But Islam meant
The willing submission of his will to God,
the active attainment of Peace through Conflict.

My only purpose here has been to discuss a linguistic matter and to try to show that Amir ᶜAlī and those who follow him are not justified in saying that Islām means peace. To say that is confusing, for it almost inevitably conveys the idea that Islām is a religion which has nothing to do with war, a conception which history disallows.

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RESEARCH IN SAUDI ARABIA

The time has happily arrived when Western writers no longer deal with Arabia and most of the other Arab and Muslim areas of the world as only a part of Western commercial, political, and cultural interests. These countries and their peoples are being studied for their own importance. Even in treating of international subjects touching their own interests, the writers of Western democratic lands now picture the Arab and Muslim peoples as their equal partners and allies in a new era.

Orientalists in the United States, and all Americans who have lived and worked in Eastern countries, rejoice that a new era is also dawning in American interest and activity in Arabic and Islamic studies. Of course, there has always been some interest on part of Americans, and at times considerable interest. From one popular historian of American literature and thought, Van Wyck Brooks, these notes were taken at random:

John Pickering of Boston included Arabic among the twenty languages which he learned in travel and in formal study. He was the first president of the American Oriental Society which has for a century and a decade provided opportunity for discussion and publication in the field of Arabic and Islamics. Noah Webster, the great American lexicographer of New Haven, Connecticut, kept on his circular desk around which he walked in study, dictionaries of Arabic as well as of two dozen other languages. A number of the scholarly ministers of religion in New England, and elsewhere, knew Arabic as well as other Oriental tongues. Outstanding was Theodore Parker, the son of a farmer in Massachusetts. Besides knowing Latin and Greek and several modern languages of Europe, he read Coptic, Aramaic, Ethiopic, and Arabic. Elihu Burritt, of Worcester, Massachusetts, for many years earned his living at the blacksmith's forge. Humble and unaffected, he desired only "to stand in the ranks of the workingmen ... and beckon them onward and upward to the full stature of intellectual men." But because of his genius, his accomplishments, and his abilities, he was called into government service, and was sent to Birmingham, England, as American Consul. While in Europe he organized peace conferences both in England and at Brussels, Paris, and Frankfort on the Continent. Later retiring to a farm near New Britain, Connecticut, he resumed his linguistic studies by which he had already learned forty tongues, and wrote grammars of Sanskrit, Persian, Hindustani, Turkish, and Arabic. The lawyer-scholar George Perkins March, who had served as United States Minister to Turkey, produced among many books at Burlington, Vermont, a learned and entertaining

study of *The Camel.* This book is "filled with curious and amusing lore gathered in his Oriental travels..." [1]

An interesting and instructive volume could be written on the history of earlier American commerce with the Arab and Muslim East. It is well known that the famous trading ships of New England, and of other areas, carried to the Mediterranean and the Near East, to Zanzibar and Muscat, to India and Java, not only the products of factories but also cargoes of natural ice. Sometimes, as happened in the waters of North Africa, there was "rough sailing" from acts of man as well as acts of God. But usually the vessels by no means returned empty. Especially in New England, in seaboard homes as well as in libraries and museums, there are found to this day many documents, souvenirs, and other evidences of our earlier and long-continued commercial and cultural exchange.

However, up to our times, American interest in Arabic and Islamics was largely ancillary to philanthropic activities, such as educational and medical missions, or to the work of Biblical and Near Eastern archeology. Thus, the pioneer American explorer Edward Robinson could find at Beirut, over a century ago, an indispensable Arabic-speaking companion in his fellow-American Eli Smith. Smith had helped make a new translation of the Bible into Arabic for the American Mission Press, established in Lebanon about half a century before the beginnings of the American University of Beirut. He aided Robinson in tracing the names of historical sites from Arabic back to the older Semitic forms. The practical use of Arabic in connection with archeology has continued through the more than fifty years of the American Schools of Oriental Research in Jerusalem and Baghdad, and through the even longer history of American exploration in the Near East conducted by universities and museums.

From this discursive introduction we may pass to describe a new opportunity which has come to those devoted to Arabic and Islamic studies, in Arabia itself. Americans and Arabs have met there on that surest ground of friendship, namely, the ground of mutual, long-term economic interests, and have associated themselves on this basis in an attitude of mutual respect and cooperation. And, therefore, in connection with a large-scale industrial enterprise, an American company has seen the wisdom of developing not only a practical center for translation of correspondence and reports but also a center for historical, geographical, and other research. Americans in our research division in Dhahrān thus have the privilege of carrying on the studies dearest to them in the historic homeland of the Arabs and of Islam. On the basis of experience they can testify that access to the best

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[1] These references may easily be found by looking up the proper names cited, in the indices to: *The Flowering of New England,* and *New England: Indian Summer,* by Van Wyck Brooks.

research libraries in the Western world is no adequate substitute for actual life and work in Arabia. A few of the greatest Western scholars, such as Nöldeke of Germany, have been able to make their historic contributions to Oriental learning without leaving their homelands. None of us claims to be a Nöldeke. But we are assured that even for such as he, direct experience in Arab lands and among the Arab peoples would have been an advantage. It has been pointed out that Nicholson of Cambridge, one of the keenest students and most successful translators of Arabic poetry, misinterpreted allusions regarding details of daily living. The reason was that he had not been among the Arabs to read the open book of their lives. We believe that it is difficult even for a scholar in other Arab lands to be sure of himself with regard to the life and thought of the Arabians, not to speak of details of the geography and the tribal organization of the country, without actual experience in Arabia itself.

We are proud, too, to have our small share in the present reconstruction and advancement of historic Arabia, by which its people, as their ruler had hoped, are coming more fully into the heritage divinely prepared for them. We believe that the results are benefiting also, both directly and indirectly, other Arab countries—even those which are as yet without the kind and measure of industrial resources which have become the basis for a broader and richer economic life for Arabia and for Iraq. We were of those who strove unceasingly to wake our fellow citizens regarding the peoples and movements of the modern Near East. We believe that constructive enterprises such as that with which we are connected can also do much toward helping the Arab peoples in the solution of their problems and in their future progress. We hope, too, that such enterprises will help to restore the full friendship of the Arabs for our country.

The research program for the Company by which we are employed calls for numerous details of practical information. What, for instance, are the differences between the Sunnite and the Shi'ite calendars for the year, so that adjustments may be made for religious holidays involving thousands of employees? Or, what would be the most appropriate name, of a number of names of local topographical features, for a new oil well location—or even for an entire new field? Or, what are the varieties and names of Persian Gulf fish, for knowledge of the fishing industry of the region and projects for its improvement—with due attention to what is *allowed* and what is *forbidden* by religion and custom? Or, what local trees, shrubs, or other plants might aid in control of blowing sands for protection of communication routes, agricultural projects, and communities? Or, who are the tribal leaders and local government officials in a new district of Company operations within its concession area? Or, what books should newly arrived Western employees read for information about the Near East and the Arabs beyond that given in the handbooks prepared comprehensively

by the Company? These are only a few examples of an endless variety of questions of information.

Of course, we do not attempt to answer such questions out of our heads. And many of them cannot be answered from books. Much of our information about such matters, including details of local or town history, or the *dīrahs* and relationships of tribes, comes from living sources. We have the benefit of a group of tribal representatives attached to our research office. We have also the possibility of making inquiry of other employees or of local people. And, when needful, we have the opportunity of consultation with local officials or officers of the central Government.

Indeed, considerable time is spent upon research activities for the Government itself. While such services for the Government are less in extent, they are of no less importance. They relate chiefly to maps and to studies of areas of the country, for which the busy officials cannot spare the necessary time. Even had our Company not freely obligated itself for assistance to and cooperation with the Government in numerous ways under the concession agreement, we should still like to follow the admonition of the poet ʿAbīd ibn al-Abraṣ of Asad:

> "Be of help in the land where you find yourself,
> and say not, 'I am a stranger here.'"

In addition to answering questions of heterogeneous information, there are frequent tasks of checking the Arabic of various translated documents. There are occasional projects of archeological nature (such as was admirably accomplished by our associate Mr. Ricardo Vidal, who is a trained anthropologist in excavating the ancient burial mound of Jawān near Rās Tanūrah). There are also a number of long-term research endeavors on which various members of the division, often in groups, are more or less constantly working. Examples are the following:

1. Maps for the Company and for the Government. The maps which our division prepares are of course for research purposes. They do not attempt to replace or duplicate the professional cartographical work carried on under direction of the Company's geologists and engineers. Indeed, the Research Division cooperates with and gains much help from the experts in this field. And it often uses the basic maps prepared by them for the recording of research information. One such map was requested by the Government for use in its rapidly expanding schools. A more detailed map, both as to additional names and as to more recent topographical information from the Exploration Department, from surveys in the concession area, is to be prepared in the near future. It will be for the use of Government offices.

2. Toponymic studies. Closely related to the making of research maps is the constant study, correction, and filing of place names. Careful endeavor is made to ascertain from both written and living

sources the unquestionably correct Arabic spelling for all kinds of topographic features and for historical sites, ancient and modern. This is of course a difficult and complicated procedure. In addition to searching among written sources, there is constant checking and rechecking with people who know the places or areas concerned. And there must be constant reference to Arabic linguistic forms of the names, as well as to their probable meanings. Especially for place names on which we have no authoritative written source either in the Classical Literature or in modern publications, the only dependable sources are the people of the country themselves. These living sources include both the common folk and learned men.

Skill in phonetics on the part of the recorder, although useful, is not enough. And very few Western writers on Arabia are both trained in phonetics and disciplined in the formology of Arabic grammar. Therefore, most of the Western maps, either as separate documents or as accompaniments to books, are at least in details unsatisfactory. So often, travellers and explorers have written down either the local, popular pronunciation of the name—or what they mistakenly *thought* they heard the sound of the name to be—without sufficient inquiry or without reference to linguistic form.

The common people often depart from the exact classical form, especially in affixing or inserting an additional vowel, and sometimes by shifting the pronunciation *to* the inserted vowel. Familiar examples of such in geographical names are: *Abqaiq* for *Buqaiq, Ansab* for *Niṣāb, al-Dahána* for al-Dahnāᵓ, *Wadi Sahába* (or even Ishába) for Wādī Saḥbāᵓ, *Dharúma* or *Dharáma* for *Dharmā*.* [* ضَرْمى] An interesting example of a personal name is the element *Raḥmah,* which, when used as the name of a created being is pronounced by the people as *Raḥámah.*

Because not every traveller or explorer can have by him a learned Arabian, many have been misled by such a simple deviation from the norm as the use of a *fatḥah* instead of a clear *dḥammah* in the first syllable of the diminutive. This is true especially of names the first consonant of which is of a nature to influence the quality of the vowel. Another difficulty, for Westerners, with the often-used diminutive form is that the people make the sound of the first vowel so "diminutive" itself that it is doubtful. Hence the appearance on Western maps of such names as *Anaizah* instead of *ᶜUnaizah,* and *al-Biraimi* or *al-Baraimi* instead of *al-Buraimī.*

Of course, Westerners often shake their heads over the complexities of Arabic. They do so when they are told that the name of the town is *ᶜUnaizah,* the name of the mountain is *Jabal ᶜAnāzah,* and the name of the tribe is *ᶜÁnazah*—each one of them to be pronounced with a strong, clear *ᶜain* which is a most difficult sound for non-Arabs to achieve—and each one of them to be spelled in English with a final

h— which, however, as a terminal linguistic device in Arabic, is in pause practically silent, and which, yet again, if in liaison with a following sound is to be pronounced not as *h* but as *t*!

One must of course choose whether he will represent in his transliteration the Classical or literary form of a name, or the popular pronunciation. We, being lovers of Arabic, prefer the former, and we consider it to be correct. This does not mean, however, that one should be pedantic and try to speak always in Classical Arabic, even if he could. But for the recording of information to be used by others it is certainly best to employ the standard form of the language.

There are a few simple procedures which will help to clear up the difficulty of a place name. One may inquire of his source of information: What is the dual form?: What is the plural form? (Or, if the name occurs in the dual or in the plural, what is the singular form?): What is the meaning of the name and the occasion or reason (which the people often know) for the name?: What would a man from the place be called?: Is the name or its meaning mentioned or referred to in any proverb or verse of poetry?:

Take the case of two similar names: 1) that of the escarpment just east of the Dahnāʾ and 2) that of a wādi in the Yemen in the district of Jabal Ṣabir. Some of the people might pronounce them nearly alike, so that between popular pronunciation and variations in the names on maps the recorder might be confused. But the informant would probably pronounce the dual of the first as *ᶜAramatain* and the dual of the second as *ᶜArmatain* (both in popular form). Therefore, despite variations in the pronunciation of the singular, one would perceive that the first name as *al-ᶜAramah,* and the second *al-ᶜArmah.* If there should still be doubt—although there would hardly be in this case—the informant would probably say that a man associated with the first place could be called an *ᶜAramī,* and one associated with the second an *ᶜArmī.* Further inquiry would not be needed, after the test of the dual form in each case, for clarification of the ending of the names. But that the ending was *tā marbūṭah* could be proved by having the informant pronounce the names in a construct relationship, thus: Mecca lies in *al-Ḥijāz*; therefore you may say, *Makkatu-l-Ḥijāz.* So, what do you say of al-ᶜAramah of Najd and al-ᶜArmah of al-Yemen? The answer (although the informant might fall back into popular variations of the singular form) would be something like: *ᶜAramat Najd,* and *ᶜArmatu-l-Yaman.*

Of course these two names are attested in literature. The first is given by both Yāqūt and al-Ḥamdānī, and the second is given by al-Ḥamdānī alone. Further, Yāqūt quotes about al-ᶜAramah a verse from al-Aᶜshā, one of the greatest poets of historic al-Yamāmah.

In case of a name for which there is no literary source, and for which the ending sound "a" might represent *tā marbūṭah,* or *alif maqṣūrah,* or *alif,* or *alif hamzah,* the solution is more difficult. How-

ever, the tests suggested will usually, with patience, bring reasonable assurance of success. An initial difficulty, at times, is to persuade a new informant to concede that theoretically there could be two places or topographical features having a name, when he well knows there is only one! And hence that a dual form of the name is reasonable.

Inquiring thus, and then checking with other individuals who know the name concerned—and then rechecking after a lapse of time, with the original source of information—and meanwhile relating the difficult name to grammatical forms and dictionary or popular meanings—one gradually adds new names in written Arabic to the rich resources to be found in the geographical and general literature of Arabic.

Of course, there will always remain some uncertainties. We have found no assurance, for example, regarding the name of the desert trail leading southeastward from al-Hufhūf (or Hufhūf, or al-Hufūf, or Hufūf, or al-Aḥsā', or al-Ḥasā!) toward al-Kharj, and parallel with Darb Mazālīj. The name is pronounced somewhat like: *Darb Ḥuwwijān,* or *Ḥawwijān,* or *Ḥuwijān.* And it is explained by some as having connection with the idea of "being needy," *iḥtāja, yaḥtāju.* But we are still seeking a clear and convincing solution.

We should like to know, also, the origin of the name *al-Baḥrain.* As all know, this was in earlier times the designation of the large eastern area of Arabia, but has now for some centuries been restricted in application to the well-known islands lying between Rās Tanūrah and Qaṭar in the Persian Gulf. The original form of the nominative must have been, of course, *al-Baḥrāni.* But the oblique form of popular usage for the nominative may be found in works of the golden age, such as those by al-Ḥamdānī.

The authors upon whom Wüstenfeld depended for his interesting but not wholly satisfying study [2] appear to have given him one sufficiently logical idea beyond which he did not go. This was that the name came from popular association of the small inland lake, *Buḥairat Hajar,* with the larger *baḥr* which was the Persian Gulf.

However, al-Ḥamdānī (Müller, p. 183) says that the designation came from the two *rivers* (or irrigation canals or other kind of water channels), namely: *Nahr al-Muḥallim* and the *nahr* of *ᶜAin al-Juraib.* This explanation omits any reference to the Persian Gulf.

There is an intriguing and brief allusion to another theory in the famous *Mirāt al-Mamālik* by the Ottoman Turkish admiral Sīdī ᶜAlī Raᵓīs (Kātib Rūmī), who was in the region about the middle of the 16th century. The admiral tells how he drank some of the sweet water drawn up from the submerged springs under the salt waters of the Gulf. And he makes connection between this long-known phenomenon

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[2] Ferdinand Wüstenfeld, "Baḥrein und Jemâma nach Arabischen Geographen beschrieben," *Abhandlungen der Königlichen Gesellschaft der Wissenschaften zu Göttingen,* Neunzehnter Band, Jahre 1874, pp, 173-222 (map, facing p. 264).