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**The ancient religion in western south Arabia**

الديانة القديمة في غرب جنوب الجزيرة العربية

Merigui tarek 1

University Of Laghouat (Algeria)

t.merigui@lagh-univ.dz

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Abstract

The Yemeni religion emerged from an environment in the south of the Arabian Peninsula, where it permeated the life of the ancient Yemenis through the construction of public and religious temples, irrigation facilities, houses, cemeteries, etc. in the name of deities, under their patronage, and remains under their protection, because the religious belief since the inception of human civilization is the moral motivation of man in the life he dyes all manifestations of culture and civilization with its spiritual color, and saturates it with a general character of faith.

And in the Kingdom of Sheba, which is considered one of the strongest tribal unions in ancient Yemen, it was able to form a strong civilization, where the religious belief had a great impact on the life of the Sabaeans, both spiritual and material, as it had imprints on various fields of life, as they see in the gods what makes them go to worship them and draw closer to them. By carrying out various ritual rites, they present offerings to her, but sometimes they offer her their forts, towers, homes, land, and even themselves, in a desire to gain her favor and approval, and a request for protection.

Keywords. Yemen,, Religion. legends. Gods. temples

الملخص:

ظهرت الديانة اليمنية من بيئة في جنوب شبه الجزيرة العربية، حيث تغلغل في حياة اليمنيين القدماء من خلال تشييد المعابد العامة والدينية ومنشآت الري والمنازل والمقابر وغيرها باسم المعبودات وبرعايتها وتبقى تحت حمايتها، ذلك أن العقيدة الدينية منذ نشأة الحضارة الإنسانية هي الدافع المعنوي للإنسان في الحياة التي تصبغ كل مظاهر الثقافة والمدنية بصبغتها الروحية، وتشبعها بطابع إيماني عام. وفي مملكة سبأ التي تعتبر أحد أقوى الاتحادات القبلية في اليمن القديم فقد استطاعت تكوين حضارة قوية، حيث كانت العقيدة الدينية الأثر البالغ في حياة السبئيين سواء الروحية والمادية، كما كانت لها بصمات على شتى مجالات الحياة، فهم يرون في الآلهة ما يجعلهم يتوجهون لعبادتها والتقرب إليها من خلال قيامهم بطقوس شعائرية مختلفة، فيقدمون لها القرابين بل ويقدمون لها أحياناً حصونهم وأبراجهم ومنازلهم وأرضهم وحتى أنفسهم، رغبة في كسب حضوتها ورضاها وطلباً للحماية، فهذا الورع الديني لم يتغلغل في نفوس الأفراد فحسب بل وفي حياة الشعب بأسره

الكلمات الدالة : دراسات تاريخية، اليمن، الديانة، الأساطير، الآلهة، المعابد.

Introduction

The Arabs of the south were not only skilled builders of fidelity systems, and they were not only creative in creating administrative and legislative systems, and founders of highly accurate and creative irrigation systems, but they were also a religious people and their religion had a clear impact on their public and private lives. Our information about religion in southwestern Arabia is based on the contents of the inscriptions recorded by the Arabs of the south, and to the archaeological remains, as these documents refer to a religious phenomenon that has reached a great degree of development.

The documents also refer to the religiosity of the Arabs of the south and the extent to which the south was affected and the extent of the influence of religion in the areas of private and public life. The society and its organization in religious societies of a political nature and its entry into the markets and its assistance to governments in paving roads and paying the costs of wars from the funds of the temple, and at the same time the temple was a place for legislation, and through that we can raise the following problem: What is the role played by religion in Yemen and to what extent lies Her role in Sheba?

1. The origins and development of religion in Yemen

1.1 Early stages of religious life

The matter did not differ in the ancient Yemeni civilization from the rest of the ancient peoples. Religion was represented in all aspects of life, whether it was public at the official level, or private at the level of individuals, as all work was entrusted to protect the gods, and the relationship between man and the gods was deep on the official and personal levels. Because all the affairs of the citizens and their lives were done with the consultation of the soothsayers, in addition to the progress made by the ancient Yemenis in the field of architecture, the political system and agriculture, they believed that it was the beginning of the protection of the gods for the success of man and the success of every work, and every kingdom, tribe or family had a god It protects it, and the religious life of the ancient Yemenis is characterized by stability in society, and it differs from the primitive religion that existed in the center and north of the Arabian Peninsula before Islam.¹

The Yemenis knew the monotheistic religion before Judaism, Christianity and Islam, and it is the monotheistic religion that Western researchers called the Himyarite monotheism for characteristics not found in other religions. These monotheistic beliefs went through several phases. Dhu al-Samawi or “Dhu al-Samawi” in the language of al-Musnad was mentioned, coupled with a number of idols at the beginning, until he

became the only god of the earth and the sky. Then monotheism took hold and other gods were neglected, and the god Rahman was presented alone in forms of worship, not associated with other gods. Not even other nations like Christ or the Lord of the Jews.²

(Sin) was the god of the moon among the Hadramis, as he is in Assyria and Babylon, and the symbols refer to him with a crescent and a point above it, as was found in a number of ancient incense burners, according to Baba al-Faqih in his book *The History of Ancient Yemen*, and his name according to specialists in the Semitic languages is "Yassin" and the Yemenis are still Today, they call on him when something bad happens and ask them to ward him off with the phrase "Yassin Aleik" without exactly meaning the ancient god himself, but he remained suppressed in their subconscious, as Sayed al-Qimni says in his book *The Legend and Heritage*.

And the Yaa is the formula of the call and the begging of the ancient Yemenis for every god. A number of researchers suggest that Sin is what is meant in Surat Ya-Sin. Swearing by the stars and planets was mentioned in the Qur'an more than once, and commentators talked about it in their discussion of the method of swearing in the Qur'an.³

The Ma'inids used to describe their greatest god and their father (Wad) as "Kahlen". And the word "elderly" means the Almighty and the Father in their language, as an expression of His sympathy for them and they believed that He sacrificed His life for them. The similarity between this belief and the Christian doctrine of the Trinity, which sees Christ as a Lord who sacrificed His life for the sake of mankind, is not hidden from the intelligent reader. Therefore, the expressions of mercy, kindness, and wisdom towards him abounded among the Ma'een, so they called him "Saduq" (the truthful), "Laazz" (the dear), "Hakman" (the arbiter), "Harman" (the forbidden), "Rida" (the satisfied), and "Rahman" (Al-Rahman) (Thuraya inscribed, Tawheed Yaman) The Ma'inids called themselves "Hood" meaning the sons of Wad. The Mo'inites sanctified the gods (discharge), who is responsible for watering and water, the god (Blu), who is the god of calamities and afflictions, the god (Rafaa), who is the god of border protection, and the god (Halfen), who is the god of oaths and pledges, so he swears by it when concluding agreements, treaties and commercial contracts.

2. Stages of religious beliefs before Islam:

2-1 The first stage: the stage of primitive beliefs:

It is the primitive stage associated with the beginning of civilizational formation and prehistoric times, and it represents the beginnings of the development of religious belief. Man took him as a god, and the clan a symbol for it, and a title for all its members, and they believe that he is their creator and that they are from his progeny, so they do not eat him or kill him or use him in any way considering that he is sacred. Humans worshiped, in their first beginning, stones, caves, and springs, and imagined that these things had spirits inhabiting them. Among the tomatoes that the Yemenis

worshiped in the past, are trees, especially palm trees. There were inscriptions referring to a totem, a lion, a horse, and a serpent.⁴

2-2The second phase:

The phase of the planetary religion: The aid of the ancient Yemeni kingdoms coincided with the era of civilizational prosperity, at the beginning of the first millennium BC, in which the names of those gods, their attributes, and their symbols were known through ancient Yemeni inscriptions.⁵

The religion prevalent in ancient Yemen is a pagan religion, but the worship of the planets has a great status, as the informants mentioned that the religion of the people of Yemen is correct) and it is a word applied to everyone who worshiped the planets.

The religion of the Yemenis was based on the worship of the celestial bodies, represented in the worship of the astronomical trinity "the moon", "the sun" and "the flower". The moon was like the father, the sun was like the mother, and the flower was like the son, and these deities took different names.

The worship of the planets is not local, but rather alien from the ancient neighboring civilizations, previous or contemporary to the Yemeni civilization, such as the civilizations of the Fertile Crescent, and it is more correct that its source is from the civilization of Mesopotamia, because the astronomical trinity is the same as the Babylonian trinity. It is believed that the religion arrived in Yemen through trade and exploratory trips. Which is carried out by clerics and scholars for the purpose of education in different fields, or through waves of successive human migrations seeking security, stability and prosperity, and this does not exist except in Yemen or vice versa.⁶

2-3third level:

The stage of the monotheistic religions, which is meant by the two religions, Judaism and Christianity, as the monotheistic religions swept Yemen and settled in it, and historians have considered that the idea of monotheism in Yemen dates back to the tenth century BC, which means that since the time of the Sabaeen state that was under the command of Queen Bilqis, who was said to have There is a lot about it, and the talk about the introduction of monotheism to Yemen will come as follows:

First - the Jewish religion: The issue of Judaism in the Arabian Peninsula, and the presence of Jews in its various parts, is a topic that was touched upon by forward-looking studies (Jewish in particular), as an attempt by them to establish the idea of the ancient presence of Jews in the Arab countries in general, although a number of specialists - based on what they received from Field research - that there are no historical texts that talk about the Jews in the Arabian Peninsula in a scientific way before Christ⁷

However, there are those who believe that the roots of Judaism - as I mentioned earlier - go back to the tenth century, and they justify that the Prophet "Solomon" was

sent to the Children of Israel, and that Queen "Bilqis" believed in the God of the Children of Israel after she worshiped the sun in the temple of "Bran", except that This saying is considered because the religion that "Bilqis" and her people actually believed in is the religion of the Children of Israel⁸

The Arabs considered him the first-born son of the moon and the sun, and this worship, in addition to this basic trinity, there are a number of secondary, local, or tribal deities, and often their names are not mentioned, but they are described only as an example of specific gods, or in short most gods.

And every city and tribe had a supporter deity, and it is possible that the supporter deity was one of the secondary deities, such as the idol "Taleb Riam" and other deities, and there is nothing as evidence indicating the form of the gods or deities, because it is customary to express them with symbols in the form, The ancient Yemenis believed that the deities lived in their own temple, which was considered their property⁹

These gods are worshiped individually and collectively in the name of one god or the gods of a place, group, or people, and this date is considered by historians as the beginning of the Jewish religion in the Yemeni lands, which is represented in the religion of the Children of Israel brought by the Prophet Solomon, peace be upon him, and its teachings reached in Palestine and Yemen, not the Jewish religion Distorted widespread today that serve the interests of Jews and Judaism.

While some, such as Izzat Darwazah, suggested that the Jewish religion had spread to Yemen in the first century BC, and this is according to what was found of inscriptions dating back to that era, and among these inscriptions is a text that says the following: Blessed be the name of the Most Merciful who is in the sky, and the God of Israel is the Lord of the Jews who He helped his servant Shahr, his mother, his wife, Shams, and his children." This inscription has a clear mention that the Jewish religion existed in the first century and that the Yemenis worshiped the God of the Children of Israel, but no inscriptions older than this date were found. As for how Judaism entered Yemen, Ibn Khaldun returns it¹⁰

To the Yemeni follower "Dhi Nawas" who ruled between (525-515 AD), and the first to convert to Judaism and introduce Judaism to Yemen, but the most correct view is that Judaism entered at the hands of "Taban Asaad Ibn Karb Ibn Malik Yakrib", and this is the latter who ruled what Between 420-385 AD, and it is he who historians have suggested that the reason for his conversion to Judaism is not from conviction but rather to achieve his political and expansionist interests. Where the people of Yemen learned the Jewish religion, and many Jews followed it and joined Yemen in different roles, as they preserved their Hebrew origins, their language - reading and writing - their customs and traditions, and they did not integrate into the Yemeni people, and the Jewish religion remained until the time of King "Dhu Nawas" The important settlements in which the Jews settled in Yemen, as it is a fertile place, and the Jews lived there with other Arabs, Christians, and idolaters, just as the Jews were found in other places in Yemen and the Arabian Peninsula.¹¹

Secondly, the Christian religion:

The sources say that the Christian Church is behind the spread of Christianity in Abyssinia in the year 320 AD, and from the country of Abyssinia, its preaching spread to the southwestern tip of the Arabian Peninsula. At the hands of the monk "Phemon", who was a slave sold in the copper market in Najran, and when he was freed, he began to preach the new religion, while some did not specify the exact date of Christianity, except that they suggested that it entered during the first third centuries AD¹²

The inscriptional evidence regarding the Christian religion in Yemen is represented by engraved scratches, drawings of crosses and inscriptions in the suburbs of "Najran" and "Hadramout" and others.

As for the time of Christianity entering Yemen, it is different. Archaeological inscriptions were found in the city of Dhofar, in which the drawing of the cross was mentioned, dating back to the first century AD. Some believe that a Yemeni merchant converted to Christianity on one of his commercial trips and spread it in Yemen at the end of the fourth century AD.

As for the stability of Christianity in Yemen, the specialists stress that there is no text in the Musnad that indicates the exact date of the entry of Christianity into South Arabia, and everything that was found dates back to the late period of Yemen's history, in the days of Abyssinia in Yemen, but what is confirmed by most of the narrations is that the first thing Christianity appeared in Yemen in Najran at the hands of an ascetic, who seems to have come from the north.

It is no secret that the Byzantine Empire played an important role in spreading Christianity in Yemen, especially during the reign of Emperor Constantine II (336-338 AD), who sent a ship carrying the most valuable

Gifts to the Himyarite state, and the captain of that ship was able to convert the Himyarite ruler to Christianity and to build two churches in "Dhofar" and "Aden".¹³

Researchers in the history of the Jewish religion mention that the Jews of the Arabian Peninsula did not leave a written trace that talks about their past there, and all the few texts that were found about them were found in Yemen, they are of no importance about Jews and Judaism, and therefore their history in the Arabian Peninsula depends on the books of interpretation. Biographies and the Qur'an

It is also believed that it entered Yemen after the destruction of Jerusalem in the year 70 AD, and therefore the history of the Jews in the region does not amount to a distant era from Islam, and the Jewish religion was not the only religion that existed in Yemen, but another divine religion found its way to the Arabian Peninsula.

If Judaism entered the Arabian Peninsula through immigration and trade, then the entry of Christianity to it was through preaching, and the entry of hermits and monks who accompanied the bedouins, who lived in tents and were known as bishops.

The tents and the desert, just as people of the religion of Christianity entered the Arabian Peninsula with the goods imported from the Romans and the Persians represented in slaves.¹⁴

It is noticeable that in addition to the Roman government that used to send its missionaries to these places for preaching, the Christians of al-Hirah were the missionaries of their Christianity in southern Arabia, and they sent groups

For this purpose, and one of the most important motives calling for such missionaries, especially the Roman ones, is clarified by the political situation between the countries at the time, as well as the conflict between the Roman and Persian empires, as each of them was active to consolidate its hegemony over the region of Yemen. They fell victim to the Himyarite king "Dhi Nuwas", after the Abyssinian occupation of Yemen under the leadership of "Ariat", who was succeeded by "Abraha" (after his assassination). .

This church has become like the Kaaba for Christians, but the conflict between Judaism and Christianity remained, especially after the Jews sought the help of the Persians, and the Abyssinians took refuge in the Eastern Roman power. To enter with him the Zoroastrian religion¹⁵.

3. Gods and Myths:

3-1-Gods:

Moon God: The culture of worshiping the moon god was widespread among the members of Al-Saeed Arabia, where he was embodied in the earthly world with the symbol of the bull, especially with the two horns, and was also symbolized by the crescent.¹⁶ And the center of the moon stands out clearly from the Yemenis following the lunar calendar, and counting the years according to it. All capitals of the countries of the Arabian Peninsula

sun god: It follows the moon in order, and it is feminine in the countries of South Arabia, in contrast to the Arabs of the Fertile Crescent, who consider it male and it is the husband of the moon, and the mother of Venus).)) As for the Sabaeans, it was known as "the same in Aden", and the worship of the sun is considered a religion displaced from the north by the name "Al-Alt", which indicates that the Arabs of the south worshiped the sun, what was mentioned in the Holy Qur'an regarding the mention of the Queen of Sheba and her worship of the sun in her temple "Bran" at this stage The insult that coincided with the presence of the Prophet "Solomon" is conclusive evidence of the Yemenis worshiping the sun.¹⁷

flower god: He is the third of the trinity worshiped in Yemen. He was known in the south as "Ashtar" or "Athtar", and is symbolized by the star of Venus. Other Semitic

peoples under one name except in terms of writing¹⁸. In the countries of Yemen, it was believed that he was the god of watering and the giver of water and life¹⁹

Because of the importance of the ancient rightists, they erected several temples for him in a number of areas in which they settled²⁰, And like other deities, offerings and vows were offered to him, and most people offered themselves and their children in order to serve him in his temple. Among the symbols of the god Athtar in the ancient Yemeni religion is that his symbol animal is the ibex, on their belief that it shares with him the phenomenon of lightning and thunder. Other animal symbols also include the deer, the oryx, and the symbol One of the researchers also points out that there are other symbols of the god Athtar, such as the concave rectangle symbol²¹

In contrast to these main deities that were worshiped in ancient Yemen, there were secondary local deities whose spread was limited to the area of their appearance, including the following:

A- The god (Albinism Riam): It is a local deity of the Hamedan tribe, and there are several inscriptions that talk about these gods and their sacred importance.²²

God (Heavenly): He is considered one of the local deities that were worshiped in Yemen in the past, and he was specific to the region of Amir. A number of temples were erected for him inside the region and outside their presence there. The inscriptions showed us that they presented him with types of offerings and vows, and they were different from what was presented to the other gods of Yemen, and most of what was presented to him were statues. Camel is considered a sacred symbol of this god, who also guarantees its protection from these secondary deities that were worshiped in Yemen in the past, according to what the researchers indicated, the Sabaean god Howis and the Al-Qatabani god.²³

3-2-Legends:

A- Yemeni ritual myths: These are the myths that are associated with the worship process, whatever its form, and that depend on rituals (kinetic action) and in which man draws closer to those hidden powers (the gods that control the manifestations of the universe and nature), such as the legend of (Al-Maqah) (the moon god), meaning the temple of Balqis, which people call him (Muharram Bilqis) and (Temple of Bilqis) highlight the hymns and rituals, and these hymns are accompanied by poetic verses from women in a festive atmosphere and pantomime dances)) Likewise, the legend of the giants of the Babylonians, “Maluq”, to which the Jews added “uncle” in the sense of the nation or the people, so it became “uncle Malik” meaning The people of Malik lived in the north of the Arabian Peninsula until the south of Palestine, and it is believed that the people of Ad appeared after the flood in Al-Ahqaf between Hadramout, Yemen and the Gulf countries, and each of them was (50) cubits long and (75) feet long. And the legend of Iram of the Pillars, who are the people of the Banu Hud, peace be upon him ((The legend tells us that after the

Prophet Hud, peace be upon him, sent them and described Paradise to them and what it contained of bliss, so he ridiculed Iram and asked that they spread throughout the kingdom))²⁴

B- Creation myth: They are the myths that explain the creation of the world or the universe, and the Yemeni myths depend on the gods of nature and the sky, the earth, the wind, the sun, the moon, the stars. Which means the high priest who enjoyed religious and political authority, that is, he was a religious head and a worldly king and was considered the eldest son of the god (the moon), while the rest of the people were the young sons whose submission to the eldest son was subject to the god)) He symbolized the moon god with two horns (Lola or bull) because it is closer to the crescent²⁵

C- Explanatory myth: It is that myth through which the primitive man tries to explain a phenomenon, but he does not find a direct explanation for it, such as (thunder, the eruption of the volcano and the splitting of the land from the crops).

D- Symbolic legend: It is closer to the religious and cosmic myth because it metaphorically expresses a religious or cosmic idea that requires interpretation in a symbolic sense.

E- Historical legend: It is the myth that contains a historical reality in the past, and it is a mixture of history and miraculous works that are attributed to the hero, who combines human qualities and divine capabilities, and is returned to the ranks of the gods, but his human qualities always draw him to the earthly world, as the legend of “Saif bin Yazan for example” and the follower Hassan. In different classifications, we find that myths are both in content and meanings ((The myth depends on the symbol, and the weather and the symbol are among the pillars of the formation of the myth and it is the origin of its origin)) As we mentioned earlier about the definition and classification of the myth, Yemen is a country of civilization and a multiplicity of worships, rituals and religious rituals, so the primitive man passed through several stages From hunting to agriculture, thinking about production, painting, and handicrafts took place, and each of these stages ((religious rituals and beliefs were presented to the gods in order to satisfy the ancient Greek machine, but under other names)) as the writer Eid Awlaki tells us ((that among the most famous The names of the moon god “Wad”, which means divine love far from sexual love, became famous, meaning the god of the lunar month, and “Wadm” or Aim or Aim wa Dam, all of which mean the loving god the father, so they were considered deities, namely the moon, the sun, the planet Venus) and²⁶

4. Rituals and worship:

4-1- Religious rituals: - **Rituals:** The religion of the ancient Yemenis is based on belief in supernatural powers, and these powers have an impact on the life of the individual positively and negatively.

- **Purity:** It is considered an important pillar for the Arabs in performing rituals, as they avoided eating (eating) menstruating women, buying them (purchasing) and sitting with them. The Yemenis are very strict, as the law prohibits women from entering the temple while they are impure, and therefore they were punished for breaking the law, and it was mentioned in a text that a woman entered the temple of the gods in an impure garment and with a stain, but she regretted what she did and that she committed this mistake, so she prostrated and offered atonement for them, hoping for forgiveness from them. There is evidence that they used to purify themselves in special places in the temple. In the temple there is a basin of water in which they wash and perform ablution in it before entering the temple.²⁷

- **Vows and Gifts:** A vow is an atonement for guilt. This type of ritual played an important role in the religious life of the ancient Yemenis, as it was the main manifestation of worship. Often vows were made according to the orders of the gods, where the priest informs the worshiper of the type of vow and is presented as a condition for granting the required blessing. The types of these vows are material vows and others represented in money, such as cattle represented in sacrifices or lands, agricultural facilities, statues of bronze and silver, and some body parts made of bronze, in order to seek protection for some of these parts of the body and the safety of the senses, such as the hand, so it symbolized the request for protection²⁸

- **Hajj:** The rituals of Hajj are known to ancient Yemen, and it is known to them that there are specific periods in the world in which they practice Hajj. On this basis, the ancient Yemenis set an annual calendar. It is done by the worshipers in the temple only, but it was compulsory for every individual, men, women and children²⁹

- **Offerings:** It is the approach to the gods with different and varied things in order to gain their approval and fulfill their demands, and it is done through the following:

- **Sacrifices:** Bulls, sheep, and goats are among the most animals that were slaughtered by all Semitic peoples. These sacrifices are offered on occasions such as building facilities, or thanks and praise to the gods for fulfilling a wish, and occasions such as pilgrimages and religious celebrations. These sacrifices are presented on a specific date, so these sacrifices are slaughtered in a specific place. in the temple³⁰

- **Istisqa':** It is one of the rituals practiced by the Yemenis in the past for the purpose of drawing closer to the gods, in order for the rain to fall when the region suffers from a drought that threatens the lives of the residents. They offer offerings and sacrifices and slaughter them in the open while chanting prayers and songs. The role of

women in performing rituals and ritual rites, which is an affirmation of fertility, so this may have a special significance or a definite response from God

- **Public confession:** These confessions represent one of the ritual rituals that are practiced by worshipers, as it is considered a prerequisite for forgiveness and acceptance of repentance from the believer. In addition to that, financial fines were paid as atonement. These confessions were recorded on bronze plates and displayed in the temple. By the believer when performing Hajj or individually at different times³¹

4-2Worship:

a-Natural (magical) worship: Man began his religious life in the form of natural worship in a way that reflects on his life and his dealings with various natural forces and phenomena, and bears this in sanctifying them such as trees, stones, water, thunder and lightning, as they believed that they were powerful and magical affecting their lives, and this is what made them take them as gods and turn to them in certain cases and times in order to seek Her satisfaction, the fulfillment of their aspirations, and the request for forgiveness, so they offered her gifts and offerings, and the ancient Yemeni people knew this type of worship, and you find that in their reverence for some trees, especially palm trees, and this is due to their association in their lives previously, and we have an example of (Najran palm tree) where it was sanctified by the place and its status was Like the status of the Christmas tree today, as it spread to the rest of the countries, the Yemenis sanctified the date palm because it provided them with the food necessary for their lives, without any trouble, so it symbolized for them life and fertility.³²

b-Totemic cults: It is a form of ancient primitive worship, and it is a double religious phenomenon with two sides, one natural and the other social. Of people such as a clan or tribe, and a relationship is established between them, and thus this totem is respected, which is chosen as the emblem of the clan or tribe, and sometimes reaches the sanctification of the ancestors through that totem. Yemen knew totemism through the names of some people and clans who were named in the past by the names of animals and other beings. Likewise, which indicates the phenomenon of totemism are the names of some ancient gods and the attributes that were characterized by them and were called to people by them, and that is a blessing and affiliation with him and by way of analogy to them, such as: (Badr, moon, sun, flower) so totemism is a form of worship that expresses a relationship between nature And people among people in what each other, it is higher than the worship of nature and people, as it reflects a new phenomenon, which is the transition from the worship of material gods to the worship of living beings and human ancestors and ancestors³³

c-Pagan cults: It is a worship that Yemen knew in the past, and it is the last form of primitive worship, which remained until the era of monotheism, and it is the worship of natural things and phenomena. Which have no life as gods, and in Yemen these gods multiplied and their names multiplied. From the names of these gods it turns out that they symbolized tangible natural phenomena and living beings, to human and non-

human personalities such as planets and man. The Yemenis sanctified these three deities as official and main deities, where they presented them with various vows and offerings. The worship of the astronomical trinity was the most important worship in ancient Yemen, where they built temples for it and it had a fundamental role on the level of religious and social life among the ancient Yemenis.³⁴

4. CONCLUSION

The people of Yemen worshiped the planets in the first place. This is the ruling on the geographical location, whether the main function of this location is trade or limited agricultural activity. The trinity consisting of the moon, the sun and Venus stood at the top without a base of minor gods and without helper gods. This trinity, with its guiding masculine traits and its generative nature, appeared stable among the peoples who succeeded in influencing them, regardless of the names they called it or the symbolic formulas they symbolized for it. In other words, this trinity represented the man-made religious system on which the state of Yemen relied to build its society and form its political entity. After him, the Trinity causes life, whether through agricultural fertility or commercial prosperity. As for how fertility and prosperity are created, it is a matter that depends on man. That is why a rule of auxiliary gods did not appear. Perhaps this is explained by the simplicity and realism that characterizes human life in the Arabian Peninsula, which is what we call (the simplicity of Bedouin life). Even if it is an advanced civilization.

The study of the man of Yemen and his relationship to the divine family clearly reveals to us the reasons for that choice, and the philosophical framework for this choice in the consciousness of the man of Yemen.

The religious rituals of the Arabs of the south were of great importance in their lives, such as the forbidden and permissible slaughtering and shaving, and the pilgrimage was practiced in addition to the establishment of religious banquets, where places were allocated for them in temples such as Shabwa, as well as the slogan of rain watering. The deities were represented by a layer of clerics that regulated these rituals by issuing private and general legislation.

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