

HISTORICAL CORRUPTIONS IN FEMALE INFANTICIDE; AN ANALYTICAL STUDY

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ABSTRACT: *The researcher concluded that this custom was common among the nomadic tribes in which the invasion is spread, especially the tribes of Rabia and Tamim, and the rare ones in the region. The tribes settled in the Hijaz and Yemen and others, not only the habit of the Arabs, but it was found in some other nations such as Jews, Greece, and Indians.*

INTRODUCTION:

The social life in the Arabian Peninsula was characterized by the habits of some of them, such as Hassan Mahmoud, who was protected by Islam and encouraged by it, such as generosity, relief, etc., and some of which were ugly and forbade him to fight.

This custom was limited in certain tribes, and was not widespread, as we will show it in its place, which was depicted by the Holy Quran when it spoke about the repercussions of poverty on the population, the poverty that led some of them to kill their children and get rid of them, fearing the intensification of the financial crisis. In this verse, the verse reflects the dimensions of the economic tragedy and the social situation of the ignorant tribal preachers. Poverty and murder are manifestations of the absence of political order, law and stability in the region.

It may be said that the Holy Quran has monitored this situation and the Prophet (peace and blessings of Allaah be upon him) in Makkah and called him weak. What is the relationship between the Makkah period and the social customs, while we know that the Makkah wall was focused on doctrinal aspects?

The Quran has a special approach to dealing with events. It has generally been characterized by a shift away from the detail in historical subjects. It is mentioned in order to achieve a special goal, which is the lesson, criticism and guidance towards the future to discover the divine Sunan.

Therefore, I thought that the title of the research entitled "historical corruptions in the infanticide of girls analytical study" and hence the reason for optional research

The importance of research 00 The importance of research is to limit the occurrence as a phenomenon exploited by orientalist and elites to highlight the shortcomings of the Arabs and challenged them, while it was an individual case, has been monitored by the Holy Quran, such as the case of drying and manipulation of balance and other bad habits in society [1].

Woe to the mutants who, if they take the people to meet, and if they are like them or lose them, they will lose

The study questions if the Arab in the Jaahiliyyah had killed his daughters, while he was worshiping and offering offerings to idols, "Ala'at, Al-Uzza and Mu'annah" are female gods.

This subject is fraught with many ambiguities, contradictions and suspicions. It can be said that this research seeks to answer the following questions: • Does Islamic history give us a clear idea of the prevalence of this bad habit in society?

- Was it really rare, or was it widespread among the Arabs? How did these ignorant people go generation after generation?
- Was it confined to the Badia only, or to the inhabitants of civilized areas?

- Was it really only for the poor, or for the rich?
- Is it usually an individual, or is it a societal phenomenon?
- Is it correct to say that girls are being groomed, while some would send their daughters to the desert to breastfeed, to learn the language and to be fluent?
- If the Arabs in the Jahiliyyah kill their daughters as infants from childhood, how many women have grown up?
- How then could a man marry more than one woman?
- How did the major Arab tribes carry names that are indicative of female affiliation, such as: "Kinda, al-Ta'labah, Sa'ida, and illiteracy"?

Have we read in history that there is a scarcity of women and an abundance of men?

Then why did the Arabs choose the method of burial alive, without other methods of killing?

On this basis, the study aims to answer them within their positions

Previous Studies 00 The previous studies have been enumerated in one aspect of the Al-Awad case, the most prominent of which are the following:

1. Jassem, Hanan Issa, the dialectical debate between the general and the status of women in the Arab society before Islam, in which the researcher addressed the reasons for the status and status of women in ignorance in terms of being a mother, wife, daughter, and sister in addition to the Hidden Valley.
2. Hani Abu-Rab, Al-Awad in the Arabs before Islam, dealt with the researcher in the historical dimension of the children and its causes and the position of Islam [2].
3. Marzouk bin Tabnak, the Arabs in between the illusion and reality, where the researcher dealt with the popular imagination and its impact on the story of infidelity, and the position of the female infanticide, where he said that the issue of loyalty to the Arabs became a Muslim heritage, and wanted to search it and discovered unintentionally that Alad was not only myths and illusions addressed by people but did not prove the latest issue in the scientific community and commented on the scientific responses many.

The present study deals with the analytical aspect of historical novels

The research methodology and its plan required the division of this study into an introduction, three studies and a conclusion. I have collected the scientific material of this research by extrapolating the sources from the sources of the year, history, genealogies and men, and translating the unknown flags search.

- The introduction: I mentioned the reasons for choosing the subject, its importance, and previous studies.

-The research concludes with a brief conclusion in which she summarized her most important findings.

E TERM AND ITS MEANINGS

Ibn al-Manzur said: "If a man kills his daughter if he buries her in the grave alive and heaves her with dust," that is, hiding the thing., Al-Alawi said: Al-Oued and Al-Udayid: The loud voice is very loud, like the sound of the wall if it falls and the like;

In the tribal sense, her own body was the right of the public domain, namely, the tribe, to marry and its types, to befriend and to inherit, to bequeath, and to adorn oneself to satisfy If a girl was born, she dug a hole that was placed on the top of that hole. If she gave birth to a girl who threw her in the pit, and if she bore a child, which is confirmed by the interpreters in the interpretation of the word "Almouda", he said Al - Tabari: that the proverb is buried alive.

As for the principle of the term: it is burying the current is alive, and has been called by the so-called: "Why is raised from the dirt Voadodha, which weighs them until you die," and from saying: "Do not return to save them," and said Al-Alusi: It is the killing of the child, whether male or female, whether by burying or otherwise, such as throwing him from high, or dumping him or slaughtering him, as it is said:

And a supporter of Maawaz

Her mother was not trampled

The Arabs before Islam like other nations prefer males to females if the woman was born and therefore congratulated the tribe members of the father saying: "well-being and boys, not girls," and the father was often in the name of his son.

Arab hatred of girls

The Arabs before Islam - especially the Bedouins - alienated the descendants of females fear of shame, or captivity in the war, or fear of trespassing. The harsh nature of life, the scarcity of resources, and the harsh conditions that the Arab man lived at the time may have led them to take that position from their daughters by doing it and trampling it in the dirt, and treating it with endless cruelty in its burial. The Almighty said: \square do not kill your children from the impurity we give you and them, \square , and say: \square do not kill your children for fear of impurity we give them and you if killing them were a big mistake \square 0

In the opinion of the commentators: The provision of children's livelihood on parents as in the first verse is meant by the poor parents of them already, to the incidence of poverty, but the provision of children's livelihood on the children as in the second verse, is meant by the rich parents, to predict poverty and fear, and that most Arabs before Islam They were killing their children for fear of poverty, and if we note the words of the interpreters here they find that they killed their children and did not say their daughters, and from this we conclude that the killing was a year for children fear of poverty, but the famous Arabs hate girls, he asked Arabi about the number of his sons said: A little malignant, since no fewer than one, and "And because of this desire of the Arabs for girls, and sold their anger and famous for it, and so if they congratulated them said: \square If someone preached to the female, his face was blackened, and he was like a group that would hide from the people from the bad things he preached by holding him on the ground or trampling him in the dirt.

This verse portrays to us the emotions of the ignorant father of this "Annunciation", and reflects the female's function

within the pre-Jahili tribal pyramid, thus embodying the deterioration of the special values of her tribe.

"The father saw the female eating and she did not kill the tribe, and he saw it as a source of disgrace to him when she was captured by the enemy.

Al-Tabari said that the sons of Tamim if one of them gave birth to a female, was absent from sight and was thinking whether to keep her alive with the possibility of shame and humiliation in that or bury her in the dust. She is still alive. He is a common example of the hatred of Arabs for girls. Abu Hamza al-Dabbi put his wife a female Vajrha and took Yabbar in the house of a neighbor Vmr one day Vsamha Tnjd says to her child:

What Abu Hamza does not come to us is still in the house that leads us

We are angry, but the children shall not give birth to him, so what is in our hands?

Then there was the man's sorrow, and his wife and her husband came, and before her head and the head of his daughter, and it was better for them, but there were many Arabs who were fond of the girls and showed them, and this may be due to their being affectionate and late for their fathers. Affects them and improves their treatment, and that said poetry:

I saw men who hated their daughters, and they did not lie to the women of Sawalh

And in them and the days, they are inflicting profits on the young man, which he does not wear

It is not excluded that the hatred of girls and the rejection of their birth, one of the remnants of Judaism in the Arabs of ignorance, through their influence and wide contact with Arabs in the Arabian Peninsula.

The idea of origin and its origin

The idea of the "holy female" is associated with the idea of the "holy female" because she is the daughter of the gods. This is why she offered an offering, considering it to be one of the best gifts. This is not proof of the fact that the father used to beautify the girl before offering a human sacrifice purely to the destination of the gods. And the female is a symbol of blood for its menstrual cycle associated with the cycle of the moon as well; and the oud in this sense, was associated with the affection between God and the sacrifice of his daughter, and this idea did not belong to the Arabs alone, The vow of the sons of the children At the time of disasters, the Hebrews sacrificed their early children. It seems that the nomadic tribes were deliberately baptized when the droughts, epidemics and others came to kill the girl so that she could support the males from Because of the belief that the male is more beneficial than the female, and is worth living [3]. As for the date of the infidels, some of the newsmen refer to the days of King Al-Huraira (Al-Nu'man Ibn Al-Mundhir) (583-605). They say: The sons of Tamim forbade the king the tax of royalty that they had, and the Nu'man had a campaign against them and insulted their wives. Al-Nu'man to make the choice in that to women, any woman chose her husband, replied to him, and they differed in the choice, and they were the daughter of "Qais ibn Asim," Vbtht Sabiaha on her husband, vowed "Qais" to bite every girl to breed in the dirt, A few dozen girls and the Arabs were redeemed by them, so every master would have a daughter to give birth to fear of scandal and shame [4,5,6,7].

It was narrated by al-Ahbariyim that he attributed the origin of the wud to the tribe of Rabia and that they changed

them, so they captured the daughter of their emir. When the reconciliation was concluded, the girl did not want to go back to her father and chose who she was with him and her influence on her father. The contemporary historians confirm that the valley was not a common phenomenon in the tribes of the Arabs, as some historians, historians and orientalist have portrayed in the past, but rather, It was practiced by some tribes such as: "Bani Tamim, Rabia, Kanda, Qais, Hathil, and b R. Bin Wael "and even these same tribes where Infanticide did not Ev_ in all of its members, otherwise how can live female human beings, sons and Wengen? How did thousands of women who came to Islam know Sahabiyat survived? In the novels of the people of the news, the evidence of this is evident. They mentioned, for example, that some of the sons of Tamim were misguided by the infanticide of the daughters, and saved them from the crime of vile punishment. This was known as Sa'asah ibn Najia, the grandfather of the poet Farazdak. And his wife cried, and asked the man about the reason for his work, he replied that poverty

Then he said to himself: This is to honor the previous one of the Arabs and made himself not to hear the leader but Fdaha, came to Islam has been redeemed Ninety-nine, and before: three hundred and sixty, and before: four hundred, and the poet Farazdak pride by saying:

My father is one of the gheiths of Sa'asah, who rents the daughters of the wadis and those who drag

While the daughters shall not live, and when they are gone, when the Gemini shall fail, and the bucket shall rain

Turns around idols round

The man was sorry, and turned to his senses when he heard it, and went to the tent, and kissed his wife and Saleh, that before the head of his wife and daughter, and said: Your injustice and the Lord of the Kaaba.

The Holy Quran expressed his discontent and the forgiveness of the practice of the two adherents in the following verses:

□ If the perpetrator was asked what sin you killed [, and said: □ Do not kill your children for fear of impurity we will give them and you if killing them was a big mistake □ [8] and [9].

We conclude from the following:

1. This practice was a rare occurrence and is not widespread in all the Arab tribes, even if they were widespread to extinct Arabs, and were able to marry more than a woman, the few women and a large number of men, and as we have previously stated that this habit is sure to have been six Arab tribes "Tameem, Qais, Asad, Kanda, Hathil and Bakr ibn Wael," nomadic tribes belonging to Rabia and Muharr, which Akrama made in the interpretation of the verse:
2. Also Zain for many of the polytheists killed their children and their partners to see them and to clothe their religion on them, even if Allah wills what they did Vtrhm Vmtrn it, as he said: It came down to those who lead the girls of Rabia and harmful, and among the tribes in which this habit has also spread (Khuza'a and Kanaanah), and Quraysh is a branch of Kenanah. Al-Abshih said that he said: "There was a mountain in Makkah called Abu Dalamah.

It seems to me that it spread in the stable tribes such as Quraish, Mukhaza, and Kenana, is much lower than in the nomadic tribes for the following reasons:

- Fakrish tribe do not invade and do not be tempted in ignorance, they are the people of the House of God, and respect for the tribes, the security of invasion and captivity0
 - The fear of poverty, Fakrish tribe is stable and civilized, and they are people of the trade and not in their country scarcity up to the extent of famine that makes the man kills his child,
 - Let them worship the Lord of this house, who fed them of hunger and made them safe from fear [10].
 - The narrator of the narratives sees that it occurred in a time not far from Islam, especially since Qais ibn Asim has realized Islam and Islam, and on this basis, it is not reasonable to preach shortly before Islam and spread among all the Arabs in a short time, so we are likely That the issue of infanticide began long before this incident
3. The reason for reviving the goals at the point of difficulty is the inability to support the child, he did not mention the jealousy on them, or the fear of being insulted, or become incompetent, as tried by the books of the elderly, and that Arabs kill girls in particular, because they are unable to power,, And has been talking about the indicators, and the reason for reviving them.
 4. It seems that the ratio to the master of Rabia or Tamim is due to the fact that the narrators did not stand on the first to create this habit, Vnsaoha to them, the prevalence of this practice in them more than others, and continued, especially in Tamim until the advent of Islam, because the narrators deny accidents and the oldest of the time Qais ibn Asim and much like what they mentioned about Souda bint Zahrat al-Qurashi priest who wanted her father because she was born Blue, and the oud at the Arabs is older than that and maybe back to pre-Christmas, but the proportion of Qais bin Asim al-Maqri in particular, may be due to fame Board
- A large number of his daughters, ranging from eight daughters, and twelve daughters
5. cannot usually occur in the Arabs, and taken by many tribes in various parts of the island, as quoted novels and inventor of this habit and its contemporaries, and from the same tribe, as well as is not social behavior to be modeled, as well as the prohibition of all laws and religions Human nature denies it.
 6. It seems that the distinction between male and female was present among the children of Israel as indicated by the Holy Quran in his talk about the woman of Imran when the Virgin Mary was born:] When I put it, the Lord said I put it female and God knows what I put not male as female and I called Mary and I forbid You and your offspring of the accursed Satan. And it is written in Genesis that the Jew has over his children the right to death and life by killing them if he wishes and offering them an offering to the Lord. She encouraged the Arabs of ignorance to kill their daughters [11, 12, 13, 14].

CAUSES AND MOTIVATIONS FOR CHILDREN

The researchers differed in the factors that led the tribes mentioned above to follow this brutal system, and divided it into two groups with different motives:

- Team explains' poverty and famine
- And another groping its causes' while the Arab Mount of the intensity of jealousy and keen to maintain its offer and to prevent what is happening to him hated, and it was necessary to demonstrate the reasons and motives in a total:

FIRST: economic reasons "poverty"

The female infanticide among the Arabs of Jahiliyya was associated with the drought of the desert, scarcity of natural resources, fear of starvation, and the fact that the male goes out to the invasion and helps the tribe economically.

It is reported that Sa'sa bin Najja passed through a man from his people digging a well, and his wife was crying, and he said to her, "What is crying for you?"

She said, "My daughter wants to see this!"

He said to him: What is your burden on this?

He said: "Poverty," and they are just as we have known they lived in a desolate and desolate environment, especially as they often and for the extreme poverty they ate (cod).

(Al-Alhaz), and (Al-Habid), and they were very poor for their poverty, and they were dependent on the (the Cross), and they were not able to eat the bread (bread of wheat) for the price of it. And the Arabs used to eat bread made from barley and corn, and they used to offer the example of someone who eats bread and says: "The one who eats bread is the one who eats bread." They also drank water, and some of them lived in abject poverty., And the parochial is poverty and humiliation, and they do not find what they eat, they resort to suicide and called (belief), which is to close the door on themselves and do not ask anyone until they die from the severity of hunger.

For these reasons and the above, the parents were afraid of their daughters starvation, and that they fall into the temptation to inflict shame on its people as well as its clan and tribe, and so it is clear to us that famine is what prompted some to give girls even though they are usually brutal and sinister in an environment that could male "The emergence of a class of thugs reflected the reality of the poor in the society of the rich, and some viewed that class as being generous, because they took what was in the hands of the rich And give them to the poor and in their view that they are achieving justice b He, and mentioned in Proverbs "All wretch Jawad," has had a loop bin roses, his point of view in Alassalkh where he said [15, 16, 17, 18].

Call me for wealth I seek, I saw 'evil evil people

If we look at the land economically

SECOND: military reasons "to fall into captivity"

Because of the fear of the Arab Anak, of the occurrence of his daughters in captivity and captivity, and what is followed by the 'shame on the parents and the clan, it may be one of the reasons that led them to kill their daughters, especially as those who are in captivity may be forced to do the work does not accept the honorable Arab families Including prostitution, although the Arabs do not force their Arab prisoners to do so, but sometimes they may force them to abuse and defame their families and tribes, especially if the enmity and hatred are visited among them, and the red flags are erected to them. Do not hate your girls for prostitution

It seems that it was usually followed by some Arabs before Islam, as the owner of any of the hands forced his nation 'to adultery for the sake of making money.

Consequently, the Arab women were afraid to fall into captivity, and if their people entered into war, they would circumvent the possibility that a captive would fall into the hands of the enemies, or those who change their people, or those who change their people, and those tricks or deceptions, to resort to taking off their camels and offering them. The majority were a nation that gave up its way

because they used to go to the caves without the water, especially since the raids were waged by the invading tribes inside the Maghar tribe. Some women refused to return to their families if the war ended, Among the warring people, to be a kind of punishment for its people and its clan, because it felt that they had abandoned it and left it captive in the hands of the enemies, which led to humiliation and cruelty to a livelihood not satisfied.

This confirms to us what has been said above that if a person changes something, if he falls into his hands, he will force her to do a lot of work, and this will lead to a deterioration in her dignity, and thus humiliate her people.

THIRD: Religious reasons "ideological"

Another group of Arab clans fed girls from their children and did not do so for fear of poverty or shame as mentioned earlier, but was purely religiously motivated. Because they believed that girls are an abomination to the creation of the devil or to the creation of a god other than their gods; and that this creature should be disposed of and the origin of their beliefs that they were dividing what the earth produces and produced by the cattle two parts:

section they attribute to their gods (Lat, Al-Uzza, Manat ... etc.) and prepare it from its creation, which is pure Taqi Zaki, and a section they attribute to Allah, they prepare him for his creation, a section they thought was condemned by the narrators, who would deny it to themselves, or see that their religious duty requires them to dispose of it or offer it to their gods [1].

THEY DIVIDED WHAT IS BORN TO MAN TWO PARTS:

Department of pure Zaki from the creation of their gods is the sex of males, and a section of God, which is the female type, which is a section condemned by his life and they deny his survival and see that their religious duty required to get rid of it and they were careful slaughter and affect and immediately after the birth of their birth so as not to spread their blood and spread with them what it carries of unclean and evil 0 And pointed to the Koran in saying Almighty: And make God Almighty daughters and have what they desire.

Some of them were exaggerating in this way, and they were far away from the houses as mentioned above. Their belief did not stop at the limits of the natural world: the world of plants, animals, and humans, but they passed it into the world of heaven. They attributed to God Almighty of this world all they think of the type of female, and for that attributed to the angels because they believe that they are of this type [19].

Al-Qurtubi said: In its interpretation, I came down in Khuza'a and Kanaanah, so they claimed that the angels were the daughters of God. They used to say that they had the daughters. And sometimes the spies offered our offerings to the gods, as did al-Nu'man ibn Munther, the son of the waters of heaven is the king of the confusion, as he took in one of his wars with Ghassanah, four hundred women whose feet were victims of the gods of al-Uzza.

As was done by Abd al-Muttalib in an incident that he vowed to slaughter one of his sons if he had ten children. As is well known, the lot fell on his son Abdullah, the father of the Prophet (peace and blessings of Allaah be upon him) and he wanted to fulfill his vow by slaughtering his child who was close to him. On the advice of the priest, the Quraish played a great role in preventing him from slaughtering him. She said to Abd al-Muttalib: "If you do

this, the man will still come to his son until he slaughters him." This is a year, and sometimes the prisoners are presented as victims of the gods [20]. Help, the gods in victory, has captured the Mnaser bin water heaven [21] and [22].

FROM THIS WE CONCLUDE:

1. The ideological reality in that period, which is the spread of idols and idols. His influence on the structure of thinking of the Arab man, represented by subordination and following others, even if he is astray, and without an attempt to work the mind, to know the truth, what the parents and grandparents used to, is sacred and cannot be abandoned, Was, touched 'and exposed, as he pointed out The Holy Quran says: □ We found our parents on a nation and we are on the footsteps of the imams, □, and says: □ We hate to worship what worships our fathers. This is what the Prophet (peace and blessings of Allaah be upon him) suffered in his call in Mecca for thirteen years to free their minds from these pagan teachings. As the hero Ibn Rabe'e said, Aamir in pride and pride to break the pride of Rustam: "God sent us to come out of the will of his slaves from the worship of slaves to the worship of the Lord of the people, and the narrowness of the world to the capacity, and the injustice of religions to the justice of Islam, Vsrna religion to create to call them, before that we accepted him and returned From him, and from our father never fought until we lead to the promise of God. " M: What is the promise of Allah? He said: Paradise for those who died on the fighting of those who refused to enter into Islam and victory for those who remained
2. It is clear that the infanticide of girls appeared late in ignorance, as individual cases, linked to a certain scope, and in a Bedouin environment, and was not common among all Arab tribes.
3. It is likely that there has been a development in the method of victimization, which has become burial instead of murder, the most acceptable method to satisfy the gods.

FOURTH: the social reasons, "the girl's marriage is not competent"

Because of the fear of shame, and the avoidance of marrying her from a man who does not pay homage to him, the father feared that his daughter was "Sabia" because of the tribal invasion of each other.

There is a view that confirms that the land was not limited to the poor, but also included the rich, It is also one of the reasons, especially if the Arab is affluent and a place among his people, this is the direct cause of the children and not the fear of poverty, but they were afraid that the girl grows up and marry him without them in the economic level and social status, The father is a master in his people, and the equality in marriage was customary among the Arabs, and they refuse to marry their daughters from a man If the woman is poor, but the woman is poor, but it is related to the origin of the origin, because the origin in the eyes of the Arabs above the money, and on this basis the Arabs refrained from marrying their daughters of the Ajajm and if they were kings, and us in the story of Nu'man bin Mundhir, the best evidence when One of his daughters married the king of the Persians, "Kasri Abrawiz". What was Nu'man, however, was the refusal of Kasserri's request, and he went to Keshri, who is in charge of death, and this is what happened when he ordered Kasserri to throw Al-

Nu'man ibn al-Mundhir under the feet of the elephants. Al-Nu'man chose to sacrifice himself and his throne in order to preserve the principle of equality in marriage, and not to despise And the daughter of an incompetent person, although this person is the king of the fractures, but the follower of events at the time, sees that the real reason that the king of the Persians to make his step that is his sense that Al-Nu'man ibn al-Mundhir began to show his liberal tendencies and independence from influence Al-Saasani after being a strong ally to them, but the Arab soul, which refuses to submit to the foreigner, quickly rose to that foreign domination, and began to urge his people against the uprising against the Sassanid control, and this is what felt by the Persian Persians, Nu'man, to be able to assault him, and abort on M Aullach independence from subordination to them 0 Zafar al-Islam Khan: There is a similarity between the infanticide among the Arabs in the Jaahiliyyah and their murder in India, with the difference that the custom ended with the advent of Islam, and continues in India until the threshold of the twenty-first, killing women in India for economic and social reasons, , And forced the Hindu to get rid of his daughter for his inability to pay the dowry (the device Brothers), which must be provided by the bride's family to her bridegroom, especially as these demands have increased in the present than the past due to the prevalence of consumerism in society. The rich from the Bhatti clan in Rajasthan build their daughters because they cannot marry them to a prisoner inferior to them socially, and they will be disgraced forever [23].

THUS, IT IS CLEAR TO US:

-The reason why King Al-Nu'man bin Al-Mundhir refused to marry his daughter to the king of the Persians, that his daughters were Christians, were martyred, and King Kasri Abruz was a Christian who did not accept Christianity. He refused to offer marriage for a social cause that cost him his life. They are lenient and striking for example, and this was before Islam! So, we have a lesson

-The extent of the Arabs' interest in marriage, as they viewed it as a social institution and a partnership that must be based on equality. They did not care about the choice of wives for their children, but they were more interested in choosing the right spouse for their daughters. Do not marry an incompetent to them

FIFTH: Causes of illness "related to physical disability"

In some cases, a girl may be born with a certain disability, such as if she is sick with an illness that is not to be cured, or is swollen or is infected with a skin disease, which causes her certain deformity, then the parents will despair of her marriage if she survives and does not get married. The situation is that the parents believe that burying the girl (and her father) is the best way to comfort them from the burden, as Ahmed with Souda bint Zahrat al-Qurashi, the priest, whose father wanted to kill her because she was blue, and the Arabs are pessimistic about this status [51].

It was not the killing of children confined to the Arabs before Islam, but other ancient nations did so, Spartan executed weak or distorted children after their birth, or left them in the wasteland food for monsters and birds of prey, and mother was drowning her son a den of wine duration, And its validity to life, and if the death of the society of a weak member, and this system or nearly it is widespread in Athens and Rome, has been approved by the philosophers

of Greece, led by Plato and Aristotle [27],[28],[29] and [30].

After we have finished the idea of the land and its causes, we must identify and look at the reactions of the tribes or the masters of the people and their elders from the issue of female infanticide as it was not a phenomenon common to all Arab tribes as portrayed by some of the newsmen, historians, and orientalist in the past, as we discussed previously [49].

The position of the tribesmen and their reactions to the issue of female infanticide

In fact, this bad habit - the infanticide of girls - was not widespread among Arabs, but it was found in Tamim and Bani Asad, two of the three hundred and sixty tribes. This means that the vast majority of Arabs did not have this bad habit, Tribes this habit, and many of its men are prevented from achieving, such as:

1. Saasah bin Najia Tamimi, the grandfather of Farazdak, known for reviving the leaders because of poverty, said Marzbani that Saasah bin Najia is the one who prevented Al-Waid in ignorance, did not leave any of the sons of Tamim supports his daughter, but Vdha from him, and was buying each Muawdah from her father two teeth "I buy you her life, and I do not buy her, so he does not refuse to sell it to him. The narratives differed in determining the number of people who saved them from the land, and I mentioned that before.

2. Zaid ibn Amr ibn Nafil al-Adawi, who is a fan of the Quraish, also fought the habit, and avoids the pro-poor.

3. Hammam ibn Marra, who fought this habit in Bakr ibn Wael, prevented the mother of the publisher of her child, gave her what he supports, and is expected to be other people

They tried to prevent them in their tribes as they did, the father of Umm Husan bin Hudhayfah al-Fizari refused to do it because he had no other son. He said to her mother, "Feed her and hide her from the people."

There are those who are interested in raising their children and caring for them in their youngness, as stated in the poetry of Umm Thawab al-Hazaniyyah, and she admonishes her son for disobeying her and reminding him of her caring for him. He is small, Raise him like a chick or his worst food or see in his skin Zgba, Even if he returned like a falcon by a few of his wells and denied on board a labyrinth, Yesterday torn my foot and hit me further Chebbi I want literature [24, 25, 26].

POPULAR LITERATURE

For his folk literature, which in its symbolic sense indicates a fierce masculine mindset and a tribal style hostile to women since the beginning of the measure of masculinity, that is preparation for the birth of males. If we go back to the popular ignorance of ignorance, we find a number of violent proverbs,

-The tomb is smelting

-Yes, circumcision grave

-Burial of girls from the honors

-An Arabi looked at a girl who was burying him. He said: Yes

It Seems to me through the rescue of girls from the process of baptism:

That they do not give up the societies of those with compassionate hearts and noble souls, and from the people of virility who reject and reject injustice and oppression.

Those who did so praise them for their deeds and help their deeds, unlike those who have lost their sense [50].

FINALLY, WE HAVE A SUSPICION, WE THINK IT IS NECESSARY TO SHED LIGHT ON AND DISCUSS IT, NAMELY:

The story of Ud Umar ibn al-Khattab may Allah be pleased with him for his daughter in ignorance and the extent of its validity?

Al-Akkad, who speaks about Omar and his relation with his family, is exposed to what is attributed to him from the father of his daughter, "And many of the certified people who are too old to believe have to know this about Omar. Then they believe that he killed a girl in the Jaahiliyyah against that ugly image that was transmitted to us in some narrations, and the conclusion that he was pleased with him was sitting with some of his companions. He said: "We were in the ignorance to make an idol of the dough and then eat it and this is the cause of my laughter. As for my weeping, because I had a daughter, I ran away with her and took her with me, and dug a hole for her, and she turned the dirt away from my neighborhood. Her burial is alive. It is a story that doubles in terms of her laughter and her crying and meeting them in a single moment to enable the storyteller to distinguish between my modern age In his ignorance and Islam, and claimed the uncertainty of which the conclusion that the invention of the heresy, and the culmination of the peak, which is the small child of the dirt dug for the beard of her father [31, 32, 33, 34].

The most terrible of all is that Omar ibn al-Khattab will become in some narrations one of the people who practiced the Jahiliyyah in the beginning, and will make the story and his father in an effective preaching style when they attribute to him saying: Two things in the ignorance, one weeps me and the other laughs. I dug her pit, and dust from my neighborhood, and she does not know what I want if I remembered that I cried. And the other: I was making a god of dates I put it at my head guarding me at night, if I became well, I remember that I laughed from myself in ignorance [44, 45, 46, 47].

WE CAN CONFIRM THAT THIS STORY IS NOT PROVED AND INVALID FOR THE FOLLOWING REASONS:

1. Not to be included in the books of the Sunnah and Hadith or the books of archeology and history
2. If the infanticide is widespread in Bani Uday, how did Hafsa bint 'Umar ibn al-Khattaab (may Allaah be pleased with him) be born to him in the Jaahiliyyah five years before the mission, and he did not see her? There is no doubt that this evidence that the infanticide of girls was not normal in ignorance
3. We have stood on what indicates that the infidels did not fall from 'Umar (may Allaah be pleased with him), which is narrated by al-Nu'man ibn Basheer (may Allaah be pleased with him) who said: I heard' Umar ibn al-Khattab say: He was asked about his saying:

HE SAID: Qais ibn Asim came to the Messenger of Allaah (peace and blessings of Allaah be upon him) and said: "I have led eight daughters to me in the Jaahiliyyah." He said: "I am free from each one of them." I said: 0

This hadeeth - which is narrated by 'Umar ibn al-Khattab (may Allaah be pleased with him) - refers to the expiration of the one who signed the hadith in the

Jaahiliyyah, and it is narrated that ' Umar (may Allaah be pleased with him) Allah is for him [40, 41, 42, 43].

4. And then on the imposition of the validity of that order ignorance is forgiven, and Islam must be accepted, and if God Almighty forgives polytheism and idolatry, which was a lot of companions in ignorance, how to order the female infanticide?
5. It is also not known in the sons of Uday, who belong to them Al - Faruq may Allah be pleased with him and the daughters of the evidence that his sister Fatima remained alive until she married Said bin Zaid bin Ammar may Allah be pleased with him [35, 36, 37, 38].

CONCLUSION:

Through this research, I reached a number of conclusions which can be summarized in the following points:

1. The feeling of the Arab before Islam with jealousy and fear of shame brought by the girl if the victim was captured, he is directly responsible for it, especially if the captive daughter, so resorted to the urgent solution to kill or bury alive [48].
2. It seems that the character of fear of the future, and it was vague to prevail over his mentality in ignorance, and in their beliefs and doctrines of what this indicates the meaning, when afraid of poverty and shame, a moral defect sought refuge.
3. The use of the Arab in the desert to the valley, is the largest evidence of the absence of religious deterrents, or strong emotions, or the power of the tribe, which led him to practice, while we see in contrast how the Holy Quran addressed this brutal habit and treatment, and the Islamic call was in the stage Vulnerability
4. If it was published among all Arabs, to boast of poets and to those who do not lead to their daughters because the lion - then becomes - virtue and left a vice.
5. It is noted that the killing of male boys before the Arabs before Islam was much less used than the infanticide of girls, and it appears to have been the remnants of a religious factor, as evidenced by the story of Abdul Muttalib to kill his son Abdullah because of vows, a story related to the Prophet Ibrahim (peace be upon him)
6. The killing of children was not an Arab heresy. Some of the ancient nations did worse than that, and the first was to execute the weak or deformed children after their birth or to leave them in the desert for food for the beasts and the birds.
7. The issue of baptism was not only for the Arabs alone, it was a vow to sacrifice the first children and offer them offerings to the gods that were known to the Semitic peoples.
8. The economic factor played an important role in exacerbating this habit, especially in times of disasters, and the Hebrews sacrificed their children early, and it seems that the nomadic tribes were deliberately when the drought and epidemics and others to kill the girl to be able to support the males of their children.
9. As we know that the Arabs did not believe in the mysteries, and at the same time, did not receive from their gods answers to questions about the afterlife and the fate of man then, so they denied the Ba'ath and the account, including the existence of the Creator and the beginning of creation and creativity and worship idols, In the latter, so they sacrificed gifts and sacrificed

offerings, and this was an incentive for some of them to practice this disgraceful behavior - female infanticide -0

10. The Arab society was a tribal community, a large number of tribes and the opposition of economic interests to the continuation of wars between them, the strong sought to eliminate the weak, which led to the emergence of social chaos, which led to the dissolution of political systems, and helped this atmosphere to emerge this bad habit of some.
11. Islam has worked on the destruction of the unity of the tribe, sexual unity, and the great differentiation of the honor of the tribe, or the honor of sex, and learned that the followers of Islam are all one block, do not differentiate between its members except obedience to God and the implementation of his order and the result of this new loyalty to the Arabs, Baabdouna is one of the few who has renounced a lot of bad habits, including "infanticide".
12. The man sees the girl as a heavy burden cannot be tolerated, because of the perceived humiliation may be shameful, but if the forbidden and the absence of free, the Arab is trying to give the noble right to life as we saw.
13. they were preparing to marry the Sabia great honor acquired by 'knight by the sword, and was the son of the high-potency such as Antara bin Shaddad Fares Abbas and poet mother' was passive, and others.
14. We see some Orientalists and influenced by contemporary people exaggerate this habit, as if they were hysterical, although the mothers of Muslims and Muslims and grandmothers and grandmothers of their grandparents were not painted, otherwise did not come to Muslims.

We have not heard of a previous generation of Islam that has been affected by this issue, despite the possibility of it occurring individually, as we have said before, as evidence of the continuation of mankind in all covenants and in all places without interruption and without being affected by them. Al - Shna'a.

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