian kingdoms, and which was found in the area of (Hama Dhiab)<sup>45</sup> near Sanban<sup>46</sup> (10 km) east of the city of Haker<sup>47</sup>. The text of the book indicates:<sup>48</sup> "In the year 146 of the calendar of Bakr bin Omrt"<sup>49</sup>. It

<sup>42</sup>Bafqih, Muhammad Abd al-Qadir, Ruban, Christian, the importance of the inscriptions of the Al-Ma'sal Mountains, p. 10.

<sup>43</sup>Dhamar Ali Yahbir: He is King Dhamar Ali Yahbar (Tabib al-Aqran, Dhul-Qarnayn), and he is one of the most famous Arab kings, King Dhamar Ali of Yemen from the kings of Himyar bin Sabaa. His royal name is the King of the Sabaeen Himyarite Unified State (King of Saba, Dhu Raydan, Hadramout and Yamnat), and he is one of the founders of what is known in history by virtue of the Tababa'ah, and his name means that he has a command (Damar): meaning he has the command, and his nickname: Taba al-Aqr or Dhul-Qarnayn. Several kings are called by his name (Dhamar Ali) from among his sons: Dhamar Ali the second and the third, and so the city of Dhamar belonging to the Anas tribe in Yemen is called after his name, and the castle in the city is called Qarn Dhamar or Dhamar al-Qarn. Ali, Jawad, Al Mawsil fi Tarikh Al Arab before Islam, Part 1, p.72; Bafqih, Muhammad Abdul Qadir, History of Ancient Yemen, p. 53.

<sup>44</sup>Bafqih, Muhammad Abd al-Qadir, Ruban, Christian, The Importance of Inscriptions of the Al-Masal Mountains, pp. 13-14; Al-Iryani, Mutahhar bin Ali, Abdullah, Yusuf, Hamiri Calendar, p. 282; Abdullah, Yusuf Muhammad, The Yemeni Inscriptions Blog, The Inscription of Bir al-Ail, Al-Coril Magazine, (Sana'a, 1988 AD), Issue 3-4, p. 256.

<sup>45</sup>Hama Dhiab: a common name among a number of villages that are located in the mountainous heights, and the word Hama means hills, and Hama Dhiab is a pile of dust near Jabal Asbel from the Anas region, west of Dhamar, in which there is a spring of water in which it is treated from the hills. Al-Maqhafi, Ibrahim Ahmed, Dictionary of the Countries and the Yemeni Tribes, Dar Al-Hikma, (Sana'a, 1985 AD), p. 507.

<sup>46</sup>Sanban: It is one of the villages of Mayfa'a Anas in the city of Dhamar in central Yemen, and it is located east of the city of Dhamar at a distance of 33 km, on the road linking eastern and central Yemen. Al-Maqhafi, Dictionary of the Countries and Tribes of Yemen, p.523; Al-Hammadi, Hazaa Muhammad, Systems of History in the Sabaeen Inscriptions, p. 35.

<sup>47</sup>Haker: It is one of the ancient cities in the country of Yemen, which is located in Anas, southeast of Dhamar, and it is now a small village belonging to the Zabid tribe. Al-Maqhafi, Dictionary of the Countries and the Yemeni Tribes, pp. 449-450.

<sup>48</sup>Muller, Walter, An Overview of Rock Drawings and Inscriptions in the Arabian Peninsula, German Oriental Journal, translated by: Kamal Radwan, Dar Sader, (Beirut, 1974 AD), No. 33, p. 165; Nami, Khalil Yahya, Southern Arab Inscriptions, Journal of the College of Arts, (Cairo, 1958 AD), Vol. 2, C1, pp. 55-63.

appears from the text that the historical reference corresponds to the historical references to the Himyarite calendar, as well as the repetition of the word (kharf), which represents years.

It is evident from the above that there are several calendars, some of which are related to the Hamiri calendar, and their widespread use in the written texts, especially the calendars that prevailed in the Yemeni kingdoms, including the Sabbatical calendar, the Himyarite calendar, and the Hadhramaut calendar, and historical references are contained in it on a fixed calendar, used in the Hadrami history, and this indicates the existence of Sabian regions that were subject to the Kingdom of Hadramaut and were affected by it<sup>50</sup>. The text reflects the historical references to the calendar<sup>51</sup>, as the text refers to "The month of hunting in the year 144 of the calendar"<sup>52</sup>. The kingdom of Ma'in was characterized by its system of history, as it was based on the reigns of the kings, as well as the reigns of the officials in their assuming the administration of regions, and the name (KBR) was launched, especially the Kingdom of Qataban, which followed the historical system of the reigns of people<sup>53</sup>.

**Sixth: the year:** represents the longest standard unit of time, it mounted in the Kingdom of Sheba (360 days), and it was divided into twelve months, and every month thirty days, so the Sabaeans added a full month at the end of each six years<sup>54</sup>. Besides, there is another word for the word year (Aam)<sup>55</sup> since the Sheba Kingdom used another term in their texts, which is (kh r f), meaning autumn, which is one of the seasons of the year, due to its

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<sup>49</sup>Muller, Walter, A Glimpse of the Rock Drawings and Inscriptions in Arabia, p. 165; Nami, Khalil Yahya, South Arabian Inscriptions, pp. 55-63.

<sup>50</sup>The inscription appeared in the following form: (RES4197 / RES3958), Nami, Khalil Yahya, Southern Arab Inscriptions, Journal of the Faculty of Arts, (Cairo, 1961 AD), Vol. 2, C1, pp. 1-9; Nasr, Abdul Karim, Researches in the Calendar, Dar Al-Bashayer for Publishing, (Damascus, 1991), p. 76.

<sup>51</sup>The inscription came in the following form: (RES3958 / 1), Abdullah, Yusuf Muhammad, The Old Yemeni Inscriptions Blog, p. 256.

<sup>52</sup>Abdullah, Yusuf Muhammad, The Old Yemeni Blog of Inscriptions, p. 256.

<sup>53</sup>Al-Hammadi, Hazaa Muhammad, Systems of History in the Sabaeen Inscriptions, p. 37; Abdullah, Yusuf Muhammad, The Old Yemeni Blog of Inscriptions, p. 256.

<sup>54</sup>Ali, Jawad, Al-Mufassal in the History of the Arabs before Islam, Part 8, p. 438 Al-Hammadi, Hazaa Muhammad, Systems of History in the Sabaeen Inscriptions, p. 38.

<sup>55</sup>The inscription was given in the following form: (CIH57 / 8), Ali, Jawad, Detailed in the History of the Arabs before Islam, vol. 8, p. 507; Al-Hammadi, Hazaa Muhammad, Systems of History in the Sabaeen Inscriptions, p. 38.

abundance of bounties and abundant rain, a written text<sup>56</sup> means "Sanatkhanth"<sup>57</sup> in addition to the knowledge of the Kingdom of Sheba in counting years to record their various events, the written texts were found in the city of Kabah<sup>58</sup>, the text "dh badhan kharafn " indicates<sup>59</sup> "in the same year"<sup>60</sup>. Other texts refer to the year that is dated by, as the text indicates<sup>61</sup> in the same year"<sup>62</sup>. It is evident from the written texts that the Kingdom of Sheba divided the year into seasons, months, weeks, and days, with the change in the names of the months in which it was dated.

**Seventh: the seasons:** Historical references were made to the names of the four seasons according to their importance and what happened in changing them, so the seasons came in the order of their arrangement, as the text indicates<sup>63</sup> "Autumn, Spring, Summer, Winter", it becomes clear to us that the order of the seasons in the Kingdom of Sheba is as follows: (spring, autumn, summer, winter), and spring is considered the first season for them. In ancient Yemen, the summer season was considered the first of the seasons, then autumn, winter, and spring, because the summer season is characterized by falling rain and the beginning of its agricultural seasons<sup>64</sup>. The text indicates<sup>65</sup> this meaning" the irrigated land granted to them from the

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<sup>56</sup>The inscription was mentioned in the following form: (CIH58 / 6), Ali, Jawad, Detailed in History of the Arabs before Islam, Part 8, p. 439; Al-Hammadi, Hazaa Muhammad, Systems of History in the Sabaean Inscriptions, p. 38.

<sup>57</sup>Ali, Jawad, Al-Mufassal in the History of the Arabs before Islam, Part 8, p. 439.

<sup>58</sup>Al-Kabbah: It is one of the cities that appeared in the city of Sirwah in the Kingdom of Sheba, and the inscription was mentioned in the following form: (KBTN), Abdullah, Yusuf Muhammad, The Old Yemeni Inscriptions Blog, Yemeni Studies Journal, (Sana'a, 1979 AD), Issue 30, Pp. 29-50.

<sup>59</sup>The inscription was mentioned in the following form: (CIH431 / 2), Ali, Jawad, Detailed in History of the Arabs before Islam, Part 8, p. 439; Al-Iryani, Mutahhar Bin Ali, In History of Yemen, Part 11, p. 2.

<sup>60</sup>Ali, Jawad, Al-Mufassal in the History of the Arabs before Islam, Part 8, p. 439; Al-Iryani, Mutahhar Bin Ali, In History of Yemen, Part 11, p. 2.

<sup>61</sup>Al-Iryani, Mutahhar Bin Ali, In History of Yemen, Part 19, pp. 15-16.

<sup>62</sup>It was mentioned in the following inscriptions: (Ja623,515,650 / Ja661 / Ja617 / 7), Al-Iryani, Mutahhar bin Ali, in Tarikh Al-Yaman, p. 70; Al-Iryani, Mutahhar, a new inscription from Mareb, Al-Akleel Magazine, (Sana'a, 1988 AD), Issue 3-4, p. 281.

<sup>63</sup>Al-Iryani, Mutahhar Bin Ali, Tarikh Al-Yaman, p. 70; Al-Iryani, Mutahhar, New Inscription from Marib, p. 281.

<sup>64</sup>Al-Iryani, Mutahhar Bin Ali, In Tarikh Al-Yemen, p. 70.

<sup>65</sup>Nami, Khalil Yahya, Southern Arab Inscriptions, Journal of the Faculty of Literature, Cairo University Press, (Cairo, 1958 AD), Vol. 20, C1, pp. 56-57.

spring, summer and autumn crops in the sixth year of Wadud Al-Bin's rule  
...<sup>66</sup>

### Chapter three

#### The seasons of the year in the written texts

The seasons of the year in the ancient southern Arabian kingdoms are divided into sections:

1. Summer season (Datha): It represents the month of April, and it extends to the month of (May) and ends in June. It is the beginning of the Sabian month<sup>67</sup>. It turns out that the summer season (datha), the month in which the spring season began in the Sabian scriptures.

A written text about the summer season reflects<sup>68</sup> the meaning that “Lahayat ibn Dhu Baran presented fruits to the idol Athtar al-Sharq on the day he was appointed as a supervisor in the farm of the master from the tribe of Tharn, the master of the city of Sili T ... for the sake of the safety of his master Shammar ibn Yaharash, the king of Saba and DhuRaydan, and for the sake of the safety of his servant Li Hayat ibn Baran, and for the safety of the people of Sihem who are residents of the city of Sil T, and for the sake of the safety of his people and his country during the harvest season and summer”<sup>69</sup>

2. Autumn season(kharfn): It represents one of the seasons of the year, it includes the months of July, August, and ends in September<sup>70</sup>, the text<sup>71</sup> indicates “KarbDhibyan bin Yehfraa, the king of Aqni, and the TalebMasarib, grew up in the autumn”<sup>72</sup>

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<sup>66</sup>Nami, Khalil Yahya, Southern Arab Inscriptions, Vol. 20, Part 1, pp. 56-57.

<sup>67</sup>Beeston, alford, and others, The Sabian Lexicon, p. 36.

<sup>68</sup>Al-Shaybah, Abdullah Hasan, Studies in the History of Ancient Yemen, Al-Awa` Library, (Sana'a, 2000 AD), pp. 259-260.

<sup>69</sup>Al-Shaiba, Abdullah Hasan, Studies in the History of Ancient Yemen, pp. 259-260.

<sup>70</sup>Beeston, alford, and others, The Sabian Dictionary, p. 37; Al-Iryani, Mutahhar bin Abdullah, In Tarikh Al-Yemen, p. 318.

<sup>71</sup>Bafqih, Muhammad Abd al-Qadir, The Kingdom of the Ma'athin, Evidence and Assumptions, A Yemeni Study, (Sana'a, 1988 AD), Issue 3, pp. 20-21.

<sup>72</sup>Bafqih, Muhammad Abd al-Qadir, The Kingdom of Minaret, pp. 20-21.

3. Winter season (sesem): This semester begins in (dh Sarab)(October), and (dh muhlatan)(November), and ends in (dh 'alana),December<sup>73</sup>.
4. Spring season(mlim): It represents the last seasons of the year. This semester begins in (dh dawun)January, and continues throughout (dh hulatan),(February), and ends in March(dh maeen), and with this, the cycle of the four seasons begins every year<sup>74</sup>. Another text mentioning the seasons of the year indicates<sup>75</sup> the meaning of "in the early fruits of spring, autumn, summer, and winter, and to give them pleasure and favor"<sup>76</sup>. A written text about the seasons<sup>77</sup> of the year states: "Two feet close to the structure of the café, Thhwan Sayed Awam, a statue of gold because of what was good for them in the seasons (Datha) and Al Sarab..."<sup>78</sup>

### **Eighth: seasons**

Many of the names of the seasons appeared in the votive inscriptions provided by the farmer and the owners of the agricultural lands themselves when he offered to the gods in gratitude for the rain and many crops that they had given them during those seasons. As the text indicates<sup>79</sup> that " the qayz, datha, al-Sarab, and Malim"<sup>80</sup>, it is clear from the written text that there is some similarity in the names of the seasons especially (Datha), the summer season, and (malem), the spring season, as it is part of the agricultural seasons, they were given in the form (Dh Sarbn), which is the season of Serb<sup>81</sup> which is found in the written texts in the following form: (Sarbn), which represents the general harvest season in the southern

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<sup>73</sup>Al-Iryani, Mutahhar bin Abdullah, In *Tarikh Al-Yemen*, p. 318;Al-Thawr, Abdullah Ahmad, *This is Yemen*, Dar Al-Awda, (Beirut, 1979), p. 24.

<sup>74</sup>Al-Iryani, Mutahhar bin Abdullah, In *Tarikh Al-Yemen*, p. 318;Al-Thawr, Abdullah Ahmad, *This is Yemen*, p.24.

<sup>75</sup>Nami, Khalil Yahya, *Southern Arab Inscriptions*, Vol. 20, Part 1, pp. 57-58

<sup>76</sup>Nami, Khalil Yahya, *Southern Arab Inscriptions*, Part 1, pp. 57-58

<sup>77</sup>Sharaf al-Din, Ahmad Husayn, *Yemen Throughout History*, Edition 2, Center for Studies and Research in Yemen, (Sana'a, 1964 AD), vol. 3, p. 75.

<sup>78</sup>Sharaf al-Din, Ahmad Husayn, *Yemen Throughout History*, Part 3, p. 75.

<sup>79</sup>Al-Iryani, Mutahhar, In *History of Yemen*, p. 298.

<sup>80</sup>Al-Iryani, Mutahhar, In *Tarikh Al-Yaman*, p. 298.

<sup>81</sup>Serb season: It is one of the harvest seasons in the southern Arab kingdoms, and every harvest for the people of Yemen is called (sarab), and it is the general harvest season at the end of the year. Al-Iryani, Mutahhar, In *History of Yemen*, p. 299.

kingdoms, as it corresponds to the end of the autumn season and the beginning of winter<sup>82</sup>. Written texts demonstrate the seasons of cultivation in the southern Arab kingdoms, these texts refer to "qa"<sup>83</sup>, which means "the sultry season"<sup>84</sup>, the other text which is "Qaiden"<sup>85</sup> which means "the summer season"<sup>86</sup>. Besides, the written text indicates the spring season (Dath), where the text refers to "Serb"<sup>87</sup>. We deduce from the biblical text that the word (Qaidh), meaning sowing, which is a winter crop that is harvested at the beginning of the spring season, and that the names of the seasons differ from the names of the seasons in the texts, despite the similarity in some of their names.

A written text about the abundance of rains that fall during the year on the southern Arab kingdoms, the text indicates " bikuliabriqdathan w kharf"<sup>88</sup> and its translation is "In all the rain of summer and autumn"<sup>89</sup>. A written text about the seasons is "Datha and Serban"<sup>90</sup> and its translation is "In the seasons of Al-Daltha and Al-Sarab"<sup>91</sup>. The texts and written sources mentioned about the season (Datha), appeared in one of the names of the months in the southern kingdoms, especially the Himyarite months, in which the maqam of this month is mentioned. It came with the following formula: (dhawn), which marks the first of the late Hamiri months<sup>92</sup>. As for the Kingdom of Sheba, it had an agricultural season, so the season was used (a. L n), meaning (al-aan), and it represented the beginning of the land by

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<sup>82</sup>It was mentioned in the inscription as follows: (RES4230 / 8), Al-Iryani, Mutahhar, In History of Yemen, p. 300.

<sup>83</sup>It was mentioned in the inscription with the following form: (RES4230 / 9), Al-Iryani, Mutahhar, In History of Yemen, p. 300; Beston, Alfred, and others, The Sabian Lexicon, p. 112.

<sup>84</sup>Beston, Alfred, and others, The Sabian Lexicon, p. 112; Al-Iryani, Mutahhar, In History of Yemen, p. 300.

<sup>85</sup>Bafqih, Muhammad Abdul Qadir, History of Ancient Yemen, p. 397.

<sup>86</sup>Bafqih, Muhammad Abdul Qadir, History of Ancient Yemen, p. 397.

<sup>87</sup>The inscription was mentioned in the following form: (CIH2 / Ja627), Al-Iryani, Mutahhar, in Tarikh Al-Yaman, p. 299; Ali, Jawad, Al-Mufassal in the History of the Arabs before Islam, Part 1, p. 443.

<sup>88</sup>The inscription was mentioned in the following form: (CIH3 / Ja627 / 11-12), Al-Iryani, Mutahhar, In Tarikh Al-Yaman, p.178.

<sup>89</sup>Al-Iryani, Mutahhar, In Tarikh Al-Yemen, p. 178.

<sup>90</sup>The inscription was mentioned in the following form: (11-10 / CIH1 / Ja627), Al-Iryani, Mutahhar, In Tarikh Al-Yaman, pg. 177; Ali, Jawad, Al-Mufassal in the History of the Arabs before Islam, Part 1, p. 443.

<sup>91</sup>Al-Iryani, Mutahhar, In Tarikh Al-Yaman, p. 177; Ali, Jawad, Al-Mufassal in the History of the Arabs before Islam, Part 1, p. 443.

<sup>92</sup>Al-Iryani, Mutahhar, Tarikh Al-Yaman, p. 302.

granting its bounties, and this is what makes the southern Arab countries rejoicing, for the coming of this month before the harvest<sup>93</sup>.

**Ninth:** the months in the southern Arab kingdoms were divided into twelve months, and each month had a special character, so the lists of months differed from one kingdom to another in the southern Arab kingdoms<sup>94</sup>. The months were characterized by a religious character and had connotations associated with agriculture, as the word (WRK), meaning month, was found, and it is one of the early months mentioned in the texts<sup>95</sup>. Some written text include the word month<sup>96</sup>, and it came with the following formula: “D and D N M D Z and N YL M and M N S and R and Y M KF D M”<sup>97</sup>. another written text was found in Haram and Al-Jawf, where the text refers to “MHKDM, LLC, and PBM”<sup>98</sup>. As for the kingdom of Ma’in, the written texts of the names of the months were found, as the text indicates “y e e, bx, uh, i, e, e, b, o, y, t, y, o, r, l, o, kh”<sup>99</sup> and its translation: “The Hobbs, the month of The Hobbs, and Athtar, and thNisour”<sup>100</sup>. The months were more related to the agricultural aspect,<sup>101</sup> through the written text that refers to “dh thabtanwadhimbikranawadhqayzinwamudhranwadhkharafwadhealnwadhsar abinwadhmahaltinwadh 'alanawadhdithanwadhhalatinwadhmaen”<sup>102</sup>. It is evident from the text that the names of the months found similarities with the agricultural seasons, as well as the seasons of the year in the Kingdom of Sheba, as there is similarity in the month of (Dh Qayyz), Dhu al-Qayyat, it is similar to the name of the agricultural season, as well as the month (dh k r f

<sup>93</sup>Al-Iryani, Mutahhar, Tarikh Al-Yaman, p. 302.

<sup>94</sup>Shajab, Muhammad Salem, Dictionary of Al-Anwa and Al-Burouj, Abadi Center, (Sana'a, 1998 AD), p. 150;Beston, The Individual, and others, The Sabian Lexicon, p. 46.

<sup>95</sup>Ali, Jawad, Al-Mufassal fi Tarikh Al-Arab, Part 8, p. 447.

<sup>96</sup>Ali, Jawad, Al-Mufassal fi Tarikh Al-Arab, Part 8, p. 447;Beston, alford, and Others, The Sabian Lexicon, pp. 10-11.

<sup>97</sup>Ali, Jawad, Al-Mufassal fi Tarikh Al-Arab, Part 8, p. 447;Beston, alford, and Others, The Sabian Lexicon, pp. 10-11.

<sup>98</sup>The inscription came in the following form: (CIH547), Al-Aryani, Mutahhar, Abdullah, Yusuf, Hamiri Calendar, p. 280;Al-Haddad, Muhammad Yahya, The Political History of Yemen, Al-Madinah Publications, (Beirut, 1986 AD), p.93.

<sup>99</sup>Al-Iryani, Mutahhar, Abdullah, Yusuf, The Himyari Calendar, p. 280;Baslama, Muhammad Shibam, The Yemeni Encyclopedia, (Sana'a, 1992 AD), Volume 2, pp. 544-545.

<sup>100</sup>Al-Iryani, Mutahhar, Abdullah, Yusuf, The Himyari Calendar, p. 280;Baslama, Muhammad Shibam, The Yemeni Encyclopedia, Volume 2, pp. 544-545.

<sup>101</sup>Al-Iryani, Mutahhar, Abdullah, Yusuf, and the Hamiri Calendar, p. 281.

<sup>102</sup>Al-Iryani, Mutahhar, Abdullah, Yusuf, and the Hamiri Calendar, p. 281.

n), the autumn season, and bears the name of crops, and also the month of (dh w ealn), was mentioned, as the name of a month or an agricultural season, which represents the good season for the country, and the month (Sarban), represents the harvest season, and the month (dh datha N), Dhu Al-Datha, it is a name for agricultural crops, and it represents the first seasons of the agricultural year in the southern Arab kingdoms<sup>103</sup>.

**Ten:** the written texts that were found in the southern Arab kingdoms on the term “week” did not mention to us except for some references indicating the administrative work during the reign of the king (ShammarYaharash), which states that if the animal was subjected to death or any injury after being sold for seven days, the responsibility would beIn the seven days<sup>104</sup>. A written text “YJZNXBAYMY and MMFPRAMMEHASMN ...”<sup>105</sup> and its translation: “Seven days have passed since the seller is free of responsibility for his death”<sup>106</sup>. It is clear from the text, that is, if the animal dies after the lapse of seven days, the seller is not responsible for his death. There are references mentioned about the word (week), where the text indicates<sup>107</sup> “he did not reap the harvest on the eighth day”<sup>108</sup>

### **Eleven: Days**

the number of days and their calculation in the southern Arab kingdoms have been defined, as the word (d a y) was mentioned, meaning the day, which means the time of the incident, so the first ten days of the beginning

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<sup>103</sup>Al-Iryani, Mutahhar, Abdullah, Yusuf, Hamiri Calendar, p. 281;Lundin, A, C, Yemen during the sixth century AD, translated by: Muhammad Ali, Al-Akle Magazine, (Sana'a, 1988 AD), No. 23, pp. 10-27.

<sup>104</sup>The inscription was mentioned in the following form: (RES3910 / CIH696), Anan, Zaid bin Ali, History and Civilization of Ancient Yemen, The Salafi Press, (Cairo, 1976), p. 13; Al-Fatlawi, Suhail Hussein, History of the ancient law of Yemen before Islam, (Sana'a University, 1993 AD), p. 37.

<sup>105</sup>The inscription was mentioned in the following form: (RES3910), Al-Fatlawi, Suhail Hussein, History of the ancient law of Yemen before Islam, p. 37; An-Naim, Noura, Legislation in the southwest of the Arabian Peninsula until the end of the state of Himyar, King Fahd National Library, (Riyadh, 2000), pp. 482-483.

<sup>106</sup>Al-Fatlawi, Suhail Hussein, History of the Law of Ancient Yemen before Islam, p. 37; An-Naim, Noura, Legislation in Southwest Arabia until the End of the Himyar State, pp. 482-483

<sup>107</sup>The inscription was mentioned in the following form: (Ja570 / 3), Ali, Jawad, Al Mawfil in History of the Arabs before Islam, Part 8, p. 468; Musa, Ali Hassan, and others, History of Astronomy, Damascus House, (Damascus, 1984 AD), p. 137; Musa, Ali Hassan, Timing and Calendar, Dar Al-Fikr, (Damascus, 1990), p. 163.

<sup>108</sup>Ali, Jawad, Al-Mufassal in the History of the Arabs before Islam, Part 8, p. 468; Musa, Ali Hassan, and others, History of Astronomy, pg. 137; Musa, Ali Hassan, Timing and Calendar, p. 163.

of the month were called (dh fre), and the middle ten days were called (dhfqhy), as for the last ten days of the month, they were called (dhafaqhi)<sup>109</sup>

One of the texts that mentioned days' parts<sup>110</sup> came with the following formula: "rihbatwatmatyawmtareat"<sup>111</sup>. The word "night" came in the text<sup>112</sup> indicates "She made a mistake in her family home, her clan, and the temple, and committed actions and had not been told before that she was pregnant"<sup>113</sup>. The word (Hilal) came to mean a month and a day<sup>114</sup>, as it means in texts "The day of the crescent and the second day of rain"<sup>115</sup>. The word (alawl), was mentioned, which was expressed by the word (feet)<sup>116</sup>, as the text means "dated this matter in the month of dhubirmal'awal, Year of rice, the general rule of their talents ..."<sup>117</sup>, the texts reflect the last ten days of the month, as they came with the following formula: "dh 'ajabi"<sup>118</sup>. As for the end of the month, it came with the following formula: "jaba" which is meant in the Sabaeen texts (Aad), that is, the last ten days of the month<sup>119</sup>. The texts have been demonstrated the number of days<sup>120</sup>, as the text refers to "Fifteen days"<sup>121</sup>. A written text was mentioned, and it came with the following formula: "WLT X X T XY and MTM"<sup>122</sup>, and its translation: "thirteen days"<sup>123</sup>. The days are mentioned during periods of work accomplishments and the like<sup>124</sup>, as the text indicates "Complete the work in

<sup>109</sup>Bafqih, Muhammad Abdul Qadir, History of Ancient Yemen, p. 274.

<sup>110</sup>The inscription came in the following form: (RES4176), Al-Naim, Noura, Legislation in southwestern Arabia until the end of the state of Himyar, p. 464.

<sup>111</sup>Al-Naim, Noura, Legislation in southwestern Arabia until the end of the state of Himyar, p. 464.

<sup>112</sup>The inscription came in the following form: (RES3215), Iryani, Mutahhar, Musnad inscriptions, p. 267.

<sup>113</sup>Al-Iryani, Mutahhar, Musnad Inscriptions, p. 267.

<sup>114</sup>The inscription was mentioned in the following form: (Ja651 / 19), Ali, Jawad, Al-Mawfisil in the History of the Arabs before Islam, Part 8, p. 446.

<sup>115</sup>Ali, Jawad, Al-Mawfel fi Al-Tarikh Al-Arab before Islam, vol. 8, p. 446.

<sup>116</sup>The inscription was mentioned in the following form: (RES3688 / 12), Piston, Individual, and others, The Seventh Dictionary, p. 4.

<sup>117</sup>Beeston, alfard, and other, The Sabian Lexicon, p. 4.

<sup>118</sup>Beeston, alfard, and other, The Sabian Dictionary, p. 48.

<sup>119</sup>Beeston, alfard, and other, The Sabian Dictionary, p. 48.

<sup>120</sup>Al-Iryani, Mutahhar, In Tarikh Al-Yemen, p.10.

<sup>121</sup>Al-Iryani, Mutahhar, In Tarikh Al-Yemen, p.10.

<sup>122</sup>The inscription is mentioned in the following form: (CIH541), Iryani, Mutahhar, In History of Yemen, pp. 10-11.

<sup>123</sup>Al-Iryani, Mutahhar, In Tarikh Al-Yemen, pp. 10-11.

<sup>124</sup>The inscription was mentioned in the following form: (CIH5411 / 31), Nami, Khalil, Southern Arab Inscriptions, Journal of the Faculty of Arts, (Cairo University, 1954 AD), Volume 16, Part 2, pp. 12-43.

58 days"<sup>125</sup>. It is evident from the text that the southern Arab kingdoms knew the calculation of days, so they were divided into three tens for each month, and that the word “day” was a formula for history, which refers to the time in which the incident in which it is dated.

## **Conclusion**

Through research, we reached the following results:

1. The emergence of several history systems that the southern Arab kingdoms used to document their events through the reigns of kings and people who held administrative functions in the state, according to the Himyarite calendars.
2. The southern kingdoms were affected by historical references, so they had similarities between them and the Mesopotamian civilization in terms of the names of people, especially the word (khf) instead of the word (sn t).
3. The terms included the calendar for the names of the months, and they have religious connotations, and others related to agriculture and business.
4. All calendars and systems used in them came with distinct dates and formulas written in words, and the presence of words used in the words calendar, including (khruf t m), (khruf t m), (khrif ta), is the result of the Hadrami influence.

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<sup>125</sup>Nami, Khalil, Southern Arab Inscriptions, Vol. 16, Part 2, pp. 12-43.

## List of the most famous names in the ancient southern Arabian kingdoms (1)

Ma'in Kingdom	Qataban	Sheba	Hadramout	Arabi	Gregorian	Syriac	Late Sheba	Notes
<b>dhuabhi</b>	dhuabhu	dh abhaa	dhualthaabi h	dhualsara b	October	tishrinal awl	dhalat	Serp, harvest
<b>dh 'atharat</b>	dhubiram	dh alalt	dhualmubakir	dhualu mahla	November	tishrinal ththani	dhadawun	Rest after harvest
<b>dh datha</b>	dh bishimam	dh datm	dhualqiaz	dhualal	December	kanun alawl	dhahjat an	Early spring
<b>dh hadar</b>	dh musalaeat	dh datha	dhumadhra n	dhualud utha	January	kanun alththani	dh kharaf	Yields today
<b>dh tunafat</b>	dh sihr	dh milat	dhwalikhraf	dhualhila	February	shubat	dhimad hran	Late spring
<b>dh nuwr</b>	dh em	dh nylim	dhuealan	dhumie un	March	adhar	dhumah ilitun	Late spring and early summer
<b>dhusumie</b>	dh tamnae	dh nusur	dhualsawab	dhualthaba	April	nisan	dhmhjat an	Beginning of cultivation
<b>dhushamsi</b>	dh farem	dhasahar	dhualmueila	dhawal umubkr	May	Ayar	dhumae n	Star of the Months
<b>dhwmhjtn</b>	dh faqahu	dh eathtar	dhualal	dhualiqiaz	June	haziran	dhusirib na	Crop yields
<b>dhumusib</b>	dh mawsim	dh falasam	dhualdatha a	dhumad hran	July	tamuwz	dhaqid	The seed
	dhumkhad dim	dhiqidin	dhualhila	dhwalikhraf	August	ab	dhithbat an	Ripening of fruits
		dh sirun	dhameun	dhuelan	September	aylul		The beginning of the good

1. Al-Iryani, Mutahhar, Abdullah, Yusuf, The Donkey Calendar, p. 281; Abdullah, Yusuf, The Yemeni Inscriptions Blog, pp. 45-47; Shajab, Muhammad Salem, Mujam al-Anwa and al-Buruj, p.68; Beston, Alfred, and Others, The Sabian Lexicon, p.202; An-Naim, Noura, Legislation in Southwest Arabia, p. 706.