

## **The Position of Women in the Ancient Adomatu Kingdom**

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### **Abstract**

Talking about the status of women in the Arabian Peninsula, we will find many and different opinions among researchers, and this difference came about the archaeological data in their hands that contradict to the point of not meeting. Another group contradicted the first opinion and detracted from the status of women.

The researchers who were underestimating the Arab woman, through the phenomenon of wad, and this phenomenon mentioned in the Holy Qur'an did not affect females only, but included even male children in a state of extreme poverty. The Holy Qur'an states: {And do not kill your children for fear of poverty We will provide for them and you, if killing them was a great mistake} (1), the noble verse proves to us that the practice of infanticide was associated with fear of hunger and the effects of poverty more than with fear of captivity and shame.

In the matter of infanticide, opinions differed on this subject, whether it was general or specific, as it was mentioned that the valley was used in all Arab tribes, so he used it one and left it ten, and there were tribes who claimed fear of oppression, and the greed of the incompetent in them (2), and that is why the woman was throwing Men have heavy burdens in preserving her from any aggression and from the ordinary things of time. That is why they are angry at her birth, and are afraid to inflict disgrace on them, so they prefer infanticide over shame or poverty (3). (His face remained black and he was clogged) (4).

- 1- Surat Al-Isra: Verse 31.
- 2- Al-Qurtubi, Abi Abdullah bin Muhammad bin Ahmed bin Abi Bakr (671 A.H.), The Collector of the Laws of the Qur'an, edited by: Abdullah Abdul Mohsen Al-Turki, (Beirut: Al-Resala Foundation, 2006 A.D.), vol. 1, p. 117.
- 3- The same source, p. 116
- 4- Surah An-Nahl, verse: 58.

Jawad Ali sees the influence of the religious factor in the phenomenon of infanticide, "and perhaps it is one of the remnants of religious rituals, such as presenting human victims to the gods for the good and safety of society. The strange thing in the matter is that the infanticide is only by burial, while usually in the victims that are presented to the gods, it is by slaughtering, stabbing or other things, which makes blood flow from the victim, because blood in particular is the purpose of every sacrifice, and the important part of the victims that Submit to the gods.(5).

It is possible, as Smith mentions: (6) that there was a development in the method of presenting the victims, so burial instead of killing became the most acceptable method at the time to please the gods. Or is he afflicted with a disease from which there is no hope for recovery and becomes an illness for his family(7)

While there are tribes that are proud of their birth, and this reflects to us the diversity in values and social trends that were prevalent in the ancient Arab society, at the time when Tawad in one place was a queen in another part of the Arabian Peninsula.

If we want to monitor the social position of women in any society, we must necessarily analyze the social position of men in the society itself, and the history of Arab women in ancient history is mixed with the history of men, it is easy if it is easy, and it is cherished if the man is honorable (8), the history of the two is not separate.

(5) Al-Mofassal in the History of the Arabs before Islam, 2nd Edition (Beirut: Dar Al-Ilm for Millions, Baghdad: Al-Nahda Library, 1976 AD) C5, pp. 97-98.

6-W. R, Kinship and Marriage in Early Arabia, (London: 1907), P:370.

7-Studies in the History of the Arabs (Alexandria: Dar Al Maaref, 1967 AD), vol. 1, p. 451.

(8) Mahran, Muhammad Bayoumi, The Center for Women in Ancient Arab Civilization, Journal (College of Social Science), (Riyadh: Imam Muhammad bin Saud Islamic University, 1977 AD), p. 128.

The interpretation of that is to represent an essential part of the social structure, as the woman has participated with her husband in many works, and the relationship between them is based on understanding and parity, (9) .

Despite the impact of the Bedouin in Arab society, the wife follows her husband, because of the harshness of life and its difference from cities, so we find the man more important and influential in social and economic life. And we see here that the opportunity of an Arab woman to practice various crafts is narrower than that of a man, for her main job is to take care of her family's affairs. As well as textile and pottery industries.(10).

As for the cities, including the Adomattu, the situation was different. Women formed a great importance thanks to the economic development witnessed by the society, whether agricultural and commercial, which had a great impact on the nature of the social system.

Women in Adomatu practiced trade, perhaps on a modest level, as they sell dates and ghee, but then we find those who practiced trade at a high level and with great capabilities, which represented a financial resource that enabled some women to create private wealth. The status of women is linked to the extent of their economic independence the more independent a woman is in the economic aspect the more she enjoys a number of social freedoms.(11)

It can be said that the position of women in the Adomatu results from the difference in the diversity of tribes and community forms.

(9) Al-Hofi, Ahmed Muhammad, The Woman in Pre-Islamic Poetry (Cairo: Dar Al-Nahda Misr for Printing and Publishing, 1980), p. 96.

(10) Saleh, Abdul Aziz, Women in ancient Arab texts and antiquities (from the heritage of the Gulf and the Arabian Peninsula), (Kuwait: National Book House, 1985 AD), p. 10.

(11) Kahala, Omar Reda, The Arabs who they are and what was said about them (Beirut: Al-Resala Foundation, 1979), p. 125.

It was rich, including the Adomato, compared to others that remained poor in the interior of the island, and this leads to class inequality even within the same tribe.

We must not forget that the Arabian Peninsula is part of the ancient Near East, that region from which human civilization emerged, and its lights that radiated on the world were emitted, and it is still enjoying its fruits today. The Arab countries as part of this ancient region of civilization are no different from others, so countries established it, and world civilizations grew up.(12)

The Arab woman in the past surpassed her position in other ancient civilizations. In Greek law, she was deprived of her freedom and right to inherit, and she was of no value in the hands of her father and husband, the right of her life and death (13), as well as in other civilizations, including India (14), and Persia, so we find the ancient Persians allowing men to marry From his daughter and half-sister, and they allow mothers because Zoroastrianism permits them to do so (15), as for the Jewish woman, she is completely subject to the man, and she is taken captive and sold, and the fathers can rent their sons to a date and sell their underage daughters into slavery and kill them.(16)

The Arab woman had a privileged position in society, and she considered herself equal to men, and this view was not arrogant or random (17), so we find that she reached the helm of power in Adumatu, and this is what we referred to in previous investigations through the Assyrian texts, she took over Important centers in governance and administration, in the annals of the Assyrian king Tiglat Blaser III (745-727 BC).

(12 ) Mahran, Bayoumi, Women's Center, p. 128.

(13 Le Bon, Gustave, The Civilization of the Arabs, tr: Adel Zuaier (Cairo: Hendawy Foundation, 2012), p. 420.

(14)Al-Moussawi, Jawad Matar, Social and Economic Conditions in Ancient Yemen (Sharjah: Arab Culture House, 2002 AD), p. 256.

(15)Al Hofi, Ahmad, The Woman in Pre-Islamic Poetry, p. 56.

(16 )Jamil, Muhammad, The Woman in History (Beirut: Publisher, 1921 AD), p. 51.

(17 ) Mahran, Bayoumi, Women's Center, p. 199.

About an annual tribute from (Zabibi), the queen of Arabia (6), and most researchers have agreed that she was a queen on the Edomatu, and this is the first indication of a queen ruling in the north of the peninsula and not in the Arabian Peninsula.

She was known before her, the Queen of Sheba, to whom the Holy Qur'an referred, who ruled during the era of the Prophet Solomon (4), that is, in the tenth century BC. The woman in Sheba was a queen (and she was given of everything and has a great throne)(12), the researchers differed on the name of this queen and the land that she ruled, so Mahran says, "The holy books differed in telling the story of Bilqis according to the same narration, even if they agreed not to mention the name of The Queen of Sheba or the land in which she resided, unless we want that state that was established in the southwestern corner of the Arabian Peninsula." Jerusalem was the seat of Solomon (4), despite the difference of interpreters and researchers regarding the name of the queen and her land, which concerns us that she was ruling the Arab countries, and that she had political and religious authority, and this matter was confirmed by the noble verses about this queen, the noble text mentioned the wisdom of this queen. : "O eminent ones, give me a fatwa. I was never definitive of a matter until you testify" (25), and she was consulting with an opinion, not a tyrant, and she was far-sighted on the way that she spared her people from war.(26)

As we mentioned earlier to the queen (Yatiah), who was mentioned in the Assyrian texts that she sent an army led by her brother (Basqano), to fight the Assyrian Empire during the reign of Sennacherib (704-681 BC.).

Here, we notice a change in the titles. The Assyrian texts did not mention the title of Queen only, but the title of a priestess was given to Talkhunu. It is likely that religion in this era had an impact on political and economic life, and that it combined religious and worldly authority. and mentions the Assyrian texts Queen (Eskalato) who had She is the daughter of Ta'lakhunu (27), and after that came several queens who had an important political role. We mention the wife of Yata' ibn Hazael, the Queen Adaiya, who took her political role after her husband's capture or flight when he fought the Assyrians.

Women in the Adomatu were of great importance, which is their access to the highest authority in the government, and that the queens in the north of the Arabian Peninsula enjoyed religious and political positions.

As for her religious position, the Edomite woman occupied the position of a priestess, and references were made in the Assyrian texts (28 ) about this position when the priestess Talkhunu was mentioned in the texts of the Assyrian king (Sennacherib 704-681 BC), and Talkhunu bore the title of Afkalt.

Afkalt, feminine (Afkal) is a religious position of the most important religious functions because of the influence that priests have on political and economic life. And we find that from the defeat of the priestess Talkhunu in her war with Assyria, as it was not a political victory, but rather had moral effects that exceeded the material losses that inflicted them on, that was the things that society was keen on at that time.

Priestesses in Adumatu and the rest of the cities of the Arabian Peninsula were responsible for spiritually or for guidance and guidance(29), and it is worth mentioning that spiritual guidance and direction was included in the ancient Arab society and this was confirmed by a Thamudi inscription indicating that women were tasked with guidance and guidance, and the priesthood was based on The personal ability and the intelligence of the priestess, and she considered herself to speak in the name of the lords and utter hidden power.

Since the position of (Afkal) and (Afkalt), a common religious function in the Arabian Peninsula, this means (Lawaten), which was mentioned in the inscription (JS 12, 24,27M), and it means (the lioness) and it is not understood the reason for this name (30), and that the priestesses were recording what they donated to the temple or the god, and perhaps that was an announcement about their renunciation of life and their seclusion in the temple, as the priestess (Maw'ala) donates everything she owned to the goddess Uthtar - arrest, and the god is Wad, and Nakrah (31), and in another inscription to a certain goddess it is repeated.

(27)Al-Turki, Hind bin Muhammad, The Kingdom of Kedar, A Study in Political and Civilized History (Riyadh: King Fahd National Library, 2011), p. 46.

(28 )Mahran, Muhammad Bayoumi, Women's Center, p. 206.

( 29)Abd al-Wahhab, Lutfi, The Political Situation in the Arabian Peninsula until the First Century AD, Studies in the History of the Arabian Peninsula (Riyadh: University of Riyadh, 1984 AD), p. 69.

- ( 30)Al-Fassi, Hatoon Ajwad, *Social Life*, p. 251.
- ( 31) We deny: It is a name given to the sun by the Ma'inites, as in the coded inscription (HA 485), and it is a strange and mysterious name that is difficult to explain, or it means the god of hatred and war. Al-Shamali means (Qerah) and it is Al-Qarih which means complete. (Al-Mousawi, Jawad Matar, *Mythology and Religious Beliefs* (Damascus: Rand for Printing, Publishing and Distribution, 2017 AD), p. 123.

The phenomenon is from another inscription of the Priestess (Salma), the daughter of the Priestess (Aadt), in which she gives their possessions to the god Wad.(33) .

Through this inscription, we can say that the position of priestess is inherited by the priestesses in Idomatu. The Assyrian texts refer to Princess Tebwa, who inherited the priestess from Talkhunu, who may have been her daughter.(34).

In the south of the peninsula, the priestess was called (bribe) denoting femininity and this confirms that the religious function was not restricted to men, as women participated in this position, and it was required that those who assumed these tasks had extensive knowledge of religious rituals and the order of the temple and its taxes And whoever occupies this position was supervising the pilgrimage ceremonies and the making of offerings (45), and perhaps this position is located in the Idomato.

The large number of jobs with different names in the cities of the north of the peninsula has multiple meanings, including: one with a religious formula and another with a social or economic formula that indicates the depth of women's involvement in the religious field and confirms that women have reached a high degree of appreciation and prestige on the religious side, and occupied high positions in the temple(46) .

As for the mother woman, she occupied a distinguished position in the Arab society, and the evidence is that many tribes belonged to the mother, and there is an inscription dated in the city of Al-Hajar near the Idomato and it is the oldest female inscription. 198) that the inscription in which the owner attributes herself to her mother and then to her paternal grandfather, "Kamkm Bert Walt Bert Harmo" Kmkum bint Waila bint Haram (47), and this is what made researchers put forward the theory of the matriarchal society of the ancient Arabs of the island.

Also, an inscription was found in which the daughter attributed herself to her mother ((JS 24M) and they were priests of God and D, and the god Wad of the god who was worshiped by all Arabs and had an idol in Idomatu, and here Al-Fassi has the opinion that the affiliation of women may be related to sacred prostitution (48) , meaning they give themselves to God, and this was similar to what happens in Babylon in the temple of Ishtar and is called (the holy marriage) between the high priest and the gifts of the temple. Make researchers disagree on its existence.

(33 ) Al-Fassi, Hatoon Ajwad, *Social Life*, p. 100.

(34 )Abdullah, Omar, *Provisions of Inheritance in the Islamic Law* (Cairo: Dar Al Maaref, 1960 AD), pp. 11-15.

(45 )Al-Moussawi, Jawad Matar, *Social and Economic Conditions*, p. 223.

(46 )Al-Baghdadi, Muhammad bin Habib bin Umayyah bin Amr Al-Hashemi (d. 245 AH), Al-Mukhbar, ed.: Ilza Likhten (Beirut: Dar Al-Afaq Publications, no. T.), p. 325

(47 )Surat An-Nisa: Verse 22.

( 48) Al-Zubaidi, Muhib Al-Din Abu Al-Fayd Muhammad bin Murtada Al-Husseini Al-Wasiti Al-Hanafi, (T.: 1205 AH) *The Crown of the Bride from the Jewels of the Dictionary* (Cairo: Al-Khayriyah Printing Press, 1889) vol. 1, p. 585.

The Arab woman in the ancient society has the right to own property, and this is indicated by the inscriptions found in Al-Hajar and the Nabataean and Lihyanian cities and certainly in Idomatu. D4), and a third owner of an orchard, as it appears from her supplication to her god to preserve its fruits (AS D6), that these evidences prove to us that the rights of women in the Idomato are equal to men.

As for the inheritance, it gained importance in the ancient Arab society, and by inheritance it means: the things that the deceased leaves to his family, and it is called (the legacy), and the one who deserves the inheritance is called (the heir) and its collectors (the heirs).

On this matter, the researchers also differed, as some of them reported on the phenomenon of women's inheritance in the Arab society, which is represented by one of the legitimate types of marriage, which is the marriage of hate or the marriage of den. She gave birth to him and he married her without a contract or condition (49), and if the heir son of his stepmother did not want to marry her, he would marry her to another man and take her dowry as his inheritance.(50)

This type of marriage was mentioned in the Noble Qur'an: "Do not marry the women your fathers married, except for what has already been said, because it was obscene and abhorrent and an evil way".

While some researchers believe that a woman in the peninsula has a share of the inheritance of her father, brother or husband, no one else, for example, in Hebrew families, although there is little and scattered information on this subject, but we know that the inheritance was divided between sons and that the son The eldest had a share of two, as for the woman from the side of her husband, she did not inherit anything, but there are indications that the wife is seen at some time as part of the inheritance, and the Old Testament deprives daughters of the right to inherit, unless there are no sons inherit.( 51)

Cemeteries are among the most prominent women's possessions, and their ownership is registered on their doors, as well as writing curses on those who tamper with the cemetery, even if the tamper is from the family who is deprived of inheritance (52), in the city of Al-Hajar, and certainly also Adomato, a large number of women spend a lot on the cemeteries and these cemeteries were Carved in the rock, and they record their ownership over them and their offspring, and from these tombs what one woman ordered to carve, and some of them she shared with her husband, brother or sister, as well as one of her relatives, our knowledge of these names and their family relations, through this we learn about the feminine side in Arab society.(53 )

Despite the few and conflicting information about women in the Adomatu, we can say that women enjoyed a distinguished position and were better off than the rest of the women of other nations, and this is what gave them the leading position, and that the Arabs respected women more than others. These inscriptions were written by women, to prove to us the position that distinguished women in their society (54).

(49) Deuteronomy: chapter 21, verse: 17.

(50 )Moscati, Septino, Ancient Semitic Civilizations, see: Mr. Yaqoub Bakr (Cairo: Dar Al-Kitab, 1957 AD), p. 169.

( 51)Marzouk, Suhaila Merhi, A Glimpse of Women, p. 6.

(52)Al-Fassi, Hatoon Ajwad, *Social Life*, p. 97.

(53)same source.

(54)Al-Theeb, Suleiman, *Thamudian inscriptions from Sakaka, (Qa'a Fariha, Al-Tawir, and Al-Qadir)* (Riyadh: King Fahd National Library, 2002 AD), p. 102.

## Conclusion

The research reached a set of results, the most important of which are:

- 1- The researchers contradicted the statement of the true status of women in the entire society of the Arabian Peninsula, including the Adomato, because of the phenomenon of infanticide.
- 2-As they contradicted and the researchers differed: about whether the infanticide is general or specific, and they agreed that it is a phenomenon of the ancient religious rites.
- 3-But the reality of the situation is; It is common in the ancient Adomatu society that they cherish their birth, and take care of their children; We did not find anything mentioned about the phenomenon of infanticide in the Adomatu.
- 4-It is believed that the woman in the Adomatou had a place and participated in his work with the man and built a relationship based on understanding and equality.
- 5-The Adomite woman had a great social position, as she was engaged and married with respect, had children and looked after them, and wealth was obtained by working in industry or agriculture, until she worked in trade.
- 6-At a time when women contribute to the family affairs in the Adomatou, they contribute to local industries such as: making bread, margarine, tissues and utensils.
- 7-Women in the Adomato traded, perhaps, at a modest level; For example: selling ghee and dates that were grown in abundance in the Adomatu.
- 8-Certainly some of them, and due to the location of Adomato on the important trade routes in the ancient East, became well-known merchants and possessed large sums of money.
- 9-As the Adomite woman worked in politics, the Queen (Shamsi) had challenged the Assyrian Empire and declared war on it during the reign of Tiglat Blaser III (745-727 BC), as well as Yatya, who challenged King Sennacherib (705-681 BC). And (Talakhunu), which is called the priestess, and the princess (Teboah), the daughter of (Talakhunu) and the queen (Adiyah).
- 10-The Adomite woman had a role in the religious field, until the queen (Talakhunu) was called the priestess (Afkalt), which is a feminine word for (Afkal), a religious position popular in the beliefs of the Arabian Peninsula.
- 11-The large number of religious posts in the Adamuto and in different forms indicates that each post has a purely religious mission or a social or economic impact.
- 12-The mother woman occupied a distinguished position, and this is what we find indicative of the names of the Arab and Adomite tribes, and the affiliation of many women to the mother and the mother to her mother, for example (Kamkm bint and Waila bint Haram).
- 13-This interest in names and their succession indicates the interest of Adomato in genealogy, which means that the Arabs have been interested in genealogy since ancient times.
- 14- Regarding the status of women and its impact on the Adomite society, naming the tribes and their bellies with feminine names, in the Adomatu region, researchers believed that the Arabs had motherhood, and there were those who believed that it was sacred prostitution between the high priest and the temple gifts.

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