



RESEARCH ARTICLE

SOCIAL AND ECONOMIC HISTORY OF THE ARABIAN PENINSULA

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ABSTRACT

In the medieval history of the Arabs, there are a number of problems, the development of which helps to solve acute issues of our time. From this point of view, socio-economic history in the Middle Ages is of exceptional interest. The study of the period of decomposition of slaveholding forms of exploitation and the formation of new feudal forms faces a number of difficulties. Meanwhile, it was during this period that the main systems of the feudal order took shape, the remnants of which still exist in the countries of the foreign East. The history of pre-Islamic Arabia and its trade given by the author on the basis of Syrian monuments opens up opportunities for a new solution to many issues of the historical development of the East.

INTRODUCTION

The perennial theme is the social and economic history of the Middle East in the 4th-7th centuries. During this period, the East lived a complex and tense life, and its two powerful powers, Byzantium and Iran, were in closest relations with a number of other states, peoples and regions - Lazika. Arab tribes, including other tribes in alliance or in relations with these more powerful states. The cities of southern Arabia, in turn, had connections with numerous peoples of Africa and Asia. The development of trade relations and commerce in the early Middle Ages does not in any way determine the social relations of the era[1]. First of all, it must be borne in mind that even with the presence of a certain development of monetary relations in early Byzantium, in Iran and Arabia, natural economy prevailed there. The dominant role in the history of this transition period belongs to the relations connected with the land, with its processing, with the position of the direct producers on the earth. The development of trade relations and commerce in the early Middle Ages does not in any way determine the social relations of the era. First of all, it must be borne in mind that even with the presence of a certain development of monetary relations in early Byzantium, in Iran and Arabia, natural economy prevailed there. The dominant role in the history of this transition period belongs to the relations connected with the land, with its processing, with the position of the direct producers on the earth. The entire pre-Islamic period in the history of Arabia, Muslim historiography has designated the term "jahiliyya" - ignorance.

This concept of universal "ignorance" was perceived by a number of scientists. However, in recent decades much has been done in historiography to determine the actual level of Arab cultural achievements until the 7th century. In the life of the South Arab states, transit trade was essential. This is evidenced by all the specific historical material below. Repeated campaigns of Abyssinia in southern Arabia, attempts to restore the independence of Himyar and, finally, his conquest by the Persians cruelly weakened the cities, led to a fall in trade, ruined the population. These external causes contributed to the internal changes of the Arab society, in which the ancient slaveholding foundations of the city-states were an obstacle to the further development of the productive forces[2]. All the processes that took place in the life of the Arabs were associated with another important phenomenon common to "all Eastern peoples," the "settlement of one part of these tribes and the continued nomadism of another part." This is a feature that creates an identity in changing the structure of society, in building life and the mutual relations between the city and the desert. It's impossible to forget this element in the movement associated with Islam. The presence of nomadism gave a kind of color and changes in the internal conditions of society, where the cities of the state, arisen on a slaveholding basis, were bound to submit to new forms of state unification. The language of pre-Islamic poetry was understandable to the inhabitants of the entire peninsula, although poems were created by people from various tribes[3]. This was the language in which Muhammad subsequently pronounced his instructions and the Koran was recorded. Poetry played a crucial role in shaping the ethnic and socio-cultural community of Arabs, both nomadic and sedentary. Usually, for every

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major poet, there was a kind of rhapsod that kept many thousands of poetic lines in memory. However, these verses memorized not only the rhapsodists and composed not only famous poets. In general, the gift of poetic improvisation was highly valued in Arabia. For each important occasion in the life of a tribe or individual, improvised poems were pronounced. This was the natural reaction of the Arabs to this or that event. Sometimes several people wrote verses about the same event, sometimes verses or a poetic phrase were uttered, it would seem, under the most hopeless, desperate circumstances, even before death. The women in verse mourned the death of their loved ones. In the economy of the past of the peoples of the East, trade plays a significant role. On swaying camels, sands and deserts leaving the ancient roads to distant countries, on light sailing and heavy rowing ships, variegated goods were transported from country to country. The economic life of this period is subject to the phenomena of the natural economy, which was then dominant. The study of trade in the Middle East opens up the possibility of deepening the understanding of one of the economic foundations of its states. In the 5th — 6th centuries. The Middle East experienced a deep crisis of the slave system, the whole ancient mode of production. The class struggle and social movements, depending on the specific historical conditions, took on a special character from each state and nation, and the ideological coloring of the popular movements was different. The Mazdakit movement that engulfed Iran in the 5th and 6th centuries, whose ominous echoes were heard for centuries, was a movement associated with a change in social relations [4]. The feudalization of Iran, which had begun, met with resistance from the tribal free agricultural communities, who were seeking salvation from enslavement. Slaves, in turn, sought freedom, breaking the chains of hated slavery. Finally, the various ethnic elements of Iran - like the Syrian Christians, the Jews, numerous but oppressed by the dominant Persian population - began to be active.

Arab historians honor her not only for the beautiful and the smartest, but also the strongest, bravest of all women of the whole world. She used her treasures to hire Roman troops. With the help of them, she attacked Jazimu and drove him out of the conquered province. To protect her new possessions from surprise attacks, she built two fortresses, one against the other, on both banks of the Euphrates, connecting them to each other with an underground passage passing under the riverbed. In the very nature of things lies, of course, why these vices have reached a climax. This happened thanks to the constant life in the desert. She made persistently the highest demands on the personal qualities of each individual and gave success only to her elect. And again, the properties of the desert itself prevent not only the transition from the life of the nomads to the settled, but even to the little-tolerable state organization, to any peaceful coexistence of the people's groups. Where the division into provinces and districts is unthinkable, where all the topography, as it were, is inscribed on the back of camels, management becomes impossible. Accidental failure in the collection of the already meager harvest forces plunder from a neighbor; what peace can there be after that. So it was from time immemorial, 13 centuries ago. And until now the Bedouin poses as one of the countless waves of the sea. Every breeze throws him from side to side, and never - then he does not calm down, then he runs into his neighbors and merges with them, then everything again flies away on all four sides and disappears. But the Bedouinism does not capture the whole region of a huge, equal in space to almost a quarter of Europe

peninsula[5]. The great Syrian desert, which separates Arabia to the north and the vast central plateau cut by the mountain ranges, which again ends in the east and south into the desert, and in the west is limited to rather wild, steep mountain spurs, is actually the classic soil of genuine Arab nationality. This NDJD (Annezhdzhd, Plateau), as the Arabs call it, with the almost perfect absence of soil partitioning, is perfectly closed by its natural boundaries. It is not important, local chroniclers argue whether the event lasted ten years more or less. In the endless slaughter, they fall under the direction of Kais himself, one after another, two of Khuseyf's brothers and Hamal himself, but many of the most noble Abs tribes fell. Finally, both sides are exhausted by prolonged hostility, and the swarms of shadows of the dead do not give them all peace. The blood is washed off by the Arabs with one blood, and the inexorable law of the desert says: an eye for an eye, a tooth for a tooth. Among the Zubian tribe, however, two husbands of the sublime heart decided to achieve reconciliation of the kindred tribes by any means with the help of a great personal sacrifice. They started counting the fallen from both sides and came to the conclusion that a certain number remains, whose blood has not yet been avenged. The fact is that the code of honor among the Arabs is, in any case, the ransom of the blood of the murderers in favor of the relatives and members of the family of the deceased.

The great Syrian desert, or, better, its few oases, which enabled the nomads to exist, were in the hands of the Bedouins. They were joined on both sides of the triangle, in the form of which they were wedged between Syria and Mesopotamia, countries that have been culturally and richly since ancient times. The Bedouins, deprived of the most elementary needs of culture, they seemed almost fabulous phenomena, therefore, were constantly subject to excited instigation of their tireless thirst for prey. Therefore, it is not surprising that all the rulers of Persia and Syria alternately strained their forces in order to put an end to the predatory raids of numerous desert tribes. The struggle against the suddenly moving mobile hordes of the Arabs presented enormous difficulties. After the raid and robbery with lightning speed, they swam away on the "ships of the desert" into their sea of sand. It was almost impossible to pursue them, for which the best example would be the campaign of the Roman Crassus against the Parthians, performed under similar adverse conditions. It was therefore necessary to resort to the only possible means, which the Turks still use today in these very localities: to establish well-fortified military settlements on the borders of the desert, which would represent a reliable bulwark for the government. It was necessary to attract the masses of barbarians to their side with various tempting promises. With constant pay and lure of rich booty in the external wars, it was finally possible to persuade some restless tribes to go under the banner of the permanent border armies. With their help, it became much easier to repel the invasions of other tribes, and even with the swift onslaught of raid and ruin to repay immediately with the same. Thus, some Arab tribes found themselves in the new role of border guards against other children of the desert, as well as the neighboring enemy states, especially since the endless wars between the Romans and Persians, the necessary result of which was the movement of world conquerors for the Euphrates. Over three hundred years before the birth of Mohammed, one Arab elder managed to immediately rise from the position of one of the ordinary Roman border guards to the actual post of ruler of most[6] of the state. With regard to social history, the fact that the cooling of the Earth's surface

into tropical and parts of subtropical latitudes (including the Arabian Peninsula) leads to extreme importance, which, continuing to take a flight, can sometimes lead to significant social movements [7].

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