

## FOOD IN THE ARABIAN PENINSULA OF THE THEORY OF CHALLENGE AND RESPONSE

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### Abstract

Food, drink, and shelter are an important aspect of daily life; they are even the most important basic human needs in general, except that the subject of food is one of the topics that is not taking its right of research and scrutiny; This is due to the scarcity of scientific material in this aspect. As much of the information on this topic depends a lot on rock paintings and classic writings that dealt with the spices of the Arabian Peninsula and their plants, along with what was mentioned in the revision of References to food and drink in the ancient Arab society ». Add to that what was mentioned in the writings of Arab-Muslim historians and books of poetry; including also the contributions of archaeologists to the discovering of the most important plants, animals and fish that were eaten, methods of storing food, the quality of the utensils, dishes used for cooking and eating and cups and jars.

**Keywords:** Food, Arabian Peninsula, theory, Arabs, society.

### 1. Introduction

Through the rock drawings, we were able to identify the most prominent animals that were known to the old societies And the most widespread of them, as mentioned in the Naqqa, some names for food and crafts that had a relationship to food as an example: “Saram Al-Nakhil”, “Al-Hanat”, “Al-Baker”, “Hallab”, “Food”, “The feast” and “Banquet”.

After the stability of human societies, they began to focus on sources of livelihood and continue to live where the focus was on food and housing, beginning with hunting and grazing cattle; Where people benefited from it in extracting milk, eating meat, and using its skins and wools for Industry in addition to agriculture, which uses its fruits for food and medicine The human being during those older periods ate everything he had edible from plants and animals Food is an essential part of humanity's survival.

Every society had its own food culture of eating given the products available to them, which are determined by the geographical and the materials used in preparing the food.

Writing about the history of food is very interesting and important. It gives us a sense of the pattern of societies and their daily life evoking the experience of eating and smelling them.

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We must not lose sight of the historical dimension of food; imagine that what you eat today was and still present since ancient times. For example, the grain that was present in the past is different from the grain that you eat today. Add to that the tools used to grind the grains have evolved and differed from what it was in the past; take for this the plants that were found in ancient times, some of them have disappeared and some are still in existence. On the other hand, new plants appeared that had not previously existed (Hosawi, 2018, pp. 761-723).

In addition to the social dimension that food gives us, where the class distinction between complexes in the Arabian Peninsula; What the rich eat differs from what the poor eat and what the Bedouin eat is different from what the urbanites eat. As an example: the food of priests, administrators and senior state officials and kings.

This research aims to study the challenge and response situation that the Arabic peninsula society faced.

- How did the person start searching for his food, drink and housing?
- How did he develop that?

In addition to monitoring the most important foods eaten by the societies of the Arabian Peninsula, according to a new vision based on the theory of the British scientist Arnold Toynbee 1889-1975 "Challenge and response", (Zayoud, 2013, p. 1).

As he talked about the challenges that face humans and the response that results from these challenges, which may be positive or negative; civilization is born as a result of geographical changes, "according to human interaction with space; This interaction results in the transformation of human life from the primitive stage of life to urbanization.

Arnold Toynbee says: "... an individual, minority, or whole community responds to a challenge by highlighting a response that not only responds to the challenge but it exposes the respondent to a new challenge. Therefore, on his part, another response is required ...". (Toynbee, 1960, p. 401).

In the sense that the challenge generates another fabricated challenge that leads to another new response, it creates another challenge, and so on constantly as there are time intervals between them but without repeating the same events.

This is what actually happened in the Arabian Peninsula. Where this challenge emanated from the area's geography that have highlighted it into existence; Then the way people interacted with the pledge of allegiance resulting in positive responses.

If we drop this philosophical principle on the movement of societies, facing the challenges of history and the exchange of reactions between positive and negative ones; We find that this principle applies to island societies and the evolution of access to food which has been mostly positive.

If we look at Arabia in the Pliocene and the beginning of the Pleistocene Era; We find that changes have occurred environmentally and geologically that led to influential climatic shifts, which led to the disposition of ancient humans in almost every way in the Arabian Peninsula (period 3.5-1.2 million years), (Hawas, Talhi, Laraj, Abu Qasim, Nawasra, & Fayyad, 2020, p. 45, Inglis, Sinclair, Shellworth, Sharekh, Mufreh, Hilal, & Hamid, 2020, p.71), and the most prominent of these climatic changes is rain that led to heavy vegetation. And, when another climate change occurred, humans seemed to adapt with natural environment surrounding it by dealing with available stone tools and trying to manufacture others in order to fulfill his needs and help him continue living.

Here, societies faced this challenge with different behavioral patterns where the response was positive from attempts to provide food to cooking; the diversity in its preparation and connection methods in social occasions.

As for what, we will review these challenges and responses:

## **2. The first challenge:** trying to adapt to the environment.

The biological and environmental diversity in the Arabian Peninsula had a significant impact on human existence. Where It is bordered by water on three sides: from the west, the Red Sea (Qulzam Sea), and on the east, the <Gulf Al-Arabi> which came in cuneiform sources with several designations; Including: The lower sea, the sea Sunrise and salty sea. While it was known in the classical sources as (the Persian Gulf). It is bounded on the south by the Indian Ocean or (Eritrean Sea),( Muhammad, 1994, p. 3) .

Add to that its mediation between various agricultural regions to the east of which is the seasonal region and to the west and northwest the Mediterranean region lies next to the natural resources, the "local production" that characterized the arabic island ; Which was very popular among the countries of the ancient world. All of these factors were given site to the importance of the Arabian Peninsula, its features began to appear with the emergence of political kingdoms.(Thani, 1997, p. 55).

This geographical diversity affected, in a large way, the human presence in the region. The desert habitants practiced herding, traveling and traveling by way of food sources; As for the residents of the coasts, the oases, valleys, and foothills of the mountains, for they knew agriculture before grazing; This is due to the agriculture sources which led to their stability and the emergence of cities and villages; Thus, they distinguished themselves from the desert dwellers who were in a constant state of mobility, which made them a link between other societies within the Arabian Peninsula, (Kafafi, 2005, p. 75).as a result, the interaction of the people of the peninsula with the pledge that he lived in and benefited from it for insuring its food to ensure the continuity of its existence.

### *2.1 The Response:* (the multiplicity of ways to obtain food and the focus on specific foods).

In order for a person to provide food for himself; He must exploit the agricultural and animal wealth available around him. It creates a relationship with him, and from this relationship it generates religious, social and intellectual interpretations that is the origin of economic activity based on food production.

The methods of ancient man obtaining food in the Arabian Peninsula are as simple as the ancient man in other civilizations. Since the Paleolithic age, man has been getting food was by hunting large animals, which were all over most of the ancient near east and Mediterranean region.

As the longest period in humanity's time was in the old stone era which lasted approximately a million years ,the enough time for a person to practice many techniques in making tools that he used for a long period of time, (Kafafi, 2005, pp. 96 – 97).

Man has acquired a wide knowledge of agriculture, trade and some industries and that is through his practice of hunting and the use of simple stone tools such as: stone cutter, cleavers and the sharpened two faces pointed axe(knives, serrations, and blades), (Zarins et al., 2001, p. 17).

So the human being expanded in exploitation of its natural resources; Hence, we realize the mental capabilities reached by the human during that period of time.

During the Neolithic Age, societies in the Arabian Peninsula lived by hunting and capturing with a rare cultivation practice at the earliest of 9 thousand years from the present time, the most prominent areas of settlement in the Arabian Peninsula in that period of history in eastern, central, northwest and south, (Kafafi, 2005, p. 215-216).

The southern region of the Arabian Peninsula was characterized by a humid climate that helped to grow plants and the existence of animals! »

Back then, human societies met in specific areas. Especially about water sources in general “with which food sources coincide” and man became capable in that period to determine the type of food they eat by focusing on hunting specific types of animals such as Deer and fish, (Kafafi, 2005, p.124-125, Zarins, p. 17).

Add to that the domestication of animals with the continuation of agriculture and industry (pottery industry) And the use of stone tools with their development, which became manicured in two faces; and the manufacture of pointed and leafy arrowheads, prongs, awnings and chisels found as well as millstones and fire stoves.

It can be dated to the period between the fifth millennium BC to the third millennium BC. This is for the south of the Arabian Peninsula. As for the center only, it was dated between the sixth millennium to the fourth BC, (Ansari, bin Musa, 2009, pp. 22-23, Ansari 2012, p. 18).

We do not find through books or criticism what explains how food was prepared during that period of history. But after the discovery of fire approximately one million and five hundred years ago,( Kaufman 2012, p. 35), we learned that the human being is unique from the rest of the creatures on the surface of the earth As he is the only one who cooks his food since he discovered fire thousands of years ago.

### **3. The Second challenge: Hunting and Grazing**

The first beginnings of hunting can be traced back to the early Neolithic period where we found stone tools used in the hunting process in Hadramout "The Ramla of the Seven Sins" and complete scenes of hunting began to appear in rock paintings from the sixth millennium AD.

Before the Christ in the southern part of the Arabian Peninsula: as the early stone men practiced hunting and his observation of the animal's behavior led him to ingest it; especially if we know that the dog is one of the first domesticated animals which was used in hunting operations. Scattered rock drawings in different areas of the south of the Arabian Peninsula indicate to the prevalence of domesticating animals, such as: dog, the donkey and the bull have been in the region since the seventh and sixth millennium BC (Itizan, Rashad, 2007, p. 33).

The grazing process followed or coincided with the domesticating process of the animal. Where he found traces of evidence of the existence of a pastoral economy based on ox breeding in the Saada region in Jabal Al-Makhrouk in the south of the Arabian Peninsula in the period between the sixth and fourth millennium BC (Inezan, 1999, p 24-25).

While evidence indicates that the first stages of pastoralism began at the beginning of the eighth millennium BC in western and central Arabia where pastoral settlements are spread there. And what raises the question of “ did the northern and central divisions pastoral before the southern and eastern divisions that followed?”

In the settlement process, especially that the eastern coast of the Arabian Peninsula has been inhabited for some time Between 6000 and 4500 BC,( Naeem, 1995, pp. 372-373),

“Accordingly” it can be said that climatic changes and the beginning of a droughts period were earlier in the interior parts of the Arabian Peninsula; Resulting in the emergence of early herding compared to other sections.

The rock drawings spread throughout the western part of the Arabian Peninsula indicate, which dates the period Between 2000-4000 BC, to the practice of the inhabitants of the region of hunting and grazing which are the two main characters at the time. Its obvious through these drawings that dogs and bulls were domesticated animals; Whereas, deer appeared as hunting prey.

As a result of the dry period of the fourth thousand BC, grazing evolved in separate regions; Where the previous animals replaced with animals more resilient to the arid environment, such as camels, sheep, and goats, especially in the northern and western regions, (Naeem, 1995, p. 375).

During the historical period since the beginning of the first millennium BC, it is noted that the craft of herding is widespread in most regions of the Arabian Peninsula. In the southern section, drawings speaks of huge numbers of domesticated animals. The Makreb indicates its capture of approximately 1500 head of cattle (camels, cows, sheep, goats, and donkeys).

His victory over the designated cities; While he captured a head from the tribe of Amir ( Jarro, 2003, p37)

This increase in the number of domesticated animals may be a natural result of the prosperity the region has enjoyed as a result of agricultural and commercial expansion; This prompted its inhabitants to acquire large numbers of animals to fulfil their requirements for food as well as to facilitate the process of movement.

The herding craft was among the main trades practiced by the inhabitants of the Arabian Peninsula Take for example the northern and northwestern regions, where historical sources are known to the Nabatean society in the early period of its history as a mobile society dependent in its economy on pastoralism livestock,( Salameen, 2016, p. 26). while the Thamudic and Safavid inscriptions illustrate a wide practice of this craft.

The emergence of the term (patronized) in a number of Thamudic denunciations. For example: The Engraving (JST 655). While the Safavid community practiced the craft of herding extensively; Then the echo appeared in their inscriptions which referred frequently to the names of domesticated animals; Such as: camels , sheeps, goats and cows. And wild animals ; Such as: Al-Dhaba; The deer and the grazing places, (Rousan, 1992, p104-107).

The camel is considered one of the prominent animals in the Arabian Peninsula; it appeared for the first time in the illustrations found on the rocks of Kilwa, northeast of Tabuk, “which date back to the period between 1200 to 8000BC. Where it appeared in a picture that matches his current form, (Hashemi, 1978, p198). And bone remains of the camel family were also found in Thamama (north of the Arabian Peninsula) and it dates fromto 7000BC.

But it didn’t show whether these bones were a domesticated or wild camel, (Itizan, Rashad 2007, 105). Also, bone remains were found including camels on the island of Umm an-Nar (3000-2500 BC) in the eastern section of the Arabian Peninsula. It also appeared on drawings executed in the style of relief sculpture at the entrance to Uhud cemeteries of the settlement.

It is possible that the sentences contributed to the communication process that was common between The Persian Gulf and Sumer in Mesopotamia at the time, (Shaker, 2005, p. 21).

It is indicative of the use of sentences In the connection between the two regions; A pottery doll dating back to the Kashi era, about 1500BC appears on fancy Arabic phrases; Which prompted some to say the beginning of domestication of camels in the eastern section of the semi the Arabian Peninsula is in the middle of the third millennium; and from there it moved to Mesopotamia, (Al-Hashemi 1978, pp. 199 – 201), and possibly the first stages to internalize the camel took place in the southern part of the Arabian Peninsula since the sixth millennium B.C.

Studies of the bones of the animals that were hunted indicate in that period which showed that among those animals were a wild bull” and a bull without a hump which his appearance - according to the rock drawings - coincided with the single-humped camel, (Itizan & Rashad 2007, p34). while the wild camel appears in the rock paintings in the Arabian Peninsula between 3000-2000 BC still in its wild state plus the sight of the hunting that was found in the”Shayeb area”,( Haddad, 1992, p44).

Still, it is possible that it was internalized in places while still a wild animal remained in other places. However, the evidence indicating its domestication in the Arabian Peninsula did not appear until the late twelfth millennium BC; Specifically in the year 1300 BC, (Al-Jawish 2012, p204-207), as it was related to its trivialization with the agricultural activity in the southern section which was followed by the emergence of the southern kingdoms with the turn of the first millennium B.C. (Arifi, 2015, p 294). And since the beginning of the tenth century B.C. sentences have been used in a process of travels, “where he carried the gifts that the Queen of Sheba gave to the prophet Solomon - peace be upon him, (The Book of Kings, Chapter 10 / 1-3, Jawish, 2012, p207, Zayed, Ghadri, 1991, 38). ” In it, has appeared at the top of the spoils lists since the emergence of the Arabs in Assyrian sources in the middle of the ninth century BC, (Abdel Wahab, 2008, 112). The nature of the camel and its haunting are consistent with the natural and terrain conditions of the Arabic peninsula,( Turki, 2008, p 47-48, Naeem 1992, p158). Which made it one of the most important animals in it. It is a food source; And a means of transport contributing in a major role - in the relations of the Arabs with their prostheses! " In addition to his participation in wars, as he was associated with the first Mention of the Arabs in the Assyrian lioness; And that is in one of the texts of Shalmaneser III, dated a year 853 BC »Which was mentioned in the course of his discussion of the alliance against him; Participation of soldiers, (Haddad, 1992, p. 26).

An Arab with nearly a thousand warrior camels.!?

It is believed that livestock (sheep, goats, and cows) were imported during prehistoric times. ( Naeem, 1995, p376), From outside the Arabian Peninsula; And its domestication abroad preceded the island by nearly a thousand years! ”, (Inezan, 1999, p 51).

They began to appear in rock paintings - as domesticated or wild animals - from the sixth millennium BC. Christmas! "Since the beginning of the first millennium BC, the herding craft has become widespread; And the inscriptions began to mention large numbers of cattle; Which indicates the community’s keenness to acquire and educate them

They are an important source of food. It provides him with meat and milk; The Hamiri king referred to "Sharhabeel." In his inscription (CIH540), he refers to the amount of meat he provided to the workers during the restoration of a dam, (Jarro, 2003, p. 37, Thieb, 2010, p. 606).

And we can identify the most prominent animals in the Arabian Peninsula with the existing animal drawings on the facades of the rocks, for example the drawings of camels that were widespread in most areas of the peninsula, ( Al-Deeb, 2014, p. 26), add to that the drawings of some other animals, such as the lion, the ibex and the cow, (Thieb, 2014, p. 27).

From the sixth to the second millennium BC, paintings of long-horned cows and human figures of natural size were found in the Jubbah and al-Hanakiyah regions, (Kafafi, 2005, p. 220).

And in the northern region of the Arabian Peninsula, the rock drawings embodied images of animals known to ancient man in that period.

The hunting Scenes, where some animals came in their natural image. Some of them are goats, beast cows, camels, antelope, hunting dogs, horses, donkeys, and ostriches. The hunting scenes in the area show us exactly the movement of the hunter, the animal and the weapons used, (Ansari 2012, p. 20).

The art of rock painting continued until the 7th century, (Kafafi, 2005, p. 220).

### *3.1 The Response*

The climate and topography of the Arabian Peninsula have affected the diversity of its natural resources and the proportion of their distribution between regions. The human being in the Arabian Peninsula has discovered nature around him and exploited its resources since the Neolithic era, and he started recording his news on the region's rocks, which preserved for us the first stages of hunting and domestication of animals; determined the quality of the food they eat and the focus on hunting specific types of animals.

### **4. The Third Challenge: Agriculture.**

Since the fourth millennium BC, humans have been searching for other than hunting and herding to secure their food, which was declining because of the recent drought. They reached farming, and using the irrigation methods, which is one of the most important factors of stability and urbanization after farming.

Most of the natural resources have experienced significant development in the region during the first millennium before birth; This results from the economic boom brought about by the expansion of the patronage territory and the provision of permanent irrigation methods, thus the prosperity of trade and the establishment of several cities as road stations.

Agriculture or agricultural crops are a source of food for the community on the peninsula Arabic, where it comes in second after livestock, (Thieb, 2014, pp.102-103). The inscriptions come to mention many agricultural crops; and agriculture as an occupation, we mention the dates harvest.

Many classical sources also spoke of the flora of the Arabian Peninsula and their uses; The palms are among the trees that are widely distributed in the region; they differ in their freeness or density and the quality of their fruits from one region to another and they were painted by men in the facades of rocks, (Lexicon, 1980, p364, Thieb 2010, pp. 177 – 178-228- 719, Al-Thieb, 1998, p. 87).

The northern region of the Arabian Peninsula is well known by rock drawings of palm trees.

The eastern islands and coasts of the island also played an important role in date palm cultivation and the spread of its orchards, (al-Ansari, 2012, p. 20, Umm Hani , 2014, p. 32). Tarut Island is one of the important islands that have historically been associated with palm landscapes because of the presence of pure water, (Dilmun, 2002, p. 22).

The regions in the interior and far from the coast were formed in eastern Arabia, which depends on agriculture, has developed extensive date palms activity around the oases of "Al-Qatif" and "Al-Hofuf", (Dilmun, 2002, p. 22).

Drawings of a palm tree were found on the rocks and walls of temples in several sites of the Arabian Peninsula, such as the Yatib mountain, the Temple of Palmyra in the north of the Arabian Peninsula, and the Temple of Bilqis in southern Arabia, it is also mentioned in the southern inscriptions.

At the Nabateans, the date palm appeared in its full form in Nabatean arts, the pottery vessels and depicted on Nabataean coins minted by King Al-Harith IV.

He used the palm production from dates for food and to make the date wine which was popular throughout the ancient world, including the Arabian Peninsula, Strabon stated that the greater part of Arabia produced its wine is made from dates, and the Nabataeans knew the production of wine from dates in the regions where the palms grow, (Salameen, 2016, pp. 43-45).

The drawings of the palm tree and its fronds also appeared on coins, seals, pottery as well, (Al Thani, 1997, p. 175), the sources of Classical Theophrastus mentioned the scientific division of the plant, including the date palm. And he mentioned the way to grow it, its pollination, date species and its diversity, (Theophrastus and the Arabian Peninsula 2017, pp. 39-40).

Man was associated with its environment, which played an important role in determining the settlement pattern and its intensity during antiquity and it had the effect of directing human activity, (Salameen, 2016, p. 21).

In ancient times, human beings settled near permanent flowing water sources until they developed and learned how to conserve it and settlement became not directly related to water because agriculture has become based on rainwater collection and utilization, (Mahran, 2007, pp. 109-111).

Throughout the Arabian Peninsula, and because of the salinity of the soil in some areas, some plants have been prevented from growing. The cultivation of successful rainwater-dependent plants was present in the regions of southern Arabia because of the rain-laden slopes.

Mountain ranges and the Arabian Peninsula became a source of various natural materials, such as plants, aromatic (frankincense, myrrh, incense...) That helped the growth of the commerce of the Arabian Peninsula, besides its natural wealth of minerals, animals, timber, industries, etc. Its economic importance increased among the territories of the ancient world mentioned in the writings of classical historians, (Naeem, 1992, pp. 22-24).

The pottery discovered in the northwestern region, such as Median, Khuraiba, Tayma and others indicate that by 1300 BC, settled agricultural societies appeared in them.

The excavations conducted in the Al-Thumama area in central Arabia revealed that the population in the Neolithic period occupied the steppe lands with agriculture by using water from low slopes and from steep narrow valleys, (Naeem, 1995, pp. 372 - 381).

#### *4.1 The Response*

Corresponding to these developments in the capabilities of ancient man; Civil and religious dwellings, cemeteries, "stone installations" and agricultural villages appeared.

Over time, these agricultural villages turned into major countries and cities; As a prelude to the emergence of writing, the beginning of historical times, and the emergence of civilizations.



## 5. Fourth Challenge: Basic Foods

Over time, the animal and plant wealth became essential to human beings; Resulting in stability. Then pastures and farms arose; and he had basic foods and what was related to grain milling, cooking, baking and making plots in which food is placed. One of the most important foods was cereals that were grounded and eaten, baked, roasted over a fire, or mixed with other materials, (Ali, 1993, p. 571).

The taste and grinding of grains is one of the occupations that a person has practiced. The seller of flour is called "Al-Hannat". The occupation was mentioned in Nahab-al Aral; For example: It's in the inscriptions of the northwestern Arabian Peninsula area, "Al-Hajar" in particular (Thieb 2010, p. 680, Anis et al., p. 202.).

It is from these grains that bread is made, and it's also made from barley, corn or rice. We may distinguish various types: thick, soft, "nashif" and sugar may also be added to it.

Cooked bread Wheat is one of the finest types of bread, the most expensive and it is the bread of the rich. As for the bread made of corn or rice, it is the food of the Bedouins and the poor, (Ali, 1993, p573). Bread is one of the staple foods in the Arabian Peninsula and of great importance in most of the old world's societies.

Add to the above drinking milk with dates, and eating camel, sheep, goat and rabbit meat, and what they prefer most is camel meat, (Baghdadi, pp. 380- 381). Some Arabs hated eating animal meat because of the act of killing it.

Among the most famous Arab foods is "Al-Sakhina". It is made from flour and it is eaten in hard times. "Al-Hurrika" is made from flour mixed with water or milk and then cooked and it is richer than "Al-Sakhina". There are many foods made from flour, milk or water. Also including: "Al Sahira" and "Aseeh" which are a mixture of flour, dates, and milk. "Al-Gharqa" is based on fenugreek mixed with milk and dates and offered to women who have just given birth and for the sick.

"Al-Akisa", which is milk that is poured to melted fat," and "rahh" is a mixture of milk and milk, Al-Waleqa is made from flour and margarine," Al-Leen" and "Al-Khazifa" are made of fat dissolved in water and then mixed with flour, "Al-Washiqa" is made of meat and "Khayzira" is made of pieces of meat cut into small pieces and cooked with plenty of water and salt and if it is cooked without meat, it is called "Porridge", and the "Talbina" is also made of flour or bran with the addition of honey; it was called "Talbinah"; Because it resembles milk in its whiteness, (Baghdadi, pp. 382- 383). It is of the foods that are still eaten to the present day with the same name and is usually offered in mourning.

Also, "Harira" is cooked from flour and milk, and soup is cooked from flour, water and margarine. "Thareed" is shredded meat boiled in water with onions or some kind of material like chickpeas. For example, after it is cooked, the bread will be rolled up, and meat and broth are placed on it. It was one of the most popular foods among the Arabs, (Ali, 1993, p. 577).

Today it is called "Al- Fatta". Including "al-Iqt" is extracted from milk, which is a buttermilk. It is still eaten to this day with the same name, (Al-Azazma, 2015, p. 194). It is similar to "Labneh" in the way it is prepared; However, it differs from it in that it is rigid and the brick is coherent somehow.

Among the spices that the Arabs used to improve the taste of food were: ginger, pepper. And from fruits served alongside food: citrus, honey, grapes, raisins, dates and pumpkin, (Din Dalu, 2004, pp. 116-119, Azazma 2015, pp. 194-196).

If we look at what was mentioned above, we find that the foods of the Arabs may have been based on dates, milk, flour, margarine, fat and honey. The only difference is in the way of cooking and mixing ingredients.

### *5.1 The Response*

The role of food was not limited to human continuity; it contributed to form their identity and reflected the historical dimension extending to ancient historical eras with the relationship that is formed between the human and the environment in the long run.

The food of urban people is different from the food of a family from Badia; Urban food is varied, especially those who had contact with the Romans and Persians. As for food of Badia, it is limited. This is because their lives are limited to narrow areas and they had not contact with other societies.

Food also has occasions associated with it, such as giving birth to a newborn circumcising, weddings, public and private tables. "Growth is the result of a challenge that leads to a successful response", (Kahlani, 2003, p. 67; Zoubi 1991, p. 69), that provokes a new challenge that leads to a successful response" and this what was evident in the ages close to Islam, nearly two centuries ago as the signals appeared clear about the food; How it is prepared, the events associated with the Arab banquet, and the side dishes that are served.

This gives us an indication that the longer the series of challenges lasts, responses become stronger and more diverse. As a result of these diverse responses; Two types of Arab tables appeared: "Naqri" for people of the wealthy class which is assigned to specific people by invitation and the other type "Al-Jafli" where the host invites a large group of people, and another table called "villages" It is offered to the guests and made of meat only in honor of the guest, (Munajjid , 2005, p. 94, 626, Manzur, 2005, Part 12 , p 194, Part 3, p164 / Part 14, p 336).

This Arab custom continues to the present time, it indicates generosity and is considered one of the exploits of the Arabs that have been transmitted for generations.

In various historical eras, other types of foods were associated with different occasions including food for circumscription ceremonies, food for weddings and food served to constructors after completing construction. It is called "Al-Wakira" (Manzur, 2005, Part 15, p 269). These three occasions are related to social conditions and their relations with each other and the flesh that brought them together. These feasts continued to the present day, with a difference in the name of the "wakrah" It is called "Al-Nazilah" (that is, if the person goes to a new house) and brings him gifts as well.

It also includes "Al Khars": Food that celebrates the newborn and the safety of the woman, (Munajjid, 2005, p172). It is called the "seventh" day. Gest tables are the most famous Arab tables.

They strive to attract guests on frosty nights; By lighting the fire so that the traveller can see it or attract them with the barking of dogs. One manifestation of their generosity is also honoring widows, orphans, beggars and to feed them if it gets cold and rainy, (Baghdadi, p63-66).

As for cooking food, the Arabs used two methods: either barbecuing or cooking in pots, or that It is half cooked without being done in order to conserve it, (Azazma, 2015, p192).

## **6. Conclusion**

Based on previous data that were included in this study based on the "challenge theory" and responding to "Arnold Toybee" we have concluded that humans in the Arabian Peninsula

have gone through distinct challenges that are linked to various positive responses. They give us a picture of what men were dealing with in those different historical eras with the continuation of some of these foods to the present, with a difference in its components, the method of preparation, and the continuation of some of them with the same name.

As well as Arabic poetry came to mention many Arab foods adding to that the food's association with social occasions such as a newborn and the safety of the woman, marriage, finishing construction, circumcision of the newborn and honoring the guest and others.

Generosity is widespread among the Arabs; food for the guests is one of the moral values that they took pride in their hearts; this quality is equal in most cases between the rich and the poor.

The Arabian Peninsula has many natural resources that enabled it to pursue a distinguished economy over the ages.

The climate and topography of the Arabian Peninsula greatly affected the diversity of its natural resources.

Man was able in the Arabian Peninsula to discover the nature around him and exploit its resources since the Neolithic period and began to record his news on the rocks of the region that saved to us the early stages of animal hunting and domestication.

Since the fourth millennium BC, man began to search for ways other than hunting and domesticating animals to secure his food, which began to decrease as a result of the recent drought and reached farming, then to the use of irrigation methods, which is one of the most important factors of stability and urbanization after farming.

Most of the natural resources witnessed a remarkable development in the region during the first millennium before birth; This is a result of the economic boom brought about by the expansion of the shepherd lands and securing permanent irrigation methods, then the flourishing of trade and the establishment of a number of cities as road stations.

The means of irrigation in the Arabian Peninsula varied according to the region. Where commonly used wells, ponds and basins in the northern section; As a result of the lack of rainfall.

As for grazing, it appeared in the central and northern sections at an early period compared to the southern and eastern sections; This was linked to the drought that occurred only in the central and northern regions.

The study found that some foods are still present in the peninsula Arabic; Despite the development and the emergence of new ingredients and foods.

The challenges that faced the people of the Arabian Peninsula were related to the pledge in which he lived.

Climate change played a role in the positive responses that are linked to food, ways of providing it and producing it.

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