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The status of oriental women in the eyes of the American orientalist will durant in his book (The Story of Civilization)

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Abstract---Praise be to God, Lord of the Worlds, and prayers and peace be upon the Seal of the Prophets and Messengers, Abu al-Qasim Muhammad, and upon his family and his pure and good companions, and after: Addressing the issue of oriental women in oriental studies and trying to seek correct information about the life of women in the east is a topic of importance, because it is one of the most popular studies on orientalists, in addition to the importance of the same role that women play in the family and oriental society, and as a result of the contents of the orientalist vision From different, disparate and sometimes biased information about women in the East, so it is necessary to look at those studies to get to the real information, and to try to correct the misunderstanding about the situation of women in the East and their position in ancient societies, and their position between ancient and heavenly religions. The nature of the material necessitated dividing the research into an introduction and two sections. In the first section, we dealt with the status of oriental women in ancient civilizations, while the second topic came about the status of oriental women in religions.

Keywords---Will Durant. The Story of Civilization, Oriental Women, Ancient Civilizations, Religions.

Introduction

William James Durant William James Durant is an American orientalist, born in 1885 AD, in the city of North Adams (1), the US. Next (2), in 1909 Durant joined the extremist youth circles in New York and then moved to work as a teacher at the Fore (Freer) School, where he became director of the school until 1913 AD. Philosophy and the Social Problem), then, after his graduation, began teaching philosophy at the same university, and then went to give lectures at Lieber

Temple School, and he wrote down those lectures in small booklets. Durant won many awards for his books, where the University of Luke Island in Los Angeles gave him an award for the tenth volume of the book *The Story of Civilization*, and US President Gerald Ford bestowed on him the Freedom Medal in 1977 AD, which is the highest honor offered. For civilians (3), Durant died on November 7, 1981 AD at the age of 96 and was buried in Westwood Montreal Park cemetery in Los Angeles, California (4). Part Durant continued to write for nearly forty years, it is a historical encyclopedic book that talks about the story of all human civilizations from their beginnings until the nineteenth century.

Durant studied Eastern women in his book *The Story of Civilization* in various aspects and tried as much as possible to highlight their position and show their role in Eastern society through the detailed information he provided about their social, economic, political and cultural conditions. Support for women in general, Durant was able to set provisions for declaring social solidarity and in cooperation with influential parties in American society. Official Congress of this announcement (5). Therefore, his study of oriental women fluctuated between his intellectual tendency and other orientalist studies that filled the books of orientalists about the countries of the East in general and women in particular .(6)

Chapter One

The position of oriental women in ancient civilizations

Civilizations differed among themselves, and each civilization had its own principles, values, customs and traditions, and this clearly affected the evaluation of the status of women among them. The simplest of her rights and made her subordinate to the man, but with this, women still have a great role in the establishment of any society, Durant mentions (7) saying: "Yes, women have influence in any social system, whatever it is, even to a limited extent, which is a natural result of the danger of her position in the home, and the importance of Its function is to dispose of food and the man's need for it and her ability to reject it". Women have played a distinguished and prominent role throughout the historical eras. Since the primitive era, the position of women has not been above any other importance, although her position was not equal in all civilizations and nations, but her role and position in any civilization was not neglected, as there is no society It is characterized by absolute idealism, and therefore we find that its position varies between ancient civilizations, and Durant admits that the position of women in ancient Babylonia is higher than that of the ancient Greeks and Europeans in the Middle Ages, through the housework they provided, as well as the birth and upbringing of children Which is the physiological task of the woman, and in addition to these tasks, the woman had the right to own property, wealth, enjoyment, buying and selling, as she was inherited and bequeathed.(8)

This position of the Babylonian woman came as a result of the laws and rules organized by the Babylonian legislator, as he legislated many laws that clarify and regulate the social reality of people, especially women, and between the rights and duties enjoyed by the Babylonian person, and if these laws indicate anything, they indicate the advanced level of the Babylonian state in terms of Centralization

and organization (9), as Babylonian law granted women the status of An advantage and a great deal of freedom and independence, and no restrictions were imposed on them in work or holding positions, as girls used to go to schools for the purpose of receiving education alongside boys, as well as women engaging in trade and participating with men in performing religious rituals and in holidays and occasions. And with the great status of women in Babylonia, their position differed in Assyria despite the convergence of the geographical area of the two countries. Durant says that the status of women in Assyria is less than it was in Babylonia, as penalties were imposed on them and married women were not allowed to go out to the road from without a veil, and he asked them to be very honest in their honor (10)

The reason for this treatment may be due to the change of the family system to the patriarchal family, which began to spread to a large extent among the Assyrian community, as well as the Assyrian laws, which indicate the absolute power of the man (11), the Assyrian law worked to restrict the freedom of women and this led to the deterioration of her social status than it was in the country of Babylon, and this does not mean the absence of some women who enjoyed wide freedom in the Assyrian life(12)

As for Persia, the situation of women in it was not better than that of Assyria, as the Persians considered women to be human beings, but they came under the man's disposal, and she was under his command and service, and he could sentence her to death (13), and Durant says about the Persian woman that she was in the era of Zoroaster (14), enjoying With complete freedom, as she was bare-faced, owned real estate, and could manage her affairs and the affairs of her husband as well, but during the reign of Dara I (15), she no longer enjoyed these privileges, as women in the upper classes were greatly restricted and were not even allowed to see her father or brother. As for the poor woman So you can move around to work.(16)

The woman in the era of Zoroaster was in a better position than in other historical eras in Persia, as the wife participated in her husband in some matters. Like a husband, according to a legal contract, just as the girl in the era of Zoroaster was not forced to marry, as she had the right to reject the husband that her father had chosen for her.(17)

Durant then moves on to talk about women in India and describes them as having a higher status before the advent of Islam, as Islam, despite its teachings and legislation that do justice to women, was considered a religion and tried to exclude women (usually the purdah) that had spread in India when Islam entered it, saying: Islam has the custom of "the burdah," meaning the curtain, which is the isolation of married women, and the woman is now unable to show herself to anyone other than her husband and children, and she cannot move outside her home unless she is covered with a thick mask.(17) "

The veil that Islam commanded did not prevent women from practicing their lives, and it came to preserve and honor women, and it seems that Durant often tries to show Islam in a way that is hostile to women and restricts their freedom, as he states: "Islam has hidden the woman's face with veils and masks" (18), Although

Muslims enjoy freedom more than others, and even in the country of India itself, the law of Manu, which is widespread among them, often humiliates the woman with its teachings and legislation in which the woman was considered subordinate to her husband and did not have the right to be independent from her father, husband or son. She belongs to a man from her husband's relatives and she is a minor all her life, and she has no right to live after her husband's death, and that a faithful wife should throw herself into the fire upon her husband's death, and that a faithful woman should serve her master as if he were a god, and that her role is limited to providing pleasure For men only.(19)

The Buddhist law also considered the woman an outcast, and Buddha believed that it was dangerous to include the woman in the Buddhist community (20), and the Indian woman considered her husband similar to the sacred goddess so that she could not mention his name without mentioning an accidental word that indicates him, and that the husband has absolute authority and that death The husband is considered a divider for his wife's back, and there is no resurrection after him, as the woman becomes despised and rejected after the death of her husband.

Durant says (21), "The Sharia law of Manu stipulates in some of its paragraphs the kindness in treating women, and that it is not permissible to hit a woman even with a flower, and it is not permissible to watch her.

The orientalist Le Bon (22), mentions the opposite of what Durant mentioned about the law of Manu, for example, he says, "Manu says that the husband who knows the creation of the woman whom the Lord of creation created for him when he cleared the stillness, must watch her closely, the house becomes ruined if his command is in the hands of a woman. Women are not attained by gifts, care, sincerity, care, strength, or principles. Women are unbridled creatures.

All this treatment was given to women in India before the advent of Islam, and the orientalist Durant says that Islam was the one that lowered the value of the Indian woman, did he not see how women were treated in India before Islam entered it. !?

He goes back and mentions that the status of women in India began to develop in the advanced ages and that the entry of industry and Western ideas worked to change the position occupied by the Indian man, and some laws that are fair to Indian women began to appear, such as the prohibition of child marriage, and the legal age of marriage to be raised to fourteen for girls and eighteen For boys, the custom of burying the wife whose husband died while she was alive has disappeared, the rate of widows' marriage has increased, polygamy has become permissible, and women have the freedom to work in factories, and a number of vibrant feminist periodicals have appeared in India, as well as the participation of women in many regions in the Political voting and political office.(23)

Durant then moves on to talk about the position of women in China and how the Chinese attached great importance to her, so that the ancient Chinese knew their mothers and did not know their fathers, but this status did not remain as it was, but changed after the n Chinese feudalism took hold, and the patriarchal family

became the absolute authority of the man, and society became patriarchal, which did not allow women to mix with men.

Chinese law did not respect women and brought them down to a lowly position in society, as the well-known Chinese rule was: "There is nothing in the whole world less valuable than a woman." Her husband's money, which is a merchandise for buying and selling (24), and Durant (25) explains the reason for this inferior position of women in China, saying: "Perhaps the establishment of the feudal system in China reduced the political and economic status of women in those countries, and brought with it a strict patriarchal style of family. This is because the male sons, their wives and children usually lived with the eldest man in the family, and although the whole family owned its land in common, it recognized the father's complete authority over the family and its property".

Japanese women were not in a different position from their counterparts in China, as the status of women in Japan was the same as in China.(26)

It can be said that one of the civilizations that attached great importance to women over other civilizations is the ancient Egyptian civilization. Durant mentions: "The position of women for them was higher than that of many nations in these days, and in that, Max Miller says (27), "There is no people Ancient or modern, the status of women has been elevated as the people of the Nile Valley have raised it.

Then he goes back and mentions that this lofty position of the woman is due to the fact that the wife's authority overpowered the husband's authority in some way, and the inscriptions depicted how women used to eat and drink among people and perform the tasks they needed in the streets without supervision or weapons in their hands.(28)

The Egyptian woman occupied a distinguished and great position among the women of the ancient East because of her freedom and the right to dispose of the affairs of her home. Permission from a father or a husband, and the Egyptian drawings depicted how the woman used to paint on the walls exactly the size of her husband, and this is evidence of the equality in fate and status between men and women, but she began to paint in a smaller size than her husband in the era of the seventh to the tenth dynasty (2420-2140 BC). M), and this means that she has become inferior in status to her husband after the country turned into a feudal system and with it the status of women and the view of men and society shifted to her, as polygamy became permissible, and the woman became submissive to her husband and has no right to inheritance, nor to sell or buy without the permission of the guardian. And this treatment continued until the era of the modern state (1580 BC) after the revolution of women, slaves and the Egyptian people against the colonialists and feudalism (29), and perhaps this change in the status of the Egyptian woman and the downgrading of her importance was not due to Egyptian society, but rather to the Roman advance. J that eliminated women's rights, and replaced them with ancient Roman thought (30).

Chapter two

The position of oriental women in religions

Since the beginning of existence, women occupied a privileged position on the earth, and their active role had a great impact in determining their position. Since the earliest times and even before the revelation of the heavenly laws, the religious woman's position emerged, as the ancient man began to imagine that this universe and its various natural manifestations controlled it. Enormous hidden forces, and that the volatility and change of the manifestations of nature is due to those forces themselves.

He attributes all the manifestations of fertility and reproduction in nature to the divine powers of fertility represented by the mother goddess (31), and by linking the woman to the goddess and taking her as a tool of love, fertility, motherhood and beauty, several goddesses have emerged that spread in many civilizations, Durant says (32): "The gods were attributed to women Considering that the earth is (the Great Mother) and the gods Ashtar, Sebeel, Demeter, Cesis, Aphrodite, Phineas and Soria are considered relatively late images of the goddesses of the earth, so they brought out good things from their womb. Lady of all goddesses"

Since the beginning of civilization, man has taken from his primitive reflections and religious and mythical perceptions as a way and a starting point in defining his religious culture. The ancient man began linking agriculture and the divine power that he embodied with a feminine essence, which is the great mother of the universe, which became the essence of his life and the basis of his social and political organization later. I think it is an agricultural legend, centered around one goddess, the lady of nature, and she is the mother goddess. The ancient man took the gods relative to women as evidence of the social status that women enjoyed in those eras, and the pictures painted in ancient times showed the great status of religious women, as The woman was embodied in various forms that indicated her fertility and her role in the family and society in terms of her birth to children, her role in agriculture, in collecting food and even protecting her family, but after the transition of society to men, male deities began to appear alongside the female deities after she was the only one and only shares with her in the authorities Her son, who grew up from her, and then this became a prelude to the emergence of the rest of the male deities, which led to this transformation in the status of the great mother goddess.(33)

The names of the gods were numerous in different civilizations, and they began to be known in each civilization by a special name. In Babylonia she was known as Ishtar, in the Greek countries she was known as Demeter and Aphrodite, and in Phrygia - in Asia Minor - she was known as Sabeel, and in Rome she was known as Venus and Ceres (34), Durant (says): "Indicates Ubadah Ashtar indicated that women and motherhood were revered in the country of Babylon.

The worship of gods differed in ancient civilizations, for various reasons, including what relates to their beliefs about those gods, and what concerns their importance to them. Ishtar said that motherhood formed, in their belief, an interdependent relationship between the earth and the mother, and this explains

that some ancient civilizations emphasize the position of the child at birth in contact with the earth, in order to distinguish that the earth is his true mother, or for the purpose of attracting a kind of energy that helps him to live In her wide womb.(35)

Then Ishtar became a symbol of love and war, after it was only a symbol of motherhood, says Durant (36): "Ashtar was not only the goddess of beauty of the body and love, but she was above this merciful goddess who sympathizes with motherhood and the hidden inspiration of the fertility of the earth and the creative element everywhere.. She was the goddess of war and love, and the goddess of whores and mothers, and she called herself the "merciful concubine" and was sometimes depicted in the form of a naked woman offering her breast for feeding.

The worship of Ishtar spread all over the country, and in Babylon alone there were about one hundred and eighty temples spread out on both sides of the road, which one could go to for the purpose of prayer, worship and making vows (37), and it was known that it was the goddess of love, beauty and sex, and was represented by them in the form of a star pointing to the flower Which represents one of the parties of the Holy Trinity in the religious beliefs of the inhabitants of ancient civilizations, and Ishtar is the daughter of the god Sin, the moon god, and her mother is the goddess Nangal, and her brother is the sun god. Archaeological excavations found her, as Babylonian monuments and statues showed her how she enjoyed all the beauty and majesty of motherhood. She also appeared in the form of a full-bodied young woman with a prominent chest, beautiful stature, and bright eyes, and she was of a great deal of beauty, to the extent that she stood out in that from all her peers from the gods, as well as she was characterized by tenderness and kindness to people and people. Be kind to women in particular .(38)

Ishtar was also known as the goddess of sex, as the virginity of a woman in Babylonia belonged to the goddess Ishtar, not to her husband, and she used to give her virginity to the temple, as she practiced sacred sex under the care of the gods before she committed to married life (39), and she was also known as the goddess of war, as she was nicknamed by the inhabitants The country of Mesopotamia is the master of war and the master of battle, but this trait has become inconsistent with its character of love, sex and beauty, so it did not continue on it, as soon the goddess of war became the name of the goddess Inanna.(40)

As for the position of women in the heavenly religions, Durant dealt with it unfairly, biased towards his Jewish religion, and trying to highlight the Jewish woman with a lofty and prestigious position, and in return, belittling the status of women Muslim, when the orientalist Durant says about the Jewish woman that she was submissive from the official facade of the husband, but in fact she was of great dignity and authority, and he begins by mentioning the names of Jewish women who had an imprint in the history of the Jews, such as Sarah (41), Rachel and Mary (42), and others. (43)

Durant did not address the Jewish woman in the details that he dealt with about the Muslim woman, because he is fully aware of her history, in contrast to the history of the Muslim woman, which he always tried to show in an offensive appearance, and that what he mentioned about the Jewish woman that she was of great dignity and authority does not actually apply to the history of women Judaism, as historical sources mention that, according to the Jews, a woman was considered a source of sin and sin and that she was a source of Adam's temptation and his expulsion from Paradise (44), as well as being a source of impurity during the days of her menstruation, and when she gives birth to females, she becomes unclean more than she gives birth to males, as well as depriving her of inheritance She is not allowed to inherit from her father, and all her money belongs to her husband and she has nothing but the dowry imposed on her in the marriage contract, in addition to being subjected to the most severe penalties in the event of adultery or contact with men and other acts (45), and she has no right to choose her husband. The responsibility for choosing the husband rests with the father, just as the barren woman is considered by the Jews a curse from God, as she continues to suffer from the severity of grief even if she is the favorite of her husband (46), and the laws of the Torah themselves came to show her position(47)

As for the position of women in the Christian religion, Durant also tried to show her better than her position in the Islamic religion, saying: "It is most likely that the Christian countries were superior to the Islamic countries in terms of sexual morals during those centuries. However, we cannot but It should be mentioned that in Christian countries confining oneself to one wife, no matter how devoid of adherence to this custom in practice, has kept the sexual instinct in a limited range and slowly raised the status of women, while Islam has hidden the woman's face with veils and masks.

Christianity did not differ much from Judaism in determining the value and position of women, as women in Christianity were also considered the origin of sin. Guardianship has to the point of owning and controlling it in the simplest matters, as Christians believe that the man is the only responsible for the characteristics of the fetus and not the mother, meaning that the human race descends from the man and not from the woman, because the man determines the basic characteristics in the offspring, while the woman provides nutrients only .(48)

Christianity was affected by what was stated in the Torah that the woman is the first sinner, as she is the first to eat from the forbidden tree and then ate and fed her husband. Therefore, Christianity considered her the first sin, which affected her position, and deprived her of the most basic rights such as her right to education, as the Christian woman was deprived of it. So that she does not dominate the man by knowing her according to their belief, and if she wants to learn something, she must ask her husband. She was also deprived of inheritance, as the Christian religion did not specify a special law for inheritance, because its adherents claim that their religion calls for love, tolerance, contentment and wisdom, and that is why the inheritance is for them. It is divided according to need among the heirs or according to the laws of the country in which they live.

The mission of a woman in Christianity was limited to taking care of the affairs of her home, because she was created to serve men and that her main mission is limited to being a good wife and raising children, and she does not have the right to work in various areas of life, despite the conflicting opinions of the Christian Church about women's work, as some considered it. However, it is a sin if it is outside the home. As for some others, a woman's work is considered permissible and there is no problem in it if it is related to the affairs of religion, spreading it and making sacrifices for it.(49)

As for his contradictory talk about Muslim women, we find him once saying that she was of low status, and he describes Islam as restricting her from a religious point of view, by saying: "This exclusion of women from religious communities exists in Islam to this day" (50), and he goes back and mentions in other pages that the Prophet (May God's prayers and peace be upon him and his family) He used to allow women to attend prayer in mosques, and if they came to him, he treated them well, even if they brought their children with them. Her height does not harm his mother (51), we do not know where the orientalist intended to exclude women in Islam from the religious aspect.

He also mentions how the Prophet (may God's prayers and peace be upon him and his family) treated women in Islam, as he says: "The Prophet elevated the position of women in the Arab countries, and he did not see any fault in her submissiveness to men, and he calls upon men not to be slaves to their desires..." (52).

Women did not submit to men in Islam as they are in other religions or civilizations, as God Almighty commanded that the man should be in charge of the woman in her honor and concern for her, and not in humiliation for her (53), the Almighty said:

Le Bon says: "Islam has greatly raised the social status of women and their status instead of decreasing them, contrary to the repeated claims without guidance, and the Qur'an has granted women inherited rights that are better than in our European laws... The best way to understand the impact of Islam on the conditions of women in the East is to That we look at their condition before and after the Qur'an".

As for the position of women in the Islamic society, we find it at a high level of sophistication and grandeur, as Islam eliminated the custom of female infanticide (54), and equated men and women in many financial and judicial procedures and issues, the Almighty said ﷻ: The Muslim woman, like the Jewish and Christian woman, was not deprived of the right to inherit, as Islam gave the woman her right of inheritance, made the share of the girl half the share of the male, and allowed her the right to keep her money and earnings, and gave her the right to every lawful work she did, and prevented the woman from marrying against her will or marrying her without her consent. The way of buying and selling (55), as is the case in Judaism and Christianity.

Le Bon says: "Women in the East are generally respected with nobility and generosity. In the East, the husband pays a dowry to his wife, so the wife does not

come to her husband's house accompanied by more than her device and a few female slaves. Doing this spending prevents him from mistreating her, and warns him to ask him to part".

After identifying the status and value of women in ancient civilizations and in religious laws, we find that her status was different between different civilizations, as some civilizations raised the status of women and gave them a prominent position and some civilizations reduced the value of women and their role, but with that no society could ignore her role and importance in its establishment and resurrection, because women are half of society and they raise the other half. And deservedly great her position and status within the family through the upbringing of her children and the management of the affairs of her home.

Conclusion

1. Will Durant is one of the Orientalists who did justice to Eastern women in general, but he, like other Orientalists, tried to belittle the status of Muslim women, and talk about them in a way that serves his views and aspirations.
2. Eastern women were able to prove themselves and the importance of their role and position in society, despite the attempts they were subjected to exclude their role in some ancient civilizations.
3. Durant focused in his talk about Eastern women on the social aspect of her, trying to highlight her importance within ancient societies and in different civilizations.
4. Eastern women had great supremacy in primitive times over the religious aspect, due to the position that women occupied as a goddess.
5. Despite an attempt to diminish the status and status of women in Judaism and Christianity, the advent of Islam did justice to women and raised their status, and saved them from the oppression of customs and traditions that prevailed in past ages.

Margins

1. North Adams: It is a city located in the far northwest of Massachusetts. It is a semi-industrial city that included several factories, one of which was a textile factory in which his father worked. Quoted from Ibrahim, Will Durant's Approach to Writing Islamic History, 49.
2. Durant, Philosophy and the Social Problem, 12.
3. Abraham, Will Durant's Method, 83; Abu Hassan, The Noble Qur'an in the Encyclopedia of the Story of Civilization, 48; Durant, Philosophy and the Social Problem, 15.
4. Abu Hassan, The Noble Qur'an in the Encyclopedia of the Story of Civilization, 47; Durant, Philosophy and the Social Problem, 12.
5. Quoted from Abraham, Will Durant's Method, 290.

6. Schacht, Introduction to Islamic Jurisprudence, 205-213; Qabbani, Myths of Europe about the East, 97.
7. The Story of Civilization, 1/59.
8. Durant, The Story of Civilization, 2/233.
9. Hussein, Women's Rights in the Civilization of Mesopotamia, 198.
10. Breasted, The Triumph of Civilization, 191.
11. The Story of Civilization, 2/281.
12. Sacks, Power of Ashur, 202.
13. Joseph, Women in Jewish Law, 38.
14. Christense, Iran, 313-317.
15. Zoroaster: He is the founder of the Zoroastrian religion in Persia. He was born in Azerbaijan in the northern part of Iran. He was known for his passion for studying science and religion. His call came based on the worship of God on the basis of piety stemming from the heart and on integrity based on a behavioral and kinetic discipline that has fruits in the life of this world and in The Hereafter. Ahmed, Annals of Arts and Social Sciences, 17-24.
16. Dar: He is Dara I, son of Hestaspes (521 BC. AD 486 BC. AD) and known to the Persians as Darius the Great, one of the greatest kings of the Achaemenid Empire. He was characterized by strong will, determination and moderation. He ruled for 36 years. His reign was characterized by wise politics and the expansion of the empire and its annexation of many regions, as well as the renewal of Administrative, moral and social conditions. Hassan, Encyclopedia of Ancient Egypt 5/13/574-583; Wieshoefer, Ancient Persia, 54-56.
17. The Story of Civilization, 2/442.
18. Christensen, Iran, 313-314.
19. The Story of Civilization, 3/180-181.
20. The Story of Civilization, 13/382.
21. El Bahnasawy, Women between Islam and International Laws, 12; Al-Sibai, Women between Jurisprudence and Law, 17; Schumann, Women since the Stone Age, 18.
22. Shalaby, The Greater Religions of India, 170.
23. Lubon, Civilizations of India, 645-647.
24. Durant, The Story of Civilization, 3/180.
25. Lubon, Civilizations of India, 578-579.
26. Durant, The Story of Civilization, 3/421-422.
27. Durant, The Story of Civilization, 4/272-273.
28. El Bahnasawy, Women between Islam and International Laws, 11+.
29. Schumann, Women since the Stone Age, 18.
30. The Story of Civilization, 4/272.
31. Durant, The Story of Civilization, 5/63.
32. Max Miller: He is Frederick Max Miller, a British orientalist and linguist, of German origin. He learned oriental languages in Germany, England and Paris and learned the ancient Indian Sanskrit language. Then he went to study theology of religions. He was appointed as a professor of oriental languages at Oxford University in 1850 and chaired the Ninth Orientalist Conference in 1892 Among the most important effects of his book is the Hino Padesa, the Comparison of Languages book, and a book on the origins of religions. Al-Aiqi, Orientalists, 1/491.
33. The Story of Civilization, 2/96.
34. Durant, The Story of Civilization, 2/96-97.

35. Al-Saadawi, *Studies on Women and Men*, 721-722; Othman, *Arab Women throughout History*, 14-15; Kayal, *The Development of Women throughout History*, 40-41; Nazir, *Women in the History of Ancient Egypt*, 28.
36. Bourahla, *The Status of Women in Civilizations*, 98.
37. Ali, *Ishtar and the Tragedy of Tammuz*, 16.
38. *The Story of Civilization*, 1/105.
39. Al-Sawah, *Ishtar Mystery*, 25-26.
40. Al-Sawah, *Ishtar Mystery*, 27.
41. *The Story of Civilization*, 2/234.
42. Salman, *manifestations of Ishtar in pre-Islamic poetry*, 22.
43. *The Story of Civilization*, 2/215.
44. Barinder, *Religious Beliefs of Peoples*, 16.
45. Al-Sawah, *Ishtar Mystery*, 52.
46. Ali, *Ishtar and the Tragedy of Tammuz*, 33.
47. Al-Sawah, *The Mystery of Ishtar*, 40.
48. Ali, *Ishtar and the Tragedy of July*, 36.
49. Sarah: She is the wife of the Prophet of God Ibrahim (peace be upon him) and the mother of the Prophet Ishaq (peace be upon him). She is one of the best women in the worlds. She was sterile and did not give birth. Al-Maqdisi, *Beginning and History*, 3/51; Ibn Asaker, *History of Damascus*, 69/181.
50. Maryam: The orientalist did not specify who Mary was, and if he meant Maryam, the daughter of Imran, then she is a Christian, not a Jew.
51. *The Story of Civilization*, 2/375.
52. See: Abd al-Wahhab, *The Multiple Women of the Prophets*, 187-188.
53. El Bahnasawy, *Women between Islam and International Laws*, 14-17; For more see: Joseph, *Women in Jewish Law*, 77-149.
54. Joseph, *The Woman in Jewish Law*, 78; 130.
55. See: Abd al-Wahhab, *The Multiple Women of the Prophets*, 187-193.
56. Durant, *The Story of Civilization*, 13/382.
57. Abu Rizeza, *The Status of Women between Christianity and Islam*, 141-150.
58. Abu Ghada, *Women in Judaism, Christianity and Islam*, 156-213.
59. Abu Ghada, *Women in Judaism, Christianity and Islam*, 194.
60. Durant, *The Story of Civilization*, 1/63.
61. Durant, *The Story of Civilization*, 13/60.
62. Durant, *The Story of Civilization*, 13/60.
63. For more see: Al-Shirazi, *Women's Rights in Islam*, 7-23; Al-Ghazali and others, *Women in Islam*, 69.
64. Surat al-Nisa, verse: 34. See: al-Tabari, *Jami' al-Bayan*, 8/290; Ibn al-Jawzi, *Zad al-Masir*, 1/401.
65. *The Civilization of the Arabs*, 414-415.
66. Female infanticide: that is, killing them, which is an old custom among Arabs before Islam, which is burying the female in the dirt while she was alive, and she was known as the youngest female infant. Surat al-Takwir, verse 8-9; Ibn Manzur, *Lisan al-Arab*, 3/443; Ibn al-Atheer, *The End in Gharib al-Hadith and al-Athar*, 5/143; For more see Ashour, *Muslim Women's Issues and Intellectual Invasion*, 20-23.
67. Surat Al-Baqarah, verse: 228. See the interpretation of: Al-Tabari, *Jami' Al-Bayan*, 4/531-536.

68. Durant, The Story of Civilization, 13/60; For more see: Le Bon, The Civilization of the Arabs, 414 - 421; Al-Ghazali et al., Women in Islam, 61-68; Kayal, The development of women throughout history, 63-87.
69. Arab Civilization, 423.

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