

حوليات كلية الآداب

تصدر عن مجلس النشر العلمي - جامعة الكويت



الكويت الإقليمية والبحرين دراسة في الجغرافيا التاريخية

د. محمد أحمد حسن عبدالله
قسم الدراسات العامة - جامعة البحرين



الحولية السادسة عشرة ١٤١٦ - ١٤١٧ هـ
الرسالة التاسعة بعد المئة ١٩٩٥ - ١٩٩٦ م

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الكويت ٥٠٠ فلس - البحرين دينار واحد - قطر ١٠ ريالات -
الإمارات ١٠ دراهم - السعودية ١٠ ريالات - عمان ريال واحد - اليمن
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سوريا ٥٠ ليرة - السودان جنيه واحد - ليبيا ديناران - الجزائر ١٠ دنانير
- تونس دينار واحد - المغرب ١٥ درهما

الاشتراك السنوي لعدد (٨) رسائل		الاشتراك	المجلد
الكويت	أفراد	٣٠ - د.ك	٦٠ - د.ك
	مؤسسات	١٥٠ - د.ك	١٨٠ - د.ك
الدول العربية	أفراد	٤٠ - د.ك	٧٠ - د.ك
	مؤسسات	١٥٠ - د.ك	٢٠٠ - د.ك
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	مؤسسات	٦٠٠ - دولارا	٧٠٠ - دولارا

جميع المراسلات الخاصة بشروط النشرة أو أية استفسارات أخرى بشأن
الحوليات توجه إلى رئيس هيئة تحرير الحوليات - ص.ب: ١٧٣٧٠
الخالدية - الكويت : 72454 ت : ٤٨١٠٣١٩ فاكس ٤٨١٠٣١٩

حوليات كلية الآداب

تصدر عن مجلس النشر العلمي - جامعة الكويت

دوره علمية محكمة تتضمن مجموعة
من الرسائل وتعتني بنشر الموضوعات التي
تدخل في مجالات اهتمام الأقسام
العلمية لكلية الآداب

المجلد السادسة عشرة المجلد التاسع بعد المئة
١٤١٦ هـ - ١٩٩٦ م

الهيئة الاستشارية

أ.د حسن حنفي أ.د عبد السلام المسدي
أ.د غانم هنا أ.د محمد الجراش
أ.د لطيفة عاشور أ.د مصطفى سويف
أ.د محمود عودة

هَيْئَةُ النَحْرِير

أ.د فتوح عبد المحسن الختاش
رئيسة النحرير

أ.د محمود اسماعيل

أ.د عبدالله الصالح العثيمين

أ.م.د. فاطمة العبد الرزاق

د. منيرة التمار

قواعد النشر في

حوليات كلية الآداب

- ١ - حوليات كلية الآداب دورية علمية محكمة تنشر مجموعة من الرسائل في الموضوعات التي تدخل في مجالات اختصاص الأقسام العلمية بكلية الآداب .
- ٢ - تنشر الحوليات البحوث والدراسات الأصلية باللغتين العربية والإنجليزية ويراعى ألا يتجاوز عدد صفحات أي بحث ١٣٠ صفحة ولا يقل عن ٤٠ صفحة .
- ٣ - تقدم البحوث مطبوعة على الآلة الكاتبة على مسافتين من ثلاث نسخ على ورق مقاس ٢٩×٢١ سم (A 4) وعلى وجه واحد فقط وترقم جميع الصفحات بما في ذلك الجداول والصور التوضيحية، وينبغي مراعاة التصحيح الدقيق للطباعة على الآلة الكاتبة في جميع النسخ .
- ٤ - يرفق الباحث ملخصاً باللغتين العربية والإنجليزية في حدود ٢٠٠ «ماتّي» كلمة تنصدر البحث .
- ٥ - ترسم الخرائط والأشكال والرسم بالحبر الصيني على ورق «شفاف» حتى تكون صالحة للطباعة . أما الصور الفوتوغرافية فيراعى أن تكون مطبوعة على ورق لماع، وإذا كانت ملونة فلا بد من تقديم الشريحة الأصلية .
- ٦ - يراعى وضع خطوط متعرجة تحت العناوين الجانبية، وكذلك الألفاظ والعبارات التي يراد طبعتها بينط ثقیل .
- ٧ - تكتب في قائمة المصادر كل التفاصيل المتعلقة بكل مصنف من حيث اسم المؤلف كاملاً مبتدأ بالكنية أو الاسم الأخير، وعنوان المصنف تحت خط متعرج وذكر الأجزاء أو المجلدات واسم المحقق أو المترجم ورقم الطبعة، ومكان النشر ثم اسم المطبعة أو دار النشر، ثم سنة النشر ويتبع في قائمة المصادر النظام الآتي : الطبري، أبو جعفر محمد بن جرير .
- تاريخ الرسل والملوك، تحقيق محمد أبو الفضل إبراهيم، ط٣، مصر، دار المعارف، د. ت .
- جامع البيان في تأويل القرآن، تحقيق محمد محمود شاكر، ط٢، دار المعارف بمصر . د. ت .
- الشايب، أحمد، تاريخ النقائض في الشعر العربي، ط٣، القاهرة، مكتبة النهضة المصرية، ١٩٦٦ .

- ٨- تثبت الهوامش على النحو التالي :
- يذكر لقب المؤلف ثم الجزء ثم رقم الصفحة ، وإذا كان للمؤلف أكثر من مصنف في البحث فيذكر لقب المؤلف ثم عنوان المصنف ، ثم يليه الجزء ، ثم رقم الصفحة ، ويتبع في الحواشي النظام الآتي :
- الطبري ، تاريخ الرسل والملوك ، ج٣ ، ص ٩١ .
- الطبري ، جامع البيان في تأويل القرآن ، ج٢ ، ص ١٢٠ .
- الشايب ، ص ٤٠ .
- ٩- توضع أرقام التوثيق بين قوسين وترتب متسلسلة حتى نهاية البحث ، فإذا انتهت أرقام التوثيق في الصفحة الأولى عند الرقم (٦) يبدأ التوثيق في الصفحة الثانية بالرقم (٧) وهكذا .
- ١٠- أصول البحوث التي تصل للحوليات لا ترد ولا تسترجع سواء نشرت أو لم تنشر .
- ١١- لا تقبل الحوليات البحوث التي سبق نشرها ، كما لا يجوز نشر البحوث في مجلات علمية أخرى بعد إقرار نشرها في الحوليات إلا بعد الحصول على إذن كتابي بذلك من رئيس تحرير الحوليات .
- ١٢- عند طباعة البحث المقبول للنشر على المؤلف أن يقوم بمراجعة تجربة الطبعة الأخيرة بمطابقتها على الأصل ، مع مراعاة عدم إجراء أي تغييرات فيها تختلف عما ورد في الأصل ، سواء بالإضافة أو الحذف .
- ١٣- تمنح إدارة الحوليات لمؤلف كل بحث منشور ثلاثين نسخة مجانية من بحثه .
- ١٤- ترسل البحوث وجميع المراسلات الخاصة بالحوليات إلى :

رئيسة تحرير حوليات كلية الآداب
كلية الآداب - جامعة الكويت
ص.ب : ١٧٣٧٠ الخالدية
رمز بريدي : 72454
الكويت

الرسالة التاسعة بعد المئة

الهيئة الإقليمية للبحر
دراسة في الجغرافيا التاريخية

د. محمد أحمد حسن عبدالله
قسم الدراسات العامة - جامعة البحرين

حوليات كلية الآداب - الحولية السادسة عشرة - ١٤١٦ هـ - ١٩٩٦ م

المؤلف :

د . محمد أحمد حسن عبد الله
أستاذ مساعد الجغرافيا بقسم الدراسات العامة
كلية الآداب - جامعة البحرين
ص.ب. ٣٢٠٣٨ - البحرين
هاتف (المكتب) : ٤٤٩٣١٦ (٠٩٧٣)
المنادي : ٩٣٧٠٠٠٦ (٠٩٧٣)
- مصادر المياه في البحرين - مجلة دراسات الخليج والجزيرة
العربية ، العدد ١٠ ، إبريل ١٩٧٧ م .
"Climatic Fluctuation and Natural Disaster in
Arabia between the Mid-17th. and early 20th.
Centuries", Geojournal, Vol. 37, No. 1, Sept.
1995.

ملخص

يستعرض البحث كيف تم تشكيل الهوية الجغرافية الحالية للبحرين ، وكيف أثرت الأنماط التقليدية للحركة على تطور هذه الهوية ، ولم يُقدر للبحرين -سواءً إجتماعياً أو إقتصادياً - أن تنهيا لها درجة من الإلتحام الداخلي والإكتفاء الذاتي لكي يتوفر الأساس المناسب لهوية محلية ، وقد كفل التعويل المستمر على التحالف القبلي والنسب والدين واللغة كعناصر للهوية والتباين الإجتماعي أن يظل مجتمع البحرين مرتبطاً بمجال جغرافي وإثني أكبر من الحيز الجغرافي الذي تشغله البحرين .

ويوضح إستعراض نشوء وأقول العديد من الأسر القبلية الحاكمة في إقليم البحرين (الذي يشمل شرقي الجزيرة العربية وأرخبيل البحرين حالياً) في الفترة الإسلامية ، أن الهوية الجغرافية للبحرين ظلت تاريخياً مرتبطة أشد الإرتباط بالحيز الجغرافي الذي تشغله الجزيرة العربية ، علماً بأن البحرين تنتمي ثقافياً ودينياً إلى مجال جغرافي أوسع هو العالم العربي ، ولهذا السبب فإن فكرة القومية المحلية قصُرت عن أن تترسخ في وجدان مجتمع البحرين ، وبقيت الولاءات والقرابات القبلية تؤدي دورها في الوفاء بالإحتياجات الإجتماعية للهوية .

صدر من هذه الحوليات

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- ١ - الجذور الفلسفية للبنانية
 - ٢ - صفحات مجهولة من تاريخ ليبيا
 - ٣ - ابن فلاقس، حياته وشعره
 - ٤ - الأمير تنكز الحسامي
 - ٥ - التدرج الطبقي الاجتماعي في بعض الأقطار العربية (باللغة الإنجليزية)
- د. فؤاد زكريا
د. محمد عيسى صالحية
د. سهام الفريح
د. حياة ناصر الحجي
د. خلدون حسن النقيب

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- ٦ - علي أحمد باكثير
 - ٧ - تحليل أخطاء الطلبة العرب في استعمال أدوات التعريف والتنكير
 - ٨ - دولة المماليك ودولة مغول القفجاق
 - ٩ - المرأة والفلسفة
- د. عبده بدوي
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د. حياة ناصر الحجي
د. محمود رجب

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 - ١١ - البيئة والسلوك
 - ١٢ - عالمية الحضارة الإسلامية ومظاهرها في الفنون
 - ١٣ - لورنس ومحفوظ، دراسة أدبية سيكولوجية، مقارنة
 - ١٤ - آل قدامة والصالحية
- د. فهد الثاقب
د. طلعت منصور
د. صلاح الدين البحيري
د. محمد رجا الدريني
د. شاكر مصطفى

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 - ١٦ - مفهوم التفسير في العلم من زاوية منطقية
 - ١٧ - العمل الاجتماعي في المجال التربوي
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- ٣١ - مفهوم المعنى «دراسة تحليلية»
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 ٣٢ - الوصايا ومدى تطورها في العصر العباسي الأول
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- ٣٣ - بردة البوصيري قراءة أدبية وفلكورية
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- ٤١ - البيئة المائية في الأردن (باللغة الانجليزية)
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 د. محمد عيسى صالحية (سنة ٩٧٦هـ / ٦٨ - ١٥٦٩م).
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٤٦ - ضمائر الغيبة أصولها وتطورها	د. فوزي حسن الشايب
٤٧ - قبيلة إياد منذ العصر الجاهلي حتى نهاية العصر الأموي	د. محمد إحسان النص
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٥١ - هجرة الكفاءات العلمية العربية ودور مجلس التعاون في الإفادة منها	د. محمد رشيد الفيل
٥٢ - الفتح الإسلامي لبلاد وادي السند	د. سعد محمد حذيفة الغامدي
٥٣ - الدولة والتجارة في العصر البيزنطي الأوسط	د. وسام عبدالعزيز فرج
٥٤ - مدن التنمية في فلسطين المحتلة	د. محمد مدحت عبدالجليل
٥٥ - الغزو الفرنسي للجزائر في وثيقة أمريكية معاصرة	د. منصور أبو خمسين
٥٦ - رحلات جلفر الرحلة إلى ليليبوت	د. محمد رجا الدريني
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٥٩ - الجاحظ والنقد الأدبي	د. وديعة طه النجم
٦٠ - التقليد والتحديث في تعليم اللغات الأجنبية	د. نايف عمر خرما
٦١ - الأحوال السياسية والدينية في بلاد العراق والمشرق الإسلامي في عهد الخليفة القائم بأمر الله العباسي (٤٢٢ - ٤٦٧ هـ / ١٠٣١ - ١٠٧٥ م)	د. محمود عرفة محمود
٦٢ - تأملات في بعض ظواهر الحذف الصرفي	د. فوزي حسن الشايب
٦٣ - نجاح الشيخ أحمد الجابر في الإفادة من التنافس الإنجليزية الأمريكي بشأن نفط الكويت	د. ميمونة خليفة العذبي الصباح
٦٤ - المدخل السلوكي لدراسة اللغة في ضوء الدراسات والاتجاهات الحديثة (في علم اللغة)	د. مصطفى زكي التوني
٦٥ - جغرافية الحضار	د. وليد عبدالله عبدالعزيز المنيس

حوليات كلية الآداب

الحولية الحادية عشرة لعام ١٩٩٠ :

- ٦٦ - النظرية الاستبدالية للاستعارة
٦٧ - النفط والنمو الحضري بدولة الكويت
٦٨ - نظرات في علم دلالة الألفاظ عند أحمد بن فارس اللغوي
٦٩ - الاقطاع في العالم الإسلامي
٧٠ - الجوار في الشعر العربي حتى العصر الأموي
٧١ - الحدود البيزنطية الإسلامية وتنظيماتها الثغرية
(٤٠ - ٣٣٩ هـ / ٦٦٠ - ٩٥٠ م)
٧٢ - خبرات الكويت: توزيعها، نشأتها، تصنيفها
- د. يوسف مسلم أبو العدوس
د. أمل يوسف العذبي الصباح
د. غازي مختار طليعات
د. محمود إسماعيل
د. مرزوق بن صنيان بن تنباك
د. عبدالرحمن محمد
عبد الغني
د. عبدالحميد أحمد كليب

الحولية الثانية عشرة لعام ١٩٩٢ :

- ٧٣ - بنو سليمان : حكام المخلاف السليماني وعلاقاتهم بجيرانهم
٧٤ - نهاية الأرب في شرح لأمية العرب للشنفرى بن مالك الأزدي
٧٥ - أفلاطون . . . والمرأة
٧٦ - الخبز في الحضارة العربية الإسلامية
٧٧ - الاتجاه نحو الدين
٧٨ - دوار الشعب لم يعد موجوداً
٧٩ - الانثروبولوجيا السياسية
٨٠ - سدوس وتحصيناتها الدفاعية
- د. أحمد بن عمر الزيلعي
د. عبدالله محمد الغزالي
أ. د. إمام عبدالفتاح إمام
د. إحسان صدقي العمدة
د. نزار مهدي الطائي
د. شفيقة بستكي
د. سليمان خلف
د. محمد عبدالستار عثمان

الحولية الثالثة عشرة لعام ١٩٩٣ :

- ٨١ - إلغاء الصفة القانونية للرق في سلطنة زنجبار العربية
٨٢ - مشكلة الحدود الكويتية بين الدولتين العثمانية والبريطانية
٨٣ - جغرافية الحضرة عند المدارس الغربية
٨٤ - علل التغيير اللغوي
٨٥ - رحلات جلفر
٨٦ - آداب الشعر العربي القديم
٨٧ - المصريون النوبيون في الكويت
٨٨ - النظرية النقدية لمدرسة فرانكفورت
- د. بشار سعود تركي
د. ميمونة خليفة الصباح
د. وليد عبدالله عبدالعزيز المنيس
د. مصطفى زكي التوني
د. محمد رجا عبدالرحمن الدريني
د. مرزوق بن صنيان بن تنباك
د. السيد أحمد حامد
د. عبدالغفار مكاوي

الحولية الرابعة عشرة لعام ١٩٩٤ :

- ٨٩ - الفجوة الزمنية بين الأشعة الشمسية والحرارة
في المملكة العربية السعودية
٩٠ - الدراسة التطورية للقلق
٩١ - اللباس في عصر الرسول صلى الله عليه وسلم
دراسة مستمدة من مصادر الحديث النبوي الشريف
٩٢ - الأنماط الشائعة لأدوار الرجل والمرأة
في الكتب المدرسية وأدب الأطفال
٩٣ - التحليل العاملي للسلوك الدراسي
المرتبط بالتحصيل الأكاديمي
٩٤ - الاغتراب في الشعر الكويتي
٩٥ - فنونولوجية الاتصال الوجداني
٩٦ - سياسات الاتصال في دولة الكويت
- أ. د. محمد بن عبدالله الجراش
د. أحمد محمد عبدالحالقي
د. محمد بن فارس الجميل
د. سهام الفريح
د. العادل أبو علام
د. سعاد عبد الوهاب العبد الرحمن
د. عبدالله الطويرقي
د. نبيل عارف الجردي
علي دشني
د. عبد الرحمن محمد العبد الغني

الحولية الخامسة عشرة لعام ١٩٩٥ :

- ٩٧ - موقف البيزنطيين والفاطميين من ظهور الأتراك
السلاجقة بمنطقة الشرق الأدنى الإسلامي
٩٨ - موقف المشاهدين في دولة الكويت من القناة الفضائية
المصرية بعد التحرير
٩٩ - تبني اللغة القومية
١٠٠ - شعر العدوان في مزايا بعض معاصريه
١٠١ - المقدمة في تقنيات نظم المعلومات الجغرافية
١٠٢ - رؤية الموت ودلالاتها في عالم الطيب صالح الروائي
من خلال روايتي «موسم الهجرة إلى الشمال»
و«بندر شاه»
١٠٣ - الشعر ولغة التضاد الرؤية - الميدان - التطبيق
١٠٤ - اتجاهات الكويتيين نحو ظاهرة الزواج من غير الكويتية
- د. محمد معوض ابراهيم
د. ياسين طه الياسين
د. محمود الحبيب الذوا
د. نسيم راشد الغني
د. عبدالله علي الصني
د. عبد الرحمن عبد المجي
د. مختار أبو غالم
د. فهد عبد الرح

الحولية السادسة عشرة لعام ١٩٩٦ :

- ١٠٥ - انتخاب المجلس الوطني الكويتي لعام ١٩٩٠
- ١٠٦ - المحسبة على المدن والعمران
- ١٠٧ - أهمية تعلم اللغة العربية
- ١٠٨ - الاعراض الاضطرابية المصاحبة لمشكلة الطلاق في الأسرة الكويتية

د . وليد عبدالله عبد العزيز المنيس
أ. د. عبده محمد بدوي

د . بشير صالح الرشيد

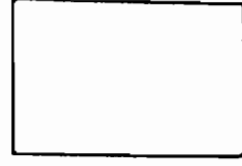
قسمة تقييم آراء القاريء

عزيزي القاريء

أسرة تحرير الحوليات ترحب بك وتتقدم لك بأطيب التحيات شاكرين لك سلفاً تعاونك من أجل تطوير هذه الحوليات وذلك من خلال اجابتك عن هذه الاسئلة :-

- عمر القاريء: ☐ ٢٠ - ☐ ٣٥ ☐ ٣٦ - ☐ ٤٥ ☐ ٤٥ + ☐
 - الجنس: ☐ ذكر ☐ أنثى
 - بلد الإقامة: ☐ الكويت ☐ خارج الكويت
 - التعليم: ☐ ثانوي ☐ جامعي ☐ ماجستير ☐ دكتوراة
 - طبيعة المهنة: ☐ اداري ☐ أكاديمي ☐ مهني ☐ أخرى
 - مواضيعك المفضلة: لغوية ☐ اجتماعية ☐ تاريخية ☐ ادبية ☐ متنوعة
- ١- كيف تحصل على الحوليات؟
☐ شراء ☐ اشتراك ☐ استعارة
 - ٢- هل تصلك الحوليات في الوقت المناسب؟
☐ نعم ☐ لا
 - ٣- ما رأيك بحجم الحوليات؟
☐ مناسب ☐ كبير ☐ صغير
 - ٤- كيف ترى مواضيع الحوليات؟
☐ متنوعة ☐ غير متنوعة
 - ٥- ما هو الطابع العام للحوليات؟
☐ لغوي ☐ اجتماعي ☐ تاريخي ☐ جغرافي ☐ متنوع
 - ٦- هل تقرأ الحوليات بانتظام؟
☐ نعم ☐ لا ☐ أحياناً
 - ٧- هل تقرأ الحوليات فقط إذا كان موضوعها له علاقة بتخصصك؟
☐ نعم ☐ لا
 - ٨- هل تقرأ الحوليات فقط إذا كنت ستستعين بمادتها كمرجع لبحث؟
☐ نعم ☐ لا
 - ٩- هل تحتفظ بالحوليات بعد قراءتها؟
☐ نعم ☐ لا ☐ أحياناً
 - ١٠- شعاع الحوليات على الغلاف هل يتناسب وطبيعة الحوليات؟
☐ نعم ☐ لا
 - ١١- ما مقياسك لنوع طباعة الحوليات؟
☐ جيد ☐ متوسط ☐ ضعيف
 - ١٢- ما رأيك بسعر الحوليات؟
☐ مرتفع ☐ قليل ☐ مناسب
 - ١٣- اقتراحات ترى أنها تساعد على تطوير الحوليات وخدماتها للقاريء؟





قسم الاشتراكات

حوليات كلية الآداب

ص.ب : ١٧٣٧٠ الخالدية

الكويت 72454

البريد الجوي

BY AIR MAIL
PAR AVION

قسمة اشتراك

يرجى اعتماد اشتراكى في المجلة لمدة

☐ سنة واحدة ☐ سنتان ☐ ثلاث سنوات ☐ أربع سنوات

بعدد () نسخة

ارفق طية قيمة الاشتراك نقداً/ شيك

☐ رجاء الاشعار بالاستلام و/أو ☐ ارسال الفاتورة

الاسم :

المهنة/ الوظيفة :

العنوان :

.....

.....

التاريخ / / التوقيع



مركز دراسات الخليج والجزيرة العربية بجامعة الكويت

أنشئ مركز دراسات الخليج والجزيرة العربية بقرار من وزير التربية والتعليم
العالي الرئيس الأعلى للجامعة بتاريخ ١٩/١٢/١٤١٤ هـ الموافق ٢٩/٥/١٩٩٤ م.

أهداف المركز

- يهدف المركز إلى رسم سياسة متكاملة للبحوث الخليجية التي تنبع من احتياجات
أقطار المنطقة وتعكس تطلعاته.
- جمع الوثائق التاريخية والمعلومات عن المنطقة مع العناية بالتراث الخليجي بصفة
خاصة.
- التعاون مع المؤسسات العلمية المعادلة وتنظيم الندوات العلمية أو الاشتراك بها على
المستويين الإقليمي والعالمي.
- تشجيع الباحثين والمختصين بشؤون المنطقة على إعداد الدراسات عن قضايا المنطقة
الحيوية.
- تقديم خدمات استشارية لحكومات الأقطار الخليجية والمؤسسات المعنية وذلك بإجراء
بحوث علمية في الموضوعات التي تحددها هذه الهيئات.
- تشجيع الباحثين الشباب وحفزهم على التعمق في دراسة القضايا الخليجية بالإعلان
عن جوائز رمزية تشجيعية للبارزين وإقامة المسابقات وتنظيمها.
- طباعة البحوث والدراسات العلمية التي تتناول القضايا الخليجية ونشرها على
نحو موسع.
- ترجمة كتب التراث والتاريخ الخليجي، وتعريب الأعمال العلمية
التي تجرى عن المنطقة وتنتشر بلغات أجنبية.

الاشتراكات

- داخل الكويت
الأفراد ٣ د.ك.
للمؤسسات
١٥ د.ك.
ب. الدول العربية
الأفراد ٤,٠٠٠ د.ك.
المؤسسات ١٥ د.ك.
ج. الدول الأجنبية
الأفراد ١٥ دولار
أمريكي
المؤسسات ٦٠
دولار أمريكي

أنشطة المركز:

- إصدار مجلة دراسات الخليج والجزيرة العربية
صدر من هذه المجلة ٧٧ عدداً ابتداء من عام ١٩٧٥ .
- تنظيم ٥ ندوات في مختلف الشؤون الخليجية ابتداء
من عام ١٩٨١
- إصدار ٣٤ كتاباً تتناول الق.ا.ا. الاجتماعية والاقتصادية
والسياسية .. الخ لمنطقة الخليج العربي.
- إصدار سلسلة وثائق الخليج والجزيرة العربية
(صدر منها سبعة مجلدات) تغطي السنوات (١٩٧٥، ١٩٨٢)

جميع

المراسلات
باسم مدير
المركز د.ميمونة
خليفة الصباح
ص.ب. ١٧٠٧٣
الخالدية.
الكويت
الرمز البريدي
72451

المقر: كلية الآداب، الشويخ، جامعة الكويت



فصلية - محكمة
تصدر عن مجلس النشر العلمي
جامعة الكويت

- نخوص
على حضور
دائم في شتى
المراكز الأكاديمية
والجامعات في العالم
العربي والعربي، من خلال
المشاركة الفعالة للإساتذة
المختصين في تلك المراكز
والجامعات.

الاشتراكات

الكويت

٢ دينار للأفراد
ديناران للطلاب،
١٤ ديناراً للمؤسسات.

• • •

الدول العربية،

٤,٥ دينار كويتي للأفراد،
١٦ ديناراً للمؤسسات.

• • •

الدول الأجنبية،

٢٠ دولاراً للأفراد،
٦٠ دولاراً
للمؤسسات.

المجلة العربية للملوم الانسانية

رئيسة التحرير

د. و. حبة نصر الحجي

توجه المراسلات الى رئيس التحرير: ص.ب. ٢٦٥٨٥ الصفقة

رمز بريدي 13126 الكويت

المقر: كلية الآداب - الشويخ

هاتف: ٤٨١٧٦٨٩ - ٤٨١٦٢٦١ - ٤٨١٥٤٥٣ - فاكس: ٤٨١٦٥١٤

- صدر

العدد الأول

في يناير ١٩٨١

- تلبي رغبة الأكاديميين

والمتقنين من خلال

نشرها للبحوث الأصلية

في شتى فروع العلوم

الإنسانية باللغتين العربية

والإنجليزية، إضافة إلى

الأبواب الأخرى

الندوات، المناقشات

مراجعات الكتب،

التقارير.



المجلة التربوية

تصدر عن كلية التربية - جامعة الكويت

مجلة فصلية - تخصصية - محكمة

رئيس هيئة التحرير

د. عبد المحسن حمادة

تنشر البحوث التربوية، ومراجعات الكتب التربوية الحديثة
ومحاضر الحوار التربوي، والتقارير عن المؤتمرات التربوية

* تقبل البحوث باللغة العربية

* تنشر لأساتذة التربية والمختصين فيها من مختلف الأقطار العربية
والدول الأجنبية

الاشتراكات :	للأفراد في الكويت	٢ د.ك	وللطلاب	١ د.ك
	للأفراد في الوطن العربي	٢,٥ د.ك	وللطلاب	١,٥ د.ك
	للأفراد في الدول الأخرى	١٥ دولارا	أمريكا بالبريد الجوي	
	للهيئات والمؤسسات	١٢ د.ك	وفي الخارج	٤٥ دولارا أمريكيا.

توجه جميع المراسلات باسم رئيس التحرير على العنوان التالي:
المجلة التربوية - ص. ب ١٣٢٨١ كيفان - الرمز البريدي 71953 الكويت
فاكس: ٤٨٣٧٧٩٤ هاتف: (٤٤٠٣) - (٤٤٠٩) ٤٨٤٦٨٤٣

مجلة العلوم الاجتماعية

تصدر عن مجلس النشر العلمي - جامعة الكويت

فصلية أكاديمية تعنى بنشر الأبحاث والدراسات في تخصصات
السياسة - الاقتصاد - الاجتماع - علم النفس الاجتماعي
الانثروبولوجيا الاجتماعية والجغرافيا الثقافية

رئيس التحرير: د. جعفر عباس حاجي

تأسست عام 1973

ثمن العدد

الكويت (500) فلس، السعودية (10) ريال، قطر (10) ريال، الامارات (10) درهم، البحرين
(1,-) دينار، عُمان (1,-) ريال، لبنان (2000) ليرة، الاردن (750) فلساً، تونس (1,5) دينار، الجزائر
(15) دينار، اليمن الجنوبي (600) فلس، ليبيا (2) دينار، مصر (3) جنيه، السودان (1,5) جنيه،
سوريا (50) ليرة، اليمن الشمالي (15) ريالاً، المغرب (20) درهماً، المملكة المتحدة (1) جنيه.

الاشتراكات

للافراد	سنة	للمؤسسات	سنة
الكويت	2 د.ك	الكويت والبلاد العربية	15 د.ك
الدول العربية	2,5 د.ك	في الخارج	60 دولاراً
البلاد الاخرى	15 دولاراً		

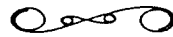
* تدفع اشتراكات الأفراد مقدماً

(1) إما بشيك لأمر المجلة مسحوباً على أحد المصارف الكويتية.

(2) أو بتحويل مصرفي لحساب مجلة العلوم الاجتماعية رقم (07101685) لدى بنك الخليج فرع العديلية.

* اشتراكك لأكثر من سنة يمنحك فرصة الحصول على أحد أعداد المجلة الخاصة بأزمة الخليج أو أحد

أعداد المجلة القديمة.



ص.ب.: 27780 - العفافة - الكويت 13055

فاكس: 4836026 - هاتف: 4836026
4810436

توجه جميع المراسلات إلى: رئيس التحرير

مجلة العلوم الاجتماعية - جامعة الكويت

مجلة الحقوق

مجلة فصلية أكاديمية محكمة تعنى بنشر الأبحاث
والدراسات القانونية والشرعية
تصدر عن مجلس النشر العلمي - جامعة الكويت

رئيس التحرير
الدكتور مبارك عبدالعزيز النويبت

صدر العدد الأول في يناير ١٩٧٧

الإشتراكات

في الكويت : ديناران للأفراد ، وعشرون ديناراً للمؤسسات
في الدول العربية : ثلاثة دنانير للأفراد ، وعشرون ديناراً للمؤسسات
في الدول الأجنبية : ثلاثة دنانير ونصف للأفراد ، وعشرون ديناراً للمؤسسات

المراسلات

توجه جميع المراسلات إلى رئيس التحرير على العنوان التالي:
مجلة الحقوق - جامعة الكويت
ص.ب: ٥٤٧٦ الصفاة 13055 الكويت
تلفون : ٤٨٣٥٧٨٩ - فاكس : ٤٨٣١١٤٣

المجلة العربية للعلوم الإدارية



تصدر عن مجلس النشر العلمي - جامعة الكويت - دولة الكويت
علمية محكمة تعنى بنشر الأبحاث الأصلية في مجال العلوم الإدارية

رئيس التحرير

أ. د. محمد أحمد العظمة

- صدر العدد الأول في نوفمبر 1993 .
- تهدف المجلة الى المساهمة في تطوير ونشر الفكر الإداري والممارسات الإدارية على مستوى الوطن العربي .
- تقبل المجلة الأبحاث الأصلية والمبتكرة في مجالات الإدارة ، المحاسبة ، التمويل والاستثمار ، التسويق ، نظم المعلومات الإدارية ، الأساليب الكمية في الإدارة ، الإدارة الصناعية ، الإدارة العامة ، الاقتصاد الإداري ، وغيرها من المجالات المرتبطة بتطوير المعرفة والممارسات الإدارية .

يسر المجلة دعوتكم للمساهمة في أحد أبوابها التالية :

- الأبحاث
- مراجعات الكتب
- ملخصات الوسائل الجامعية
- الحالات الإدارية العملية
- تقارير عن الندوات والمؤتمرات العلمية .

الاشتراكات

الكويت : 2 دينار للأفراد - 15 دينار للمؤسسات
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علمية محكمة تغني بالبحوث والدراسات الإسلامية
تصدر عن مجلس النشر العلمي في جامعة الكويت كل أربعة أشهر

رئيس التحرير الأستاذ الدكتور: محمود أحمد رطخان

تشتمل على:

- ★ بحوث في مختلف العلوم الإسلامية.
- ★ دراسات قضائية إسلامية معاصرة.
- ★ مراجعات كتب شرعية معاصرة.
- ★ فتاوى شرعية.
- ★ تقارير وتعليقات على قضايا علمية.

قيمة الاشتراك داخل الكويت	٣ دينار للأفراد
	١٥ دينار للمؤسسات
قيمة الاشتراك في الوطن العربي	٤ دينار للأفراد
	١٥ دينار للمؤسسات
قيمة الاشتراك في الدول الأجنبية	١٥ \$ للأفراد
	٦٠ \$ للمؤسسات

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ABBREVIATIONS

art.	article
asst. P.A.	Assistant Political Agent
b.	Ibin (son of)
c.	circa
d.	died
edt.	edited by, editor
edn.	edition
EI.2	Encyclopaedia of Islam (New Edition)
Fig.	figure
F.O.	Foreign Office
vol.	volume

NOTES

- 1) In Arabic sources the name of Al-Baḥrayn is used for the island and the region, but various ways of differentiating between the two geographical areas are used. One way is to enclose the name of the region in brackets; another is to refer for the region as Iqlīm Al-Baḥrayn (the region of Al-Baḥrayn); or the region is called Bilād Al-Baḥrayn (The country of Baḥrayn) and the islands are referred to either as Al-Baḥrayn of Juzur (islands) Al-Baḥrayn. However, the method of differentiation employed by J.C. Wilkinson has been followed in this article - that of spelling the name differently - so that the region is referred to as Al-Baḥrayn and the islands as Baḥrain.
- 2) The word 'Arūb literally means "running along" or "traversing" or "coming between" . Al-Baḥrayn and Al-Yamāma were traditionally called Al-'Arūb according to Arab geographers because they lay between Al-Yaman in the south, and the northern parts of the Arabian peninsula (Yāqūt edn. 1866-73: iii, 658).
- 3) The regional name of Al-Yamāma provides another example of the vestigial process whereby the name of Al-Yamāma no longer represents a region, but only a small insignificant village in the interior of Arabia .
- 4) For information about the question of Al-Zubāra and the British authorities's refusal to recognize it as part of the Al-Khalifa's territory, see the correspondence between Shaikh 'Isa b. 'Ali and the Political Resident in the Gulf in the period Dec. 1874 - May 1875 (IOR: R/15/203). Also see, Al-Baḥārīna 1975: 247-49.
- 5) For further details of this case between Shaikh Aḥmed b. 'Ali, brother of the ruler of Baḥrain Shaikh 'Isa b. 'Ali and a merchant from Al-Ḥasa called Aḥmed b. Mahdi, see (F.O. 602-7).

communities in the region extended beyond the immediate territory that they inhabited. Kinship ties and genealogical roots remained of paramount importance and overshadowed any notion of politico-territorial identity. Even the Shi'a Baḥrina, who were long settled on Baḥrain islands and had experienced a frequent changeover of rulers, lacked a sense of national identity with Baḥrain. Changes to inter-tribal social relations between the islands and the Arabian coast brought about by the establishment of clearly defined territorial borders for Baḥrain in the late nineteenth century were only cosmetic.

In both Baḥrain and Al-Baḥrayn, regional consciousness remained minimal due to the outward-looking nature of the region's social, political and economic networks. This feature was compounded by the absence of an internal system of circulation together with the fact that the regional unit was not coterminous with the political unit thereby retarding the development of "Human solidarity" within the region (Whittlesey 1954: 52). Hence, in much the same way as Baḥrain is hydrologically linked to the adjacent province of Al-Ḥasa, so in cultural terms, it continues to be tied to the Arabian mainland.

the basis of group ethnicity, a claim which, Weber concluded, was often quasi-mythical. The convenience of political administration in his opinion provided the precept for creating imaginary territorial boundaries (Collins 1986: 153). Much the same political strategy apparently dictated the actions of the British authorities vis a vis the Al-Khalifa regime governing the islands of Bahrain.

The idea of nationhood exist in tribal organization but it does not necessarily correspond with a territory. The mobility of the migrant tribal groups was partially attributable to the non-land based conceptualization of their identity. As in most traditional pastoral societies, land was not seen among the tribes of the Arabian peninsula as a commodity to be owned or bought and sold as industrialized states conceived it to be. Instead, land was looked upon as an exploitable resource that could be lost or gained in the course of inter-tribal power struggles. Thus, although the central Arabian badw tribes usually became sedentarized upon their arrival on the Gulf coast, their customary approach towards territorial organization remained very much a part of their socio-cultural make-up.

The Badw's primary large-group loyalties were to their clan or tribe. While the social group into which a tribesman was born defined his social identity, territorial identity was definable only in terms of inter-tribal social relations. In other words, rather than politically bounded territory defining the social group. For instance, often in its post-Islamic history Al-Bahrayn has been referred to according to the ruling dynasty in control of the region, such as Bilād (country) 'Abd Al-Qays and Bilād Banī 'Āmir. Emphasis was not on the territory which the tribal groups inhabited, but rather on the group that inhabited the territory.

The lack of a strong sense of regional consciousness in Al-Bahrayn derived from the fact that the group identity of indigenous

subordinated and marginalized status within society.

THE IDEOLOGY OF NATIONHOOD

According to Johnston (1986: 311), a “nation” is a “community of people whose members are bound together by a sense of solidarity rooted in an historical attachment to territory and a common culture and by a consciousness of being different from other nations”. The German twentieth century sociologist Max Weber bypassed all common cultural links, such as language and religion, in his conceptualization of nationhood. He instead stressed exclusively the political sentiment of “a common political destiny” based on a shared political history. A state’s ability to inculcate an emotional appeal among its subjects does so, not, as Weber felt, because of any common ethnic identity, but instead from the collective participation of the people in the defence of various national myths for which the state stands (Collins 1986: 151-52).

Effective military defence is a key factor in the cultivation of nationalistic sentiments reinforcing and justifying the ideological inter-societal divisiveness inherent in nationalism (Collins 1986: 154). In a political unit as small and geographically isolated as Bahrain, together with its small population, defence against any major assaults was deficient. In view of Bahrain’s dependence on military support from the Arabian mainland for the preservation of its political integrity, in other words lacking the “prestige of power” (Weber: 1986: 911), the elite’s promotion of nationalism as a form of social cohesion would possibly be counter productive.

For Weber, appeals to nationalistic sentiments have been a crucial source of support for states throughout history. It is not therefore in Weber's estimation a doctrine exclusive to nineteenth century Europe. But the particular brand of nationalism promoted in Europe at that time was different in that it claimed legitimate political autonomy on

erroneously inferred, interchangeable abstractions, they are mutually supportive so that one is deficient in the absence of the other. Hence, in keeping with its eighteenth century middle-class western European exponents (Knigh 1982), the idea of "Nation" was advocated in the late nineteenth century in the Arab world by the westernized intellectual elites and incumbents of political power as an ad hoc means towards legitimately substituting Turkish political domination with Arab independence.

However, attempts to fuse the religious symbolism of the Umma with the secular doctrine of the nation-state, which was propounded as the ultimate political expression of all group politico-territorial identities, did not give rise to a united Arab nation existing coterminously within a politico-territorial boundary. For various reasons, the political factor in the equation -that is , the state structure- had not in most cases sufficiently overcome the centrifugal propensities of the underlying traditional society to enable the emotionally unifying function of the national doctrine to take effect. Instead, the negative properties of nationalism came to the fore, intensifying inherent divisions. It must be said that even for the most well-established states in the West, this centrifugal tendency for the legitimate self-determination of all groups possessing an awareness and identity remains a constant threat (Johnston 1986: 313). For state systems whose legitimacy is questioned, this threat of fragmentation manifests itself even more sharply.

In much of the Arab world, the incongruity of the colonially imposed state boundaries in relation to cultural units is striking. In Bahrain and the Gulf, it is not so much the threat of the state-within-a-state syndrome that challenges the local state structures, but rather the potential separatism of non-elite tribal and non-tribal groups. Such politicization of ethno-territorial groups would likely be attributable less to their political and /or economic peripheralization as to their

NATIONAL IDENTITY

On one level of abstraction, the geographical placement of Baḥrain islands can be seen as part of Jazirat Al-'Arab, the island of Arabs. However, Baḥrain together with the Arabian peninsula can also be seen, at a further level of abstraction, to lie within the realm of Al-Umma Al-'Arabiya/Al-Waṭan Al-'Arabi (The Arab nation of Arab World). Although realms are not necessarily synonymous with a strong regional consciousness (Whittlesey 1954: 49-52), in this case they are. The Arabic language, as a common source of identity, together with Arab culture provide a sufficiently strong connective element for Arabs living within the maximum reality of their localities to have ties with a larger scale of territory at a higher level of abstraction: the Arab world. The usage of interchangeable religious and secular terminology to define identity reflects a deep-seated cultural identity crisis that accounts for the "schizophrenic" personality of "modern" Arab society (Sharābi 1985: 89). Do Arabs identify themselves in terms of religious or racial homogeneity? Since the problem that this question poses bears upon the collective identity of the Arab world as a whole, its implications in Baḥraini society will be addressed within the more generalized and broader framework of the phenomenon of nationalism in Arab society.

The fact that modern political boundaries in the Arab world are not coterminous with cultural boundaries has created a problem of developing a collective sense of loyalty to the political unit and its leadership which transcended traditional loyalties based on ethnic and religious identities (Apter 1965: 294, quoted in Sa'id 1979: 2-3). The ideology of nationalism, which provides a forceful source of emotional support for and legitimation of, state actions, was seen to provide the solution. Although nations and states are not, as is often

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islands constituted an integral part of the region of Al-Bahrayn's core. The series of ruling dynasties, having usually established their capital at Al-Qaṭīf, were invariably compelled to occupy the islands in order to tap into their rich pearl resource. Thus, in political terms, Bahrain was unable to acquire a sense of its own regional identity; nor was it able in social terms to develop an internal cohesiveness that could be developed upon the collective idea of forming a nation.

When in 1525, the Al-Jubūr collapsed as a result of the killing of its ruler Muqrin and the seizure of Baḥrain islands by the Portuguese four years earlier (Abū Ḥussain 1983), the Baḥrain islands followed a course of history quite detached from that of the mainland. While tribal control of the mainland was lost to the Ottoman Turks until the emergence of the Al-Ḥumaid section of the Banī Khālīd tribe in 1669, the islands were for more than two and a half centuries subject in one way or another to political influence emanating from the eastern shore of the Gulf. The numerous conquerors of the islands during that time invariably exercised control indirectly through vassals.

With the downfall of the Al-Jubūr, the Portuguese had intermittent control over Baḥrain for 80 years depending heavily on Persian Sunnis of Hurmuz as local governors. In 1602 the islands fell to the Persian King Shah ‘Abbās. Then in 1717, for approximately thirteen years or more, members of the Ya’āriba tribe of Oman annexed the islands and left them as tributaries in the hands of the Jubāra Huwala shaikhs from Ṭāhiri. In 1753 however, Persia re-established its control over Baḥrain under Nadir Shan. The islands were again left as tributaries, this time to the Arab Al-Madhkūr family of the Maṭṭārish tribe dwelling on the Persian coast. Their governorship continued except for a brief interval of five years between 1760-1766 when the Huwala family of Al-Ḥarmi exercised rule (Niebur edn. 1 792:152). Then in 1783, Baḥrain was invaded and conquered by the Al-Khalifa family of the Al-‘Utūb tribal confederation from Najd.

The appearance of the Al-Khalīfa in the historical annals of Baḥrain marked the return of the islands to within the geopolitical orbit of the Gulf’s Arabian coast after over two centuries of Persian or Persian-related domination. It also instituted the long-standing independence of the islands from the control of a regional power based on either side of the Gulf. Formerly, independence had occasionally been achieved, but it was always short-lived. For the most part, the

economic interests in the foreseeable event when the 'Uyunids would find themselves without the means to subdue the Banī 'Āmir Badw with regular "Khafāra" payments. They consequently settled upon what they saw as the most effective strategy: to put the Banī 'Āmir in power. 'Uṣfūr thus was invited to assume leadership of Al-Baḥrayn on condition that he guaranteed not to appropriate any property save that of the 'Uyunids (Al-Ḥumaidān 1983).

'Uyunid control was subsequently confined solely to Baḥrain islands. Whatever threat they posed to the new 'Uṣfurid dynasty was conclusively dispelled when in c. 1238, the islands were occupied by the Atābeq Fars Abū Bakr Al-Sulquri from Qais island. In 1244, the Atābeq succeeded in occupying Al-Qaṭīf and Tārūt island as well. However, the 'Uṣfurids continuously challenged the Atābeq's presence on the mainland until he was forced to relinquish the above areas. In 1256, the 'Uṣfurids also managed to take possession of Baḥrain islands from the Atābeq on a tribute-paying basis. However, in 1271, Baḥrain together with Al-Qaṭīf and Qais island were annexed by the dynasty of Maḥmūd Al-Qalhati of Hurmuz. Then, in 1317 the islands together with the whole region came under the influence of the Ṭayyibi merchant princes of Qais island being themselves tributaries of the Al-Khanid Mongols who were by that time the undisputed conquerors of Iran and Iraq. Around 1330 once again the Baḥrain islands together with Qais returned to Hurmuz control under the new dynasty of Ṭahamtām II (EI², art. al-Bḥrayn, Al-Ḥumaidān 1983).

The 'Uṣfurid dynasty lasted for one and a half centuries until 1392 when they lost power to the Banī Jarwān of 'Abd Al-Qays. However, the Shi'a Banī Jarwān were unable to hold power for long ('Umar 1985: 215) before the Banī 'Āmir once more reasserted their political ascendancy in Al-Baḥrayn. In 1417 the Al-Jubūr dynasty established itself in Al-Baḥrayn and by the middle of the century had taken Baḥrain from Hurmuz and incorporated the islands into its domain.

overland trade routes, the Banī 'Āmir managed in time to exercise considerable power over Al-Baḥrayn's coastal resource centres and towards the end of the 'Uyunid dynasty their influence in local government came to the fore (Al-Ḥumaidān 1983).

Once amicable relations were established between the two tribes, many of the Banī 'Āmir settled and intermarried with the 'Uyunids. Inevitably, the Banī 'Āmir became involved in internecine power struggles within the 'Uyunid camp. The chief of the Banī 'Āmir, Rāshid b. 'Umaira, exploited these debilitating struggles in order to strengthen of the weakness of the 'Uyunid dynasty as a result of internal conflicts was their new ruler's decision to grant the increasingly powerful Banī 'Āmir widespread control of Al-Baḥrayn's resource bases. The Banī 'Āmir received, particularly on Baḥrain islands, substantial grants of agricultural land, watering and fishing sites and a sizeable stake in the islands' pearling activities. In so doing, the 'Uyunid elite forfeited a considerable amount of revenue. The dynasty's resources were further reduced by the paying out of large portions of the revenue from gardens in Al-Qaṭīf and Al-Ḥasa, and pearling in Baḥrain, to keep the threatening Banī Qayṣir of Qais island at bay. Hence, while the Banī 'Āmir were growing increasingly stronger in both economic and, as a result, political terms, the 'Uyunids were rapidly finding themselves stripped of an economic base (Al-Ḥumaidān 1983).

Towards the end of 'Uyunid rule the Banī 'Āmir's disruptive tactics caused the 'Uyunids to lose control completely of their mainland base at Al-Qaṭīf. Having lost their capital, it did not take much for the chief of the Banī 'Āmir, 'Uṣfur b. Rāshid, to assume control of Al-Baḥrayn in c.1232. It was in fact the local community of merchants who were directly responsible for the downfall of the already crumbling edifice of 'Uyunid power. The increasing degeneration of 'Uyunid rule disconcerted local merchants and notables who feared for their

A few years later, the weakening power of the Qarāmiṭa on the mainland was also being exploited by tribesmen from the Banī Muḥārīb section of the 'Abd Al-Qays tribe. Under the leadership of Yaḥya b. 'Ayāsh, they expelled the Qarāmiṭa from their base at Al-Qaṭīf. Having thus lost both Baḥrain islands and their mainland power base, the defeated Shi'a dynasty withdrew to Al-Ḥasa. After their fall, subsequent ruling elites of Al-Baḥrayn were Sunnis until the end of the fourteenth century when, in 1392, the short-lived rule of the Shi'a Jarwān Al-Mālīki of 'Abd Al-Qays established control ('Umar 1985: 215). They were overcome by the Al-Jubūr from Banī 'Āmir in 1417 who within the next half century brought the whole region under their rule, including some parts of Najd and Oman. Throughout Al-Baḥrayn, the Mālīki school of Sunni orthodox Islam was promoted by the new dynasty in lieu of Shi'ism (Abū Ḥussain 1983).

Yaḥya b. 'Ayāsh also made a bid to wrest Baḥrain islands from Abū Al-Bahlūl, but without success. It was left for his son Zakariya b. Yaḥya to occupy the islands in 1067 and bring them under the control of Al-Baḥrayn's new ruling dynasty. Almost a decade later however, Zakariya was overcome by another branch of his own tribe. 'Abdulla b. 'Ali Al-'Uyūni of the Al-Ibrāhīm branch from Al-'Uyūn founded the first major dynasty of 'Abd Al-Qays. Having completely routed the Qarāmiṭa from Al-Baḥrayn's core of Al-Ḥasa, the 'Uyunids ruled the region from their capital of Al-Qaṭīf for 169 years (EI², art. Al-Baḥrayn).

Unlike their Qarāmiṭa predecessors, the new ruling dynasty found themselves at war with the Banī 'Āmir for refusing to continue paying the tribe protection dues (Al-Aḥsā'i 1960: 101). In spite of their initial defeat however, the Banī 'Āmir Badw did eventually emerge victorious. their demands were in due course met by the 'Uyunids who saw that too much was politically at stake from the Banī 'Āmir's disruption of the caravan trade. By means of their control of the

apparently, the Qarāmiṭa participated in the region's commercial activities only in the early stages of their dynasty. During the rule of Abū Sa'īd's son, a settlement was reached with the Abbasid Caliph whereby Qarāmiṭa trade with the developing port of Sirāf off the Persian coast was exempt from customs duties. Later in the tenth century however, the observations of Ibn Ḥawqal on Qarāmiṭa rule in the Gulf only mention that the Qarāmiṭa collected taxes from maritime traders calling at the Baḥrain islands (Ibn Ḥawqal edn. 1873:21) indicating that they had withdrawn from active involvement in commerce.

The introduction of different religious ideologies with the establishment of Khawārij and Qarāmiṭa rule in Al-Baḥrayn set a pattern of religious diversity that was to be a salient feature of the region's post-Islamic history. Only the Baḥarina Shi'a cultivators possessed a distinctive religious identity which distinguished them from the ruling elites. The frequent rise and fall of dynastic elites either emerging from within the region or emanating from contiguous areas created a discontinuity of the region's religious identity.

After approximately two centuries of the predominance of Ismā'ili Shi'ism during Qarāmiṭa rule, a merchant from the 'Abd Al-Qays tribe called Abū Al-Bahlūl Al-Āwām b. Al-Zajāj succeeded in reestablishing sunni orthodoxy in the region. Abū Al-Bahlūl had been tax farming the Baḥrain islands from the Qarāmiṭa which gave him sufficient resources and independence to build up his own power base and challenge the Qarāmiṭa's weakening control of the islands. Thus, in 1057-58 when Qarāmiṭa power was on the wane, he spear-headed the growing resistance among the local Sunni community of the archipelago over the dominating influence of Shi'ism on the islands. Subsequently, he established himself as an independent ruler (Al-Aḥsā'i : 1960: 98).

overcoming the 'Abd Al-Qays with whom there had been rivalry since pre-Islamic times (Wilkinson 1985).

This political marriage of convenience between two ideologically discordant partners reflected the powerful influence of the Banī 'Āmir over the region's economy. For in spite of the Qarāmiṭa's political strength and ability to mobilize enough military force to disrupt the trading and annual Ḥajj caravans from Iraq, they were compelled to pay the "Khifāra" to the Banī 'Āmir so that caravans coming and going to the Gulf coast could pass undisturbed.

For much the same reasons, the secessionist movements struck alliances with another social group that had central relevance to the dissident power base, namely the local merchants. The common feature in the two types of alliances was the highly important function of trade in the region. The centrality of trade to the political survival of any ruling power in Al-Baḥrayn meant that the cultivation of amicable relations with merchants figured highly on a ruler's list of priorities. More often than not, the merchants could be relied upon to support the current ruling power of the day in order to maintain an atmosphere of political stability within which their economic interests could flourish. However, at times when political rule was threateningly deficient, the merchants allied themselves with the more promising contender for power and actively involved themselves in political affairs. This pattern of traditional power relationships remained constant up until the twentieth century oil discovery.

Although Qarāmiṭa policies were strongly dictated by the interests of their Badw allies, from the start of their dynasty they cultivated mutually desirable links with the local merchant community. The family of the Qarāmiṭa leader Abū Sa'īd Al-Jannābi forged a lasting relationship with the merchant family of Al-Ḥasan b. Sanbar which endured for several generations (EI², art. Karmaṭi). However,

the co-operation of the surrounding Badw tribes. Although Al-Baḥrayn had a strong agricultural base, it was not the agriculturists who exploited the region's overland trade and maritime environment. The Badw were masters of the desert expanses separating the scattered oases. Caravans travelling between Iraq and the Al-Ḥijāz via Al-Baḥrayn were the prime targets for marauding tribes who had been denied any other form of pecuniary income. These would include government subsidies or control of trade centres or payment of a protection tribute, called "Khifāra" of "Ḥimāya" by the local ruling elites. This system of protection payment had been practiced by the Badw from pre-Islamic times and was considered by them to be their inalienable right (EI², art. Ḥimāya). The mobility and military striking force of the Badw made them formidable opponents for any government to contend with. It was therefore essential for any ruling elite to win the allegiance and establish the quiescence of the Badw by means of regular payments.

The one Badw tribe to emerge time and again as a disruptive force in the political history of Al-Baḥrayn subsequent to the rise of Islam was the Banī 'Āmir. They first made their appearance in Al-Baḥrayn in the ninth century after migrating from Najd (EI², art. Kaṭif). Together with the Banī 'Ubāda, Banī Al-Muntafiq and Banī Khafāja, they were one of the more famous sections of the Banī 'Aqil b. Ka'b b. Rabī'a b. 'Amir b. Ṣa'sa'a from 'Adnān. Although they were not to aspire to political control of Al-Baḥrayn until the thirteenth century, according to Al-Qalqashandi (d. 1418), their indirect control of the region's economic base was well-established four centuries earlier during Qarāmiṭa rule (Al-Ḥumaidan 1983). Unlike many other tribes dwelling in Al-Baḥrayn at the time of the Shi'a Qarāmiṭa occupation, the Banī 'Āmir did not revolt against the Qarāmiṭa presence but instead struck an alliance with them that lasted until their downfall in the twelfth century. In so doing, the Banī 'Āmir became the predominant tribal group in the region during Qarāmiṭ rule

Al-Qays sided with the invading group. With their aid, Al-Najdāt succeeded in occupying much of Al-Baḥrayn. Najda's influence thereafter extended southwards and westwards. When a contender for leadership of the group called Abū Fudayk emerged, a shift in tribal allegiances occurred with characteristic ease. This time the Al-Azd united with the 'Abd Al-Qays to back the contender bringing about the death of Najda. But in 692, Abū Fudayk in turn was killed by the Ummayyād amir of Basra (Al-Aḥsā'i 1960: 74-77). Thereupon the Al-Najdāt control of Al-Yamāma and Al-Baḥrayn collapsed. In spite of this set back though, Al-Baḥrayn continued as a centre of Khawārij activities. Only in 750 A.D. were the Khawārij finally dissipated in Al-Baḥrayn when the Abbasids dispersed remnants of the group from one of Baḥrain's islands. They had initially settled there after felling the last Ummayyad Khalifa's destruction of the movement's base in Iraq ('Umar 1985: 142-43).

The ninth century saw the rise of another secessionist revolutionary movement setting up headquarters in Al-Baḥrayn: the Ismā'ili Qarāmiṭa. The movement managed to establish its political ascendancy in Al-Baḥrayn with the allegiance of the region's two most important sources of support: the Bedw tribes and the merchants. The dynamism of both the Qarāmiṭa and Khawārij rebel movements derived from the interaction between the settled people of the oases and the Badw tribes. The same formula - the combination of Badw military superiority and the politico-administrative capabilities of the settled elites - contributed substantially to the consolidation of Islamic hegemony in Arabia and its expansion into a world power.

The Badw, practicing a subsistence economy, could not as a rule survive without engaging in some form of economic exchange with the trade centres located within their migratory ranges (Khazanov 1983: 3). Similarly, the coastal settlements, and interior oases, which formed fixed nodes in local trading net works, could not exist without

settled in the region since the pre-Islamic era. In asserting their supremacy in the region, they ousted the Al-Azd tribe who were purported to have migrated from al-Yaman subsequent to the destruction of the Ma'rib dam and were therefore the earliest known occupants of Al-Baḥrayn.

Other tribes residing in the region in the pre-Islamic era included Bakr B. Wā'il, Tamīm and Taghlib (Al-Najim 1973:41-45). But being peripheral tribes, none of them established dynasties to challenge the power monopoly of the 'Abd Al-Qays and the Banī 'Amir.

Being part of a subtle continuous push of tribal groups moving from the interior, each elite's occupation of Al-Baḥrayn was invariably short-lived. Among the earliest outside groups to assert their hegemony over the region in the post-Islamic era were two revolutionary tribal groups, one of which had adopted the notions of the Al-Khawārij movement, and the other of the Qarāmītā (Carmathians) movement. These groups, coming from Al-Yamāma and Iraq respectively, represented two of the most politically challenging movements to emerge in Arabia in the early period of Islam. In the turbulent centuries of nascent Islamic expansion beyond the Arabian peninsula, Al-Baḥrayn constituted a peripheral zone of the newly-emerging empire. As such, it provided a fertile ground for the cultivation of dissident elements (Wilkinson 1985) bearing political or religiously-motivated grievances against the central Kalifate.

The first secessionist force to make an appearance in Al-Baḥrayn was the breakaway Khawārij group of Al-Najdāt formed in 685 A.D. under the leadership of Najda B. 'Āmir Al-Ḥanafī from Al-Yamāma. Their expansion into Al-Baḥrayn was resisted by the 'Abd Al-Qays who were the dominant tribe in Al-Baḥrayn at the time. In Keeping with the customary manoeuvres that characterized tribal politics, the Al-Azd tribe who had lost their hegemony of Al-Baḥrayn to the 'Abd

حوليائ كلف اللأااب

Overall, the island's political history reads like a vigorous game of chess with the islands representing the central pawn. Whichever tribe succeeded in establishing control of Al-Baḥrayn invariably saw it as crucial to extend its power to Baḥrain islands also. This was due principally to the wealth-generating capacity of Baḥrain's rich pearl banks. The islands served as a source of great commercial wealth for the region by means of taxation levied on maritime trade. Such wealth exceeded that of Oman which also possessed an inner agricultural core that had a limited economic complementary with a commercial periphery.

The vigorous competition for control of the islands from both sides of the Gulf meant that Baḥrain was always ruled by non-indigenous elites. Being small in size, the islands did not have sufficient defence capacity to resist invasions by regional power centres. The ruling elites, who were non-indigenous and transient, were not therefore strongly identified with the region, nor had they a sense of "Baḥraininess" as in neighbouring Oman where the long-established elite were identifiable as "Omani". If any social group in Baḥrain could have developed a corresponding sense of Baḥraininess, it was the Shi'a Baḥarina population. While they might not have been the islands' aboriginal inhabitants, they were its oldest continuous occupants in the post-Islamic era and therefore had the strongest case for claiming to belong to Baḥrain. Nevertheless, in spite of the longevity of their presence in the islands, their status as cultivators ensured that they never enjoyed any political influence.

Until the appearance of the Portuguese in the Gulf in the sixteenth century, a continuous thread of tribal rivalry manifested itself in the region's history conducted primarily between the 'Abd Al-Qays and Banī 'Amir tribes. Of the various dynasties that ruled Al-Baḥrayn, only those from 'Abd Al-Qays could be considered indigenous due to the fact that 'Abd Al-Qays, although originally from Tihāma, had been

OUTLINE OF AL-BAḤRAYN'S POST-ISLAMIC HISTORY

Al-Baḥrayn lacked any historical continuity in both the social and political dimensions. Its social structure was profoundly influenced by linkages with outerlying regions. In much the same way as Al-Baḥrayn witnessed the traffic of commercial enterprise through its trading nodes, so too did it possess a high degree of transitoriness among its population. Both of the most influential social groups affecting the region's system of political organization, that is, the Badw tribes and the merchant communities, shared a common tradition of mobility and autonomy. In the wake of the many dynastic change-overs occurring in Al-Baḥrayn during the post-Islamic era, the unseated ruling tribe either succumbed to political subordination or followed a traditional pattern of tribal migration and moved down to northern Oman (Wilkinson 1987: 73).

On a macro scale, a circulatory pattern of movement was discernible in the region with the inflow of Al-Baḥrayn's tribal population emanating from the direction of the central Arabian plateau, that is the region of Najd, and an outflow taking a southerly route to the base of the Arabian peninsula. The frequent migration of tribal groups from Al-Baḥrayn to contiguous areas was generally attributable to the region's economic deficiency.

Another prominent feature of the region's history is the central importance of the Bahrain archipelago to the existing dynasty's power base on the Arabian mainland. Control of the islands was also sought after from the Persian side of the Gulf, both by the Persian central government and the coastal shaikhdoms of Fars. Thus, only on a few occasions in the post-Islamic era did Bahrain have an independent rule outside hegemony of the current power dominating the Gulf's Arabian littoral. But as will be seen below, such occasions were short-lived.

حوايل كلف الاداب

region's inhabitants. Omanis travelling to Al-Bahrayn would speak of going to Ahl Al-Gharb (people of the west) while people going to Oman, which imparted a strong sense of identity, identified the region as such . (Wilkinson 1985). This difference is largely due to the fact that, in contrast for Al-Bahrayn, the core of Oman centred on the mountain range of Al-Jabal Al-Akhḍar which in many ways formed a cul-de-sac. This characterization derived from a long-established social and religious structure and an equally old settlement pattern and population structure (Wilkinson 1987: 5). It was the historical continuity of these structures. The following review of Al-Bahrayn's political history illustrates this contrast between the two regions.

The date is also, in several ways, a unique fruit. The dry flesh of the date which constitutes 87% of the whole fruit is made up of 75-80% sugar (Dowson 1949). Although some of the forty varieties of dates said to be found in the Gulf (Vidal 1955: 163) contain a high proportion of sucrose, generally the fruit's sugar content is that of glucose and fructose, a more easily digested form of sugar. The total nutritional content of the date includes 20% moisture, 60.5% sugar, 2.5% fibre, 2.5% protein and also fat, mineral matter (notably calcium) and pectin substance, each in quantities of a little less than 2% (Wilkinson 1977: 34-35).

Three other unusual features of the date made it highly suitable for the region in view of the climatic conditions and level of technology used in its production. Firstly, the date is not a perishable fruit; in fact, its condition in packing and storing is improved if it is tightly compressed. Secondly, it does not carry disease germs due to the high concentration of syrup globules on its exterior surface. Thirdly, the date stone is unlike any other seed because it stores the embryo's food supply as cellulose rather than as starch (Dowson 1949).

The nutritional deficit in the region's subsistence economy had to be balanced by the importation of grain and other foodstuffs which called for integration with an external economic exchange system. Although date production in the region did provide a surplus for export (Vidal 1955: 150), Al-Baḥrayn's major commercial resource was pearls, a commodity which could not be absorbed internally. Hence, the region's agricultural base and coastal centres of pearl production lacked a mutual dependence that would stimulate internal cohesion and the subsequent development of a political identity.

Besides the absence of a closed regional system, the landward and seaward penetrability of the region, created a lack of insularity. This contributed to the absence of a sense of "Baḥraininess" among the

region. Hence, an outward-looking orientation emerges as a distinctive feature of the function of the region's settlements. Al-Baḥrayn of necessity was integrated into an economic exchange network that linked the region with external markets both overland and overseas. The region's settlements formed nodes within these trading networks: the inner oases served as transit points for caravans destined either for the coast or the Al-Ḥijāz, while the coastal ports acted as entrepôts for the Gulf's internal distributive system of goods arriving from the Indian Ocean trading system. The Baḥrain islands were ideally situated midway down the Gulf coast to serve as a transit depot for incoming goods to be distributed to the settlements on the Arabian mainland.

In earlier times, the core of the region, which is identifiable with the district of Al-Ḥasa and the adjacent archipelago of Uwāl or Baḥrain, produced a sufficient surplus of its agricultural produce, principally dates, to meet the needs of migrating Badw tribes or help supply Makka which was deficient in food production (Kennedy 1986: 20) . However, in more recent centuries, the local agricultural output diminished and became part of the region's subsistence economy.

While the annual yield of date produce was comparable in both quality and quantity to that of the region of Oman (Wilkinson 1977: 29), nevertheless dates by themselves were insufficient to provide a balanced nutritional regime for the region's population in spite of the fruit's high calorific content. It is estimated that on an annual basis, the date palm provides 2-3 tons of fruit per acre (Dowson 1949) and each pound of dates yields 1,450 calories (Wilkinson 1977: 29). Even though the date is not a rich source of vitamins, it is a highly nutritious fruit. The Badw tribes could sustain themselves during their annual migrations solely on dates, camel's milk and unleavened bread.

natural release points of this sweet water occur as springs feeding all the main oases of Al-Ḥaṣa as well as on Baḥrain islands. As many as twenty springs also occur in the sea surrounding the islands (ʿAbdulla 1977). The islands' name, like that of the region, probably derived from the term used to identify this quite unusual occurrence, namely Baḥrain which means "two water masses" .

REGIONAL ECONOMIC STRUCTURE:

The plentiful supply of fresh water provided by the numerous springs located in Al-Baḥrayn and the contiguous region of Al-Yamāma established the two regions as primary food producers for the rest of Arabia, specifically the Al-Hijāz region which had to cater for the annual influx of Ḥajj visitors. These springs imparted to the region a physical distinctiveness from other regions in the peninsula. The agricultural oases that were fed by these springs formed one of three socio-ecological systems that could be distinguished within the region's economy; the other two were the desert interior and the maritime coast. Agriculture, together with the maritime trade orientation of the coastal settlements, gave the region a certain degree of economic complementarity. The islands of Baḥrain themselves also had some degree of economic complementarity having a relatively large area of cultivated land as well as the richest pearl banks in the Gulf. However, in spite of the productivity of both these complementary resources, Baḥrain, like the rest of the Gulf, was marked by a deficit in its economy.

This deficit was due to the specialization of the agricultural and maritime systems, specifically the cultivation of dates and the extraction of pearls. The insufficient variation in the region's resource base prevented the economy from developing an internal circulation of products which would have created a self-sufficiency within the

Within the framework of such conjecture, the primary cause for the conceptual severance of Bahrain islands from Al-Baḥrayn and the disappearance of the latter as a regional name, lies with the interventionist policies of the British authorities in the political affairs of Bahrain's Al-Khalifa government. The British made determined efforts to restrict the Al-Khalifa regime's territory and confine its jurisdiction solely to the archipelago involving thereby the loss of parts of the Arabian mainland, such as Al-Zubāra on the Qatari coast.⁴

With the establishment of a discrete ground, Bahrain's correct name was "Jazīrat Uwāl". The Al-Khalifa ruler was given strict notice that none of his subjects should use any other name-that is, Bahrain-for the island (F.O. 78/5108, from Mutassrif of Al-Hasa to Shaikh 'Isa b. 'Ali, 16/1/1888). In compliance with British wishes, the letter was ignored. In the face of British intransigence, the Ottoman government's political impotence left it with little choice but to concentrate on reinforcing its position in Al-Ḥasa and the Qatari peninsula. The whole confrontation between the two powers manoeuvring for greater influence in the region would appear to have marked the conclusive severance of Bahrain islands, on the political level, from its former extended regional setting.

THE ABSENCE OF "BAḤRAININESS"

Various explanations have been tendered in Arabic sources for the name Al-Baḥrayn (Bahrain). The most obvious choice of explanation lies in the actual physical features within the coastal region which is characterized by oases and coastal settlements watered by pressurized sub-surface flows. The original recharge area for this sweet water appears to be the outcrops of the highlands of Central Arabia. After disappearing under the sandy plains of the Najd plateau, the flows re-emerge from the confined aquifers in the region of Al-Baḥrayn. The

Lorimer, while the name Baḥrain had come to be the island's predominant nomenclature, the largest of the islands continued to be referred to locally as Uwāl (Lorimer 1908-15: 233).

A tentative solution to this confusion of duplicated place names can be proffered on the basis of Ibn Khaldūn's description of the region. He stated that Al-Baḥrayn as a region was called such according to its main town (Ibn Khaldūn edn. 1956-59: iv, 197). Whether he was referring to the town by that name on Uwāl island, or to the town of Al-Ḥasa on the mainland which Al-Maqdisi in the tenth century said was also given the alternative name of Al-Baḥrayn (Al-Maqdisi edn. 1906: 93-94), one can only speculate. However, the principle operating in Ibn Khaldūn's explanation of the source of the regional nomenclature might also serve to clarify the dual usage of the same regional name for the islands in question and their major town. That is to say, while the islands continued to be strongly identified with the historical name of Uwāl, even as late as the nineteenth century, references to them in both classical and more recent Arab writings could just as easily identify the islands according to the name of their main town: Al-Baḥrayn. This feature, whereby an area or region, and its core shared the same name was common in local geographical place-names.

The paucity of systematic documentation of the Gulf's history gives rise to another historical conundrum. In the absence of substantive evidence, one is unable to specify exactly - or at least within a narrow margin-when Al-Baḥrayn in the regional sense passed into obscurity leaving only the archipelago by that name. The attribution of this change to the rise of Al-Khalifa rule (cf. Landen 1986, Wilkinson 1987:26-27), in the archipelago does not appear to mark the actual disappearance of the beginning of its end. It is arguable that the vestigial process was concluded only as recently as the late nineteenth century.

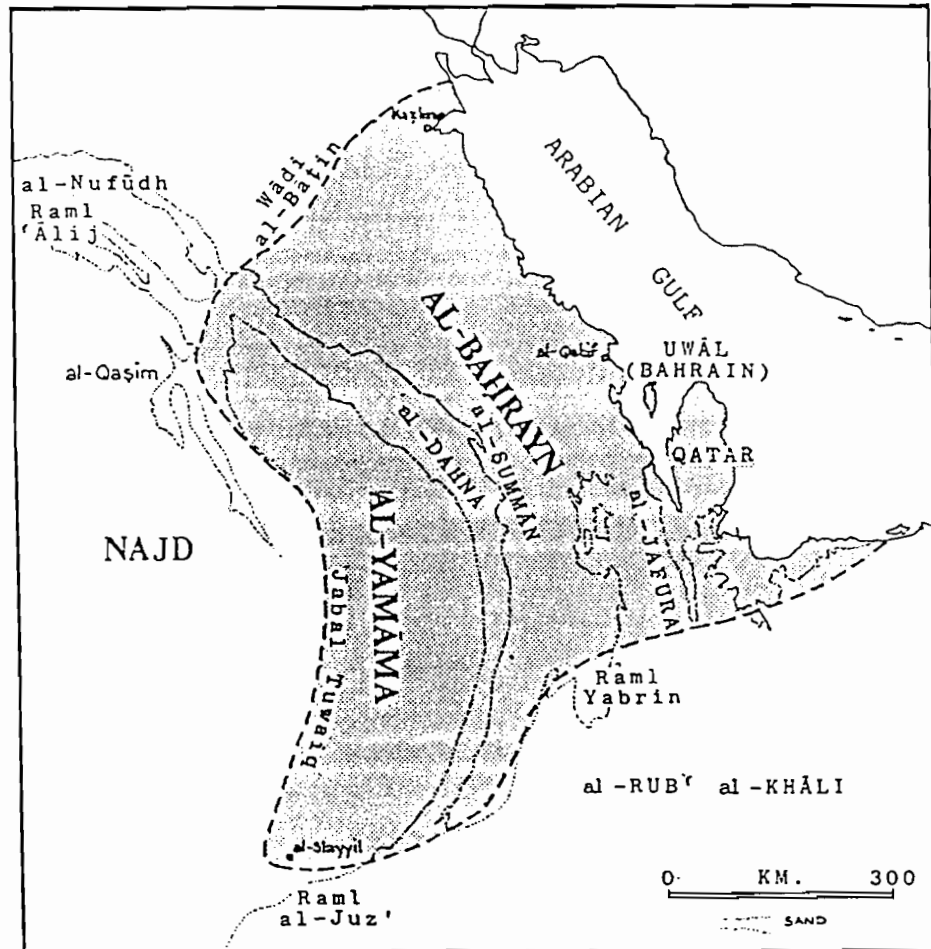
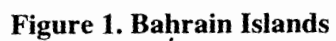


Figure 2. The Region of Al-Arūd (Al-Bahrayn & Al-Yamāma)
According to Classical Arab Geographers
Source: Al-Shami 1983.

Traditional perceptions of the eastern coast of the Arabian peninsula in classical Arab geography have divided the area into that of Greater Baḥrayn and Greater Oman. Such geographical concepts have roots that go far back into the Gulf's history since the ancient domains of Dilmun and Magan correspond, in some measures, with the above regional divisions (Wilkinson 1987: 27). In early Islamic times' writings, a very confusing picture emerges deriving from the simultaneous application of the name Al-Baḥrayn to a region, an archipelago and a town.

The earliest identification of the archipelago as Al-Baḥrayn apparently occurs in the mid-eleventh century (Kennedy 1986: 21). However, in the same period, the Persian writer Nāṣiri Khusraw referred to the islands as Uwāl and spoke of a large town existing there having the name Al-Baḥrayn. Another eleventh century writer, Al-Munajjim, also mentioned the existence of such a town, as did Ibn Baṭṭūṭa in the fourteenth century. Al-Idrisi in the twelfth century encapsulates the confusion by speaking of a pleasant island called simultaneously Al-Baḥrayn and Uwāl on which stands a sizeable town named Al-Baḥrayn (Al-Shami 1983: 81-83).

While some contemporary writers on the Gulf maintain that after the fall of Baghdad in 1258, the islands' name of Uwāl was replaced by that of Al-Baḥrayn (Kirvan & Ibn Khaldūn 1983: Al-Doi 1985), geographers and Arab historians writing during the same period, such as Al-Dimashqi, Abū Al-Fidā and Ibn Al-Mujāwir (and even Ibn Mājid two centuries later) continued to identify the archipelago by both names (Al-Shami 1983; 82-83). Even towards the end of the nineteenth century, as a political dispute between the Ottoman Porte and the British authorities indicates (which will be discussed below), the name "Uwāl" was still sufficiently in use for the Ottoman Government to insist that the islands be called such instead of Al-Baḥrayn. In addition, in the early twentieth century according to



THE REGIONAL IDENTITY OF BAḤRAIN

A HISTORICAL-GEOGRAPHICAL STUDY

INTRODUCTION

In terms of both their social and political identity, the Baḥrain islands (Fig.1) have always constituted part of a regional space much larger than their own geographical limits. All social groups dwelling in the islands shared in common an outward-looking perception of their territorial identities. Hence, as an isolated political unit, the islands did not possess an historical continuity within which a territorial identity could take root. As a result, each of the resident community's conceptualization of itself did not include a developed sense of belonging to the archipelago. While in the twentieth century, the Baḥrain islands ostensibly cemented their political identity and independence under al-Khalifa rule- an independence which, as shall be seen, has proven to be quite unique in the islands' history - its regional identity remains firmly rooted in a geographical abstraction that possibly dates from antiquity: that of al-Baḥrayn (Greater Baḥrain).¹

Al-Baḥrayn was one of five regions into which the arabian peninsula was traditionally divided by Arab geographers, namely: al-Ḥijāz, Tihāma, Najd, al-Yaman and al-'Arūd,² the latter name being identified with al-Baḥrayn and al-Yamāma (Yāqūt edn. 1866-73: ii, 205-6). The uniform region of al-Baḥrayn may be looked upon as a province within which the localities and districts of Baḥrain islands are located. In turn this province, while in itself having great internal diversity can be seen to possess sufficient cultural, political and geographical ties with other parts of the Arab world to coalesce into a realm (Whittlesey 1954: 43).

ABSTRACT

The article explains how Baḥrain came to acquire its current geographical identity and what effects traditional patterns of mobility have had on the development of this identity. Like the merchant community, the tribal component of Baḥraini society, which included the ruling elite and their allies, was equally outward looking. Hence, both in social and economic terms, Baḥrain was unable to create an adequate degree of internal cohesiveness and self-sufficiency to provide the basis for a true national identity. The continued reliance on tribal affiliations, lineage, family, religion and language as bases of social differentiation and identity ensured that Baḥraini society remained inextricably linked to geographical and ethnic concepts broader than its own territorial base.

The historical rise and decline during the post-Islamic era of various tribal dynasties in the region of Greater Baḥrayn (Al-Baḥrayn), which encompassed present-day Eastern Arabia and the archipelago of Baḥrain, is traced in order to illustrate that Baḥrain's geographical identity has historically been inseparable from the Arabian mainland. In cultural and religious terms, Baḥrain was part of the Arab world. Hence, the ideology of local nationalism failed to take root in the consciousness of Baḥraini society. Tribal loyalties and kinship structures continued to fulfill social needs of identity.

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