Components of Society in the Gulf Cooperation Council Countries

Muayyad Khaledi Saud
General Directorate of Education in Dhi Qar, Iraq

Abstract:
The Arabian Gulf region is considered the first settlement center for the Arabian Gulf community, in terms of the natural extension of the population and their descent from closely related tribes, and similar in characteristics, customs, traditions and tribal customs. After disagreement, rivalry, division and competition over pastures and trade or wars broke out between them, these societies began looking for places to distance themselves from. The Utub tribes descended from the Arabian Peninsula and dispersed on the coast of the Arabian Gulf, in search of trade, fishing, and the search for pearls in the depths of the sea. After the discovery of oil, the Arabian Gulf region became an attractive environment for labor, and was the focus of attention of Arab and Asian countries. And the foreign ones, and the original community mixed with the expatriates and formed a large percentage of the population and took privileges and rights. The system of naturalization and affiliation differs from one country to another in the Gulf Cooperation Council countries. It may be easy to obtain Saudi citizenship and difficult to obtain Kuwaiti citizenship. During this, we will present the research by reading each Arab Gulf societies.

Keywords: Gulf Cooperation Council, Gulf society, Arabic countries.

Introduction
The components of society are a group of people linked by common interests and similar characteristics, and they form a societal unit in a specific region, with semi-closed geographical characteristics. Gulf society constitutes a social and natural unit with similar qualities and characteristics. Most of the inhabitants of the Arabian Gulf region belong to three large tribal groups, which are the Qawasim and Banu groups. Yas, which are based in the United Arab Emirates, the Utoub group in the north of the Arabian Gulf, especially in Qatar, Bahrain and Kuwait, then the eastern region group in the Kingdom of Saudi Arabia, the Al-Ahsa region, which includes the Banu Khalid tribes in the north of the region, the Banu Hajar in the southeast, and Ajman in the center. This time in the southwest, we will shed light through research on these components according to the demographic composition of each Gulf Cooperation Council country.

Firstly: Kuwait, Saudi Arabia, And Oman

Kuwait
The history of the State of Kuwait goes back approximately to the year 1765, according to what was proven in the records of the British East India Company kept in London, when it was called Al-Qurain. Sheikh Barak, Sheikh of Bani Khalid, built Kuwait in the middle of the eighteenth century AD (Hakimah, 1984). Sheikh Mubarak Al-Kabeer took over. 1895 ruling after the killing of his brothers Muhammad and...
Jarrah. Historians agreed that the Utub were the ones who founded modern Kuwait. They were from the Anza tribe, who came to Kuwait as immigrants from the north and center of the Arabian Peninsula, and were related to each other by marriage, as the Al-Sabah, Al-Khalifa, and Al-Jalahma families, and with them other families to which many belonged. Among the well-known Kuwaiti families, such as Al-Ghanim and others, as for the Al-Sabah family in particular, they belong to the Jamila clan, the Shamlan branch, and are affiliated with the Anza tribe (Al-Tamimi, 1960).

In the Islamic era, Kuwait was not an emirate or a state, but it was formed in the modern era and was not identified with its neighbors. There were Arab tribes in it that came to that region and settled there, by virtue of the commercial location overlooking the Arabian Gulf. We also find that most of the tribes in Kuwait are They are nomadic Bedouins, so it is difficult to limit the affiliation of these clans to a specific country due to the proximity of the regions and the tribal supply, as in addition to the Al-Sabah there are Shammar, Al-Mutair, Al-Ajman, Al-Awazem, Al-Rashayda, Al-Fudul, Al-Salba, and others (Al-Tamimi, 1960).

Kuwaiti society consists of groups that cooperate in the maritime trade and pearl trade sectors. It does not prevent the existence of crafts and handicrafts in areas far from the sea coast, as there were industries that developed in areas far from the market. There are also classes, some of which own commercial capital and own Commercial ships, then the class of notables, including clergy, while the third class is kinship relationships that are used for the purpose of obtaining permanent privileges and rewards. There is also (Hakimah, 1984).

Categories of artisans, craftsmen, and those with traditional skills, as for shop owners who do not perform any manual work (Al-Tamimi, 1960).

It is clear that Kuwaiti society enjoys closeness among components, family and friends, through participation in occasions and weddings, such as marriage and births, as well as religious occasions, which were tracked and monitored with great respect, including the Prophet's Birthday, Eid al-Adha, Eid al-Fitr, Qurq’an, and the Hijri New Year, in addition to the rituals that were. It is used when divers return after an absence of months at sea. There are also other occasions, such as Christmas, New Year’s Day, and National Independence Day, to spend happy times and go to the sea coast in the summer. However, some activities changed after the change that occurred in Kuwaiti life. The aspects of life disappeared. Pearl diving and fishing (The official electronic portal of the State of Kuwait, n.d.).

The population composition changed after the discovery of oil, and previous social groups shrank and were replaced by new groups and powers. The population increased and Arab and foreign foreign migrations increased, and a new group called the Bidun emerged, who came to Kuwait for the purpose of benefiting and working in Kuwait and whose income is less than that of Kuwaitis.

Accordingly, Kuwaiti society was summarized as follows:

1-The ruling family: which is a tribal family that controls power, depends on the inheritance of rule, and also imposes its control over institution

2-represents the scholars who received their education on Islamic principles and rulings, and knowledge of Islamic law and Sharia, thus occupying high positions in institutions of higher religious education, preaching and guidance, Islamic judiciary and Sharia.

3- The bourgeoisie: one of the social groups that emerged after the emergence of oil and the great financial wealth gained by the countries of the region. It consists of large commercial families, import and export trade, and agencies of foreign companies.

4-Merchants: The merchant class began to grow after the discovery of oil. It is an intermediate class between a local consumer and a foreign producer, as its interests were linked abroad and relied on its relationship with foreign companies.

5-Middle: Political and cultural awareness grew in the Arabian Gulf after World War II, as it contributed to the emergence of a middle class...
on the social and political stage, and its ranks include those in commercial and handicraft professions, employees, students, and army officers (Al-Zaidi, 2015).

We conclude from this that the State of Kuwait was settled by the Al-Sabah family, and their grandfather took them in coordination with the British and concluded a protection agreement. The society consists of several interconnected tribes, the problem of Kuwaiti society and the establishment of its commercial center in the sea, until the discovery of oil, the flow of labor to it, and independence in 1961.

**Kingdom of Saudi Arabia (Al-Zaidi, 2015)**

The area of the Kingdom of Saudi Arabia constitutes the majority of the territory of the Arabian Peninsula. Since the peninsula is the homeland of the Arabs, it is natural that the overwhelming majority of Saudis are Arabs and belong to Arab tribes. The Saudi Council of Ministers interprets it as any citizen who possesses exclusively Ottoman dependency in the year 1332 AH, corresponding to 1914, and who is a resident of the original Kingdom, as well as Ottoman nationals born in the territory of the Kingdom of Saudi Arabia and residing there since 1914 and who maintained their residency and did not acquire any foreign nationality.

Najd is considered one of the states of the Kingdom of Saudi Arabia. The country was divided into quarters and historians described it as hostile states living in a cycle of war, tyranny and fear (Al-Qazzaz, n.d.). The kingdom emerged from nothing and the character of nomadism was prevalent in the region, as Diriyah consisted of small houses no larger than 70 houses, and its owner, Muhammad bin Saud, managed it in a tribal style (Al-Ajlawi, 1993).

Social customs and laws later developed, as the tribal style was abolished and replaced by a regular rule whose constitution was Islam. Likewise, force was no longer the rule to settle disputes between people, as it was appointed (Al-Ajlawi, 1993).

Judges settled disputes with justice, and the Al-Taaliyya movement became active as Diriyah became a university city, and jihad replaced the old tribal raids (Al-Ajlawi, 1993).

There are also ethnic minorities whose origins belong to Africa and Asia, such as Bukhari, which is the term used locally (Turkistan), and their roots are from Central Asia. The Saudis are concentrated in all governorates of the Kingdom of Saudi Arabia, while Saudis of non-Arab origins are found in western Saudi Arabia, in areas such as (Jeddah, Mecca, Medina, Taif) (Al-Riyadh newspaper, 2013).

All Saudi residents speak the Arabic language, and there is another different dialect such as the Mahri language, which is an ancient Semitic language spoken by the Saudis from the Mahri tribe in the villages of the Empty Quarter, and there is also the Khawlani language, which is another Semitic language spoken by the Saudis in the lands of Al-Khawan in the northeast of the Jazan region (Al-Riyadh newspaper, 2013).

Islam is also considered the dominant religion in the country, representing 97%. The majority of Saudis are Sunnis, about 85%, and Shiites represent 15%. Their areas are concentrated in the eastern regions, and the Ismaili sect is also found in Najran (Marib Press, 2007).

In addition, the majority of workers in the Kingdom of Saudi Arabia are Muslims, with the presence of a number of Christians, Hindus and Buddhists, but proselytizing is not permitted in the Kingdom, and there is no law that protects freedom of religion, and one of the conditions for obtaining Saudi citizenship is that the applicant must be a Muslim, and Saudi Arabia has faced International pressure on the method of implementing Islamic law and human rights (Jeddah, 2010).

It is the longest border strip between Saudi Arabia and the United Arab Emirates, as it was not determined until after the August 21, 1975 agreement between the two countries (Lutskevich, 2012).

Meanwhile, Saudi society has a system of strict laws, including social, moral, and religious systems, as its primary goal was to preserve the moral system associated with inherited religious teachings. A religious police was formed that
continued for decades, the goal of which was to implement the religious teachings that were formulated according to the life of Saudi society, as it has become part of the prevailing customs and traditions, and its production is repeated and preserved through a focused educational, cultural and media programme, and the commitment is affirmed (Lutskevich, 2012).

Coercion in the Islamic religion. Media exaggeration and slogans began to be much lower than reality through the data that appeared, such as depriving women from studying in many specializations, deprivation of joining the labor market, and a diminishing percentage of the share in education, in addition to the phenomenon of spinsters, which increased and the number of divorces increased by 60%. Marriage rates according to the 2007 statistics (Al-Ajlawi, 1993).

Saudi society was affected by the system, which was a stumbling block in the face of many activities in the field of human development. The system of virtue has failed in Saudi society, and it needs a radical change in the system of chastity and virtue, so that it can catch up with developed countries and neighboring countries (Al-Ajlawi, 1993).

Thus, Saudi society is considered a mixture of Najdi and Hijazi tribes, as well as expatriates who settled in the holy places or were looking for work after the discovery of oil. A religious coercive system was applied to society, in an attempt by the Saudi authorities to give religious legitimacy to the government as it is the center of the Muslim qibla with the presence of Mecca and the grave of the Prophet (PBUH). Despite the strict measures taken against Saudi society, they produced negative results and did not achieve the desired goal. Many groups of society were exposed to deprivation and exclusion, especially women.

**Oman**

Oman is located in the southeast of the Arabian Peninsula, and its coast extends along the Gulf of Oman and the Arabian Sea. It is surrounded by the Kingdom of Saudi Arabia from the north, the Arabian Sea from the south, and Yemen from the west. It overlooks the Gulf of Oman from the east, and from the northeast, the United Arab Emirates (Al-Ala, 1985). The geographical location enabled them to be located on the important maritime trade route in the Indian Ocean, and they also played their navigational and commercial role over time (Qasim, 1978).

Oman is divided into five main regions. The first is the Musandam Peninsula, which is located in the far north, and forms the borders of the Sultanate of Oman with the Arabian Gulf (Al-Ala, 1985).

The Musandam Peninsula is an area not suitable for habitation, except for the narrow coastal strip, which is considered one of the densest residential areas due to the fertility of the land. The second area is a mountain range (Al-Ala, 1985).

Hajar, which begins from the Musandam Peninsula in the north and ends at Ras Al Hadd in the extreme southeastern corner of the Arabian Peninsula. The third region is the Batinah coastal plain, which extends along the Gulf of Oman, and has a high population density due to the presence of agriculture and fishing, in addition to Dhofar. Which constitutes the fourth region (Lorimer, 1967), as for the desert region that begins from the Hajar Mountains plateau and ends with the desert of the Empty Quarter, and is the largest area of Oman, and some tribal groups who practice herding live in it (Al-Salmi, 1974).

The population of Oman consists of two groups: the Yemeni Qahtanis. They came from Yemen after the collapse of the Ma’rib Dam, and they were the first Arabs to settle in Oman. As for their areas of residence, they were the southeastern regions of Oman (Al-Tai, 2016). As for the second group, they are the Nizari and Adnanis, who came from the central and eastern regions of the Arabian Peninsula, and their settlement areas were in northwest Oman (Al-Mashhadani, 1968).

Based on this, the conflict raged between the two main sections of the Arab tribes in Oman. It created a kind of sensitivity between them and a
struggle over power and pastures. Each party began to enter into alliances with the small tribal branches, in order to protect themselves from invasion from the other tribes (Al-Abed, 1976).

As a result, two blocs were formed that had a significant and clear impact on the political history of Oman, including the Ghandri bloc and the Hinawi bloc, as the existence of these blocs was linked to the struggle over the imamate between Muhammad bin Nasser, the grand sheikh of the Bani Ghafir tribe, who was supported by most of the Nizari tribes when he was elected in 1724, and Khalaf bin Mubarak, nicknamed Qusayr, is the sheikh of Bani here. The Yemeni tribes also joined him during the conflict with Muhammad bin Nasser Al-Ghafri. As for sectarianism, the majority of the population is Ibadi (Khleifat, 1978).

The composition of Omani society is tribal, with the exception of some coastal areas. The tribal and rural elements had the upper hand in the region, as they practiced their daily lives according to certain values, and a large portion of them worked in fixed professions. As for the most prominent economic activities, the activity of the Omanis differed from one region to another, depending on the geographical location and natural conditions, as the Dhofar Region adopted agricultural activity based on self-sufficiency, according to the natural factors that led to the isolation of that region from the rest. The regions of the Sultanate of Oman, although the largest part of Oman is predominantly desert, devoid of water sources (Wilson, 1928).

During this, Omani society came from two parts, and each of them took a coalition and bloc with small clans and formed a force to protect the lands and pastures of each party, in addition to Oman’s strategic location, located on the trade route in the Strait of Hormuz, which encouraged Omani society to settle there.

Secondly: Bahrain, Qatar, And United Arab Emirates

Bahrain

The Al Khalifa tribes migrated from the Utub in the Arabian Peninsula, and were led by Sheikh Khalifa bin Muhammad, who was one of the parties to the Utub alliance after he entrusted matters of trade to him. They entered Bahrain in 1783 under the leadership of Sheikh Ahmed Al Fateh. Arabs and Persians settled in Bahrain, and the percentage of Indian merchants began to increase. Especially after the discovery of oil, a number of Jewish merchants from Iraq and Iran came to Bahrain, especially during the beginning of the twentieth century. The population currently consists of an Arab majority and an Indian and Iranian minority. The Shiites are the main population of Bahrain and they are the majority of Bahrain’s population. The population of Bahrain still lives in their own villages (Al-Zaidi, 2015).

In addition to the ruling family, social groups emerged that owned the means of production, including tribal leaders, major pearl merchants, and shop owners, as well as workers in diving, fishing, and some simple industries, farmers, and Bedouins (Al-Zaidi, 2015), but the demographic composition changed dramatically after the discovery of oil, and the social groups shrank. prevailing, and new categories emerged from the ruling families, scholars, the bourgeoisie, merchants, the middle class, and workers (Al-Jamri, 1998).

Bahrain’s location contributed to the south of the Arabian Gulf, and on the western side of it and to the east and north of it was Iran, while to the southeast of it lies the island of Qatar, and geological research confirms that it was part of the eastern coast of the Arabian Peninsula, then separated from it in different geological eras (Al-Jamri, 1998).

Manama, Muharraq and Sitra are among the most famous cities in Bahrain. Bahrain is also characterized by unique natural features, as it consists of islands in which fresh water springs are distributed. At the bottom of the sea there are about two hundred springs, and on the coast
there are fifteen springs that helped make pearls in Bahrain in the past... Purity and quality (Al-Jamri, 1998).

The lineage of Al Khalifa goes back to the Utub, a branch of the Anza tribe, which is one of the large Arab tribes. They moved and rode the sea before entering Bahrain. The reason for the travel was the scabies disease that afflicted the Arabian Peninsula for several years, during the seventeenth century. This led to migration. Arab tribes (Al-Musawi, 2005).

Ottoman documents indicate that the Utubs have been present in Bahrain since 1701, and their navigation activity began a long time ago, and that the force established by the Utubs is equipped with military tools such as cannons and rifles, and that they have one hundred and fifty boats and each boat contains two or three cannons, and each boat contains thirty or forty fighting men, and that is what made them an influential naval force in the Arabian Gulf (Al-Musawi, 2005).

We conclude from this that Bahrain has a better historical heritage than some of the Gulf countries, given that the region in which it originated has been inhabited since ancient times, and by virtue of its proximity to Persia and the advanced commercial exchange there. Bahrain also owns commercial ships that roam the sea for the purpose of fishing and trade, which made settlement a priority for the Al Khalifa family. And other tribes there and the establishment of the Kingdom of Bahrain.

Qatar

The Qatari tribes migrated to Qatar around the end of the eighteenth century, as part of the Utub migrations in the Arabian Peninsula and were stationed in Doha, as the nature of the social structure of Qatar is tribal in its composition and is led by the Sheikh, and it was not characterized by an independent political status that would make it an emirate, until after the growth of the power of the second. And their wealth and leadership of these tribes (Al-Shalaq, 1999), and the tribe is the basic pattern of social, economic and political life in Qatar before the discovery of oil (Al-Zaidi, 2015).

There are also other minorities such as the Baqala, Najada, and Ubaid, and they lived among the major tribes, when they immigrated to Qatar for the purpose of working in the Qatari ports. Other nationalities settled there, most of them Iranians (Al-Jaber, 2002).

In addition to the craftsmen who work in crafts and industries that are mostly of a family nature, such as tent and door makers, which are practiced by certain families and passed down among them. Sunnis in Qatari society represent a large percentage of up to 93%. After the discovery of oil, Qatar also witnessed the phenomenon of foreign migration, whether Arab or foreigners who sought to improve their living and economic conditions, as their percentage was Arabs 27.7, Asians 63.3, Europeans and Americans 1.6, and other nationalities 7.4 (Al-Jaber, 2002).

Immigrants became numerically and qualitatively superior, and over time their number increased over the indigenous population, and began to threaten to turn the indigenous population into a population minority in their countries. Immigrants also became an element of political pressure on the local authority, which refuses to naturalize them and turn them into indigenous people with rights and privileges, and turns the Qataris into a minority in their country (Al-Zaidi, 2015).

In addition to some of the tribes that settled in Qatar, including the Sudanese, Al-Muslim, Al-Maadid, Al-Muhanna, Al-Naim, Bani Hajari, Al-Awawim, and Al-Maamara, in addition to a number of Negroes. As for the emergence of the Al-Thani family in the late eighteenth century after their migration to it, it is subject to Rule in Qatar rests with the Al Thani family, and authority is hereditary. The Emir of the country is the Sheikh, Prime Minister, and Commander-in-Chief of the Armed Forces. He appoints the Crown Prince and the ministers. There are no institutions for expressing opinion. There is no parliament, free press, or political parties (Muhammad, 2011).

The State of Qatar is one of the countries of the Arabian Gulf and is a peninsula, which was established after the British withdrawal from the
region, and residents from several tribes settled there. The discovery of oil and gas encouraged the influx of labor to Qatar, which made the population consist of a different composition, including indigenous people and expatriates.

**The United Arab Emirates**

Emirati society consists of two categories of the population: the Bedouins and the city dwellers. What distinguishes these segments is that they go back to one Bedouin tribal origins and are interconnected with each other, and they participate in the social formation and cultural and civilizational structure, as these tribes settled in the country and they number thirteen tribes, the largest of which are the Banu Ilyas and the Qawasim. The Banu Elias lived in the interior region and the Qawasim lived on the coast. The Banu Elias tribe is considered one of the largest and most important tribes, and it came from the Arabian Peninsula in the seventeenth century. Among the Banu Elias tribes are the Bu Falah, including the Al Nahyan in Abu Dhabi, and the Al Hamad in Liwa Oasis (Muhammad, 2011). As for the Albu Fallasa branch of the Bani Elias, which belongs to the Al Maktoum family, rulers of Dubai, they are the Al Rawashid and Al Maktoum branches, and they moved to Dubai in 1833 (Al-Zaidi, 2015).

As for the Qawasim, they are all the tribes that settled from Ras Musandam and Abu Dhabi. The Qawasim migrated to the coast of Oman three centuries ago, in addition to the Manasir tribe, which lives in the desert regions of the Emirates, as well as the Naim tribe and the Qawahir tribe.

**Conclusion**

Through research, we find that the countries of the Gulf Cooperation Council are similar in terms of demographic composition and components of society, as we find that the occupation of the population is similar in terms of simple manual labor and limited trade, and reliance on fishing and diving for the purpose of searching for pearls, and the land of the Gulf countries is considered a barren desert in which there are no elements of agriculture and other things. However, after the discovery of oil, it became an attractive environment for residents and labor, from various parts of the Arab and Asian world, as well as foreign ones. After that, some of the characteristics, customs, and traditions of the Arab Gulf society changed, due to the arrivals to it and the emergence of commercial families and families that possessed capital, and established companies and began to attract hands. operating from outside the Gulf countries, but some customs and traditions remained in circulation regarding participation in occasions such as weddings, sorrows, birthdays, etc. However, the stages of development of society differ from one country to another due to some societal harassment, as in the Kingdom of Saudi Arabia, which imposed a fanatical religious regime and prevented some segments of society from carrying out one’s work freely, such as preventing women from studying, learning professions, driving cars, etc.

**References**


Muhammad, S.K. (2011). *Activity of the British Consuls in Qatar during the Al Thani Dynasty.* Center for Regional Studies, University of Kirkuk, College of Education, Dr. T.


Wilson, A. (1928). *The Arabian Gulf, a historical overview from the earliest times until the early twentieth century.* translated by Abdul Qadir Youssuf, Kuwait, Al Amal Library, D. T., pp. 156-159.