

Arab Culture and Civilization

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Abstract: this article is about the culture of Arabistan, talking about its civilization in ancient times, as well as the fact that in the 7th century the whole United into a single state, and its culture was even higher.

Keywords: Arab culture, Arabian civilization, Middle East, Middle East, South Arabia.

The term Arab culture is sometimes applied to all cultures created by the Arab peoples of the Middle Ages and the peoples of the near and Middle East, North Africa and Southwest Europe, which were under domination at the time. Direct influence of the Arab Caliphate. A common external feature of all these cultures was the Arabic language. The Arabs creatively mastered the culture of the ancient world-Greco-Hellenic, Roman, Egyptian, Aramaic, Iranian, Indian and Chinese, assimilating it from the conquered or neighboring peoples with the participation of Syrians, Persians, Khorezms (now Uzbeks) subordinate to them. and Turkmen), Tajiks, Azerbaijanis, Berbers, Spaniards (Andalusians) and others. The Arabs took an important step in the development of human civilization.

The cradle of Arab culture was Western, Central and Northern Arabia. Prior to Arab culture, a culture of the inhabitants of Southern Arabia appeared that spoke the Sabaian language and had its own writing. Arab culture was influenced by both this culture and the culture of the Western Asian and Egyptian regions, where part of the Arabs settled in ancient times, as well as the Aramaic culture in the regions of present-day Syria, Lebanon, Palestine and Iraq. In the 4th century, the Arabs created their own alphabetic script, which was one of the types of Aramaic italic writing.

The embassy of "Queen of Sheba" Solomon and "Happy Arabia", described in Greek geographical and mythological literature (happy and prosperous people lived on the outskirts of the Earth), Arab incense and spices glorified Southern Arabia in ancient times. The real history of South Arabia has become the subject of close study only in the last few decades.

The history of ancient southern Arabia can be traced mainly according to the results of archaeological excavations, as well as Epigraphy (inscriptions on stone, metal, palm leaves), ancient authors, medieval Arab geographers and historians. Among the Southern Arab scriptures three species are most fully expressed: devotions to temples, burial records, and commemorative records of buildings. The cost of making the record was so high that only a small, very rich part of the population or institutions such as temples could afford such an order.

In general, the history of ancient southern Arabia is divided into six main stages: 1200-700 BC. BC e. - "Proto-Southern Arabia" - the birth of the Saba state; about 700-110 BC e. - "period of caravan Kingdoms" - Saba and Katabon Rule; 110 BC e. - 300 AD e. - "the era of the fighting Kingdoms" - alternate rule of Saba and Himyor; 300-525 BC n. e. - unification of all Southern Arabia under Himyor rule; about 525-571 n. e. - Advantage of Aksum; 570-632 n. e. - The supremacy of the Sassanid Iran.

The southern Arabic alphabet, like almost all modern writing systems, comes from Phoenician writing, but unlike the latter, it consists of 29 characters, not 22. The oldest Southern Arab records date back to the mid-

8th century. BC e., but before their appearance, a long formation of the southern arab writing system took place. The last record belongs to 559-560. n. e. The oldest inscriptions are distinguished by monumentality and geometric font. Over time, the writing style changed and took on very different forms.

Ancient southern Arabic script

So far, no absolute chronology has been developed for the history of ancient southern Arabia. Even establishing a relative chronology—a sequence of events without fixation on specific dates by years - for many periods this presents significant difficulties. Records, the main source of introduction to the history of ancient South Arabia, give only relative chronology for almost a thousand years (their style and paleographic analysis only allow us to determine in what sequence they were made); coins appeared in southern Arabia in the 4th century BC. The chronology of South Arabia is very clearly manifested on the basis of local sources: the records belong to a certain period, the sequence of rulers becomes clear.

Article covers the facts connected with life, scientific activities and socio-political views of the great thinkers and statesmen of Central Asia living in a wound of East Renaissance, more precisely in the 9-12th centuries and during board of temurid (the 14-15th centuries). Development of a world civilization prompts us that, such social factors as, emergence in the 9-12th centuries in Central Asia of the independent states, owing to prosperity of an Islamic civilization in our corner of the world appeared such scientists as Abu Nasr Farabi, Beruni, Ibn Sino, Nizamulmulk and during the second East Renaissance of such statesmen as Amir Temur, Alisher Navoiy. Now studying scientific heritage, socio-political activities and acquaintance youth charity of our above-stated ancestors is considered one of the main urgent objectives of the modern intellectuals.

In this article, it is clear from our ancient history that our ancestors raised the human breed to heights, considering it the best among living beings. The valuable thoughts of our ancestors about a perfect society, a righteous and enlightened King, a perfect person, so far serve humanity, without losing their value. It is difficult for a person to become a mature person, a perfect person without acquiring high qualities and values, without forming in himself a feeling of love for a person, without being beautiful, decent, humane.

In the 7th century, an arab theocratic state was formed in Arabia, which, as a result of the invasions, until the middle of the 8th century turned into a large feudal Empire—the arab Caliphate (see. Baghdad caliphate), which included (with the exception of the countries of the Arab East) Iran, Afghanistan, part of Central Asia, North-West India, North African countries, Transcaucasia, a significant part of the Pyrenean Peninsula (Andalusia). Arab feudal lords planted Islam and Arabic in the occupied countries. Some of the countries they conquered were Arabized, others retained cultural and linguistic independence, but the Arabic language in these countries was used in science in medieval Europe, such as Latin. At different times, the Centers of arab culture were Damascus, Baghdad, Córdoba (see. Caliphate of Córdoba), Cairo and other cities. Bukhara and Khorezm were the leading cultural centers in the 9th-10th centuries, characterized by scholars as the "Muslim renaissance.

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