



SAUDI ARABIA UNDER KING FAISAL

ABSTRACT

THESIS SUBMITTED FOR THE DEGREE OF

Doctor of Philosophy

in

ISLAMIC STUDIES

by

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UNDER THE SUPERVISION OF

DR. ABDUL ALI

READER

DEPARTMENT OF ISLAMIC STUDIES
ALIGARH MUSLIM UNIVERSITY
ALIGARH (INDIA)

1997



ABSTRACT

It is a well-known fact of history that ever since the assassination of capital Uthman in 656 A.D. the Political importance of Central Arabia, the cradle of Islam , including its two holiest cities Mecca and Medina, paled into in insignificance. The fourth Rashidi Calif 'Ali bin Abi Talib had already left Medina and made Kufa in Iraq his new capital not only because it was the main base of his power, but also because the weight of the far-flung expanding Islamic Empire had shifted its centre of gravity to the north. From that time onwards even Mecca and Medina came into the news only once annually on the occasion of the Haj. It was for similar reasons that the 'Umayyads 661-750 A.D. ruled from Damascus in Syria, while the Abbasids (750-1258 A.D) made Baghdad in Iraq their capital.

However , after a long gap of inertia, Central Arabia again came into the limelight of the Muslim world with the

rise of the Wahhabi movement launched jointly by the religious reformer Muhammad ibn Abd al Wahhab and his ally Muhammad bin Saud, a chieftain of the town of Dar'iyah situated between 'Uyayana and Riyadh in the fertile Wadi Hanifa. There can be no denying the fact that the early rulers of the Saudi family succeeded in bringing about political stability in strife-torn Central Arabia by fusing together the numerous war-like Bedouin tribes and the settled communities into a political entity under the banner of standard, Unitarian Islam as revived and preached by Muhammad ibn Abd al-Wahhab. The Saudi state thus established on a firm and permanent footing in 1902 officially became known in 1932 as the Kingdom of Saudi Arabia. But the state was still information. And despite numerous advantages to its credit such as its unique strategic location, its religious importance, the discovery of enormous oil deposits and minerals, etc., it remained

backward and isolated, almost totally untouched by the modern scientific age. It also remained largely unknown to the outside world. As such it had yet to get its rightful place not only in the Muslim world but also in the comity of nations at large.

Viewed against this background, the rise of King Faisal marks the beginning of a turning point in the history of Saudi Arabia. He made unprecedented efforts to achieve comprehensive development of his country. Far from being rigid and obscurantist in religious matters, he stood for an enlightened traditionalism, while moderation was the hallmark of his policies at both national and international levels. He also had a keen sense of what should and what should not be done.

Although King Faisal served as supreme ruler of the Kingdom of Saudi Arabia only for eleven years from November 2, 1964 to March 25, 1975, he started making the

impact of his varied experience, unfailing wisdom and astute political intelligence felt on the administration and modernisation of the state right from 1926, when at the age of 21 he was appointed as viceroy of Hijaz during the reign of his father King Abd al-Aziz ibn Saud . In 1953 when his brother Saud ascended the throne, his right as the Crown Prince was confirmed , following which he acted as foreign minister and Prime minister. In this way the legacy of King Faisal covers a period of about half a century , during which his leadership was profoundly felt in the subsequent development and modernisation of the state in different fields, of national reconstruction such as education, public health, planning, mass media, legislative and judicial system, defence potential and Haj administration. This period also encompasses the golden era of the Kingdom, during which the King modernised and transformed it from a desert state to a prosperous nation without scarifying any of

the fundamental values and principles of Islam that have stood the test of time through the ages.

Besides, King Faisal has left his indelible mark in the arena of international politics also . He was the righthand man of his father King Abd al Aziz and his brother King Saud in foreign affairs . He was a widely travelled man. He attended a number of international conferences and represented his country at them as a successful ambassador and diplomat. For example , in 1931 he visited several European countries including the Soviet Union. In 1938 he participated in the Palestine Conference sponsored by the British Government. In 1943 he visited America on an invitation form president Roosevelt . In 1945 he attended the inaugural United Nations conference held in San Francisco . He also acted as ambassador to United Nations General Assembly, at the meetings of which he vigorously championed the Arab and Muslim cause. The King also

played the role of a successful mediator not only in the Arab world but also in the larger Muslim world.

Further, it was mainly because of the diplomatic efforts made by King Faisal that Saudi Arabia became a dominant member of OPEC, thereby exerting a decisive influence on world oil prices. In the wake of these developments the Kingdom emerged as a major world power and the King himself became a leader of international significance .

In the present work an attempt has been made to trace the origins, growth and modernisation of the Kingdom of Saudi Arabia under the dynamic and effective leadership of King Faisal . The work is divided into seven chapters followed by a genealogical table of Saudi rules and a bibliography. The first chapter seeks to give an account of the *decadent socio-political and religious conditions of Central Arabia* which necessitated the rise of a powerful and effective religious reform movement culminating in the

transformation of the turbulent provinces of this region into a geo-political entity. While discussing the deplorable social and religious conditions of the people , it has been made clear that central Arabia had long been torn by strifes, feuds and vendettas between different strong tribal groups who recognised no authority beyond their own blood relationships where even pilgrims had been liable to pillage and murder, thereby plunging the entire region into a state of chaos, lawlessness and highway robbery .

The second chapter gives an account of the creation of Saudi Arabia in the wake of the religious reforms movement led by Sheikh Muhammad Ibn Abd al-Wahhab in alliance with the ruling Saudi Family in the 18th century which ultimately led to the creation of the Kingdom of Saudi Arabia .

The third chapter gives a comprehensive analytical survey of the main ideas and achievements of King Faisal as

scholar, social reformer, diplomat, statesman and architect of modern Saudi Arabia.

The next three chapters are devoted to the discussion the progress made by King Faisal in the fields of education, legislative and judicial institutions, and mass media . It has been clearly brought out in these chapters that while introducing social changes and modernising the various institutions, particularly the mass media, the Faisal government succeeded in satisfying the different sections of Saudi nationals, by adopting a balanced approach in regard to both conservative and liberal-minded Saudi people.

The seventh and concluding chapter gives an estimate of the success achieved by King Faisal as a Pan-Islamist vis-a-vis the ideology of Arab-nationalism advocated by Jamal Abdul Nasser of Egypt. The impact and long-term political, economic and educational benefits of the different Islamic organisations formed at the initiative of the King for

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CERTIFICATE

This is to certify that **Mr. Bilal Ahmad Kutty** has completed his Ph.D. thesis on "**Saudi Arabia under King Faisal**" under my supervision, and that the work is his own original contribution and suitable for submission for the award of the degree of **Doctor of Philosophy in Islamic Studies** of this university.


(Dr. Abdul Ali)

Reader.

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I wish to avail myself of this opportunity to express my grateful thanks to my supervisor **Dr. Abdul Ali** Reader, department of Islamic studies, A.M.U., whose indispensable help and suggestions have been of great value in the preparation and completion of this work. My deepest appreciation and profound respect is also due to the chairman **Prof. M.Y.M Siddiqui** and other teachers of the department, especially **Prof. M.Salim Kidwai** and **Prof. Azuddin Khan**, for their valuable academic help and sincere advice through my years of study at A.M.U.

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Last but not the least I must express my sense of appreciation to my wife **Shabnam** for her constant solace and co-operation. I can't forget the efforts made by her in proof reading and arrangement of bibliography. In addition I have greatly enjoyed the mischievous interruptions made by my three and a half year daughter **Yusra** by holding pen and other necessary things in a playful mood during my research work.

Finally, I am highly thankful to the library staff of the department of Islamic studies for the facilities provided to me from time to time and to the **Efficient Computers** (Near S.S.P Residence, Anoop Shahr road).



(Bilal Ahmad Kutty)

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PREFACE

It is a well-known fact of history that ever since the assassination of ^{Caliph} ~~capital~~ Uthman in 656 A.D. the Political importance of Central Arabia, the cradle of Islam , including its two holiest cities Mecca and Medina, paled into insignificance. The fourth Rashidi Calif 'Ali bin Abi Talib had already left Medina and made Kufa in Iraq his new capital not only because it was the main base of his power, but also because the weight of the far-flung expanding Islamic Empire had shifted its centre of gravity to the north. From that time onwards even Mecca and Medina came into the news only once annually on the occasion of the Haj. It was for similar reasons that the 'Umayyads 661-750 A.D. ruled from Damascus in Syria, while the Abbasids (750-1258 A.D) made Baghdad in Iraq their capital.

However , after a long gap of inertia, Central Arabia again came into the limelight of the Muslim world with the rise of the Wahhabi movement launched jointly by the religious reformer Muhammad ibn Abd al Wahhab and his ally Muhammad bin saud, a chieftain of the town of Dar'iyah situated between 'Uyayana and Riyadh in the fertile Wadi Hanifa. There can be no denying the fact that the early rulers of the Saudi family succeeded in bringing about political stability in strife-torn Central Arabia by fusing together the numerous war-like Bedouin tribes and the settled communities into a political entity under the banner of standard, Unitarian Islam as

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Although King Faisal served as supreme ruler of the Kingdom of Saudi Arabia only for eleven years from November 2, 1964 to March 25, 1975, he started making the impact of his varied experience, unfailing wisdom and astute political intelligence felt on the administration and modernisation of the state right from 1926, when at the age of 21 he was appointed as viceroy of Hijaz during the reign of his father King Abd al-Aziz ibn Saud . In 1953 when his brother Saud ascended the throne, his right as

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In the present work an attempt has been made to trace the origins, growth and modernisation of the Kingdom of Saudi Arabia under the dynamic and effective leadership of King Faisal . The work is divided into seven chapters followed by a genealogical table of Saudi rules and a bibliography. The first chapter seeks to give an account of the decadent socio-political and religious conditions of Central Arabia which necessitated the rise of a powerful and effective religious reform movement culminating in the transformation of the turbulent provinces of this region into a geo-political entity. While discussing the deplorable social and religious conditions of the people , it has been made clear that central Arabia had long been torn by strifes, feuds and vendettas between different strong tribal groups who recognised no authority beyond their own blood relationships where even pilgrims had been liable to pillage and murder, thereby plunging the entire region into a state of chaos, lawlessness and highway robbery .

The second chapter gives an account of the creation of Saudi Arabia in the wake of the religious reforms movement led by Sheikh Muhammad Ibn

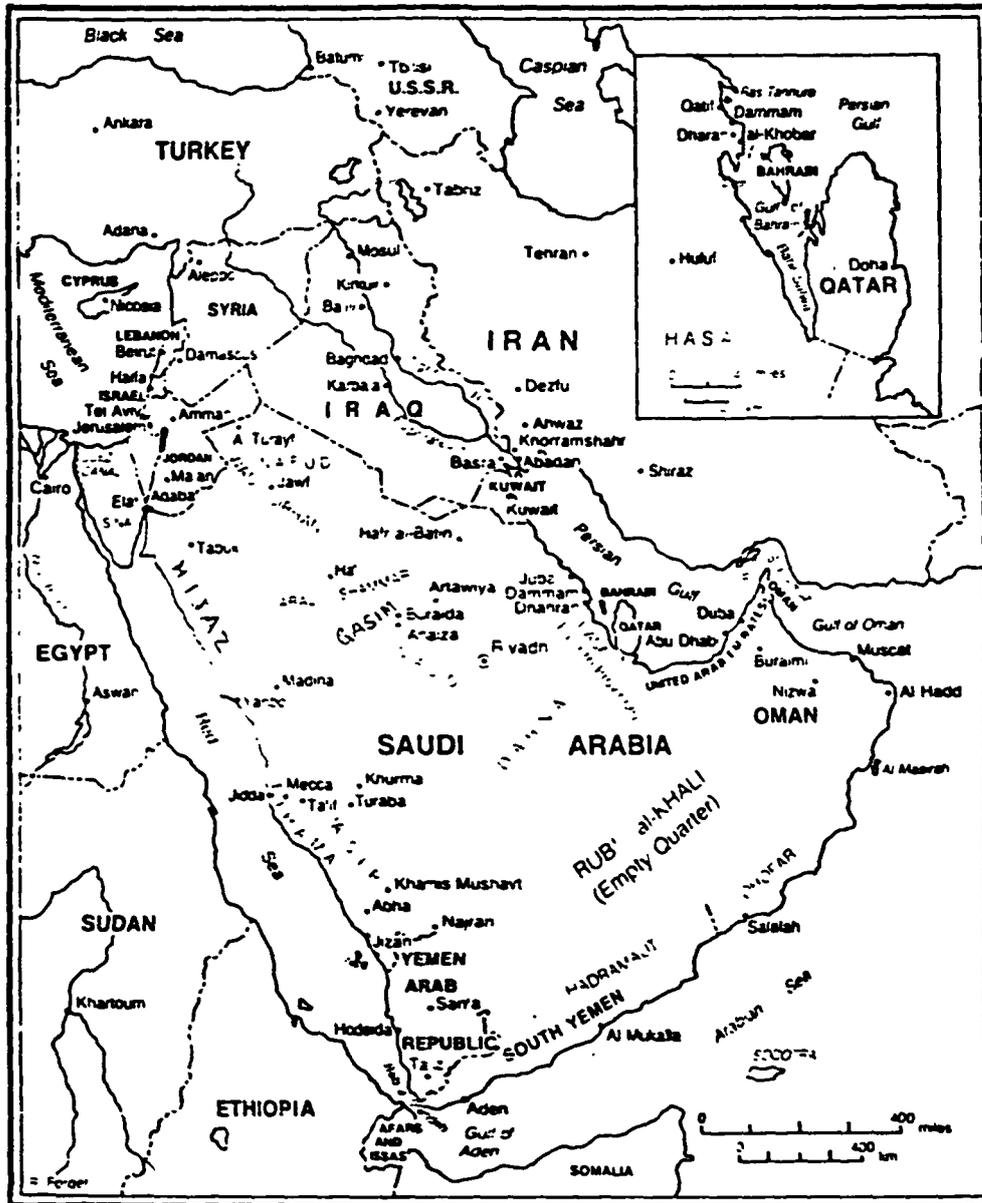
Abd al-Wahhab in alliance with the ruling Saudi Family in the 18th century which ultimately led to the creation of the Kingdom of Saudi Arabia .

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MAP OF SAUDI ARABIA



CHAPTER 1

SOCIO-POLITICAL AND RELIGIOUS
CONDITIONS OF CENTRAL ARABIA ON THE
EVE OF THE 18TH CENTURY A.D.

Central Arabia particularly Najd,¹ vast region in the interior of the Arabian peninsula is noted for its geographical isolation. Najd in its wider sense is an uplifted plateau-shield area with an outlying scarp-land, composed predominantly of a suite of alternating sedimentary structures. The chief products of this area are dates and they can support quite substantial population throughout the year.

Najd is a very important territory in the Arabian peninsula which is bounded on the north by Syria, on the east by Iraq, on the west by Hijaz and on the south by Yamamah. In the south lies al-Ramla, which is one of the least inhabited areas of the world². It is also known as al-Rub'ul-Khali (The Empty Quarter). On the northern side it has also the stretches of desert called Nafad, thereby forming an island within the Island³. Najd is divided into various districts namely, Dawasir, Naran, Qasim Jabal Shammar and Ha'il.

Even in the pre-Islamic Arabia Najd has been historically very famous. It was the same territory which was protected by the prestigious tribe of Kulayb bin wail bin Rabi'ah. It was on the same land that the forty-year war *Harb-ul-basus* was fought between Banu Taghlib and Banu Bakr. The mountainous region of Akkad is also situated there which has been very famous for the preservation of the pure tongue of the Arabs. It is said that when after the expansion of Islam the Arabs intermingled with foreign

¹ Najd, literally, means that piece of land which is higher than the rest

² Christine Moss Helms, *The Cohesion of Saudi Arabia*, (London, 1981), p. 32

³ R Bayly Winder, *Saudi Arabia in the Nineteenth Century*, (New York, 1965), p 4.

peoples, especially the Persian , the purity of their language could no longer be maintained except the people of this region⁴.

A century after the advent of Islam, the new religion became the basic factor in creating and strengthening a powerful empire which continued to expand with the passage of time. But by then Arabia has ceased to be its focal point . The concentration of the Caliphs was on other parts of the globe and less and less importance was given to this fountain of Islam. This disintegration has been well described by Steiner in the following words.

“... the centres [SIC] of Islamic culture moved ever further from the peninsula. Islamic theology was built far from the Cradle of Islam. Mecca and Medina, the most sacred shrines of Islam, became mere places of pilgrimage for Moslems the world over , but as a political and cultural centre [SIC], Arabia had already ceased to exist with the founding of the Omayyad dynasty in Damascus. Arab unity on the peninsula disintegrated rapidly; permanent religious strife's and tribe wars turned the clock back to the pre-Islam era. Islam , which scratched but the surface of the Bedouin, has not changed his character.

⁴ Nawab Siddique Hassan Khan , *Al-Taj-ul-Mukallal*, Indo-Arabic Press , 1963,p. 311.

Some tribes even returned to heathen practices. In the 18th century, the peninsula was the most intolerant and forbidden province of the Ottoman Empire , a turbulent province with the Turks found hard to control”⁵.

In this way the process of disintegration and degeneration which took place in the peninsula, in general , and in the province of Najd, in particular needs to be examined in the light of political, social and religious conditions.

Political Conditions

In medieval times the above mentioned region of Arabia was known as Hijaz. In 1571 A.D., when Sultan Salim I, Conquered Egypt, he also assumed the title of *Khadim al-Haramayn al-Sharifayn* (Custodian of the two holy cities). His successor, Sulayman, the magnificent (1520-1566 A.D.), extended his hold beyond Hijaz and had a governor in Hasa⁶. In his time Yemen was also annexed, but eastern Arabia did not acknowledge the sovereignty of the Ottomans for long and central Arabia was never claimed by them⁷. Moreover , the Ottomans had great difficulty in controlling this country in as effective manner . It was also impossible for them to put down any revolt in it , mainly because , as described by the French Scholar J.

⁵ M.J. Steiner, *Inside Pan-Arabia* (Chicago, 1947),p.24

⁶ Wider R. Bayly, *op. Cit.* , p. 7.

⁷ Ibid.

Benoist Mechin:

“... they knew nothing whatever of the country into which they were venturing . They knew neither the paths nor the direction of the winds. They had to put themselves into the hands of Arab guides who purposely led them astray into a region which was completely arid and where there was no well nor trace of water . Crazed by thirst, overcome by Sunstroke, the Jannissaries scattered in the dunes in search of shade and water. Fever struck down a certain number. Others wandered in circles, under a burning sky which had the pale colour of motten metal . Some of the soldiers, in a fit of madness, turned their weapons against their leaders and these killed themselves. The remainder dispersed and died in horrible suffering, without having seen a trace of their enemy . Not one escaped . It was always the same story, form the beginning of the sages: foreign armies marched into the desert and these

disappeared without trace like a river swallowed
in the sand”⁸.

Thus the Turkish hold on the highlands proved to be transitory. The Ottoman Government was content to accept a formal acknowledgement of its suzerainty in return for a guarantee of abstention from any active concern in the administration of the country⁹. But not being content with that, the Arabs never acknowledged the supremacy of the Ottomans, and by the middle of the eighteenth century A.D., they started openly flouting the Turkish authority not only in Yemen, but also to some extent in the Hijaz, where the Ottomans filled some of the high posts with Turkish officials which was greatly resented by the ruling sharifs as they regarded it as an act of encroachment upon their jurisdiction¹⁰.

Consequently the Ottomans lost their power, and in 1642 A.D. they resigned their claims to the Yemen¹¹. Hijaz remained nominally under their direct control until the beginning of the eighteenth century A.D. When it was also handed over to the local chiefs. The wild and indomitable spirit of the Arabs of this region is vividly described by Stoddard in the following words:

“... with the transformation of the Caliphate from
a theocratic democracy to an oriental despotism ,

⁸ J. Benoist Mechin, *Arabian Destiny*, (London, 1957), Eng. Trs. By Denis Weaver, p. 46

⁹ H. St. J. B. Philby, *Arabia*, London, 1930, p. 3.

¹⁰ *Ibid.*, p. 3.

¹¹ D. G. Hogarth, *Arabia* (Oxford, 1923), p. 99.

the free spirited Arabs had returned scornfully to their deserts. Here they had maintained their wild freedom. Neither Caliph nor Sultan dared venture for into those vast solitude's of burning sand and choking thirst, where the rash invader was lured to sudden death in a whirl of stabbing spears"¹².

At the beginning of the eighteenth century nomadic cattle breeding and Oasis irrigatory farming were the basis of Arab economy. Vegetation was so insufficient that the needs of all were not satisfied . The Arabian peninsula at that time did not have a single state organisation. The population was divided into a number of tribes which were disunited. Every village and town had a hereditary ruler and the settled part of Arabia looked like a mass of small principalities¹³.

The central and Eastern parts never suffered foreign tutelage and the chiefs of Ha'il and Haşa, Najd and Hijaz, now considered them selves the aristocracy of Arabia. Tribal wars had become a common feature of their life. There was neither any Central Organisation, nor any code of law. The decisions of the respective chiefs constituted the law of the lands. The state of Chaos , lawlessness and bloodshed triggered by the tribal warfare is correctly described in the statement.

¹² L. Stoddar, *The New world of Islam* (London , 1922), p. 21.

¹³ V. Lutsky, *Modern History of the Arab Countries* , (Moscow, 1969), pp. 77-78.

“By dint of fighting and killing one another , the tribes began to feel the stirrings of a fresh wave of exaltation. As always their strength manifested itself in a double aspiration towards unity and transcendence. Through the ordeals they inflicted upon each other they strove to attain an absolute renunciation and to ‘rediscover’ paradise in the depths of their own hell¹⁴.

Politically, Najd was divided into small kingdoms and principalities. In northern Najd (Jabal Shammar) the hold was of the Tay tribe, while Hasa was under the sway of Banu Khalid. ‘Uyayna was ruled by Al-Mu’ammār¹⁵, and Dar’iyah was ruled by the ‘Anaza tribe, while southwards at Manfuha, Banu Dawwas had established their authority¹⁶. As regards the Hijaz including the holy cities of Mecca and Medina, it was held by the Sharifs.

Likewise, although the Kingdoms of Jabal Shammar and Hasa were supposed to be the two powerful states, they were constantly at wars with each other as there was no specific demarcation of their boundaries¹⁷ .

The political structure of Najd was greatly influenced by the tribal segmentary system and the nature of authority held by the Sheikhs. It was

¹⁴ J.Benoist-Mechin, *op. Cit.* p. 47.

¹⁵ According to some scholars ‘uyayan was also under the direct control of Banu Khalid. C.f. Muhy- al Din Ahmad: *Muhammad b. ‘Abd al-Waahhab* (Hyderabad, 1947), p. 15.

¹⁶ Philby, *Arabia* , p. 7.

¹⁷ George Kheirallah, *Arabia Reborn* (New Mexico , 1952), pp. 55-56.

mainly because of the absence of a peasant class living a permanently settled life among them that both the Ottomans and later the British found it almost impossible to establish their control in Najd . The Ottomans soon realized that murdering tribal Sheikhs would serve no useful purpose as there was no dearth of competent successors to fill their position. They eventually adopted the policy of 'divide and rule' by supporting rival branches of a ruling family with a view to weakening the tribe by stirring up internecine struggles among them.

As regards the British interests their policy was to choose a strong leader from amongst the tribal Sheikhs, develop good relations with him and support him against all other claimants to power . But despite all the efforts made by them, neither the Ottomans nor the British succeeded in establishing their rule in Najd because of environmental difficulties¹⁸.

In short, Central Arabia had long been torn by land strifes and vendettas between its different strong tribal groups. In fact, political stability never existed in this region except for a brief period of time during the life and after the death of Prophet Muhammad (P.B.U.H.).

Social Conditions

Central and eastern parts of Arabia were least exposed to foreign influence. The advent of Islam had so thoroughly moulded the out look and behaviour of the otherwise war like people that during the early years of

¹⁸ Christine Moss Helms, *op. Cit.* , pp. 58-59.

Islam they had become a social, political and religious unit. But later due to the changes that took place in central Arabia, society became disintegrated again, and lost its past glory. Raiding continued to flourish there just as in the pre-Islamic days, and the sword retained its glory as supreme criterion of social justice¹⁹. This state of affairs is correctly discussed by Smally as follows:

“At the beginning of the eighteenth century the groups centring around ‘Ayaina and Manfuha, desert oasis of more or less importance , were always contending with one another over the control of the country which had been devested by their fighting’s. No one was sure of getting his flocks away from the waterholes, for he was almost sure to have to fight for his rights and the rights of his flock whenever he tired to water them. The common supply of water was so meagre and therefore so precious that all had to struggle to obtain some share of it”²⁰.

Thus society relapsed into the same deplorable conditions of life as had existed in pre-Islamic Arabia. It was divided into the nomads and the settled

¹⁹ M.J. Steiner, *op. Cit.*, p. 24

²⁰ W.F. Smally, *op. Cit.*, p. 229.

folk. The Shaikhs were elected , but most of them had the hereditary principle of succession. There also existed vassal tribes and the dependent settled and semi-nomadic population. Slavery was common among the Arabs both in nomads as well as in settled tribes. They recognised no master, move from place to place in search of pasturage and water for their flocks and camels , while some of them has settled here and there in the oasis. The nomad Bedouins lived under the sway of patriachal 'sheikhs, the settled dewellers in the oasis usually acknowledged the authority of some leading family. But these rulers possessed no dictatorial authority, narrowly circumscribed by well-established custom and a jealous public opinion which they seldom transgressed²¹. The basic teachings of Islam as laid down in the Qu'ran were ignored and corrupted with un-Islamic practices. Consuming of liquor and opium was common everywhere , and the basic form of treachery flourished openly and remorselessly.

The position of women was no better than that in the pre-Islamic days. They were looked-down upon in society and could not get the rights due to them. They had become socially and educationally backward as well as morally lax. In addition, they indulged in many superstitious practices. For example, there were several trees in central Arabia which were thought so much scared by them that the issuesless among them used to visit such trees and tie threads to their branches zwemer writes :

²¹ L. stoddard, *op.cit.*, pp. 21-22.

“The whole world of thought was honey combed with superstitions, and the old times simplicity of morals and life had given way to luxury and sensuality. ... debauchery was fearfully common, and that harloty and even unnatural vices were perpetrated openly in the sacred city. Alms giving had grown obsolete; Justice was neither swift nor impartial, effeminacy had displaced the martial spirit; and the conducted of the pilgrim-caravans was scandalous in the extreme”²².

Religion

So far as the religious life of the people is concerned, it had also become equally deplorable. Islam is a religion, which when corrupted by un-Islamic practices, can change the whole socio-political structure of the Muslims. It is the religion which is the backbone of all the spheres of their life. The growing influence of foreign elements in the eight and ninth centuries gave birth to Muslim theology due to which Islam later acquired a philosophical, speculative character which was completely different from the true Semitic spirit. In addition, saint-worship also became popular in the Islamic world. ‘Numerous shrines and tombs of saints had become centres of pagan practices, where miracle performers and swindlers-at-large preyed on

²² S.M. Zwemer, *The Mohammadan World of Today* (New York, 1906) , pp. 103-4.

the nativeness of the believer'²³. Superstitions and practices of other religions had crept into the lives and thoughts of the Muslims everywhere . There was no proper discipline of living .Luxury, ease, and irreligious practices were rampant everywhere .

Islam had lost its savour and was becoming a religion of the careless. The town-folk and the Bedouins had drifted away from the fundamental teachings of Islam and were again locked in the very practices earlier removed by Prophet Muhammad (PBUH). The only difference was that before the prophet they indulged in these practices without wearing the dress of religion. But now they did the same things by calling themselves Muslims. In this way it may better be called that they were wolves in the grab of lions . In short, they engaged themselves in all sorts of immoral and irreligious practices in the name of religion.

Amin Rehani wrote:

“Heliolatory and sabianism were resuscitated among certain of the Bedouins’ a form of Carmathian²⁴ Communism still in al-Hasa; and necrolatory , a practice of the Shiah of Persia and Najaf, had spread all over central Arabia”²⁵.

²³ Steiner, M. J, *Inside Pan-Arabia*, (Chicago, 1947), p. 25.

²⁴ A Sh'ite sect also known as Qarmatians, named after its founder Hamadan Qarmat. They established themselves at Bahrain in 894 A.D.

²⁵ A Rehani, *Ibn Saud of Arabia*, op. Cit., p. 237.

In fact Islam had become a thoroughly corrupted and distorted religion. This is clear from the fact that tombs of the 'holymen' were worshipped in sharp contrast to the basic tenants of Islam.

In addition , they practise fetishism , wore amulets to ward off evil, and put their trust in oracles, soothsayers, fortune-tellers, and astrologers who flourished on the meagre earnings of the credulous²⁶.

Quoting Rehani again,

“they worshipped toms, rocks, and trees making vows to them, supplicating them for favours; they raised walis (saints) above Allah in their prayers; they no longer could or would read the Koran; they ceased to pay the zakat-money; and they cared not about the pilgrimage to Mecca. They did not even know the direction of the Ka'ba when they prayed”²⁷.

Although there were learned men in those days who claimed to be followers of Ahmad Ibn Hanbal-the well known Muslim theologian; they had nothing to do with the teachings of the said theologian in their religious and social life. The socio-religious scenario of Najd in those days is vividly

²⁶ George Kheirallah, *op. Cite.*, p.56.

²⁷ Amin Rehani, *Ibn Sau'od of Arabia, op. Cit.*, p. 237.

described by Uthman ibn ‘Abd Allah Ibn Bashr, an authority on its history of that period, in the following words:

“At that time polytheism had become wide spread in Nejd and elsewhere. The belief in trees, stones, tombs and the buildings over them, and in the blessings to be had from tombs and in sacrificing to them, had increased. [Also] belief in seeking the help of the Jinn, and in sacrificing to them, and in placing food before them and putting it in the corners of the houses to cure the sick, and belief in the good or evil power of the Jinn had increased . [Finally] belief in Oaths to other than God, and other polytheistic actions , both major and minor, had increased.

“And the cause that brought about the situation in Najd, God knows, was that Bedouinds when they stopped in the towns at the time of [harvesting] fruits, had with them men and women treating the sick and prescribing medicine, and if one of the people of the town was sick internally, or in one of his members, its people would come to the practitioners of that

group of Bedouins, asking for medicine for his disease. And they would answer, 'sacrifice for him in such and such a place with a completely black lamb or a small-earned goat', thus speaking as if with authority before those ignorant people. Then the practitioners would say to them, 'Do not mention God's name when you sacrifice it, and eat from it such and such, and leave that part'. And perhaps God would cure the sick person in order to lead them on and to deceive them; or perhaps the time had come for him to be cured. Anyway those practices increased among the people, and much time passed. For this reason they fell into serious things; nor was there among them anyone to forbid those practices or to proclaim to them the approved and the disapproved things. And the chiefs, and oppressors, of the town knew only how to oppress their people and tyrannize them, and to fight among each other"²⁸.

²⁸ Uthman Ibn Bishr, *Unwan al - Majd fi Ta' rikh al Najd* (Macca, 1349 A.H.), Vol. I, pp. 6-7; Quoted by Sayyid Ahsan, *op.cit.*, p. 52-53.

Likewise the people of Najd believed that certain trees and stones possessed the power to harm or benefit them. For example, at Bleida there was a palm-tree called al-Fahhal. Both men and women used to visit it and commit indecencies there²⁹. There were certain tombs in Najd which were supposed to be of the companions of the Prophet. People went there in large numbers and prayed for fulfilment of their needs and removal of their miseries³⁰. For instance, at Jubayla in Wadi Hanifa there had developed the practice of visiting and worshipping the grave of Zayed ib al Khattab. Similarly, in Dar'iyah some tombs were attributed to certain companions (may Allah be pleased with them), and had become the centres of corrupt practices³¹.

Again at a place called Bulaydat al -Fida in Manfuha there was a palm tree known as 'Stallion', to which young men and maidens resorted to indulge in shocking practices acceptable to the tree-god. And women, too, would come to it clamouring for husbands as they clasped the horrid trunk to their bosoms in an agony of hope deferred. Rags were attached to tamarisk trees at the birth of a male child in the belief that such a proceeding would save it alive³². They believed that the maidens who visited the male palm tree ,were married soon, who used to say: "O male of the males, I want my husband before the year ends."³³

²⁹ Ahmad Abdol Ghafour Attar, *Muhammad ibn Abdel Wahhab* (trs.) Dr. Rashid al - Barrawi , Saudi Arabia, IInd (ed.) 1399 A.H. , P. 12.

³⁰ Ahmad b. Hujr, *Al-Shaykh Muhammad b 'Abd al-Wahhab*, op. Cit., p. 19.

³¹ Muhammad Ibn 'Abd al-Wahhab, *Masa'il al-Jahiliyah*, (Medina , 1395 A.H.),p. 118.

³² Philby, op.cit., p. 5.

³³ Ahmad b. Hujr, op. Cit., p. 19.

Besides, there were numerous rocks , stones and caves which were frequently visited by people. In Dariya there was a cave. It is said that a prince had taken refuge in the cave to escape the extortion's of a tyrant. Another interpretation regarding the cave is that it was created by God especially for a woman known as the Amir's daughter, who had shrieked for help under threat of outrage by some low fellows; and the rock had split to receive her in a secure dungeon. The superstitious tribal folk used to deposit meat and bread in the cave in the hope of getting their wishes fulfilled. In this way the people , especially the illiterate masses, had sunk deep in polytheism and numerous other pre-Islamic beliefs and practices.

It is clear from the above that on the eve of the eighteenth century the entire region of central Arabia was found plunged in a state of Chaos, lawlessness inter-tribal hostilities and highway robbery, while the socio-religious conditions of its people had degraded to a deplorable extent. All that necessitated the rise of a powerful and effective reform movement in order not only to regenerate them religiously but also to unite and integrate them politically. Hence the stage was set for the rise of Muhammad Ibn Abd al-Wahhab and the Saudi dynasty to play their respective roles.

CHAPTER 2

CREATION OF SAUDIA ARABIA

Saudi state which emerged as a kingdom in the first half of the nineteenth century A.D., today ranks among the powerful countries of the Arab world. It is considered a fruitful effort of the house of Saud. According to earliest annuals Saudi family lived near the Oasis of Qatif in the mid-fifteenth century, but there exists no indication that they held any authority at that time. The head of the family then moved into Najd and founded the town of Dariyahh near the heights above Wadi Hanifah situated at a distance of about ten miles from the present capital of Riyadh¹.

The fifteen century found the Arabian peninsula politically fragmented . A number of independent lords held small townships which often were either in conflict with each other or with the nomadic tribes. The new lord of Dar'iyah was just another landlords. After the founding of Dar'iyah, nearly three centuries passed in relative historical obscurity until the first half of the eighteenth century , when the Arabian history observed a great revolution which was altered by two men who built the foundations of the House of Saud , Muhammad Ibn 'Abd al -Wahhab AND

Muhammad Al Saud. Sheikh Mohammad Ibn 'Abd Al - Wahhab.

Sheikh Muhammad ibn Abd al Wahhab was born in 1703 A.D.² at 'Uyayana, a small town situated in Wadi Hanifa in Southern Najd north of Riyadh, the

¹ Ibn Bishr, '*Unwan al Majd fi Tarikh Najd*, Riyadh, 1385 A H Vol I p 17

² Some scholars assert that he was born in 1691 A D , while others hold that he was born in 1700 A D see T.P Huges, *Dictionary of Islam*, London 1885, p 659 and A M A Shustry, *Outlines of Islamic culture*, Banglore 1954, p 28

present capital of Saudi Arabia . Muhammad ibn ‘Abd al -Wahhab belonged to the Masharifa clan of Banu Tamim tribe which was influential as well as noted for its traditions of Knowledge and learning in the whole of Najd. Both his father Abd al-Wahhab and his grand father Sulayman ibn Ali were reputed scholars of Najd . His pedigree coalesces with that of Prophet Muhammad (P.B.U.H.) in the first century of the Christian era³. Possessing a health and strong physique, he was extraordinarily intelligent and alert. He was also endeavoured with a good power of memory which enabled him to memorize the Qur‘an at the age of ten . His memory is said to have been so excellent that he could reproduce and write as many as twenty page from a religious book in one sittings⁴.

He was given a good religious education that could be had in those days by his father who himself was a reputed Jurist and traditionalist as well as Qadi in ‘Uyayana. He developed a keen interest in the study of Tafsir, Hadith and the Hanbalite jurisprudence and soon became well grounded in the Islamic religious sciences, as a result of which he was competent enough to lead the prescribed congregational prayers in the mosque at the early age of twelve . Pleased with the achievement of his son, his father got him married the same year⁵. Muhammad bin Abd al-Wahhab was widely travelled man . Soon after his marriage he visited Mecca and Madina, and performed

³ H.St. J.B.Philby, *Arabia*, London, 1930. P. 8.

⁴ M.M. Sarif ed. *A History of Muslim Philosophy*, Delhi, 1989, Vol. II , p. 1946.

⁵ Ahmad b. Hujr, al-shaykh Muhammad b. ‘Abd al -Wahhab, Mecca, 1395 A.H. p. 15.

the pilgrimage at an early age .After having stayed in these cities for about two months , he proceeded to Syria and Iraq, and visited a number of towns including Basra. On his return he devoted himself to further study of the Hanbali theology and law. He also thoroughly studied the works of Ibn Taymiyah and his disciple Ibn-ul-Qayyim, and soon established his reputation as a scholar, jurist, reformer and an effective speaker.

Having an insatiable thirst for knowledge, Muhammad Ibn ‘Abd al-Wahhab further travelled and met a number of scholars at various places, of whom sheikh Abdullah b. Ibrahim b. Sayf, the head of the ‘Ulama of Madina, was learned and prominent, who had embarked on a similar mission of bringing the believers back to the uncorrupted principles of Islam by purging it of the un-Islamic elements that had crept into it in the course of centuries. The young Muhammad Ibn ‘Abdal -Wahhab was fortunate enough to get the opportunity to stay with this learned Sheikh, who on being deeply impressed by his enthusiasm for learning put his rare collection of books at his disposal by telling him that they were the main weapons stored by him for the redemption of the people of Najd ⁶. Both Sheikh Abdullah and ibn Abd-al-Wahhab worked together for the realization of the same objective i.e. the revival of the original and authentic Islam . Later, he got the opportunity to study under Muhammad Hayat al - sindhi⁷ (d. 1165 A.H.), a noted

⁶ Aslam Jayrapuri, *Tarikh -I- Nejd* Delhi, 1344 A.H p. 28 and M.A. Nadwi , *Muhammad b ‘Abd a- Wahhab* , Hyderabad 1947 p. 19.

⁷ Ahmad b Hujr, *op Cit* , p. 16.

traditionalist of the city , as one of his privileged pupils . He also studied under several other teachers, and drew benefits from them . The most famous among whom were: Sheikh Muhammad bin Sulayman al-Khudri (d. 1194 A.H.), Shaykh Ali Afandi al-Daghistani (d. 1199 A.H.)⁸; Sheikh Ismail al-ajalani; Sheikh Abdul Latif al-afalaqi al Ahsai and Sheikh Muhammad al-Afalaqi al Ahasai.

After completing his education in Madina , Muhammad ibn Abd-al-Wahhab returned to Najd, travelled widely, and visited a number of cities. First , he went to Basra where he served as a tutor in the house of Qadi Hussain⁹. Simultaneously he preached his mission also . But when he was bitterly opposed , he left for zubayr¹⁰. Then he went to Syria and while back home , he stayed for some times at Ahsa, where he met sheikh Abdullah Abdul Latif al - Shafi'i . After that he visited Huraymala were his father was present at that time ¹¹.

These journeys made sheikh Muhammad ibn Abd al -Wahhab acquainted with the socio-religious condition of the followers of Islam . He was deeply perturbed, Saddened and infuriated by the un-Islamic practices in which they were involved .Being totally ignorant of the teachings of the

⁸ Shaykh 'Ali Afandi al-Daghistani was a famous Scholar of the tradition and he belonged to Damascus He was born in 1125 A.H. He lived in Madina for a long time and studied tradition under Shaykh al-sindhi He returned to Damascus in 1150 A.H. though he was young during 'Abd al -Wahhab 's stay but it cannot be ruled out altogether that Ibn Abd al-Wahhab had studied under him

⁹ D.S. Margoliouth, "Wahhabiy" *Encyclopædia of Islam* , Leiden 1931. P. 618.

¹⁰ Zubayr is a small town near Basra which has been named after Zubayr b. Awam, a companion of Prophet Muhammad (P.B.U.H.) .

¹¹ Some Scholars Stress that he returned to 'Uyayana and from there went to Huraymala along with his father C.f. Ameen Rihani, *Ibn Saud*, p. 239.

Quran and the Sunnah, they visited the tombs of the saints including that of Prophet Muhammad (P.B.U.H.) and sought their help and blessings instead of preaching Allah and worshipping him, thereby making mockery of *tawhid* and other fundamental principles of Islam. All that enkindled in the sheikh a fire to combat all sorts of un-Islamic innovations and practices in which they were engaged in order to improve their social and religious conditions by bringing them back to the authentic model of Islam as preached and practiced by the prophet (P.B.U.H.) With a view to achieving this objective, he launched a vigorous reform movement which had far-reaching implications in the social, religious and political life of the Muslims of the world in general and of the Arabian peninsula in particular.

His Reform Movement.

When Muhammad ibn Abd al-Wahhab shifted to Huraymala in 1129 A.H. /1726 A.H. along with his father, he started his reform movement with added vigour and momentum. In the beginning he had to face severe opposition from different corners. His own brother Sulayman b. Abd. al Wahhab wrote against him and opposed his mission. Similarly his father also was not well-disposed towards his movement¹². But, he succeeded in convincing both of them and won them over to his cause¹³. In spite of all

¹² M.A. Nadwi, *op.cit.* p. 22.

¹³ M. Ahmad, *op. Cti.*, p. 11.

the opposition which he encountered, he continued to propagate his reformist idea relentlessly,, enthusiastically and courageously. His speeches and sermons proved very effective , following which the number of his supporters also began to increase slowly but steadily . It was at that time he produced his famous work *Kitabul-Tawhid* .

After the death of his father in 1153 A.H. / 1740 A.D. the sheikh and the handful of his followers devoted themselves exclusively to the popularization of their movement. This eloquent sheikh soon became the household name in the Arabia. And people, attracted by his magnetism and religious favour , began to swell the ranks of his followers drawn from different strata of the society.

The popularity of the sheikh invited the wrath of the rulers of Huraymala and those of the neighbouring territories. It is worthy of mention in this context that the whole of Najd at that time was split up into tiny emirates, while the people were mostly nomadic and lived a tribal life. The entire area was plunged in a state of anarchy in the absence of an organized control form of government . Even the Ottoman rule over the peninsula could not bring about any change in it, because in reality it remained un-conquered by them.

An idea of the state of anarchy which prevailed in Central Arabia at that time may be derived from the fact that there were two rival tribes in Huraymala itself, each of which claimed supremacy for itself. One of them had the support of a large number of slaves called Humayan. Constituting a

sort of irregular army, they oppressed the people with no fear of reprisal from any government worth the name . It was under these circumstances that Mohammed ibn ‘Abd al -Wahhab thought the ‘mere persuasion unaided by political power might prove effective in the case of an individual, but it was difficult to bring about any radical change in a peoples outlook without the backing of a political force’¹⁴. After that the sheikh decided to move to ‘Uyayana and entered into correspondence with the then Amir of ‘Uyayana Uthman b. Muammar to that effect. When the Amir assured him not only to give him his full support but also to accept his faith, he proceeded to Uyayna, and reached there about the year 1744 A.D. where he was warmly welcomed by the Amir . It is also said that he became related with the Amir by marrying his aunt Zohra bint ‘Abd Allah b. Mu’ammār. Under the Amir’s protection, Sheikh ibn Abd al -Wahhab carried out a series of opportunities in order to reform the people of Uyayna. First, he cut down all the ‘believed to be pious trees’. Next, the sheikh advised the Amir to be regular in offering prayers in congregation, as well as suggested punishment for those who did not perform prayers. He also abolished the numerous kinds of taxes that were imposed on the public . Now they had to pay only the Zakat and the *Khums* in accordance with the Islamic law¹⁵. All these activities made the sheikh popular for and wide .

¹⁴ M.M.Sharif ed. *Op. Cit.*, p.1447.

¹⁵ M. Ahmad , *op. Cit.*, p. 13.

The growing popularity of the sheikh aroused the suspicion and anger of Sulayman b. Muhammad, chief of the Banu Khalid tribe and ruler of al-Hasa, who apprehended that the sheikh might usurp his throne and expropriate the taxes that maintain him and his court. It is because of this , that Sulayman b. Muhammad wrote to Uthman either to kill or banish the sheikh¹⁶.

The lords of 'Uyayana finally ordered him to leave the town and settle elsewhere. At last in the summer of the year 1744 A.D. Muhammad ibn Abd al-Wahhab chose as his new home the town of Dar'iyah situated between al - Uyayana and at-Riyadh. Arriving there in the mid afternoon he took shelter with his disciple Ahmad ibn Swaylim, which slowly turned into a great centre for the activities of the sheikh¹⁷. The then ruler of Dar'iyah, Muhammad ibn Sa'ud , whose family had governed the town for several generations, had already established his reputation for courtesy, justice and honourable dealing with his people. Muhammad ibn Abd al-Wahhab approached the ruler and put the objectives of his mission before him and thus both of them entered into a solemn pact, "whereby, should they succeed in forcing their system on their neighbours, the sovereignty should rest with ibn Saud where as the religious leadership should belong to Muhammad ibn

¹⁶ Philby, *Arabia*, pp. 11-12.

¹⁷ Philby, *Saudi Arabia*, London, 1955, p.39 however, there seems to be some confusion in the name ibn Suwaylim because M.A. Nadwi, Quoting ibn Ghannam's *Rawdat-al-afkar*, writes that in Dar 'iyah he first lived in house of 'Abd al-Allah ibn Abd-al- Rehman b. Suwaylim, and then moved to the house of his disciple Ahmed b. Suwaylim. see. M.A. Nadwi, *op Cit*, p. 30

Abd al-Wahhab¹⁸; In this ways the year 1744 A.D. is very significant not only in the annals of Arabia but also in the history of Islam, when two dynamic and scholarly souls of the Arabian homeland resolved to propagate the reforms with a view to bringing the Muslims back to the fold of the Quran and the Sunnah.

The alliance , the significance of which was not quite visible in the initial stage, proved to be of tremendous importance over the decades. Even the proponents of the movement might never have dreamt that this would one day be responsible for the birth of a new state¹⁹. Prior to the pact between Muhammad ibn Abd al-Wahhab and Muhammad ibn Saud , the Saud family was not so influential in the affairs of Arabia as were the sharifs in the Hijaz, the Banu Khalid in al-Hasa and the surrounding coastal district, the Muammar family in 'Uyayana, the Sa' dun in Iraq, the Zaidi Imams in Sana , the Sadat in Najran and the Sultan in Oman²⁰. And these were the main principalities into which Arabia remained divided for a long period time marked by constant strife between them in a struggle for existence or supremacy²¹. Ibn Saud faced numerous difficulties and oppositions . In the ensuing armed struggle ,Ibn Saud suffered some humiliating defeats also; and in 1765 A.D. his fortunes seemed to have been at their lowest ebb, when he was confronted with the combined forces of 'Orayyir of Hasa and of Sayyid

¹⁸ D.S. Margoliouth, *op.cit.*, p. 618. Some scholars reject this view, see M.A. Nadwi *op. Cit.*, p . 18

¹⁹ Amitava Mukherjee, *The Land Beyond The Time* , Delhi, 1981, p. 14.

²⁰ Sheikh Hafiz Wahha, *Arabian Days*, London, 1964, p.102.

²¹ Roy Lebkiher, *The Arabia of Ibn Saud*. New York , 1952 , p. 41.

Hasan ibn Hibat-Allah of Najrani forces. Ruler of Riyadh Wahham ibn Dawwas was another stranch opponent of this new movement and struggled against Saudi forces for more than a quarter of a century (1157-1187) A.D.²² Nevertheless, when Muhammad ibn Saud died in 1765 A.D., most of Najd had been subdued.

Abdul Aziz Ibn Muhammad:

After the death of Muhammad ibn Saud , his able and eldest son Abdul Aziz proved a worthy successor of his father. Assisted by his brother Abdullah, Abdul Aziz continued to lead military expeditions. In 1773, he finally subdued Riyadh which for over a quarter of century had been the most resolute antagonist of the reform movement .After that Saudi-Wahhabi state began to expand so rapidly that with in 15 years it annexed the whole of Najd. The Banu Khalid, the ruling Bedouin tribe of Hasa, were also defeated in 1789-90 A.D. in a great battle at Ghurarimil²³.

After the capture of Riyadh the sheikh, then aged about seventy, decided to retire from the administration of public affairs he had shared with Abdul Aziz²⁴. Then he entrusted the management of the public treasury to Abdul Aziz , but remained available for consultation on all questions of priority. After the conquest of Najd the sheikh decided to regulate the succession to the headship of the state . With consultation with Abdul Aziz ,

²² Derek Hopwood, *The Arabian Peninsula Society and Politics*, (London 1972), p. 57.

²³ George Rentz, "*The Saudi Monarchy*" *King Faisal and the modernization of Saudi Arabia* (London, 1982), p. 14.

²⁴ Derek Hopwood, *Op. Cit.*, p. 57.

the sheikh in 1788, designated Saud ibn Abdul Aziz as heir apparent died in 1792 A.D. at the age of 91 years.

The death of the sheikh did not cause any setback to the reform movement, because, it had already consolidated its position and struck deep roots on the Arabian soil. The triumphs of the movement continued unabated under the leadership of the Saudi family. Eastwards , the Saudis captured Qatif in Oasis inhabited by sectarian shiites. Hasa and Bahrain were also conquered and annexed soon after wards. Southwards the Saudi forces reached the great Empty Quater and made incursions into the Hadramont. Meanwhile the growing Wahhabi Saudi power was viewed with great concern by sharif Ghalib of Mecca in the Hijaz, who being an ally of the Ottomans was a determined enemy of the Wahhabis. As such he had a keen interest in widening the breach between the Wahhabis and the Ottomans. With this end in view he launched a campaign of misrepresenting the Wahhabis as infidels²⁵.

Hostilities between the Wahhabis and the sharif of Mecca broke out in 1792 or 93 A.D. and the war continued for several years in the form of raids and counter raids by tribes dependent upon either side²⁶. In the year 1802, there was heavy battle between the forces of Saud and the Sharif of Mecca . The former were victors and in April 1803 Saud and his warriors entered Mecca Saud in his proclamation to the people of Mecca declared:

²⁵ J.L. Burkhardt. *Notes on the Bedouins and Wahabys*, London , 1931, pp. 100-101.

²⁶ J.G.Lorimer, *Gazetteer of the Persian Gulf, Oman and Central Arabia* Calcutta , 1915 Vol. 1A p. 1052.

“I have come to you only that you should worship Allah alone and destroy the idols and false objects of worship and that you should not associate anyone with Allah who grants life and death”²⁷.

The ‘Ulema of the holy city declared their acceptance of the new movement, while sharif Ghalib accepted Saudi Sovereignty. But after the return of Abdul Aziz to Dar‘iyah, Ghalib reoccupied the city shortly afterwards, Abdul Aziz was assassinate in his capital while performing the Friday prayers in the Mosque²⁸. Thus ended the period of ‘Abdul Aziz, renowned for his humility, asceticism and justice, who carried out the precepts of the faith scrupulously and without favouritism .

Saud Ibn ‘Abd al Aziz:

‘Abd al-Aziz was succeeded by his son Saud as the new Amir . In fact Saud’s nomination was assured by sheikh Muhammad ibn Abd al Wahhab himself as early as in 1787²⁹. Saud was a seasoned military campaigner and his military career had already covered about thirty-five years by the time he had ascended the throne of Dar‘iyah³⁰.

Sauds military campaigns started as soon as he assumed the command of the state . His first major victory was in Hijaz when he re-conquered

²⁷ George Rentz, “*The Saudi Monarchy*” King Faisal and the modernization of Saudi Arabia, ed. Williard A. Beling, London 1982, p.19.

²⁸ Sir John Baggot Ghibb, *War in the Desert*, New York 1961, p. 44.

²⁹ Hafiz Wahba, *op. Cit.*, p. 103

³⁰ Philby. *Op. Cit.*, p. 63.

Mecca in 1805³¹. Thus he became the first member of the House of Saud who acquired the noble title of the servant of the Two Holy Cities . He captured Madina the following year and extended the frontiers of the Saudi state in all directions. In north, into Iraq on one side and deep into Syria upto the edge of Damascus on the other. In 1808, 1810 and 1812 A.D., the Wahhabi forces threatened Baghdad . In 1810 A.D. a large Saudi force sacked dozens of Villages immediately south of Damascus and later that year exacted taxes from tribes forty miles south of Alppo. Internally, Saud institutionalized Wahhabism and dealt severely with tribal lawlessness. Soon thereafter Medina and the whole of Hijaz came under the sway of the Saudis . Sharif Ghalib was made incharge of Hijaz with the orders to destroy all the domes and structures in Jeddah and Madina. Saud also initiated certain reforms in the performance of the pilgrimage . He especially stopped Mahmal³². Saud expelled all the Turkish caravans and suspected persons from Mecca and Medina . The Friday Khutba hitherto delivered in the name of the Sultan of Turkey discontinued³³. Since the fall of the holy cities was a great loss to the Ottomans, Sultan Salem III made several attempts to recapture them . But when he failed in his mission, he appointed Muhammad Ali of Egypt as the Viceroy of Hijaz in 1805 A.D. and ordered him to combat the Wahhabis . In

³¹ Hafiz Wahba. *Op. Cit.*, p. 106.

³² Holy carpet which was brought from Egypt on pilgrimage as *ralling* . standard for their people . see Hafiz wahba p. 107.

³³J. G. Lorimer, *op, cit.*, p. 1052.

1811 A.D. Muhammad Ali dispatched a huge army under the command of his son Tunsun Bey with a view to attacking the Wahhabis.

Tunsun Bey occupied the port of Yanbo and attacked Medina in the same year. But Tunsun's army suffered heavy losses, and was repulsed by the Saudi-Wahhabi forces. In the meantime when large reinforcements arrived from Egypt, Tunsun Bey attacked Medina again the next year in 1812³⁴. In January 1813 A.D. Mecca was occupied without much resistance. Taif was also easily annexed by them. In August of that year Muhammad Ali himself lauded at Jeddah with 200 cavalry and 2000 infantry and performed a triumphant pilgrimage.

After fulfilling his mission of recapturing Hijaz Muhammad Ali tried to conclude a truce with Saud, but the negotiations failed as Muhammad Ali made it a condition that all the expenses incurred by him in the expedition along with all jewels and other treasures of the Prophetic Mosque or their equivalent in cash should be paid to him. It was also provided that Saud should visit him personally. These humiliating terms of the draft treaty were refused by Saud. Instead, he started making preparations to reclaim the Hijaz by means of the forces which he had kept intact. But his plan could not materialise as he died of fever in 1814 at Dar'iyah³⁵.

³⁴ In Oct. 1812 the reinforced Egyptian army, supported by tribes that had deserted the Wahhabis, reached Medina, and after a fourteen day siege stormed Medina and captured the city. One thousand Wahhabis were killed and 1500 captured see. Nakav Safran. *Saudi Arabia A ceaseless quest for security* 1955. P.

³⁵ Hafiz Wahba, *op. Cit.*, p. 110, Nadav Safran, *op. Cit.*, p. 13.

Abdullah Ibn Saud:

Saud was succeeded by his son Abdullah. But the throne was contested by his uncle Abdullah ibn Muhammad also on the grounds that he was a closer relative of Muhammad ibn Saud, founder of the dynasty. Although the nephew defeated his uncle, dissension crept in and the throne began to crumble. Taking advantage of this delicate situation the Najdi rivals of the house of Saud turned to Muhammad Ali for support with a view to establishing their own rule.

Although Abdullah was known for his wisdom and intelligence, he lacked in the war-like qualities of his father, as a consequence of which he made several mistakes in the prosecution of the war. Contrary to his father's practice, he confronted the Egyptians having vast experience in military tactics in open battle instead of harassing and exhausting them in guerrilla raids. He was but naturally defeated at Turaba in 1814 A.D. and Southern Hijaz was occupied by the Egyptians³⁶. This was followed by a truce in 1815 A.D.³⁷ with Tunsun Bey, the Egyptian army Chief, which gave time to the Egyptian to bring in fresh support and supplies. Further, Abdullah renounced his claim to Mecca and Median while Tunsun agreed to withdraw to Medina, but Muhammad Ali refused to ratify it. Tunsen Bey died afterwards and Muhammad Ali sent his another son Ibrahim Pasha for the destruction of

³⁶ Hafiz wahba, *op. Cit.*, p. 11, Nadav Sfran, *op. Cit.*, p. 13.

³⁷ The terms of the truce included: a) termination of hostility, b) Ending of Turkish intervention in Egypt; c) An establishment of free trade between Arabia and its neighbours c.f. Philby, *Saudi Arabia*, p. 151.

the Wahhabis³⁸. Ibrahim Pasha landed in Hijaz towards the end of 1816 and slowly but steadily began moving towards the Saudi capital Dari'iyah . He finally appeared before Dari'iyah in April 1818 A.D. The Wahhabi forces surrendered after about five months siege. 'Abdullah was arrested and sent to Cairo from where he was sent to Constantinople , where ,after being paraded through the streets ,he was beheaded in the square of St. Sofia along with some of his companions . In the meantime Dari'iyah was pillaged by Ibrahim pasha along with all the adjoining territories . Ibrahim pasha withdrew after nine months . from Najd and Hasa leaving the area in the charge of Banu Khalid who were his representatives of the Turkish government³⁹ . Thus ended the first Saudi state.

Egyptian Occupation 1818-1822

Muhammad Ali's policy was to liberate the holy cities of Mecca and Medina from the Wahhabi control at any cost. As already mentioned, the adjacent territories of the Hijaz and 'Asir in the west were brought under the control of the Egyptian troops. 'Asir had a special attachment for Muhammad Ali, particularly in view of his ambition to control the coffee trade of Yemen. After eleven expeditions sent by him having failed to subdue Asir, he personally directed his forces to conquer it, but he met with a stiff resistance from the mountain folk who, besides being Wahhabis , were deadly opposed to outside rulers. Never the less, the Egyptian forces

³⁸ Nadav Safran , *op. Cit.*, p. 13.

³⁹ J.G. Lonimer, *op. Cit.*, p. 1089.

Similarly, the areas to the east of Najd known as Eastern provinces which exhibited some sort of independence under Majid ibn 'Ura'ir of the Banu Khalid tribe⁴¹, soon fell before a force sent by Ibrahim Pasha culminating in the persecution of the Wahhabi religious leaders and expropriation of all the property and funds of the Saud family in the local treasury.

So far as the south-eastern thumb like peninsula of Qatar is concerned, Wahhabis raided it in 1787-88 A.D. under the command of Sulaiman ibn 'Ufaisan⁴². Saud Ibn Abdul Aziz consolidated his administrative arrangements in this region by appointing Abdullah Ibn 'Ufaisan as governor of Bahrain, Qatif and Qatar⁴³. But a year later, the Masqatis launched fresh attacks on Bahrain and Zubarah, arrested 'Abdullah ibn' 'Ufaisan, and occupied the islands. And no sooner did they withdraw than the Egyptian invasion of Arabia started, as a consequence of which the Imam could not find an opportunity to re-assert his position. So the Saudi control over Qatar was temporarily lost. Similarly, as regards the Trucial coast and Oman, it became impossible for the Wahhabis to occupy these areas in face of the

⁴⁰ Winder R.B. *Op. Cit.*, p. 27.

⁴¹ Winder R. Bayley, *op. Cit.*, p. 27.

⁴² Winder R.B., *op. Cit.* p. 30.

⁴³ *Ibid.*, p. 31.

Egyptian invasion⁴⁴.

Mushari Ibn Saud:

Ibrahim Pasha's successor, Khalil Pasha was succeeded by his brother Ahmad Shukri Yakan Bey as 'governor of Arabia' who became known to fame as Ahmad Pasha. Since Ahmad Pasha had meagre military resources, he could not prove an effective ruler, as a consequence of which anarchy prevailed in Najd, and the old patterns of inner-tribal feuds were revived again. In 1819 A.D.⁴⁵ Muhammad Ibn Mushari ibn Mu'ammār, a scion of the family that had ruled 'uyayānah before Wahhabism and who was related to the Saudis by marriage, returned to the reign of Dar'iyah and by the end of the year partially rebuilt the town thereby gaining some recognition. Ibn Mu'ammār had to fight it out with Majid Ibn 'Urair of Banu Khalid (who had occupied for himself Hasa and Qatif), and successfully defended Riyadh that consolidated his position to some extent. But the position of Ibn Mu'ammār was greatly shaken by the unexpected arrival at Dar'iyah by Mushari ibn Saud ibn Abd al -Aziz,⁴⁶ one of the deported brothers of Abdullah ibn Saud ibn Abd al-Aziz, who had managed to escape while being

⁴⁴ With wahhabi religious beliefs already in Trucial coast and Oman the Saudi forces first appeared to Buraimi with its strategic location in the background in the year 1795 A.D. under the command of Ibrahim Ibn Sulaiman Ibn 'Ufaisan. The people of Oman requested Imam Abdul Aziz to take their country to 'New Reformation' (Wahhabism) See. Winder. Op. Cit., p. 35;

Four year later a treaty was made between the Saudi forces and the powerful Trucial Coast tribe, Qawasim, which from then can be considered wahhabi. A new governor was appointed, followed by Mutlaq Ibn Muhammad al-Mutari in 1810 A.D. when the latter was killed in a chance encounter, his brother and successor Battalion could not consolidate Saudi power over whole Oman in the context of Egyptian invasion, with one additional factor the British interests and policies in the region. For details see, Winder, *op. Cit.*, pp. (37-49).

⁴⁵ Winder. R. Bayly, *Saudi Arabia in the Nineteenth Century*, (New York, 1955), p. 51

⁴⁶ Philby, *Saudi Arabia*, *op. Cit.*, pp. 151-152.

taken to Egypt because, being a member of the Saudi family, he was most likely to be accepted by his people as a legitimate heir to the dynastic honours of the Sauds. After his escape at a place between Median and Yanbu he had already visited Qasim, Zilfi and Tharmida and considerably consolidated his position by mustering sufficient support to his cause for making a bold adventure for the throne⁴⁷. Ibn Mu'ammār was deserted by most of his followers who melted away towards Mushari. Under these circumstances Ibn Mu'ammār had no alternative but to acknowledge his opponent as Imam for the time being. In the meantime he feigned illness and retired to sadus with the intention of making preparations for a revolt against him . Having mustered a force, he launched a surprise attack on Dariyah, entered it without resistance , and besieged the place of Mu'shari, who was arrested and imprisoned. Ibn Mu'ammār now became the ruler of the land⁴⁸.

Turki 1824-34:

Muhammad Ali at this time sent an Egyptian force under Abosh Aga, whom Ibn Mu'ammār assured of acting in the Egyptian interests. This fact gave local support to Turki ibn Abdullah ibn Muhammad ibn Saud⁴⁹, who destined to restore Saudi rule in Najd . Turki made a serious bid for power by moving straight to Dar'iyah which he captured without fight , mainly

⁴⁷ Phiby, *ibid.*, p. 151.

⁴⁸ For details see: Winder Bayly, *op. Cit.*, . 53.

⁴⁹ The son of the previous Imam Abdullah.

because the people of Dar'iyah had already deserted ibn Mu'ammara. The latter was captured and killed. Meanwhile in 1820 A.D. Hussein Bey⁵⁰ with fresh Turkish militia arrived in Qasim, immediately joined Abosh Aga in Tharmida, and then marched on Riyadh, where Turki was settling in preference to the ruins of Dar'iyah. A siege was laid and the besieged requested for 'Aman (Security for life)⁵¹ which was granted. But Turki had fled the city a night before⁵². After that a reign of repression followed. There was some relief when Hussein Bey was called back to Egypt, but the familiar anarchy soon returned in the same manner as it had taken place when Ibrahim Pasha was withdrawn two years earlier. In 1822 A.D. Hasan Bey Abuzahir was made the new Turkish commander of the area with some 800 cavalymen at his disposal⁵³. Although otherwise sincere, Hasan Bey demanded heavy taxes from the people which met with serious opposition. Even some attacks were launched by the tribesmen that resulted in serious reverses for Hasan Bey. After his escape in 1820 A.D., Turki reappeared in 1823 A.D. with some allies, and brought with him a force against Riyadh where 600 Egyptians were still stationed under Abu Ali al-Bahluli al-Maghribi, but could not achieve any positive results⁵⁴.

⁵⁰ Peter Hobday, *Saudi Arabia Today, An Introduction to the richest oil power*, (London, 1978), p. 19.

⁵¹ Aman was a sort of peace proposal and surrender offered by any party to a war in the battles of 'Arabia.

⁵² Winder, R., Bayly, *op. Cit.*, p. 74.

⁵³ It is said that these 800 men were left there by Hussein Bey when he left the area with surety that no one was left alive

⁵⁴ Peter Hobday, *op. Cit.*, p. 19; see also Winder, *op. Cit.*, p. 60.

As already mentioned, Hasan's policy of heavy taxation met with a serious resistance as well as provoked a sudden uprising that forced him to ask for *Aman*, where in his security was guaranteed. But in violation of the agreement he left some 600 men under Muhammad Aga in Unaiza. In 1823-24 Turki received messages of help from various Najdi towns, and attacked Durma situated to the west of Riyadh, killing its governor Naseer al-Saiyari, and became its ruler⁵⁵. In August 1824 A.D.⁵⁶, Turki marched on Riyadh which was then garrisoned by a Turkish force under the command of Abu 'Ali al-Bahluli al-Maghribi, and laid siege of the town. Abu Ali al-Bahluli asked for *Aman* which was granted on condition that he would take his soldiers out of Najd⁵⁷. Turki thus established himself in Riyadh instead of returning to the ruins of Dariyah. Thus Riyadh has since then continued to be the capital of Najd till the present day. Turki's accession marked a change in the ruling branch of the Royal family, and his descendants are still the rulers of Saudi Arabia.

Stability returned to Najd with refugees returning home including among others one Mushari ibn 'Abd al-Rehman ibn Mushari ibn Saud, who was welcomed by Turki and appointed governor of Manfuha⁵⁸. Later he was instrumental in the assassination of Turki. From here onwards Turki seized every opportunity to expand his empire receiving a number of delegations

⁵⁵ Winder, *op. Cit.*, p. 61.

⁵⁶ Fouad Al-Farsy, *Saudi Arabia, a case study in development*. London, 1982, p. 64; Winter, *op. Cit.*, p. 63.

⁵⁷ Anne Blunt, *A Pilgrimage to Najd* (London, 1972), p. 262; see Ibn bashir, *op. Cit.*, p. 17.

⁵⁸ Peter Hohday, *op. Cit.*, p. 19; Winder, *op. Cit.*, p.65

from the neighbouring territories. Qasim was formerly incorporated in the state in 1827-28⁵⁹. Hijaz, however, could not be subdued. The Eastern provinces were being ruled by two brothers. Muhammad and Majid ibn 'urair of the Banu Khalid family since the evacuation of Egyptian forces. Turki, raided these territories and a fierce battle took place between the forces of Turki, led by his son Faisal and those of the opposition led by Majid ibn 'urair. Turki emerged victorious in this battle with the killing of Majid ibn 'Urair, as a result of which Hufuf and the Oasis of Hasa were annexed by him. Now Bahrain felt the tremor of occupation of the Eastern provinces due to which its ruler Abdullah ibn Ahmad al-Khalifa was obliged to acknowledge the Saudi supremacy. He also agreed to make the annual payment of Zakat⁶⁰. So far as Oman and Trucial coast is concerned, Wahhabism had already set a foothold there, and Turki continued to receive messages from Wahhabi elements residing there for military support and religious guidance. In 1832 A.D. Turki ordered one Umar ibn Muhammad ibn Ufaisan to proceed to Burami for a full-scale invasion of Oman⁶¹. Sultan Said ibn Mutlaq⁶² decided not to resist against odds, and agreed to pay a tribute of 5000 German crowns per annum to the Wahhabi chief. Finally, as

⁵⁹ Musil, A., *Northern Nejd*, New York, 1928, p. 271.

⁶⁰ Turki reasserted Saudi Suzerainty over the ruler, 'Abd Allah in Ahmad Al-khalifa (r.1816-1843), who also controlled most of Qatar, by presenting him with a three-point demand: (I) to begin again the annual payment of Zakah; (ii) to pay immediately a compensation of \$MT 40,000 for some horses left in 'Abd Allah's charge in 1811 A.D. When the first Wahhabis had been forced out of Bahrain; and (iii) to surrender the mainland fort of Dammam. C.f. Winder, p. 78.

⁶¹ Anne Blunt, *op. cit.*, p. 262.

⁶² Who was son of one of the former Saudi governors of Buraimi.

it was to happen, Mushari ibn Abd al-Rehman , was made governor of Manfuha by Turki after his return from captivity in Egypt in 1825 and who was pardoned for an unsuccessful revolt in 1831 , hatched the plan to assassinate his benefactor. On May 9, 1834 (Friday)⁶³ when Turki came out of the Mosque, he was surround by three men hired by Mushari one of them shoot Turki and killed him on the spot. Now Mushari for a short while established himself as Imam⁶⁴.

Tuki's way of Governance and His Religious Beliefs:

Tuki's was a very strong ruler, a dedicated Wahhabi with a very polite heart. In the matters of governance his policy was aimed at promoting the welfare of the people by minimising the burdens upon them. He issued strict orders to his governors that no additional tax should be levied upon the people even in case of contingency, and that if any official transgressed the limit, he would be severely punished. He further emphasised that he would stand by the oppressed in all cases.

Being a spirited Wahhabi, he urged people to pray and fulfil prescribed religious obligations. He appointed outstanding Qaids at various places for the administration of justice. The postings of the Qadis were rotated, and they were ordered to decide legal questions strictly in accordance with the Sahria. He also issued written epistles for demonstration among the people,

⁶³ K.S. Twitchell, *Saudi Arabia, with an account of the Development of its natural Resources*; London, 1982), p.90; Nadav Safran, *op. Cit.*, p.15.

⁶⁴ Hafiz Wahba *Arabian days, op. Cit.*, p. 14.

wherein they were required to believe in the unity of Allah, while prayer and Zakat were made obligatory.

Besides ,Turki was a great patron of literature. Two outstanding poets of his region were Rehman ibn Jabir and Abd al-Aziz ibn Hamad ibn Nasir ibn Muammar. Further, he took various steps to ensure the economic prosperity of his people⁶⁵.

Faisal Ibn Turki (r. 1834-38 A.D.):

The pseudo-rule of Mushari Ibn abd-Rehman lasted for just 40 days, when Faisal, informed by Turki's slave Zuwaid ibn Saihat⁶⁶, attacked Riyadh along with his friends, particularly Abdullah ibn Rashid,⁶⁷ laid siege, captured Mushari despite some valiant defence by Mushari's slaves) , and ordered his death . At the age of 40 years Faisal was recognised as the new Imam and consolidation followed .

Faisal then assisted Abdullah ibn Rashid and his brother Ubaid in replacing Salih ibn Abdul Muhsin ibn Ali, who was then incharge of Jabal Shammar⁶⁸. In 1836 A.D. Egyptian pressure was one again felt in Najd. One Dausari who appeared in Najd on behalf of the Egyptian authorities demanded acknowledgement of Egyptian authority from Faisal as it had been due to Faisal's power only that Muhammad Ali had ordered General Ismail

⁶⁵ For details see, Winder R. Baylay, *op. Cit.*, pp. 83-93.

⁶⁶ Zuwaid was captured at the time of Imams murder. However he managed to escape and went straight to Faisal in Saihat to inform him what had happened; see. H. Wahba, p. 97.

⁶⁷ A member in the junior branch of the ruling family of Ali Ibn Rashid, who had been agent of Saud and had asserted rule after the fall of Dariyah to Ibrahim Pasha.

⁶⁸ For details see; Winder Bayly, *op. Cit.*, pp. 101-103.

Bey to reduce the uncooperative Saudi state. Since Faisal did not submit wholly, the invasion of Najd was certain⁶⁹. The Egyptians had one Khalid Ibn Abd al-Aziz with them⁷⁰. They seized this opportunity to get some support for Khalid in Najd and marched on Riyadh on Saturday May 13, 1837 A.D. Faisal could not resist the attack this time, and shifted from Riyadh to Al-Dilam in Southern Najd. Thus came the end of Faisal's first reign.

Najd was almost partitioned between Faisal and Khalid after the Egyptians faced a disastrous defeat at hands of the Wahhabi fugitives of Hariq, Hutad, and Hilwah, while Khalid tried to consolidate his position in Central district of Sudair and Washim, Faisal administered a reduced territory in the south with his headquarters at Dilam. Kursheed Pasha, who was at Medina and for whose cause Khalid was working came to Najd, and in May 1838 A.D. he proceeded towards Unaiza without any opposition . There he stayed for five months , made intensive preparations, and made the city a strong base for Egyptian armies in Najd. Khursheed Pasha confirmed Abdullah ibn Rashid as Amir of Jabal Shammar who in turn agreed to acknowledge the Egyptian suzerainty. By the end of October 1838, Khursheed was joined by Khalid , and a combined force marched on Dilam.

⁶⁹ Lorimer, I., . *op. Cit.*, p. 1097.

⁷⁰ One of the most important individuals in Ismail's force was Khalid, the twenty-four-year-old youngest son of the third Wahhabi Imam, Saud the Great, and thus the wahhabi Imam 'Abdullah, who had surrendered to Ibrahim pasha . Like Dausari of Asir, Khalid had been deported to Egypt after the fall of Dariyahh and educated there, under Muahammad 'Ali's auspices. As a member of the original ruling branch of the sa'ud family Khalid would naturally have a certain amount of support in Najd; see winder , *op. Cit.*, p. 108.

After some resistance Faisal had to give in by the end of 1838 A.D. , following which he was taken as a prisoner to Egypt⁷¹.

Khalid was a mere puppet in the hands of Khursheed, while the latter managed the affairs of the state solely by himself. Khursheed soon established the absolute sovereignty of his master Muhammad Ali over the whole of Najd. By 1840 A.D. Muhammad Ali had to call back Khursheed Bey from Najd as he needed his troops nearer home in the event of a war between Egypt and France on one side and Turks, British,⁷² etc. on the other side.

After the departure of Khursheed from the scene Khalid was able to retain power for just over a year. Since he was a creature of the Egyptians, he was disliked, and consequently possessed no capacity for government. There is no clear evidence to show that any of the Wahhabi religious leaders of the Sheikh's family had paid homage to Khalid as Imam.

In August 1841 A.D. Khalid paid his last compliments to Khursheed Pasha in Shinanah.. Abdullah Ibn Tunaiyan Ibn Ibrahim Ibn Tunaiyan Ibn Saud, a great-great-grandson of the founder Saud, raised the banner of revolt, Khalid tried to mobilize his forces, but he failed to receive any positive response and there-upon marched to Hufuf in the east probably to save himself . Ibn Tunaiyan took 'Irqa north of Riyadh and Manfuha south of it

⁷¹ He was taken with his brother Jilwy and his sons, Abdullah and Muhammad to Egypt C.f. Hafiz Wahba, *op Cit.*, p. 115.

⁷² British interests in the area, derived from its position in India . British for their free trade and commerce wanted the Persian gulf to be kept open, and not to be allowed to go into the control of any power that could threaten its position in India . for details see Winder, pp. 37,38, 40,49,81,82.

before marching upon Riyadh . the people of Riyadh sent messages to Khalid for help who in turn sent some force to Riyadh under Zuwaid (the already mentioned slave of Turki). Zuwaid defeated by Ibn Tuniyaiyan and Riyadh was occupied with recognition by its leaders. By the end of 1841 A.D. Ibn Tunaiyan had established himself in Riyadh and Khalid asked for an asylum with the ruler of Bahrain in Dammam and there from made an unsuccessful bid to recapture his lost rule, but failed; and with that his role in the affairs of Arabia disappeared.

In 1841 A.D. Faisal managed his escape form Cairo with the help of 'Abbas Pasha⁷³, Muhammad Ali's grand-son. Faisal arrived in Jabal Shammar were his old friend and ally Abdullah ibn Rashid welcomed him and along with his brother Ubaid offered every assistance to Faisal . Then Faisal entered into an alliance with the governor, Abdullah ibn Sulaiman ibn Zamil of Unaiza and started secret negotiations with various citizens of Riyadh, and on gaining their support ordered his brother Jelwi to march on it with a band of the army. Riyadh was captured and ibn Tunaiyan was granted *Aman* for his life, but was imprisoned where he died in July 1843 A.D. Faisal was recognised as Imam by all the local population. Thus he was destined to rule this region form 1843 A.D. onwards for almost a quarter of a century.

Faisal's Second Term:

Once established in Central Najd, he thought of conquering the Eastern

⁷³ He had some plans of Independent empire and wanted the Arabs as his allies in the plan.

provinces . In 1843-44 he led his forces near Qatif and besieged the fort of Dammam which was under the control of the Bahraini ruler Abdullah ibn Ahmad al-Khalifa. In the meantime al-Khalifa was ousted by a younger member of his family, Muhammad ibn Khalifa who agreed to acknowledge the suzerainty of the Saudi rule⁷⁴. From Dammam Faisal went to Hufuf where he received delegates, and appointed Abdullah Ibn sad Ibn Mudawi as governor of Qatif and "Abdullah ibn Muhammad al Sudari as governor of Hasa⁷⁵.

In 1845 A.D. the southern districts of Aflaj and Wadi al-Dasir, where there had been some internal disturbances, were subjugated and order was re-established. So far as Jabal Shammar was concerned, the relations with Abdullah ibn Rashid were strengthened. In 1846 A.D., Faisal replaced Ibrahim Ibn Sulaiman ibn Zamil, the then governor of Unaiza by Nasir Ibn Abd al-Rehman al-Suhaimi. In 1848-49 there was a rebellion inUnaiza which was joined by Abd al-Aziz al-'Ulaiyan, the then governor of Buraida. Though initially there was some agreement , but due to treacherous designs of Abd al -Aziz, there was fierce battle at Yalima between Abdullah ibn Fasal's forces and those of Abdul Aziz. Abdul Aziz was defeated in the battle, following which he escaped to Unaiza where he tried to resurge the revolt but failed. Peace was established through the chief Qazi of Qasim , Abdullah ibn

⁷⁴ Abdullah Ibn Ahmad al-Khalifa the long lived ruler of Bahrain had been ousted from Bahrain by younger member of his family as there was a dispute within the al-khalifa family. Muhammad Ibn Khalifa was allowed to be the new ruler of Bahrain on resumption of payment of annual tribute to Riyadh.

⁷⁵ Winder , *op. Cit.*, p.151.

Butaiyin Abd Al-Aziz asked for pardon and was allowed to retain his post, but his power was reduced by keeping Jelwi (brother of Faisal) as Amir of the whole province of Qasim with a garrison at Unaiza. After that there were some more revolts in Qasim as well as in Unaiza and Buraida that were subdued in due course of time⁷⁶. 'Ujman, a large and powerful tribe, who in 1854 A.D. had defied the authority of Faisal by attacking a caravan of pilgrims, having built up its strength in the next 15 years under Rakan ibn Hithlain, wanted to test the strength of ageing Faisal in 1860 A.D. Faisal on his part sent a large force under the command of Abdullah ibn Faisal, who attacked 'ujman at night and defeated the rebellious forces. When in March 1861 A.D. the tribe of Ujman raised the banner of revolt again, it was totally ruined. So far as Bahrain was concerned, Muhammad ibn Khalifa was installed as its ruler by Faisal in place of Abdullah ibn Ahmad al-Khalifa in 1844 A.D. The new Bahraini ruler, despite demands from Riyadh, refused to make the agreed payments. In November 1850 A.D. Abdullah ibn Faisal was sent with a force after a few skirmishes, an agreement was reached through the mediation of Said ibn Tahnoon, the ruler of Abu Zabi, whereby Muhammad ibn Khalifa agreed to pay the tribute. In 1859 A.D. there again started the trouble when Muhammad ibn Khalifa withheld the tribute, following which Abdullah al-Mudawi, the governor of Qatif and Muhammad ibn Abdullah al-Khalifa (the son of deposed Khalifa) prepared to invade

⁷⁶ These revolts took place in 1854, 1859 and 1862 A.D. for details see, Hafiz Wahba, *op. Cit.*, p. 165-170.

Bahrain. This time the British government informed Faisal that they recognised Bahrain as an independent principality, and in June 1861 A.D. gave him an ultimatum to negotiate peacefully with Muhammad ibn Khalifa with the result that Faisal, instead of taking any military action, mediated between Abdullah branch of the Khalifa family and their kinsmen, whereby the former were allowed to return to Bahrain. But Bahrain no longer remained under the Saudi control.

As regards Oman, Faisal had occupied Buraimi in 1854 A.D. through Sad ibn Mutlaq at the head of the Wahhabi force. Soon afterwards Sad demanded tribute from Said ibn Sultan, the ruler of Muscat, and the latter agreed to pay an annual tribute to the Saudi ruler. In 1848 A.D. however, Buraimi was occupied by Said ibn Tahnoon the ruler of Abu Zabni temporarily, but in October 1848 A.D. Buraimi was reoccupied by the Saudi force and by 1853 a new treaty was made with Muscat for an enhanced tribute to be paid by the latter. It is difficult to ascertain the exact extent of the Saudi control over Oman expecting the fact that Muscat and other states were required to pay the tribute.

Faisal's system of government.

The Wahhabi state in Faisal's time was centrally administered with all political, physical, military, domestic and foreign powers invested with the Imam himself. There was, however, some devolution of power to lower officials, but the same was negligible. Faisal used the members of his own family to run the government which ensured loyalty and discouraged

dissension. But as regards the administration of the districts, it varied from place to place depending upon the Saudi hold of the district and of course other considerations like the religious beliefs of, and the extent of cohesion, among the people.

In regard to relations with the Ottoman Empire, Faisal pursued the policy of caution and non-aggression towards Syria, Hijaz or Iraq, probably due to the fact that he did not have the same degree of control in his own dominion as that had by the earlier Saudi rulers. Faisal did pay tribute to the Ottoman authorities⁷⁷. He also worked in co-operation with the British, who were interested in playing an important role in the Gulf⁷⁸.

Justice was administered in consonance with Shariah as interpreted by the Hanbali School. Qadis were appointed by the Central government who received a regular pay⁷⁹. Military was organised in the same way as the earlier Saudi rulers had done, and a high level of efficiency was maintained. Forces were mobilised in case of contingency without any regular pay, who received four-fifths of the booty in accordance with the traditional Islamic practice. The forces consisted mostly of townsmen. Tribesmen were also recruited whenever need arose⁸⁰.

Revenue was collected in the same fashion as was done by the early Saudis. *Zakat* was levied on such agricultural produce (both grains and fruits)

⁷⁷ Winder, *Op. Cit.*, pp. 206-207.

⁷⁸ *Ibid.*

⁷⁹ Palgrave, W.G., *op. Cit.*, p. 397.

⁸⁰ Philby, *Saudi Arabia, op. Cit.*, pp. 194-195.

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⁸⁰ Philby, *Saudi Arabia, op. Cit.*, pp. 194-195.

as could be measured and stored. Individuals having a low production were exempted. Live-stock was also taxed. Some important duties were also charged from the pilgrims who passed through the realm. In addition, one-fifth of the booty of any engagement was also payable to the state. Besides tributes were paid by Masqatis, Jabal Shammar, Bahrain and others.

In commerce there was significant export, particularly of horses, pearls and dates. Although taxes were mostly paid in kind, they were paid in cash also. Faisal patronised literature and other cultural pursuits like his father Turki. In religious matters Wahhabism was strictly followed. A number of historians particularly Ibn Bishr lived in his time and received support from him. His works constitute one of the basic sources of information regarding the second Saudi realm. In December 1865 Faisal died after a prolonged illness and his eldest son Abdullah, who had already become the de-facto ruler, succeeded to the throne.

Decline of the Second Saudi Realm:

With Abdullah ibn Faisal in power the dissensions within the family acquired enormous proportions resulting in the ultimate debacle of the Saudi state for the second time. Besides Saud ibn Faisal's desperate efforts to establish himself as Imam, there was another factor that had significant impact upon the second debacle of the Saudi state. That was Muhammad ibn Abdullah ibn Rashid of Jabal Shammar (the third son of the founder Amir Abdullah) who had assumed Emirate of Jabal Shammar after the death of Talal. Saud Ibn Faisal clashed at Judah 60 miles Northwest of Hufuf with the

forces of Abdullah ibn Faisal led by Muhammad ibn Faisal . Saud got victory and in April 1871 Riyadh was occupied while he himself was established as the new Imam. Abdullah sought the help of the Ottomans, who had their own vested interests. The Turks conquered the Eastern provinces. Meanwhile Saud was temporarily at the head of a revolt. Abdullah reached Riyadh, over which he had sufficient control by 1872. But Saud mustered his force again in 1873 A.D., clashed with Abdullah's forces at Jiza near Riyadh, and defeated the latter who escaped and fled, and died soon afterwards. In January 1875 Saud died of small-pox . Since at the time of his death his brother Abdullah and Muhammad Ibn Faisal were wandering in the deserts, his fourth brother Abd al-Rehman announced his accession to the throne. But Abdullah considered himself to be the legitimate successor, and sent his own brother and collaborator Muhammad ibn Faisal at the head of a force to fight against Abd-al-Rehman but he could not get any success. In the meantime the sons of Saud quarrelled with Abd - al -Rehman who, apprehending the danger, left Riyadh, and asked Abdullah to take over. Abdullah entered Riyadh, and was recognised as Imam⁸¹. In 1887 Saud's sons led by Muhammad ibn Saud captured Riyadh after a siege, and imprisoned Imam Abdullah, who appealed to Muhammad ibn Rashid, the Shammar ruler, for help. The latter occupied Riyadh under the pretext of restoring it to its rightful owner (Abdullah). But instead of installing Abdullah back on the

⁸¹ Nadav Safran, *op .cit.*, p. 18.

throne, he appointed a Rashidi governor for the Saudi capital. Thus the Wahhabi state was conquered by Ibn Rashid⁸². Abdullah, who had been taken as a guest by Ibn Rashid, was allowed to return to Riyadh as governor in November 1889. But he passed away within three days after his arrival at Riyadh.

Now Abd al-Rehman was confirmed as governor by Muhammad ibn Rashid. But Abd al-Rehman revolted, following which Ibn Rashid besieged Riyadh in 1890. When he found it impossible to reduce the town, he entered into negotiations with Abd al-Rehman, who was now allowed to retain Riyadh and the district of Kharj, Aflaj and Mahmal under his authority in return for acknowledging the overlordship of Muhammad ibn Rashid. Finally in the battle of Mulaidah that occurred in 1891 A.D. between the allies of Abd al-Rehman ibn Faisal and those of Muhammad ibn Rashid, the former were badly defeated, and that marked the end of the second phase of the Saudi State. Abd al-Rehman was now compelled to take his family into exile. First, they lived among the Bedouins on the edge of al-Rub-ul-Khali (The Empty Quarter) for a short period of time. Then they went to Qatar and Bahrain, and finally they got shelter in Kuwait⁸³.

It was under these adverse circumstances that Abd al-Aziz ibn Abd al-Rehman, known to fame as Ibn Saud, who was born in Riyadh in 1880 A.D., was being brought-up and trained to play a very crucial role in the history of

⁸²Winder, *op. Cit.*, p. 251.

⁸³ Roy Lebkicher George Rentz and Steineke, *The Arabia of Ibn Sa'ud*, (New York, 1952), p. 44.

the Saudi dynasty. He received his early education from a customary tutor Abd Allah al Kharji⁸⁴, who taught him the Qu'ran . By the age of Eleven when his family took to flight he had finished his studies of the Qu'ran. During the days of the exile he learnt a lot about the Bedouin life and the political forces that were operating in the Persian Gulf region. The death of Muhammad ibn Rashid in 1897A.D. gave Abd -al-Rehman renewed hope. Abd al-Aziz made close friendship with Mubark al Sabah, , who had in the year 1896 A.D. assumed power in Kuwait by killing the then ruler Muhammad ibn Sabah. He also planned to capture Riyadh with his assistance⁸⁵ . Mubarak in his turn tried to use the Saudis in his goal to supersede the Rashidi family . In 1901, Mubarak entered into a secret pact with the British, and obtained their protection. With the British help Mubarak launched a major assault on Ibn Rashid along with the supporters of Abd al-Rehman. But on Riyadh which was planned by the Saud in the offensive another attempt on Riyadh, and in January 1902 made a bold bid for capturing it with a small contingent of 60 men. On the outskirts of Riyadh he left thirty men behind with instructions to return to Kuwait in case nothing was heard within the next twenty-four hours. After advancing further with the rest of his companions he left another twenty men with his brother Muhammad outside the walls which Ibn Rashid had partly demolished . Then Abd al-Aziz along with the remaining most trusted men

⁸⁴ Winder, *op. Cit.*, p. 266.

⁸⁵ Nadav Safran, *op. Cit*, p. 29.

entered under the cover of darkness, a house near the residence of the Rashidi governor, Ajlan. When the castle's gates were thrown open, Abd al-Aziz and his men attacked and killed the governor with many members of his garrison. The reserves were called into secure the town, whose population welcomed the return of the Sauds. Now Ibn Saud son arranged for the transport of his father and the remaining members of the family from Kuwait to Riyadh. After that he also succeeded in restoring and consolidating the position of his dynasty by expanding the Saudi state in the Arabian peninsula⁸⁶.

Thus it goes to the credit of Ibn Saud that starting from a very delicate situation, he succeeded against heavy odds in recapturing Riyadh on January 69 1902, thereby marking the establishment of the Saudi state on a firm and permanent footing which later in 1932 A.D. officially became known as the Kingdom of Saudi Arabia .

Abd al- Aziz , following the example of earlier rulers of his family proved to be the greatest commander in the history of the House of Saud. During his reign he used to say that his realm should encompass 'the lands of our forefather's'. Abd al-Aziz, thus proceeded to extend his authority over the neighbouring parts of Najd.

Earlier in the second half of the nineteenth century, the Ottoman government had taken possession of a large part of the Eastern seaboard of

⁸⁶ For details see Nadav Safran, *op. Cit.*, pp. 18-20; Winder, *op. Cit.*, pp. 257-261.

Arabia facing Najd. Vexed by the return of the house of Saud to Najd, the Ottomans In 1904 dispatched a military force to deal with the situation there⁸⁷, but were badly defeated. In 1913 Abd-al-Aziz descended the Turkish garrison in the East and drove them out , thus recovering an impart part of the land , the part which later on turned out to be the site of the largest oil fields in the world .

In December 1915 Abd al-Aziz concluded at Darin his first treaty with the British government, in which it recognized him as ruler (Hakim) of Najd , Hasa, Qatif, and Jubail and the towns and ports belonging to them⁸⁸.

In 1921 a congregation the leading 'Ulema and tribal chiefs proclaimed "Abd-al-Aziz sultan of Najd and its Dependencies . It was followed by the occupation of the Hijaz in 1925 and on January 8, 1926 Abd al-Aziz was proclaimed king after the Friday prayer in the great Mosque in Mecca. The solemn act was the formal beginning of the monarchy in what is now the kingdom of Saudi Arabia . For the time being Abd al-Aziz was king of the Hijaz only; he kept his other tittle , sultan of Najd and its Dependencies.

The some what ambiguous position of Abd al -Aziz as king of one state and sultan of another was clarified to some extent in January 1927 when the people of his homeland proclaimed him king there as well , so that his

⁸⁷ Nadav Safran, *op. Cit.*, p. 40.

⁸⁸ C.U. Aitchison, *A collection of Treaties, Engagements and Sanads Relating to India and Neighbouring Countries*, 5th ed. (Delhi, 1933) Vol. II P. 206.

title became king of the Hijaz and of Najd and its Dependencies. On 18 September, 1932 a royal decree was issued, to united the dual kingdom of the Hijaz and Najd with its dependencies under the name of kingdom of the Saudi Arabia. Abd al-Aziz remained throughout his life imbued with the domestic spirit of the old society of Arabia. An outstanding characteristic of Abd al-Aziz was his willingness to accept and promote changes as long as they were beneficial to his people and not in his view contradictory to the principals of Islam.

King Abd al-Aziz ruled for fifty-one years until his death on 9th Nov. 1953. Twenty years prior to his death, he and his people had designated his eldest surveying son, Saud, as heir-apparent . However, although the transition in rule took place smoothly, recognition as the new heir was given to the king second son, Faisal , rather than Saud's son.

Saud ibn Abd Al- Aziz 1953-64:

Ibn Saud was succeeded by his eldest son Saud . Saud had long served as his father's deputy in Najd, but the dominating presence of his father who was there most of the time coupled with the relative isolation of the interior had deprived Saud of the experience Faisal Acquired in the Hijaz. After Saud became king management of the state got some set back .Despite growing revenues form the oil industry, the country was on the brink of bankruptcy by 1958. To avert such a breakdown, Faisal as prime minister was granted full power to administer the external and internal financial affairs of the kingdom. With the introduction of a reform program, Faisal's established

authority fostered attempts by Saud to re-assert his threatened power. The crises was finally resolved by the deposition of Saud and accession of Faisal as king on 2nd November 1964.

CHAPTER 3

KING FAISAL : AN ANALYTICAL STUDY

King Faisal was one of the most important rulers of Saudi Arabia whose influence transcends the actual period of his reign to which conventional history assigns a mere eleven years¹. While the official dates of the Faisal era extend from 1964-75, his leadership was profoundly felt for an epoch approximating half a century . It is perhaps not unrealistic to think of this impact starting as early as his trip to England in 1919. However that may be , he started making his impact felt on the administration of his country, especially in the domain of foreign affairs since as early as 1926, when he , at the age of twenty one was made viceroy of the Hijaz. This continued during the reign of his father which ended in 1953 and the eleven-year reign of his brother, Saud , when Faisal was crown prince, prime minister and Foreign minister. Thus , for all practical considerations and contrary to conventional dynastic chronology, the legacy of King Faisal extend more than half century and encompasses virtually the entire modern history of the nation. As such the history of the modern consolidated state of Saudi Arabia is essentially the history of King Faisal. The shadow of Faisal lengthen even after his death as is evidenced by the certain critical developments, in the Islamic world which have emerged in large measure because of the profundity of his devotion to Islam.

¹ Conventional chronology divides Saudi Arabian history as : Daryah emirate and its expansion to Najd, 1745-1902,; reign of Abd al-Aziz ibn Saud, 1902-1953; reign of Saud, 1953-1964; reign of Faisal; 1964-1975. see, Fouad Al- Farsy. *Saudi Arabia: A case study in Development*, London 1982 pp. 64-66.

King Faisal was born in Riyadh in 1905/6², on the eve of his father's victory over it . His father Abd al - Aziz (Ibn Saud) had recaptured it from ibn al Rashid in 1902³. His mother was the daughter of a famous scholar, Sheikh Abdullah, a descendant of the family of Sheikh Muhammad ibn Abd al Wahhab Faisal's father was often away on his military expedition, meanwhile, his mother died when Faisal was still a child. He was taken into the care of his maternal grandmother, wife of Sheikh Abdullah, so it was under Sheikh Abdullah , the learned scholar of that time that Faisal took his early education and guidance. Under Sheikh Abdullah Faisal received education in religious sciences, Islamic philosophy, jurisprudence shariah law and history. He was especially introduced to the history of the Righteous caliphs . At the age of ten he learned the Quran and memorised it⁴.

Every new and then Ibn Saud visited Faisal and played with him , as he did with all his sons in their childhood. Later he would take him out on small picnics. His elder brother Turki ibn Abd al - Aziz was by then busy with military expeditions, but Faisal was too young to accompany him.

He was rather envious. He began to pick up tips from his father from the very childhood he discussed with his father political issue and was much interested in national and international problems⁵. He accompanied his father while he was still under teens on a raid against in Rashid ibn 1918⁶. In the

² Biographies differ on the year of his birth.

³ Leslie Mclough, *Ibn Saud Founder of a Kingdom* (Macmillan, 1993) p. 26.

⁴ Gerlad De gaury, *Faisal; King of Saudi Arabia*, (London, 1966) p. 8.

⁵ *Ibid* . p.9.

⁶ Philby, *Saudi Arabia* , (London, 1955) p. 27.

same year influenza spread across most of the world, killing more people that had died in the world war. In Dec. 1918 it swept through Arabia. Ibn Saud's eldest son died of influenza at the age of nineteen and Faisal was left alone and was groomed with Sultana bint Ahmad al Sudairi⁷ to take over the number two position in the royal family after his elder brother Saud.

When in the next year 1919 ibn Saud was invited to London at the celebration of the Allied victory in world war I. He himself felt unable to leave the soil, and nominated Faisal, aged 14, appointing Ahmad al Thunnaiyan al Saud to advise him⁸. He remained in Europe for several months during which, as well as in subsequent exposures, he achieved a working knowledge of other languages . However, he always insisted upon using an interpreter . In London Faisal and Ahmad had met the English ministers concerned with the East, Lord Curzon and Lord Montague.

ARMY COMMANDS

Although a diplomat he was also a man of action . No, sooner had Faisal returned from Europe than his father gave him command of a force to operate in Asir⁹. After a successful military triumph in Asir in 1924 Faisal joined his father in a series of campaigns in the Hijaz . With his brother

⁷ First wife of Faisal.

⁸ Ahmad was a member of the al Saud, descended from a former ruler, whose family had afterwards lived in Turkey . He himself spoke Turkish and French..He returned to Arabia and fought for Ibn Saud and it was he who organised the return of the Turkish garrison in al Hasa a when it surrendered to Ibn Saud in 1913. See Nadav Safran, *Saudi Arabia; The ceaseless Quests for security* , (Harvard UP. London, 1985) p. 43.

⁹ Asir was a part of the territory under the influence of a theocrat , the Idrisei rules were members of the dynasty of Ahmad Idris , who had come to Mecca from North Africa in the early 19th century and then stilled in Asir

Saud he forced Abdullah al - Rashid into Submission at al- Shuaybah in 1920. After that he turned toward Abha in the south-west annexed it in 1922. In 1933, Prince Faisal advanced with an army into Tihamah from where he made a victorious entry into Yemen¹⁰. He marched along the Yemeni coast capturing besides other places, the port of Hudaydah which remained under his control for three months.

Viceroy and Foreign Minister

In 1924, Abd-al-Aziz captured the Hijaz and made Faisal viceroy of the Hijaz and secretary of 'foreign Affairs'¹¹. As viceroy he not only efficiently administered the holy shrines of Mecca and Medina but also met thousands of people from all over the world coming to perform their Haj pilgrimage. He led many delegations to the west and the UNO during his tenure as foreign secretary of his father. In 1926, Abd-al-Aziz sent him to western Europe on a good will mission to make direct contact with foreign governments as well as to keep abreast of what was happening in Europe. Prior to his departure for Europe , a consultative council was formed in Mecca by the King's order with Faisal as its president . Untill the creation of the council of ministers it was the chief instrument of the government for drafting its regulations¹².

¹⁰ Leslie McLoughlin, *op. Cit.*, p. 127.

¹¹ *Ibid* p. 120.

¹² Col. B.K. Narayan, *Leaders of the Arab Worlds*, (N. Delhi, 1981) p. 4.

Abd -al-Aziz appointed Faisal as foreign minister when the ministry was created in 1930. He also acted as minister of the interior . During the1930,he performed diplomatic services overseas and military campaigns at home .As a diplomat ,he visited the capitals of Western Europe as well as Poland, Russia and Turkey¹³. In 1932 Faisal led a government delegation to Moscow where they were received by Stalin. Relations between the Soviet Union and Saudi Arabia at that time were cordial and Faisal was interested in this visit as the soviet Union had a large number of Muslims in its territories . The Soviet union in its turn recognised the Saudi Kingdom.

Two other important events occurred in 1930s. On his visit to Turkey in 1932, he invited the widow of Ahmed Thunaiyan and her niece Iffat to Riyadh and later married Iffat which proved a good union. Iffat which contributed much to the development of education in the Kingdom¹⁴. The event of this period that figured prominently throughout his life was his involvement in the Palestine problem. He went to London in 1939 for the Palestine conference¹⁵. It was a burning issue for him which figured prominently in the foreign policy of his country.

¹³ Sheikh Muhammad Iqbal . *Emergence of Saudi Arabia ; A Political study of King Abd al Aziz ibn Saud* 1901- 1953, Delhi, 1977 p. 102.

¹⁴ Ghazy Mujahid, " Education for girls in Saudi Arabia," *Muslim Education Quarterly*, Vol. 4 No. 3(1987, U.K)) pp. 59-60.

¹⁵ Jewish refugees fleeing from the Nazis were trying to enter Palestine . Malcolm McDonald the British minister concerned, called for Arab-Jewish conference to study the basic of a settlement by negotiation.

The second world war forced Faisal to extend his diplomatic mission beyond Europe to America. The Arabian American oil company (ARAMCO)¹⁶ , had already brought him into contact with the Americans. He made an extensive tour in the United States during the war time in 1943 along with Khalid¹⁷. Faisal then represented Saudi Arabia at the inauguration of the United Nations at San Francisco . he also was his country's representative in the Arab league as well as the UN General Assembly. During his visit to America he met President Roosevelt . This visit had two purposes diplomatic as well as developmental . he visited agricultural projects, oil installations, irrigation projects, dams, and universities all of which figured in the planning for development of Arabia which Faisal was to lead in his lifetime.

Saudi Arabia moved in the 1950s towards becoming an important factor in the international political community. In 1953 King Abd al -Aziz ibn Saud passed away which marked the end of traditional Bedouin-style of Arabia. His eldest son Saud ascended the throne .Faisal was appointed Heir Apparent and president of the council of ministers, and later as Foreign Minister. At that time the increasing oil income of Saudi Arabia was also bringing in enormous problems with it. It was Faisal who acted as a brake on the extravagance of King Saud . During this period he made a number of official

¹⁶ On May 29, 1933, the Standard Oil Company of California obtained a sixty year concession covering a huge area in the Eastern part of the Kingdom . An operation company known as the California Arabian company was established. When the Texas company joined in the enterprise in 1934 its name was changed to the Arabian American Oil Company (ARAMCO) see K.S. Twitchell, *Saudi Arabia*, (Princeton, 1953) p. 151.

¹⁷ With Faisal and Khalid went Sheikh Hafiz Wahhab , Sheikh Ibrahim Sulaiman , Faisal's private secretary and body guard, Murzouq See De Gaury. *Op. Cit.*, p.68.

visits to Washington. In January 1958, Faisal on his way back from America, broke journey in Egypt where he met president Nasser several times¹⁸. And in the same year Faisal became prime minister. The reckless spending by King Saud had rented the national coffers nearly empty. Yet Faisal acted with amazing loyalty to his brother. In order to extricate the country from Financial doldrums Faisal, in the year 1958, established a Saudi Arabian Monetary Agency¹⁹. King Saud never favoured any progressive measure in administration or the strict economic control exercised by Faisal. Faisal was not in a position to carry out his programs without impediments . A state of rivalry developed between the King Saud and prime minister Faisal²⁰. On March 5, 1962 King Saud decided to reorganise his cabinet and assumed personally the premiership. Although Faisal was appointed deputy premier and continued to direct the ministry of foreign affairs, yet his participation in the work of the government was reduced to a minimum and in summer 1962, Faisal went for a prolonged leave of absence to the United States . The trip was effected partly to undergo medical check-ups but partly also to show his disapproval of the state of affairs in the Kingdom, thereby disengaging himself from responsibility for the King's actions. During his absence the signs of decay and deterioration multiplied²¹.

¹⁸ George lenczoske, *The Middle east in World Affairs*.4th ed., (1982, New York) p. 594.

¹⁹ Arthur N . Young, *Saudi 'Arabia: the MaKing of a Financial giant*, (U.K. , 1983) p. 96.

²⁰ Raymond F. Mikesell,"Monetary, problems of Saudi Arabia" *The Middle East Journal*, Vol. I , April 1965, No. 2 p. 179.

²¹ Nadav Safran, *op. Cit.*, p. 96.

In view of the continued decay of the Kingdom Faisal was persuaded to return to the country with the understanding that he would be appointed Prime Minister and given full authority of choosing his own cabinet. He was also given a free hand to undertake reform works on a wide scale. Before his return to capital, he had personally sought to enlist American support during a meeting with president Kennedy in Washington on Oct. 4, 1962. And that was the time when civil war in Yemen also broke out. In September 1962 Imam Ahmed of Yemen died and was succeeded by his son, Imam Muhammad al-Budr. But soon afterwards on September 27, 1962, a group of Yemeni officers led by colonel Abdullah al-Sallal overthrew the monarchical rule and declared Yemen as a Republic²². This coup was supported by the Egyptian leader Nasser. There was a widespread feeling both in Saudi Arabia and in Washington²³ that unless a new effective government was installed in Riyadh, Saudi Arabia also might be subjected to revolutionary upheavals

This was followed by a process of take-over of power in the Kingdom by Faisal in a Phased manner. On October 17, 1962, Faisal returned from America and was promptly appointed Prime Minister. He formed a new cabinet on October 31st, 1962²⁴. In the new cabinet some important and influential Princes made their first official appearance ; these were the sudari brothers²⁵, two of whom were prince Fahd ibn Abd

²² Chamich, Jebran, ed. *Saudi Arabia year book*, (Beirut, 1981) p. 121.

²³ Washington watched the Arabian Peninsula with considerable concentration.

²⁴ Col. B.K. Narayan, *Op.Cit.* P.5

²⁵ Named after their mother from the great Sudairi family

al-Aziz who became minister of the interior and his brother Sultan Bin Abdul Aziz who was entrusted with the ministry of defence and aviation . Faisal moreover, retained in this cabinet a young and promising technocrat , Sheikh Ahmed Zaki Yamani.

Promptly upon assuming power, Faisal issued on Nov. 6, 1962, a ten point program of reform which covered a wide range of measures designed to improve the administration , the economy, the judicial system and the educational system in the Kingdom as well as to introduced a machinery of popular representation in the form of a consultative council²⁶. The fact that the ten points gained wide publicity is clear indication of a comprehensive reform program. Faisal set about energetically to implement his program, his first concentration. being on finances. He cut down extravagant allowances for members of the royal family, introduced measures of austerity, and within a brief time brought the treasury of the Kingdom to a position of solvency, by paying off all existing debts. These actions in turn generated increasing confidence in the stability of the Kingdom and began to attract both domestic and foreign capital to invest in various development projects²⁷.

During 1963, King Saud repeatedly absented himself from the country for lengthy periods, mostly due to the health. Despite the Kings absence,

²⁶ For a summary of the ten-point program, see G. Lenczowski, " Tradition and Reform in Saudi Arabia," *Current History*, Feb. 1967, p. 101.

²⁷ Amitava Mukherjee, *Saudi Arabia: The Land Beyond Time*, (Delhi, 1987) p. 47.

Prince Faisal was not in a position to carry out his programme without impediments. A state of rivalry developed between the King and the Prime Minister once again. However, the rivalry came to an end when, in a second act of the transfer of power, Faisal was granted full powers on November 3rd, 1963. The decision was reached by a council of Princes supported by an opinion of the 'Ulama. The King became unhappy with this development and in the following six months attempted to regain the lost power. He did not succeed and on March 28, 1964 the council of Princes and the leading 'Ulama had formally shorn King Saud of all powers leaving him as a mere figure head. Consequently, in the final and fourth act, on Nov. 2, 1964, King Saud was formally deposed and Faisal was proclaimed as King.²⁸

Faisal, immediately after his accession, gave an interview to a correspondent of a Beirut newspaper in which he expressed his view on monarchies :

“The important thing about a regime is not what it is called but how it acts . There are corrupt republican regimes and sound monarchies and viceversa. The only true criterion of a regime whether it be monarchical or republican is the degree of reciprocity between the ruler and the ruled and the extent to which it symbolise

²⁸ Lenczowski ed. *The Political Awakening in the Middle East* N. York. 1970. P. 173-174.

prosperity, progress, and healthy initiative . If a regime , be it of one kind or the other, is unsound, it will generate hatred and antipathy among the people whatever the circumstances. So, you see, the quality of a regime should be judged by its deeds and the integrity of its rulers, not by its name .All those numerous types of names which have been applied to regimes in recent times and which have now become familiar have been imported from abroad : these modern kinds of names are not to be found in Arab or Islamic history²⁹”

The leadership of King Faisal is thus viewed as a continuum in which the period of his premiership with full powers and the subsequent period as King , the aim of which was to modernise the country in administrative and technical section while adhering to the traditional principles in the religious, cultural , and social sectors. The ten point program announced in 1962 was implemented to a great extent. Those points that pertained to the reorganisation of the executive branch of government were being carried out as efficiently as the local conditions permitted. Thus certain new ministries

²⁹ Gerald De gaury. *Op.cit.*, p. 138, see also Munir al Ajlani, *Faisal* (Beirut, 1968) pp. 226-7.

and government agencies were created in response to the requirements of the state and the society³⁰.

These included the ministry of justice, the purpose of which was not only to bring greater order in the administration of justice, but also gradually to enlarge the sphere of activity of civilian authorities and thus proportionately to reduce the role played by the religious courts (Shariah courts) in matters such as traffic accidents, labour law etc that had little to do with religion.

In November 1962, the state petroleum and mineral Resources Authority (PETROMIN)³¹ was set up with Dr. Abdul Hai Taher, as its governor as later it was attached to the ministry of petroleum and mineral wealth, Oil, as usual constituted not only the main source of revenue for the Kingdom but also through Aramco and other oil companies, provided the frame work for the training of technical cadres as well as for the development of smaller native industries and encouragement of private entrepreneurs. A new agreement was signed with a French firm called AUXIRAP in April 1965. Besides the oil fields in the natural zone between Kuwait and Riyadh, there were ten oil fields in operation in Faisal's time which produced a large quantity of oil and added to the Kingdoms economy³².

³⁰ Fouad al Farsy, *Saudi Arabia, a case study in development*, (London, 1982) p. 70.

³¹ Jackh Enerst, *Background of the Middle East*, (New York) 1952, p. 131.

³² Dammam (34, 054 barrels daily), Abu Haydriyyah (n.a) Abquaq 9267,314 barrels daily), al-Qatif (16, 002 barrel daily), Al-Fadili(n.a) Al-Safariyyah (76,176) Al-Ghouar (701, 845),Kharsaniyyah 945,00 barrel Karis (n a) and Manifa (n.a) .

see *The Middle East, and North Africa*, (Europa Publishers, England,1972-73) 21st ed. P.597.

In 1969, 1970 and 1971, the total production of oil was 1,173 million, 1,386 million and 1,740 million barrels respectively and the oil revenues in the three years amounted to 949 million, 1,149 million and 1,944 million U.S. dollars respectively.

Supply of drinking water poses a problem everywhere. But in Saudi Arabia though mostly desert King Faisal's efforts made it possible to overcome the scarcity of water resources. First a department of water resources was set up within the ministry of agriculture and later in 1965 a Saline water conversion corporation, an autonomous agency, was formed under the governorship of King Faisal's son, prince Mohammed bin Faisal³³. It was responsible of the construction and supervision of a number of desalination plants in the Kingdom . In the mid- 1970's a French firm was contracted to study the feasibility of bringing an iceberg from the Antarctic to the vicinity of Jeddah in the Red Sea with aim of providing a substantial amount of Fresh water as well as influencing to some extent the change of climate.

Much attention was paid to the development of education in the Kingdom. In 1954, the Saudi Education Department was transformed in to a ministry with the purpose of fighting country-wide illiteracy. A petroleum college, later named petroleum university was established in 1965 in Dehran University of Riyadh was enlarged. A private liberal arts college was

³³ Fouad al-Farsy, *op. Cit.*, p. 80.

founded in Jeddah, and in the 1970's a new institute of higher learning King Faisal university, was established in the eastern province. At the same time for both boys and girls many new schools and colleges were founded in various centres of the Kingdom. The curriculum of these schools generally followed modern patterns but laid great stress on Islamic education of the pupils. A definite sign of modernization was that a women teachers institute was opened in El-Hasa towards the end of 1964. Recognition that women were entitled to education and were destined to play a role in society was gradually gaining ground³⁴. The growth of education facilities could not be divorced from the general framework of cultural and social developments.

The re-organisation of ministry of information and Broadcasting in the 1960's was another sign of progress seen under Faisal. Its main aim was to make the voice of Saudi Arabia heard all over the world in accordance with the historic, Islamic and Arab mission and its spiritual links as the keeper of Islam's holiest shrines. Television network was spread all over the country and in Dammam, largest broadcasting system was installed in 1969, which was one of the biggest systems in Middle East at those times³⁵. Similarly, more newspapers were established, particularly in Jeddah, Riyadh and Mecca, and by the mid- 1970's the first English- language dailies began to

³⁴ Ghazy Mujahid, "Education for girls in Saudi Arabia", *Muslim education quarterly* Vol. 4, No.3 England, 1987 p. 57.

³⁵ Douglas A. Boyd. *Evolution and Development of Saudi Arabian Television, 1963-72*. (Minnesota, 1973) pp. 107-8.

appear in the country. Largely to serve the needs of the growing community of foreign technicians and experts³⁶.

In 1960 a full-fledged ministry of labour and social affairs was created to provide professional care for workers and social care for Saudi families and other citizens who worked together with the ministries of education, health and Agriculture. It established several social development centres, each catering to about 20,000 individuals and giving them the best services. Its main functions were to promote co-operative, health centres, to solve unemployment to regulate labour-management relations and to fight out beggary and destitution³⁷.

Health and sanitation was another major field which was developed under King Faisal. As early as in April 1957, a big Quarantine was opened at Jeddah for the protection of pilgrims. The Quarantine contained 150 buildings on an area of 228,000 square meters. It was built at a cost of fifteen million Riyals under the supervision of W.H.O. experts. The whole Kingdom was divided into ten autonomous regions, each responsible for its own health and sanitation³⁸. A five-year health plan was also started in 1960's under the medical experts of the United Nations. Among important projects of the ministry of Health in 1965-66 was the building of twenty 50-bed hospitals, besides expanding others and establishing dispensaries. In 1969-70

³⁶ For details see: William A. Rugh, *The Arab Press* (Syracuse, 1987) p. 170-79.

³⁷ El. Mallakh, Ragaei, *Saudi Arabia, Rush to Development* (Baltimore, 1982) p. 102.

³⁸ *Ibid*, p. 120.

there were 49 hospitals with 6,299 beds and 4,000 doctors and technical personnel in those hospitals³⁹.

Faisal government also started four flying medical units , to serve the remote desert areas for the purpose of treating and assisting patients and transporting urgent cases to city hospitals. Four medical marine units were also opened for the patients living on or near the coasts of the Kingdom.

As early as 1962, health services in Saudi Arabia had reached a high degree of utility and effectiveness in that year the 12th regional conference of World Health Organisation (WHO) was held at Riyadh.

The ministry of Agriculture was started in 1953 with the main function of meeting , the requirements of an increasing population. Following this a number of specialized technical administrative bodies were formed and organised to deal independently with the various projects, statistics, Research, guidance pests, Animal health and mechanised services⁴⁰. To this end, the country signed agreement in 1965 with the foreign firms, namely the American (parsons and Basel), Italian(Ilatoconsults) and the French (SOGREA) . the government allocated suitable credits to the agricultural development programme. A dam in wadi Jizan was built to supply water to vast tracts of land in the region at cost of 45 million Riyals .Another project with the agree mente with a German firm (WAKUTY) was completed in 1969in Al-Hasa, named as Al-Hasa irrigation and Drainage Project.

³⁹ *The middle East and North Africa*, 25th .(Duropa Publishes, England,1978-79), p. 625.

⁴⁰ Clifford, Mary. *Land and People of the Arabian Peninsula*, (New York, 1977), p. 123.

Moreover, the Saudi Arabian Government established the Saudi Arabian Agricultural Bank in Riyadh, with its several branches and 18 offices throughout the country .

To deal properly and efficiently with the financial sector of the national economy Saudi Arabian Monetary Agency (SAMA) was created in April 1958. It played a vital role in resettling the Finances and strengthening the position of the Saudi Riyal within and outside the Kingdom⁴¹. It was given full authority to carryout its objectives with regard to the following :

1. Responsibility for the safekeeping of the country's monetary assets and the authority to invest these appropriately.
2. The buying and selling of gold and foreign currencies.
3. The supervision of commercial banks in the country.

Under SAMA's guidance, Saudi Arabia in 1960's became the first Middle Eastern country to achieve complete convertibility of its monetary unit. In Dec. 1968, money in circulation amounted to 14,547 million Riyals, an increase of 14.4 million Riyals over the previous year.

“With the rapid industrial development the increase in the number of travellers and pilgrims, the social and administrative reorganisation of the state necessitated a revolution in road building and other means of communication and transport . Between 1962 to 1968, the total length of the new road constructed was 15,700 kilometres , which does not include the

⁴¹ Arthur N. Young, *op. Cit.*, pp. 96-97.

Mecca-Jeddah-Medina Highways Which was constructed 1959. As for the railways, they also played a vital role in linkage. New engines, freight-cars and bogies were added to the trains. New Railroad were constructed to provided rail connection with Jordan and Syria and lands beyond the two states. Several other railway tracks were constructed between Medina and Damascus. Joining Riyadh with Taif , Mecca and Medina by extending the Eastern Railways of the Kingdom to the Hijaz⁴².

Mention may be also made of the most modern system of posts and telegraphs, telephones and wireless installed during Faisal's regime as prime minister and then as King. In 1968-69 there were about hundred wireless centres in the Kingdom and over 30,000 telephone lines nearly 400 offices were functioning and the number of mailing boxes was about 13,000. Over 1,400 villages and towns received mail service on 35 delivery routes. In 1971 , a special project was completed which added 13 automatic telephone exchanges and 76,600 lines in ten main cities⁴³.

Other projects of communication include:

- 1.A 132-line underground cable linking Jeddah, Yanbu and Madina, Oman and Damascus.
- 2.Expansion of the wireless telephone system by adding transmitters, relays and other equipment to stations in Riyadh, Jeddah and Dammam.

⁴² *The Middle East and North Africa*, 25th ed. 1978-79, p.620.

⁴³ Mecca, Medina, Jeddah, Taif, Yanbu, Al-Hasa, Riyadh, Dammam, Dehrn and Najd, for details see Europa year Book,1980, p. 572.

3. A new Jeddah underground station for international wireless communications.

4. Establishment of a modern telephone link with Kuwait.

Mention may also be made to the enlargements, extensions and renovations of the two great mosques of Madina an Mecca . Even as prime Minister of the State, King Faisal took keen interest in making the Madina Mosque more commodious and beautiful. The enlargement of the prophetic Mosque consisted of an addition of 6,024 square meters of built-up area, bringing the total to 16,326 quare metre. The enlargement increased the original area of the Mecca Mosque from 35,000 Square metres to 160,168 Square metres⁴⁴.

Among the important government agencies was the state planning organisation, which was responsible for darning plans for economic development, the first during the years 1970-1975 and the second for the period of 1975-1980⁴⁵. Although the implementation of the second plan was carried out after King Faisal's death, the foundations and preparatory work were laid during his reign.

These plans called for the building of roads, harbours air ports, hospitals, school and a variety of industries. A special royal commission to supervise the development of economic infrastructure, with emphasis on two

⁴⁴ Carlo Caldarola , *Religion and Societies :Asia and the Middle East*, (New York,1982), p. 77.

⁴⁵ Bsiabanti Ralph, C "Saudi Arabia: A developmental perspective" *Journal of ?south Asian and Middle Eastern Studies*, Vol. 1 No. 2 Sept. 1977, p. 88.

areas, Jubail; in the eastern province and Yanbu on the Red sea, was formed. An American firm, bechtel of San Francisco, was set to under take the construction of major projects, estimated at 20 billion America dollars, with a number of other American industrial firms co-operating.

While definite progress could be registered in the technical and economic sectors, implementation of those points of the ten-point program which called for a gradual adaptation of political institutions to modern conditions and a greater participation of citizens in the decision-making process of the government was slow and virtually non existent. This slow progress was due to the essentially authoritarian tradition of government in Saudi Arabia and partly to impact of the Yemen civil war. Events in Yemen led Faisal and his advisors with misgivings about granting full political freedom to the public. In their opinion the citizens lacked the maturity to exercise such rights with proper sense of responsibility⁴⁶.

The disastrous war which the Arab states fought with Israel in June 1967 acted as a catalyst in a number of Arab countries . Some of the results were the coup carried out by the Ba'th party in Iraq in 1968 and the revolution that toppled the monarchy in Libya in 1969. Echoes of these radical movements were heard in Saudi Arabia as well. In June 1969 a plot was discovered in the Saudi air force⁴⁷. It led to the arrest of two to there

⁴⁶ For an analysis of Saudi Socio-political System, see. Manfred W. Wenner, "Saudi Arabia: Survival of Traditional Elites," in F. Tachan, ed., *Political Elites and Political Development in the Middle East*, (New York , 1975) pp. 157-190.

⁴⁷ Some of the Saudi air force personnel were influenced and approached by Egyptian troops to attempt for a coup in Saudi Arabia See. Nakav Safran, *op. Cit.*, p. 141.

hundred officers and temporarily delayed the development of this arm of Saudi military establishment. However, after a due trial all the officers were released and some of them reinstated in 1970-72.

In any authoritarian government, the loyalty of the military forces is crucial to its survival and stability in spite of the dissent among the air force officers, the overwhelming bulk of the Saudi military was loyal to the government. They were divided into two separate organisations, the regular army and air force under the jurisdiction of prince Sultan bin Abd al Aziz minister of defence and aviation, and the National guard, a tribal force, known as the white army, which was put under the command of another prince of the royal family prince Abdullah bin Abd al Aziz⁴⁸. The regular army was energetically modernised with the supply of large numbers of ever more sophisticated weapons and the construction of major military bases at Tahuk, in the north and at Khamis Mushait in the South close to the Yemen border. The white army was also brought up to the more modern standards. In 1975 alone the spending on arms and military equipment reached 6.3 billion dollars, tripling the figure of the previous year and making Saudi Arabia one of the biggest purchasers of modern arms, predominantly of American manufacture, anywhere in the world⁴⁹.

Although the Kingdom had to rely on a great many foreigners, including expatriate Arabs, for its functioning and development it followed

⁴⁸ Fouad al Farsy, *op.cit.*, p. 70-71.

⁴⁹ For details see Nadav Safran, *op.cit.*, pp. 180-214. Also see, George Lenczowske, *Op. Cit.*, p. 601.

a cautious policy towards certain groups of imported Arab nationals, particularly the Egyptians and the Palestinians, who were kept under close observation while their services were being utilised . Under King Faisal a better balance was introduced in the representation of princes and commoners in the Saudi cabinet. Th princes usually retained the premier ship, deputy premier ship, the foreign ministry, the ministry of interior and of defence. Other more “technocratic” ministries went as a rule to the commoners.

In building this stability, modernising the country, and launching it on the path of ambitious development ad military preparedness, King Faisal played a decisive role which secured him a firm and exalted position in Saudi history. It was there fore both paradoxical and tragic that this man should be assassinated while his power was unchallenged and his position as one of the most important world leaders undisputed was killed by a nephew, Prince Faisal bin Musaid bin Abd- al - Aziz, on March 25, 1975⁵⁰.

⁵⁰ A wide -ranging investigation was made by Saudi authorities but failed to discover any organised conspiracy. The Young Prince was summarily tried and executed. It is said that he had personal grudge against King . see George Lenczoski, *Op. Cit.*, p. 602.

CHAPTER 4

EDUCATIONAL SYSTEM OF SAUDIA

ARABIA

The history of education in the areas now comprising the kingdom of Saudi Arabia can be traced back to the beginning of the Islamic era in the seventh century. In order to initiate its followers into the world of knowledge and wisdom, Islam put the greatest possible emphasis on the pursuit of knowledge and learning. Both the Quran and the traditions of prophet Muhammad (S.A.W.) are full of such expressions as exhort and stimulate man to learn and teach. For example the very first five Quranic Verses revealed to the prophet commanded him to read and learn: (1)

1. Proclaim (or Read) In the name of thy Lord and Cherisher, who created-

2. Created man, out of A leach-like clot.

3. Proclaim! And thy Lord.

Is Most Bountiful,-

4. He who taught

(The use of) the pen,-

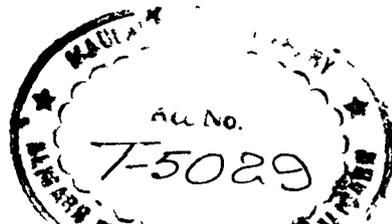
5. Taught man that which he knew not."

The stress on reading, writing and learning made the acquisition of knowledge a fundamental of the Faith. Man's ability to acquire knowledge having been described as a grace of Allah, the religion made learning an unavoidable duty of every muslim both male and female.² That is the main

(1) The Quran, 96: 1-5, tr by A Y Ali, pp 1980-8

(2) The prophet Muhammad (P B U H) said "It is incumbent upon every Muslim man or woman to acquire knowledge "

P.K Hitti also quotes , that the second caliph 'Umar ibn Khataab sent teachers of Quran in all directions and ordered the people to meet them on fridays in mosques
P K Hitti *History of the Arabs*, (Macmillan, 1960) p253-4)



reason why cultivation of knowledge is regarded as a sacred act of worship in Islam. Hence, the spread of Islam was invariably accompanied by the two earliest Islamic institutions of learning and education - the mosque and the maktab. It is worthy of mention in this context that the mosques served not only as centres for offering congregational prayers, but also as educational centres. Where lectures given on different religious and literary subjects could be attended by every muslim. Thus the mosques were also used as extension schools of Islam.

In the wake of Islam, maktabas or kuttabs³ sprang up all over the Muslim world. The two holy cities, Mecca and Medina were the first to see the light of Islamic education. Educational started with giving instruction to illiterate adults and subsequently both boys and girls were taught how to read and write. While the curriculum focussed mainly on the study of religion, it also included instruction in other basic subjects such as arithmetic, history, geography etc. Though the state did at times extend financial assistance from *Baitul-Mal* to some poor students and scholars, there was no state regulation of education. The entire educational system was built upon voluntary efforts.⁴ The curricula were not formalised,

(3) The two words deriving from the root katab, to write have been used interchangeably in Islamic history. The term maktab (Pl makatib) was more used in the classical period and the term kuttab (Pl Katab) found more use in the recent times, see Tibawi, A.L. *Islamic Education its traditions and modernisation into the Arab national system*, (London, 1972) p 26

(4) Until the end of the Omayyad period in 750 A.D., there were 'no schools or academics of the type which were the ornaments of Baghdad and Cordoba, Samarkand or Delhi in later years.'
See. Mahmud, S.C.- *A Short History of Islam* (Oxford university press, 1960) p.95

and even the duration of the courses was not specified. When the teacher felt that a student has mastered the subject which was taught to him, he bestowed on him an *Ijazat*.⁵

For the first four hundred years of Islam the maktab remained the only universal institution where the skills of reading and writing could be acquired.⁶ Education continued to be an exclusively private domain until the closing year of the 4th century A.H., when state intervention in education first appeared. The establishment of a Shia caliphate, the Fatimids- in Cairo as a rival to the Sunni caliphate of the Abbasids in Baghdad intensified the doctrinal differences between the two sects. In the constant for supremacy, education came to be employed as a weapon, and the Fatimids made the first move by establishing in 1005 A.D. the *Dar-al-Islam*. The Abbasids in Baghdad responded in a similar vein, and a new institution called *madrasah* came into being.

The madrasah that had been developed in Baghdad, however, took over a century to reach the Arabian Peninsula-the first being established in Mecca in 571 A.H. / 1175 A.D.⁷ After that it spread quickly across the Muslim world, though on a much smaller scale than the maktab. The

(5) A certificate which permitted the student to carry on the teaching.

(6) Gibb and Bowen, are of the view that this institution remained in existence down to our times as one of the most successful in imposing uniformity throughout the length and breadth of territories.

See. Gibb and Bowen, *Islam Society and the west* London, 1957, Vol-I p.139

(7) Some scholars are of the opinion that the first madrasah in Mecca was established by governor of Aden in 579 AH/1183 A.D.

See. Gibb. H.A.R. and Kramers, J.H. - *Shorter Encyclopedia of Islam*, (E.J. Brill, Leiden, 1961) p.304

courses of study at the madrasah, were heavily oriented towards religion. However, towards the end of the 5th century A.H. there was a growing tendency to free the madrasahs from their theological one-sidedness; and sprarate institutions were founded for the study of the exact sciences.⁸

The stress laid by Islam on education and learning led the Muslims to high stadndards of intellectual attainment. They translated Greek and Oriental treatises into Arabic while the west was plunged in the darkness of the Middle Ages. For centuries the Arab works on science and Philosophy remained as the main fountains of scientific knowledge.

After a glorious period of about six centuries, Arab culture and civilisation started showing the signs of a decline Political authority had now passed into the hands of non-Arab Muslims, while sectarianism ripped apart unity and cohesion among the Arab peoples. Four centuries of Ottoman rule over a large part of the Arab lands, including the Arabian peninsula, which began in the 16th century A.D. did not lead to any improvement.⁹ The Arabian penisula suffered most, even before the decline set in across the Muslim domains in general, the peninsula had gradually receded from the lime light of intellectual splendour.¹⁰

During the Ottoman period the area witnessed a near-complete collapse of the tradition of learning even in its most advanced area-Hejaz

(8) Hastings, J. (ed.) - *Encyclopedia of Religion and Ethics*. (New York, 4th. ed. 1960) vol. v. p. 199

(9) Hastings, J. (ed.) - *Encyclopedia of Religion and Ethics*. (New York, 4th. ed. 1960) vol. v. p. 199

(10) Benoist - Mechin, J., *Arabian Destiny*, (London, 1950) pp.42-43

in the west. Visitors to the state in the early nineteenth century A.D., have given pessimistic accounts of state of education. In 1814, Burckhardt, writing about the state of education in Mecca, observed that, 'there is not single (institution) in the town where lectures are given as in other parts of Turkey'.¹¹ During the period of Egyptian occupation too, no change worth mentioning came in the state of education in Mecca'.¹² Until the closing decades of the nineteenth century A.D., when the Ottomans finally turned their attention to reforming education in their Arab provinces education in the Hijaz and the rest of the Arabian peninsula remained exclusively confined to religious instruction in the kutta'bs. For girls even this rudimentary facility was non-existent.

The Istanbul-based Ottoman caliphate, which controlled the Hejaz as a province, promulgated a series of legal enactments in 1869, with a view to modernizing the education system on European lines. The Turkish Government opened three types of schools in the Hejaz, ibtida'iyyah (lower primary) rushdiyyah (higher primary), and i'dadiyyah (lower secondary).¹³ The length of the course was four years in each of the two primary stages and three years in the lower secondary. In all 19 schools of this type were opened in Hijaz. Besides, a teachers training college in Madinah and a technical college in Mecca were also started.¹⁴ Steps were also taken to

(11) Burckhardt, J.L. - *Travels in Arabia, Beirut, 1972, p. 211.*

(12) Ibid.

(13) Dohaish, A.A., *History of Education in the Hijaz upto 1925, (Cairo, 1968) p. 30*

(14) Ibid.

introduce higher education. The foundation of Salahiyah (Salahuddin Ayyubi University) at Madina was laid in 1913 but all plans had to be abandoned at the out break of world was I. ¹⁵

Although the Turks established a comprehensive system of state schools extending throughout the remote provinces of yemen and the Hejaz, yet these schools could not benefit the common Arab people. These were exclusively desinged to serve the children of Turkish Soliders and officials and were not patronised by the Arab populace. The medium of instruction was Turkish, and virtually all teachers were Turks. In addition many Arabs apparently feared that matriculation in the Turkish system would increase the possibility of conscription in the Ottman army.

After the Turks lost control of the Hejaz, the sharifs took over the control of Hijaz. The first major task of Sharif Hussein bin Ali was to undertake reform of the school system. The Sharifian system of education was essentially a modification of the system left by the Turks. The Turkish names were replaced by Arabic terms and the schools were called: tahdiriya (elementary), raqiya (intermediate), and aliya (secondary). A military academy was also set up in Mecca in 1917 and a school of Agriculture in Jarwal in 1920. ¹⁶ Unfortunately, progress in education stopped during later years of their rule.

(15) A. Ibid

(16) Ibid p115

The above historical account shows that for more than seven centuries starting from the decline of Muslim education to the end of the Sharifian rule in the Hejaz, the Arabian peninsula experienced a virtual stagnation in the state of education . Girls suffered most, as they were always excluded. But the educational system in the Hijaz started developing again following the establishment of Saudi Arabia.

Abdul Aziz after recapturing Riyadh in 1902 A.D. held education in high esteem. ¹⁷ He is reported to have repeatedly spoken to his advisors of his people's need for modern education in order to equip them to run a viable state. One of the first steps which Abdul Aziz took after entering Mecca as a conqueror in 1925 A.D. was to convene a meeting of the learned persons of the Holy city and urge them to spread education. A few months later, on 15th March 1926, he issued a Decree establishing a Directorate of Education which was to serve as a nucleus for the first modern educational system in Saudi Arabia. He appointed Salih Shata as Director- General, and asked Syria to provide forty trained teachers to assist in starting the schools. ¹⁸ Four months later, on 12th July 1926 A.D., twelve amiri (public) and ahli ((private) schools opened in Riyadh and the adjoining areas with an enrolment of 700 boys.

(17) Leslie McLoughlin, *Ibn Saud : Founder of Saudi Arabia*, (Macmillan 1993) p 24

(18) Abdel wassie, *Education in Saudi Arabia*, (Macmillan 1970) p 5

Following the establishment of the Directorate of Education, an Education Board was set up a year later in July, 1927. The education board occupies a prominent place in the history of education in Saudi Arabia, because it enforced the decision calling for the unification of education in Hejaz and making elementary education free and compulsory. A comprehensive system of education was given final shape with the declaration merging the kingdoms of the Hejaz and the Najd into a united kingdom of Saudi Arabia on 22nd September 1932 A.D.

During the years immediately following the establishment of the kingdom in 1932, king Abd-al-Aziz, Prince Faisal, and Princes Iffat Faisal had numerous lengthy discussions on the promotion of education in the kingdom. It was the joint effort of Faisal and his wife that the development of education took place to such an extent that some primary schools were set up throughout the kingdom for educating girls on the same line as the boys schools were functioning.¹⁹

Furthermore, Faisal, like his father, had developed an intuitive understanding of the people of Saudi Arabia. He was keenly aware of the type of response which could be anticipated from the precipitate introduction of alien innovations in education or any other sphere of community life. Since facilities for university education was not yet available in Saudi Arabia, a scholarship programme for higher studies

(19) Ibid. p. 15

abroad was inaugurated on the advice of Prince Faisal. Some meretonerics students were sent to united states, west Germany, Egypt, Pakistan etc. with the return of the first batch of scholarship students, the impact of the programme was commonly judged beneficial and many of the families approached Iffat Faisal asking for her help in securing scholarships for their children. ²⁰

This perception of the psychology of a traditional society led Faisal to recommend the strategy which Princes Iffat pursued in her early undertaking in education. Faisal urged the princes to conduct her project on a low-key-experimental basis and to avoid excessive publicity which might provoke opposition among certain elements of the population.

While princes Iffat is best known for her major contributions to girls education, her first undertaking was in fact a project in the field of education for boys, which later became a corner stone in the field of education when the prince Muhammad, the eldest son of king Faisal, became of school age in 1942 A.D., Faisal and his wife opened a new school in Taif, *Al Madrasa Al Numuthagiya* (The Model School). Due to the undvailability of a cadre of qualified Saudi educators, teachers to staff the school were invited from Egypt. The prince Muhammad, other Princes of the Royal family, sons of Sudairi family and other prominent families represented the first group of students to enrol in the school. The

(20) Catherine Parssinen, " The changing role of women. in *"king Faisal and Modernisation of Saudi Arabia.* (ed.) (London 1980) p 157

objective was to introduce modern methods of education. ²¹

Al Madrasa Al Numuthagiya, provided a successful model in education for boys. It was later shifted to Jeddah. A number of other schools on similar lines were opened across the kingdom, some government-sponsoreded and some privately. As there were still those who were apprehensive that a modern educational system would erode the Islamic foundations of a profoundly religious society, the establishment of these new schools was essentially confined to the major towns. upto 1953, there were only 459 schools throughout the country with 52,839 students- (only boys) In 1954, with the access to increased revenues and the elevations of the Directorate of Education was changed to Ministry status under the direction of prince Fahd ibu Ahd-al-Aziz. In this way the modern education for boys began to extend systematically throughout the kingdom.²² Thus, the joint efforts of Faisal and Iffat, first experiment in education was significantly crowned with success.

After the transfer of Saudi Education department into a Ministry, the government adopted the Slogan of 'free education for all' with provision for health, social activity, books and allowances at the varous levels. Time came when the people pressed for more schools, colleges, and universities. Thus from 1953 to 1966, the Budget for education rose by 2,000 percent. In the same period, the number of the primary schools increased from 454

(21) Szyliowicz, J., *Education and Modernisation in the Middle East*, (London, 1973) p 54.

(22) Dunipace et al., *op. cit.* p195

to 1,417 while the number of students enrolled in them rose from the said number to 174,417 in 1966. In 1970-71, the allocations for education were very high amounting to 147,758,106-US dollars. This shows that education was given the highest priority after National Defence and National Guards²³.

While regular primary and elementary education had been properly attended to in the kingdom, measures to turn the unlettered adult citizens into literates were also successfully carried out. Evening schools were opened to teach adults and in 1966 the number of such type of schools was 2,590 and total enrolment in them was 32,739. As for the secondary schools, these included institutions which prepared students for university education and for specialized courses in their chosen profession. The total number of these schools in 1966 stood at 62 with an enrolment of 11,734 students, 674 teachers and 1,115 other employees. King Faisal, in view of the growth of industry and commerce, ordered for installation of industrial and commercial schools at various places. By 1966, intermediate industrial and vocational training schools had been found in every part of the state and the number of the students in them rose to 2,414.

Besides these schools and colleges, there were eight universities functioning in the kingdom of Saudi Arabia in the time of king Faisal. With the exception of the Shariah universities of Taif (est. 1949) and Riyadh (est 1953), all others were founded under Faisal as Prime Minister

(23) Abd-el-Wassie, *op. cit.* p. 105

and King. These were the university of Riyadh (est 1957), educational university (est 1962), Arabic University (est. 1954). The Islamic University of Madina (est. 1962), The King Abd-al-Aziz National University of Jeddah and the king Faisal University of Dammam. ²⁴ The main Universities are briefly introduced below.

University of Riyadh - 1957.

This university included eleven faculties including Agriculture, Arts, Commerce, Education, Engineering, Medicine, Pharmacy, and other sciences. These faculties conferred Bachelor of Arts and Bachelor of Science degrees and Master of Arts degrees in some subjects. It has also faculties of Dentistry and nursing.

Islamic University in Medina - 1961.

This university in Medina is analogous to the Al-Azhar University of Cairo. It is the greatest achievement of that period. It is essentially a school of Islamic Theology. It has rendered invaluable services to the cause of Islam and to Muslims every-where and has served as a beacon light providing guidance and peace. It consists of three faculties which confer Bachelor of Arts degrees as well as master degrees-namely Dawa, Shari'sh and Quranic Studies. The university is not only a teaching and research

(24) Abd - el- wassie, *op. cit* p. 120

institute but also a centre for propagation of Islam. Enrolment in the faculties of Shari'ah and Da'wa for the academic year of 1971-72 was 467 non-Saudi students from Arab and Islamic countries out of the total number of 568. ²⁵

King abd-al-Aziz university in Jiddah and Mecca.

It was established in the year 1967, initially as a private university later it was elevated to a national university in 1971. It has contributed a lot in the educational awakening of the people of the Kingdom. It was built by the joint endeavour of king Faisal and other Saudi nationals. The then finance minister Shaikh Abdullah al-Sulayman, before his death donated all his buildings and lands to the university. It consisted of a number of faculties including faculty of Petroleum and minerals and faculty of medicine which were opened in 1975.

Imam Muhammad Ibn Sa'ud Islamic university in Riyadh.

This university was inaugurated by king Faisal in 1974. It consisted of an institute and several faculties. The high judicial Institute which was originally established in 1965 was attached to it, which was meant for producing qualified sharia judges. Faculty of Sharia, was established earlier in 1953. Its faculties of Arabic language and social sciences were also

(25) Educational Statistics year book 1971-72, 6th issue (Riyadh, 1971-72) p 301.

originally established as the Faculty of Social Sciences in 1970 and was expanded in 1974 by adding the Arabic language major and a program in library Science. ²⁶

King Faisal university in Dammam and Hafuf - 1975.

It is the latest institute of higher education in Saudi Arabia. The idea of establishing a university in the Eastern province was originated by king Faisal in 1974. Crown Prince Fahad's efforts brought into existence king Faisal University which was inaugurated during the academic year 1975-1976 with two campuses, the first in Hafuf in Al-Hasa and consisted of the faculties of Agriculture, and veterinary medicine and animal Resources. The second campus in Dammam comprising faculties of Medicine and Medical Sciences, which were, established with the educational cooperation of Harvard university.⁻²⁷

Girls Education:

After having developed modern education, Faisal and Iffat Faisal shifted their attention to the female education for boys. The Princes Faisal urged to proceed with an experimental project in the same area i.e. Taif on the same lines as at *Madrassa al Numuthagiya*. Through mutual

(26) Hobday. R. *op. cit.* p.105

(27) Fouad Al-Farsy, *Saudi Arabia : a case study in development*, (London, 1982) pp 157-165

collaboration, a decision was made to establish a home and school for orphaned girls in Jeddah. While concern for the welfare of needy orphans was undoubtedly genuine in view of the fact that the Quran enjoins the faithful to care for orphans, the original orphanage orientation was specifically intended to serve as a vehicle for the gradual introduction of modern methods of education for girls without inciting opposition. The name selected for the establishment was Dar-Al Han'an ('House of Affection). It contained no reference to orphans or an orphanage because, since the time of its inception, princes Iffat cherished hopes for the long-term evolution of the institution into a modern school, which ultimately materialised in 1956. ²⁸

This School - the Dar-al-Han'an- was the first girls school to be set up in Saudi Arabia on the same lines as the boys schools. It thus marked a major breakthrough in girls education, being the first school on Saudi soil to open the door of formal modern type education to girls, although on a restricted basis. This initiative gave the lead to other members of the Royal family and high government officials to undertake similar ventures. Within four years, fifteen private schools had been established for girls in the cities of Riyadh, Mecca, Jeddah and Dammam. ²⁹ These schools, like

(28) Abd-el- Wassie. *op cit.* p 38

(29) Al- Qteiby, M.K. - *The participation of women in Labour Force of Saudi Arabia*, London, 1982 , p48.

the Dar-al-Hannan, were privately funded and were not open to the general public.

The success of the private schools encouraged the government to take up the issue of introducing public education facilities for girls, and in 1960 the general Presidency for girls education was set up as the main administrative body responsible for supervising the organisation of girls education. At this time, Prince Faisal was Prime minister, and he was adamantly opposed for these orders. Though the Royal Decree establishing the presidency clearly stated that this body would consist of 'ulema', as they had themselves recommended the introduction of Public education facilities for girls.,³⁰ yet it met with opposition. The government was however able to persist in its determination, and opened fifteen public elementary schools for girls in ten cities.³¹ opposition from extremists was so much hard that the first schools to be opened were stoned and the National guard had to be called out to restore order. Public sentiments rose so high that hte conservative elements stood at the gates of the schools brandishing their swords to demonstrate their deep displaasure with both the schools and those who registered their daughters in them³²

(30) Hobday, R. *Saudi Arabic today: an intorduction to the richest oil power.*, (Macemillan, 1978, p95)

(31) The schools were distributed as : Riyadh (3) Mecca (2), Madina (2), Jeddah (2), Unaizah (1) Khobar (1), Dammam (1), Hafuf (1), Tabuk (1) Abha (1).

(32) Hobday R. *op. cit*, pp-95-97

Resistance to the concept of modern education for girls soon waned in all parts of the kingdom and Faisal with his wife Iffat accelerated the program of expansion of schools. So from its modest beginning in 1960, the Saudi Arabia system of education for girls gradually developed into its present form, under which girls have access to a number of opportunities of pursuing general and vocational education at all levels up to the university. A chronological outline of important developments at various levels of education in Saudi Arabia is given below:

Table : A
Landmarks in the Progress of Girls
Education in Saudi Arabia.

Academic Years	Event.
1956/57	- Dar al-Hannan - the first modern type educational institute for girls - open in Jeddah as a private school.
1960/61	- Govt. establishes general presidency of girls education to operate schools for girls - First govt. elementary school for girls set up - Intermediate Teachers Training Institute inaugurated.
1961/62	- Ministry of Health opens first nursing school for girls. - King Saud university (Riyadh) enrolls the first female students to be registered as external students at a kingdom's university.

- 1963/64
- General presidency of girls education establishes the first intermediate and secondary schools for girls.
- 1964/65
- Al-Nour Institute for Blind girls is opened .
- 1968/69
- Opening of secondary teachers training institutes designed to replace the intermediate teacher's training institute.
 - King Saud university (Riyadh) admits the first female students to be admitted as regular students to a kingdoms university.
- 1969/70
- Al- Amal Institute for Deaf and Dumb Girls is opened.
 - The first Girls College-College of Education in Riyadh is opened under the newly established under-secretrial of girls college.
- 1972/73
- Ministry of Education opens the first Institute for mentally retarded girls.

- General presidency of Girls Education introduces Adult Education programmes females.
 - First Tailoring Centre offering a two-year-training course is opened.
- 1973/74
- Admissions to Intermediate Teachers Institute are stopped as their replacement by secondary Teachers Training Institutes is completed.
- 1974/75
- King Saud university (Riyadh) admits female students to the college of Medicine, introducing medical education for girls within the kingdom.
- 1975/76
- General Presidency of girls education starts undergraduate classes introducing pre-elementary level public education facilities for girls.
- 1976/80
- General presidency of girls education starts junior college, for women offering post-secondary level teacher training courses.

Table : B

Learned and Scientific programs

The Arab Archeological Society, Medda F-1944 Society of Esaff Alkhiria ,
Mecca F-1946 United States Cultural Centre, F-1964.

Libraries

Educational Library	- Jeddah
Library of Alharam	- Mecca
Library of El Mecca	- Mecca
Abbas Kattan Library	- Mecca.
Arif Hikmat Library	- Medina.
Dar-al-Kitab	- Riyadh.
Mahoudia Library	- Medina.
Ministry of Education Library	- - Riyadh.
The Saudi Library	- - Riyadh.
Library of Islamic University	- Medina.
Library of King Saud University	- Riyadh.
Library of Madrasal at Ahl Hadith	- Mecca.
Library of Mecca	- Mecca.

Table : C

Institutions of Higher Learning

College of the Arabic language, Riyadh (est. 1955)
Qadah al Shariah (College of Islamic Law) Medina.
(Training College for Judges)

Riyadh Institute	- (f 1951) Riyadh.
Saudi Arabia Institute for higher education	- Mecca
The Saudi College	- Medina -f 1949.
School of applied Arts,	- Medina (f .1955)
Teachers training centre	- Medina (f .1955) (evening school)
Teachers Training college	- Medina (f. 1954)
Madrasat Ahl al Hadith	- (f .1953)
Military Academy	- Riyadh (f. 1957)
School of Industrial Education	-Riyadh, Jiddah.
Medina,Dammam	Institutes for Religious
Teachings	- Riyadh, Shaqra,
Buraidah	- Unaizah

UNIVERSITIES

University of Riyadh	- 1957 (Nov)
King Saud University, Riyadh	- 1957
Islamic University, Medina	- 1960
King Abdul Aziz University, Jiddah	- 1964
King Faisal University, Dammam,	- 1975.

Statistical Survey of Education

in Saudi Arabia.

[Academic Year 1961 - 62]

	Teachers	Pupil
Primary	4075	85847
Secondary	531	5,726
Technical	146	1081
Teachers Training	248	2,687
Higher	14	206

Source : *The Middle East* :1962, p309 9th ed. 10th. 1963 p324

	1963		
	Schools	Teachers	Pupil
Primary	938	7,568	139,228
Secondary	138	1711	22,458

Source : *The Middle East* : 10th. ed. 1963 - 66, p324

Academic Session
1967-68 (Boys only)

	No	Teachers	Pupil
Primary	1,231	11,009	239,215
Secondary	247	3,160	52,595
University and Colleges	15	446	4,933.

In 1967-68 there were 271 girls schools in which 81, 000 girls received primary education and 5300 received secondary education.

Source : *The Middle East and North Africa* 1971, 17th ed.

(Europa Publications Ltd. England) (1971) p602

1972 - 73

	No	Teachers	Pupil.
Kinderagarten	49	208	7,679
Elementary	2,467	22,130	521,122
Intermediate	473	4,946	84,944
Secondary	100	1,171	20,909
Teachers Training	66	899	13,242
Technical	14	292	1950
School for Deaf, Dum and Blind	14	367	1572
Adult Education	745	57*	52,539
university education	03	780	7,517
College of Petroleam	1	171	894
Religious Education (Higher Level)	39	499	10174
Night Schools	64	n.a.	9,094

* Full time teachers only

Educational buget for 1972-73 1585 m. riyals.

Source : *The Middle East & North Africa*,

21st. ed. 1973-74 p.602

Academic Year 1974-75

	No.	Teacher	Pupil
Kinergarten	88	n.a.	13,903
Primary	3,028	29,756	634,498
Post Primary	939	11,212	205,613
Higher	07	1,741	19,093
Technical	13	394	3,408
Adult	n.a.	n.a.	99,673

Source : *The Middle East & North Africa*, 1977-78

24th ed. p.615

Academic Year 1975/76

	No.	Teacher	Pupil
Kinergarten	92	n.a.	15,485
3,479	34,483	686,108	
Post Primary	992	12,541	219,748
Higher	07	3133	26,437
Technical	21	619	4,063
Adult	n.a.	n.a.	95,341

Source : *The Middle East & North Africa*, 1978-79

25th ed. p 631

Academic Session 1990-91

	No	Teachers	Pupil.
Pre- Primary	646	4,839	67,069
Primary	9,068	119370	1875593
Intermediate	3,289	43201	570080
Secondary	1354	20195	289562
Higher	78	12,863	131,811
Total	14,435	200,468	2,934,115

Excluding vocational and technical education

Source :*The Middle East and North Africa*, 1994, 40th ed. p767

A: Girls Education

Progress of General School Education 1960-70

Elementary Level

	1960-61	1964-65	1969-70
1. Girls School			
Govt.	15	135	347
Pvt.	n.a.	24	30
2. Enrollment	10806	44806	123251
3. % Enrolled in Govt. Schools	47.9	91.3	96.4
4. Girls Enrolled as % of total Enrollment	9.4	20.4	30.4

Intermediate Level

	1960-61	1964-65	1969-70
1. Girls School			
Govt.	x	7	13
Pvt.	n.a.	8	8
2. Enrollment	97	1080	5169
3. % Enrolled in Govt. Schools	x	50.4	87.4
4. Girls Enrolled as % of total Enrollment	1.2	6.8	9.6

Secondary Level

	1960-61	1964-65	1969-70
1. Girls School			
Govt.	x	1	2
Pvt.	x	3	3
2. Enrollment	x	84	1394
3. % Enrolled in Govt. Schools	x	38.1	31.4
4. Girls Enrolled as % of total Enrollment	x	3.3	10.8

n.a. Figures not available.

Source : *Statistical year book -1970* (Ministry of Finance and National Economy. Central Department of Statistics, Riyadh.)

B : Girls Education

Progress of General School Education

1970 - 1985 (only Saudi's)

Elementary Level

	1969-70	1974-75	1979-80	1984-85
1. Girls School				
Govt.	347	842	1606	3095
Pvt.	30	44	49	84
2. Enrollment	110039	198476	274456	443269
3. % Enrolled in	97.2	98.3	98.2	98.2
Govt. Schools				
4. Girls Enrolled	297	34.8	36.2	43.8
as % of total Enrollment				

Intermediate Level

	1969-70	1974-75	1979-80	1984-85
1. Girls School				
Govt.	13	104	334	791
Pvt.	8	13	16	21
2. Enrollment	4255	33860	67722	112500
3. % Enrolled in	88.0	98.1	98.8	99.6
Govt. Schools				
4. Girls Enrolled as	7.6	27.5	31.7	39.6
Govt. Schools				

Secondary Level

	1969-70	1974-75	1979-80	1984-85
1. Girls School				
Govt.	2	20	103	293
Pvt.	3	6	10	15
2. Enrollment	1232	8187	22745	54212
3. % Enrolled in	34.7	95.9	97.5	98.3
Govt. Schools				
4. Girls Enrolled as % of total Enrollment	9.0 23.2	29.5	45.6	

Source : Educational Statistics in Kingdom of Saudi Arabia (Ministry of Education Centre for Statistical Data- and educational documentation/ statistics section, Riyadh) various issues.

C : Girls Education

Progress of Female Training Education.

CI 1960-1970

	1960/61	1964/65	1968/69	1969/70
1. Institutes				
Intermediate Level	1	13	26	26
Secondary Level	-	-	2	5
2. Enrollment				
Intermediate Level	20	70	3892	5484
Secondary Level	-	-	56	221

CII 1970 - 85

	1969/70	1974/75	1979/80	1980/85
1. Institutes				
Secondary Level	5	25	60	85
Post - Secondary Level	-	-	4	14
2. Enrollment				
Secondary Level	221	2875	10995	4086
Post- Secondary Level	-	-	406	2856

Source : For I same as A.
For II same as B.

D : Girls Education

Progress of Girls Higher Education

	1969/70	1974/75	1979/80	1984/85
1. Saudi Girls enrolled				
University	313	1570	7407	16299
Girls College	-	793	2964	13800
University Level	313	2363	10371	30099

Source : Statistical Index on progress of higher education (Ministry of higher education, Directorate general for the development of higher education, Data centre, Riyadh) no. 3. 1985

E : Girls Education:

Progress of technical education for Females.

	1969/70	1974/75	1979/80	1984/85
1. Institute				
Nursing School	3	4	7	15
Tailoring Centres	2	4	9	19
2. Enrollment				
Nursing Schools	112	227	167	287
Tailoring Centres	137	505	860	1191

Source : Same as Table B.

Faculties of special Education for girls.

	1969/70	1971/75	1979/80	1983/84
No. of Institutions:				
Al -Nour Institutes		1	1	2 2
for Blind				
Al-Abdul Institutes		1	2	4 4
for the Deaf				
Institutes for the				
Retarded	-	4	3	3
Total	2	7	9	9
Enrollment				
Al- Nour	55	56	59	68
Al- Amal	96	148	267	348
Institute for the				
Retarded	-	30	162	211
Total	151	234	488	627

Source : Same as B.

Thus it is clear that the progress of Education among both boys and girls in Saudi Arabia goes to the credit of King Faisal. The progress of girls' education as described above has been spectacular. Within a quarter of a century Saudi Arabia succeeded in offsetting centuries of educational deprivation suffered by its citizens both Male or Female.

The most significant aspect of this rapid progress has been the strict segregation of sexes at all levels of education. This segregation of sexes, far from inhibiting progress as many would have presumed, has been a key factor in the development of female education. The intense opposition generated by the government's decision to introduce public education facilities for girls leaves little doubt that had the government disregarded traditions, and failed to guarantee segregation of the sexes in schools, the move would have been disastrous. Thus segregation remained a hallmark of the Saudi System of education.

CHAPTER 5

LEGISLATIVE AND JUDICIAL SYSTEM

When the centre of the Muslim power was changed from Madina to Damascus under the Umayyads in the second half of the seventh century, most of Arabia remained beyond the effective control of the Umayyads and other ruling dynasties that captured power after them . since its people were neglected by the distant central governments, they lended to relapse into their old pagan ways and habits¹. The state of affairs in the fountain of Islam has been well described by steiner in the following words.

“...the centres [sic] of Islamic culture moved ever further from the peninsula. Islamic theology was built far from the cradle of Islam. Mecca and Medina , the most sacred shrines of Islam, became mere places of pilgrimage for Moslems the world over, but as a political and cultural centres [sic] , Arabia had already ceased to exist with the founding of the Omayyad dynasty in Damascus . Arab unity on the peniusula disintegrated rapidly; permanent religious strifes and tribe war-fare turned the clock back to the pre-Islam era In the 18th century , the peninsula was the most intolerant and forbidden

¹ H.St. J.B. Philby, *Arabia* (London , 1960) pp. XVIII-XIX.

province of the Ottoman empire, a turbulent province which the Turks found hard to control”².

The process of disintegration and disunity which had taken the whole of Arabia into its lap could not be curbed by the Ottomans, who ruled this area for centuries . The central and eastern parts of this region never suffered foreign tutelage and the chiefs of Hail and Al-Hasa , Najd and Hijaz were considered the highest authorities . Tribal wars had become a common feature of their life. There was neither any central government, nor any code of law. The decisions of the respective chiefs constituted the law of the lands. The state of chaos, lawlessness and bloodshed triggered by the tribal warfare prevailed throughout the Arabia³.

Politically , Najd was divided into small Kingdoms and principalities . In northern Najd (Jabal Shammar) the hold was of the Tay tribe, while Al Hasa was under the sway a Banu Khalid. ‘Uyayana was ruled by Al-Muammar⁴, and Dariyah was ruled by the ‘Anza tribe, while southwards at manfuha the Banu Dawwas had established their authority⁵. As regards the Hijaz including the holy cities of Mecca and Medina, it was held by the sharifs. So it is clear that the whole of Arabia was divided and no central rule existed there . It was only by the efforts of the religious reformer

² M.J. Steiner, *Inside Pan-Arabia* (chicago, 1947) p. 24.

³ J.Benoist Mechin, *Arabian Destiny*, (London, 1951 Eng.tr. by Denis weaver, p. 46.

⁴ According to some scholars, Uyayana was also under the direct control of Banu Khalid. C.f Muay al-Din Ahmad, *Muhammad b. ‘Abd-al -Wahhab*, (Hyderabad , 1947) p. 15.

⁵ Philby, *Arabia*, p. 7.

Mohammed ibn Abd- al-Wahhab and Muhammad ibn Saud in the in the mid-eighteenth century that a greater part of Arabia could be unified by Abd-al-Aziz, a descendant of Saud family⁶. It was under the leadership of ‘Abd-al-Aziz (Ibn-saud) that a major part of the peninsula became able to shape its destiny in what is known today as Saudi Arabia.

The alliance which was struck between the House of Saud and the reformist Muhammed b. Abd-al-Wahhab proved capable of responding to the requirements of a modern nation-state. Foremost among these requirements for Saudi Arabia was the development of a modern legislation and the reorganisation of Judicial institutions without necessarily changing their essentially Islamic character⁷.

The role of the ‘Ulema, who belonged to the family of Sheikh Muhammed ibn ‘Abd-al-Wahhab always played a key role in the judicial system of Saudi Arabia. They continued to play an active role in the following fields.

1. The Judicial system of Saudi Arabia.
2. The implementation of the rules of Islamic Sahr‘iah.
3. Religious guidance group with affiliated offices all over the Kingdom.
4. Religious education, that is, Islamic legal education and theology at all levels in Saudi Arabia .

⁶ Derek Hopwood , *The Arabian Peninsula: Society and Politics*. (London, 1972) p. 57.

⁷ Leslie Meloughlin, *Ibn Saud: Founder of a Kingdom*,(Macmillan, 1993) p. 82.

5. Religious Jurisprudence.
6. Preaching and guidance throughout the nation.
7. Supervision of girls education.
8. Supervision of all mosques in the Kingdom
9. Preaching of Islam abroad.
10. Continuous Scientific and Islamic research .
11. Public Notaries.
12. The handling of legal cases in courts according to Islamic law⁸

By the time king Abd-al-Aziz took control of the Hijaz in the early 1920s he was confronted with the existence of three separate systems of law in his domain . The first was that of the Hijaz, with an Ottoman Orientation. Although the whole of the Arabian peninsula was under the nominal sovereignty of the Ottoman Empire, only the Urban centres of the Hijaz felt the influence of the Ottoman reforms of 19th century⁹.

The second system was that of the small town of Najd. Under this system, an Amir (Similar to regional governor), with the assistance of qadi (Judge), represented the law . The Amir would try to solve the disputes submitted to him or refer them to the qadi for a final ruling. The implementation of the Judge's decisions was the Amir's duty¹⁰.

⁸ Fouad Al-Farsy, *Saudi Arabia, a case study in Development*, (London, 1982) p.67.

⁹ Winder R. Bayly, *Saudi Arabia in the Nineteenth Century*, (New York , 1965) p. 21.

¹⁰ Carlo Caldarola, *Religion and Societies: Asia and the Middle East*, (New York 1982) p.72.

The third, more primitive and indigenous , was the tribal law under this law, the conflicting parties would refer their disputes to the individual tribal tradition and custom. Since these were acceptable and workable systems, the king did not introduce any drastic changes, he merely tried to make them smooth and began a process for their unification. The Hanbali doctrine, which in the Ottoman era applied only in Najd, was extended to the Hijaz. The existing laws of the Hijaz were so repugnant to the puritanical zeal of his followers that he had to refer the question to the Ulema . The latter in their legal opinion on Feb. 1927 categorically stated that nothing except pure shariah be applied¹¹.

Then Abd-al-Aziz started a campaign of liberalization aimed at preparation of a code of Islamic law, based not only on the Hanbali doctrine but also on any other doctrine which with regard to the matter in hand, was close to the Quran and the Sunnah¹². Thus denouncing the concept of taqlid (imitation). He repeated the prophet's warning, "you will follow the paths of those who preceded you hand-span by hand-span and cubit by cubit. Even if they entered a mastigure's hole you would"¹³.

Apart form this campaign the king introduced into the legal code of the Hijaz two elements , which were appreciated by Hijazi's : accessibility and speed. These were the things the Hashimites, perhaps due to thier Ottomean

¹¹ Hafiz Wahba, *Jazirat al-Arab fi-al -Qarn al- 'ishrin* (Cairo, n.p. , 1935) p.319-321.

¹² J. Schacht, *An Introduction to Islamic law*, (Oxford ,1966) p. 87.

¹³ *Majmuat al-Nuzum* (Makkah. Ummal Qura Press, 1938) p. 8.

orientation, were incapable of providing for their subjects. From the early days of his conquest of the Hijaz, he made himself available for his people and directed the office to put a complaint box outside the King's residence . He declared that.

“His Majesty the King announces to all the people that anyone who may have a grievance against whom ever ... and then he hides it , he will be sinning only against himself There is set aside, on the door of the government building, a box of complaints whose key is kept by the King. The aggrieved party should deposit his complaint in that box”¹⁴.

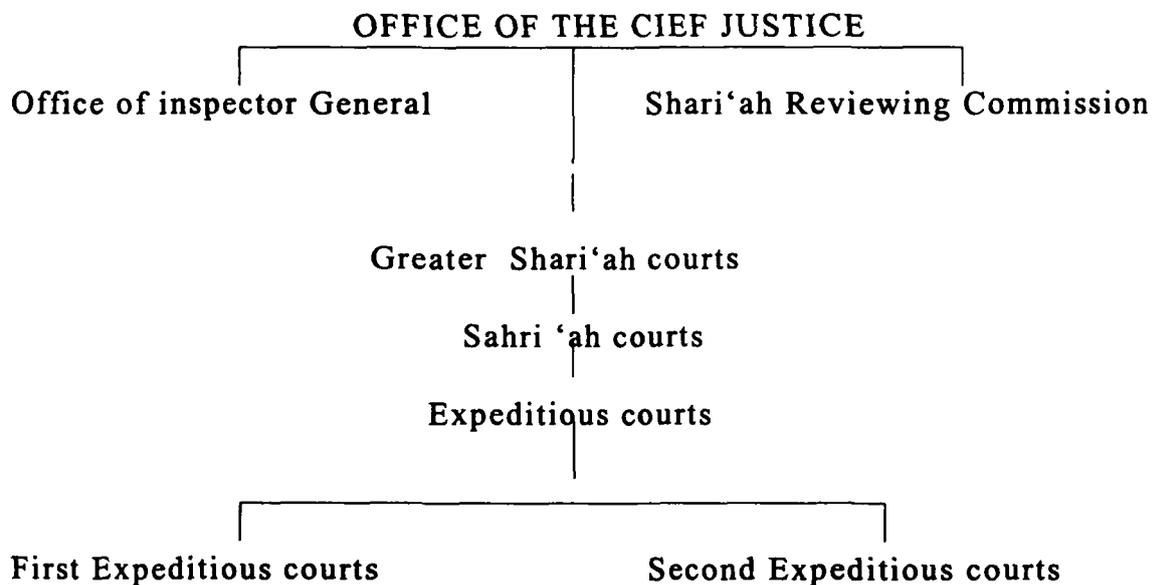
To unify the judicial system of the country, Abd-al-Aziz in consultation with Faisal issued a royal Decree in 1927 dividing the court system into three hierarchical categories: Expeditious courts, Shar'ia courts and the Commission on Judicial supervision ¹⁵. Expeditions courts dealt with the more simple criminal and civil cases and were divided into first and second expeditions courts. All other cases were within the Jurisdiction of the Shariah courts. The commission was set to inspect and supervise the courts

¹⁴ Ummal -Qura (Makka) March24, 1934, Quoted by Leslie McLaughlin, Op. Cit p. 101.

¹⁵ Majmu-at-al-Nuzum, (Makka, 1938) pp.9-12 quoted by Soliman A. Solaim, 'Saudi Arabia's Judicial system' Middle East Journal 25 (1971, Summer No. 18, p. 404.

and in addition it was assigned the function of judicial review.

This early classification of judicial institution in the Hijaz , though very simple and brief , is considered as the main organizational outline of the Shariah courts as they stand today. The latest important legislation on the subject, 'the attribution of the Shariah Jurisprudence Responsibilities of 1952', though more detailed, and covering such subjects as the public Notaries, the property departments and the Summoning officers , did not signify any radical departure. The organisational frame work remained as follows ¹⁶.



¹⁶ Ibid , p. 404.

Underlying the judicial structure are the four schools of thought in Islamic law. They are ; the Hanbali school, the Shafii School, the Hanafi School, and, finally the Maliki School. Before the Unification of the Saudi Judicial system, the courts as well as individual judges, used to derive their legal judgements from these various schools. In Hijaz there were two dominant school of thought- the Hanafi and the Shafii, where as in Najd, the Hanbali school had been the only major source of legal guidance . After 1927, all the courts of Saudi Arabia were instructed to use the six Hanbali books for their legal decisions in an effort to establish one sound judicial system¹⁷. Judges were however free to have recourse to the other three Schools of legal thought, as well as to their personal desertion, in cases for which no provision is available in the six Hanbali books.

Judicial procedure in Saudi Arabia has been the subject of four major legislative actions of 1927, 1933, 1936 and 1952. The last one “the organisation of administrative functions in the shariah courts system” as jointly introduced by King Abd-al-Aziz and Faisal remains operative even these days¹⁸.

Procedural rules in the court are simple. All men appear as equal before the court. This principle is symbolised by a seat located directly in front of the elevated desk which the Qadi occupies.

¹⁷ Fuad Hamza, *Bilad al Arabia al Saudiyyah* , Riyadh 1968, p.197.

¹⁸ Callo Caaldarola, *op. Cit.*, p. 73.

The seat has room for only two persons, the plaintiff and the defendant. They must sit side-by-side while their cases being heard. The judge (Qadi) first listens to the plaintiff's arguments which are properly recorded. He then does the same with the defendant. The Judge's decision must include a summary of the facts of the case and the legal reasoning behind it.

Above all, the king in Saudi Arabia is given authority under the Shariah to do whatever is necessary for the welfare of the people through issuing Regulations. Thus it is clear that the law in Saudi Arabia consists of two parts, the shariah and the 'Regulations'¹⁹. It is by means of these Regulation that an islamic country can cater to the needs of changing times. King Abd-al-Aziz, therefore during his tenure gradually delegated semi-judicial power to organs in the form of committees, Commissions, boards, councils and tribunals. The following were the most important of such organs:

The Grievance Board.

The committee on cases of Forgery.

The commission on cases of Bribery.

The commission on the settlement of commercial Disputes.

The commission on the impeachment of ministers.

The central committee on cases of Adulteration.

¹⁹ Fuad Hamza, *op. Cit.*, p. 198.

The supreme commission on labour dispute.

The disciplinary councils for civil servants.

The disciplinary council for military personnel.

While some of these organs , such as the Grievance Board was a permanent one, others, were of an adhoc character²⁰.

As regards the role played by Faisal in this field, there can be not doubt that he exerted a significant and indelible impact on the legislative and judicial development in Saudi Arabia for about twenty years from 1953 when he became crown Prince till his death in 1975 .

It was by the issuance of 'Regulations' from time to time , that Faisal prepared his relatively young Kingdom for the most rapid rate of progress in every field especially judicial .

Faisal laid the foundation for this development in the Autumn of 1962 in his capacity as prime minister of Saudi Arabia.

After assuming power and selecting his council of ministers, his first public act was to publish a ten pint program of fundamental reform setting forth his government's policy with regard to judicial , economic and social reform and development²¹.

²⁰ Fouad Al Farsy, *op. Cit*, p. 69.

²¹ Gerarld De Gaury, *Faisal : King of Saudi Arabia*, (London, 1966) pp. 153 -155.

Legal Reforms: Regulation of Business activity

The first major group of Regulations promulgated under Faisal's direction concerned the vital area of the regulation of business activity, and attracting foreign capital and needed foreign expertise to the Kingdom. Points VIII and IX of Faisal's program concerned these areas. This is clear from the following quotation: ²².

Point VIII : Regulations and Autonomous Agencies

“A large number of important regulations will be issued gradually where by the state will, before long, have a complete body of laws that will make for progress and greater activity and attract capital . The state will also set up independent bodies to implement the various regulations issued ...”

Point IX : financial Revival and Economic Development

“Financial revival and economic development are the governments prime concern...

His majesty's government has adopted and will continue to adopt strong and important measures to lay down substantial programmes for reform that will continuously spur economic activity so

²² George M. Barody, 'The Practice of law in Saudi Arabia.' C.f. king Faisal and Modernisation of Saudi Arabia, (London, 1982) p. 120.

that all individuals in this Kingdom will enjoy a high standard of living.

Heavy and light industries will be given effective help that will protect them and attract capital...”

Accordingly , on 24 February 1964, King Faisal signed Royal Decree no 35, promulgating the ‘Regulations for investment of Foreign capital’. A short regulation of only thirteen articles, provided the bases of attracting foreign capital and expertise to the Kingdom. Such capital was to be invested in projects for economic development upon application for a license to the ministry of Industry. Upon approval by the committee for Foreign capital investment, two important advantages were granted; first, protection against competition and exemption from customs duties; and the second, a relaxation in income tax for a period of ten years.

However , ten years later , one further actions was taken to induce foreign expertise to come to the Kingdom. This was another significant step by Royal Decree M/37 , of June 1975, to abolish the legal requirement for the payment of personal income tax by resident working foreigners to the Saudi Arab Government . On 20 July 1965, the ‘Regulations for companies’ was issued, defining and regulating the various types, of companies or

partnerships which may be formed either alone, or jointly with a Saudi investor²³.

Labour and welfare Regulations

Labour Regulations were promulgated in Saudi Arabia in as early as 1947, about the time the Arabian-American oil company (ARAMCO) was preparing for major oil production following world war II. One of the important feature, of these regulations was that labour disputes were removed from the jurisdiction of the Shariah courts, by the creation of an administrative agency called the Labour office. However, the need for a modern and more comprehensive Regulation to better administer the increasing complexities of employer-employee relations resulting from the industrial expansion was recognised by Faisal in point VII of his program , the relevant part of which is quoted below²⁴.

“When the state presents to the working class a law protecting them from Unemployment we shall have achieved the social level that is still a dream entertained by many civilized nations of the world, and have actually realised the ends of true social justice without the state’s having to restrict the freedom of individuals or to rob them of their money and their rights”.

²³ *Ibid*, p. 121.

²⁴ Gerald De Gaury, *Op. Cit.* p. 154.

In November 1969 , King Faisal signed a Royal Decree M/21 approving the new labour and workmen Regulations. These regulations applied to both foreigners as well as Saudi workmen . They required the employer to establish and publish work rules and disciplinary rules so that employees knew exactly what was required of them. It also provided for labour inspectors to ensure that an employer was fulfilling his obligations. Unemployment among the Saudi nationals was combated by these regulations by requiring Saudi workmen to hold 75 percent of the Jobs; obligated the employer to train in the technical jobs a number of Saudi workmen equal to 5 percent of his total work force. These regulations established work as right of the Saudi national and placed restrictions on the employment of foreigners; stated that a workman could not be discharged without a valid reason, and called for payment of termination awards upon termination of employment. Working hours, vacations and requirements for rest and prayer time were set forth and restrictions were placed on the employment of children and women. Finally , in the critical area of employer-employee disputes. Two commissions, were established . one was the Preliminary labour commission, consisting of three members, which could appeal to the other legal body, the supreme labour commission consisting of five members . In the event of an appeal the decision of the latter was final.

At the same time in November 1969, Faisal signed another Royal Decree M/22 protecting the Saudi workman in another area of his life, the

'Social insurance Regulations' . These provided benefits for industrial injuries, occupational diseases and in the event of permanent disability or death in Job. On 18th August, 1962, Faisal's government had promulgated the social security regulations, with regard to the social welfare area. These regulation made the state fully responsible for the support of the aged, the disabled, orphans and women who have no mean of support.

Another major area with which Faisal concerned himself most was the judiciary point III of his reform program reads in part as follows:

"We have firmly resolved ... to issue a law to perfect the judiciary which shall be directed by the supreme judicial council : We have also resolved to create a ministry of justice to supervise the administration affairs of the judiciary, and attached to it shall be the office of the state's public prosecutor to look after the interests of individuals and defend their rights, and, in co-operation with the various state courts, to fulfil the role of the trusted guardian who defends the oppressed and strikes down the oppressors".

The implementation of this point took place in 1970 when the Grand Mufti died²⁵. A royal decree created the ministry of justice and supreme judicial council. The minister of justice, now not necessarily a descendant of the sheikh, replaced the grand Mufti . With this action, Faisal broke the old tradition that restricted judicial authority to a senior religious leader.

In 1974 the Shariah court system was thoroughly reorganised. In fulfilment of this resolve, the judicial Regulations were promulgated under Royal decree M/64 dated 13 July 1975. These regulations provided that the Shariah Courts shall consist of:

- a. The Supreme Judicial council .
- b. The Appellate court.
- c. General courts.
- d. Summary Courts.

The supreme Judicial council is composed of eleven members and in addition to looking into Shariah questions submitted to it by the King and the minister of justice , it reviews death and other severe punishment sentences handed down by the lower courts.

The Appellate court is headed by a chief judge who sits with either three or five judges depending upon the seriousness of the case before it . This court reviews criminal cases and family law and inheritance cases, appealed to it from the lower courts.

²⁵ Traditionally a descendant of Sheikh Muhammad Ibn Abd al -Wahhab was appointed as the Grand Mufti of Saudi Arabia.

The general courts normally consist of one judge, except in cases involving death or severe punishment which call for a decision rendered by three judges. The summary court issues decisions by a single judge.

Appointments and promotions in the judiciary are also done by the Royal order passed by the decision of the supreme judicial council.

Legal Opinions:

For legal opinions, in 1953 the institute for the Issue of Relligio-legal opinions and the supervision of Religious Affairs(Dar al - Ifta wa'l - isharf ala al shuun al - Diniyya) was set up , under the chairmanship of Sheikh Muhammad ibn Ibrahim²⁶. In 1962 , Faisal's government established a council of twenty-two senior 'Ulema and Fuqaha to render religio-legal opinions on topical questions addressed to them by individuals. This body was expected to play a constructive role with a view to meeting the modern requirements with in the framework of the Sariah as well as on the basis of public-welfare principles²⁷. In 1971 King Faisal established the council of Grand 'Ulema (Majlis Hayat Kibar al Ulama) consisting of seventeen members headed by Sheikh 'Abd al -Aziz ibn Abd Allah ibn Baz . The council was designed to do research work in the field of the Shariah as well as to give religio-legal opinions on issues put before it²⁸.

²⁶ Aharon Layish, " Ulema, And Politics in Saudi Arabia," in *Islam and politics in The Modern Middle East.*" Ed. Metin heper and Raphael Israeli, (Australia, 1984) p. 49.

²⁷ De - Guary , *Op. Cit.*, p.p. 113, 153-4.

²⁸ Aharon Layish, *Op. Cit.* p. 35.

To sum up. The Saudi Judicial system is based on the Islamic Shariah in respect of all civil, criminal and family matters, while in the matters relating to commerce and administration it does not hesitate to borrow from foreign laws. The role of the 'Ulama remains dominant in the interpretation of the Shariah; and Judges are obliged to attend the Institute of Higher Justice at the Islamic University of Imam Muhammad Ibn Saud in Riyadh, and similar other institutes . King Faisal made the Shariah courts independent of executive authority of the country both in theory and practice . The Islamic *Hudud* are applied to all residents of the Kingdom, including non-Muslims and even the royal family²⁹.

²⁹ Carlo Caldarola, *op. Cit* p. 73.

CHAPTER 6

DEVELOPMENT OF MASS MEDIA

Faisal's prime aim was to modernise the Saudi Arabian society thorough various measures. He thought that the reorganization of Saudi Arabian Information system that is press, radio and television will ultimately change the society. His period which extends from October 1962 when he became prime minister until his death in March 1975, saw remarkable changes in the Saudi mass media , which in turn had a drastic impact on the Saudi society.

When Faisal came to power in 1962, information system facilities were underdeveloped in the Kingdom. Newspapers did not have any influential say in the country¹.

Newspapers had begun to appear in the Hijaz in 1908 , but prior to 1924 they were all written and edited by Turks, Syrians and other non-Hijazi's² . The Jeddah paper *Barid al Hijaz* , was founded in 1924 as the first one run by native-born Arab writers, but it survived only one year . The Mecca paper, *Umm al Qura*, which the Saudi government started in December 1924 , was at the beginning edited by Syrians and later by Arabs³.

A number of publications emerged in Hijaz in 1930s but all were primarily literary, historical and religious periodicals rather than news media

¹ Rugh, William, A. *The Arab Press*, (Syracuse, 1978) p. 25

² The first newspaper, al Khijaz, was published in March 1908 by the Ottoman Turkish rulers. Others were , Shams al Haqiqa by Turks in 1909 and al Islah al Hijazi in 1909 , al Qibla, 1916 and Al-Falahin 1920 by Syrians) and Lebananes .

Muhammad Abdad Rahman *al Shamikh, al Sahafa fi al Hijaz, 1908-41* (Dar al Imana , Beirut) p.p.28-55, quoted in , Encyclopaedia of Journalism , (London, 1981) Vol. 3 p. 22.

³ *Ibid.* p. 25.

The first issue of *Umm al Qura* appeared on 12 Dec. 1924 . It was edited by Sheikh Yusif Yasin, advisor to King Abd-al-Aziz.

, only *al Madina al Munawwara* launched in Medina in 1937 started writing news items⁴. All publications were suspended by government in 1941 due to the world war. *Sawt al Hijaz*, which was first started in 1932, reappeared in 1946, under the name *al - Bilad al Saudiya*, first as a literary magazine which gradually became a newspaper. It became the country's first news paper in 1953. *Al Madina al Munawwara* reappeared in 1947 and also became a daily news paper in 1956 under the name *al Madina*⁵. Both moved their offices to Jeddah and concentrated on local news events, including social and political developments.

Thus when Faisal became prime minister in 1962 , modern journalism was hardly more than a decade old and mostly concentrated in the Hijaz. Radio broadcasting was also quited under developed in 1962. King Abd-al - Aziz had established his own private radio network throughout the Kingdom in 1932 so that his offices in the major cities and towns could keep him informed about events in those places . But this radio network was not for public . In 1948 , the government set-up a low-powered, short wave radio station in Jeddah, primarily to broadcast Islamic programs to Muslims⁶ .

⁴ Rugh, William. A. , *op. Cit.* p. 28.

⁵ Leslie McLaughlin, *Tbn, Saud : Founder of a Kingdom*, (Macmillan, 1993) p. 128.

⁶ H.St. John Philby, *Saudi Arabia* (Beirut, 1968) p. 309.

This station was called Radio Mecca, it was underdeveloped that its programs were not audible outside the Hijaz and was the only station existing there when Faisal became Prime Minister in 1962.

There were several reasons for this underdeveloped condition of the press and radio upto 1962. Firstly all the reformation programs that were started by the government were literally opposed by the illiterate masses and some times by the religious people also. Secondly, the distribution of population over a large territory and the geographical conditions were not feasible for the proper distribution of news papers. Thirdly, low literacy rate among the Kingdom's people was a great hindrance in the way of the development of the mass media. In addition , since Saudi Arabia was isolated from most of the world until the 1950s and 1960s, there was little internal incentive to push the development of news media⁷.

People living in the three cities of the Hijaz - Mecca, Medina and Jeddah -had always been in contact with the rest of the world , because of the annual pilgrimage and growing foreign commerce, as well as earlier Ottoman connections. It is mainly because of three factors that these cities were quicker to develop both modern education and modern mass media . A number of educated individuals from these cities started newspapers to communicate ideas on literature and religion as well as news and information to other educated people.

⁷ Modern printing press was first installed in 1950 in the Hijaz, which was another factor for the underdevelopment of press and media. *Ibid.* 312.

During the Faisal's era the information media expanded dramatically.

When the period began there were only three daily newspapers, all printed in Jeddah, with a combined circulation of about 25,000. And in 1975 , there were seven Arabic dailies including two in Riyadh and one in Dammam, and their total circulation was nearly 10.000⁸ .

This expansion was much more rapid than the expansion of literacy during the period. Before Faisal's era domestic Radio broadcasts were audible only in parts of the Hijaz and there were less than 200,000 radio sets and half a million listeners in the country.

But at the end of 1975, domestic radio broadcasts from major cities in the Eastern, Central and Western provinces covered almost the entire Kingdom the number of receivers had risen to about one million, while the number of listeners amounted to two and a half million . Saudi television, which did not exist at all in 1962, was there by 1975. T.V. transmitters were installed in Jeddah, Taif, Medina, Riyadh, Buraida and Dammam with 600.000 receivers and were viewed by one and a half million Saudis⁹.

The rapid growth of electronic broadcasting facilities was undertaken by Faisal as a deliberate policy .After he took over as prime minister, he approved a plan to create a national television system for the Kingdom. Since

⁸ Al Bilad from Jeddah in 1946, al Madina (Jeddah) in 1937, al Nadwa (Mecca) in 1958, Ukaz from Jeddah in 1960, al Riyadh from Riyadh in 1960, al Jazira from Riyadh in 1964 and al Yawm from Dammam in 1965; In addition there were two English daily news sheets , Replica in Jeddah published by al -Madina publishing House and al Riyadh Daily Published by al Riyadh Publishing House.

The Middle East and North Africa, (Europa pub.) 25thed. (England , 1979-80) p. 625.

⁹ *Eurapa World Year book* , (Europa Publishing Library, England) 1985, Vol. II P. 2640.

1957, the Arabian-American oil Company (ARAMCO), had been operating a television service in Dahrán for its employees , but it was seen only by the eastern province and by a limited number of Saudis.

Faisal for the first time signed an agreement in January 1964, with the National Broadcasting Company (NBC) of New York to build a national network . First test transmissions were begun on 17th July 1965 in Jeddah and Riyadh . Telecasts began from the new Madina transmitter in December 1967 and from the new Dammam transmitter in November 1969¹⁰.

By the construction of Radio and T.V. transmitters, Faisal meant to help people living dispersed in a vast territory to develop a sense of domestic unity with little knowledge of one another . Faisal took care to maintain balance in the media, by building almost identical radio and T.V. facilities in Hijaz (Western province) and the Najd (Central province), apparently to show people in both areas that they were being treated equally and the government was not taking sides in any rivalry between the two. At the same time , Saudis in the Hijaz, the Najd and the Eastern province would, with the new facilities , be able to know each other's problems¹¹.

Secondly , the government developed the radio and T.V. systems with a view to modernising the neglected communication sector, along with the rapidly growing Saudi economy and bureaucracy. The modern sector was

¹⁰ Douglas A. Boyd, *Evolution and Development of Saudi Arabian Television : 1932-1972*, Canada , 1973 pp. 107-9.

¹¹ By the end of the 1960's radio programs from one area were generally audible in the other two, at least at night, and the T. V. stations exchanged programs on videotape. C.f. Ibid.

growing rapidly and increasing numbers of Saudis- particularly those who had studied or travelled abroad- were anxious for Saudi Arabia to have interesting radio, television and other facilities of modern society.

At the same time, there was a large and influential section of Ulema and religious segment of Saudi Society which always opposed these measures. Faisal was much opposed for his measures of installing Radio and television broadcasting networks, as his father Abd-al-Aziz was opposed by Sheikhs and Ulema on the installation of Telephone units in Riyadh , Madina and other places, declaring these things as sinful and sacrilegious¹².

Faisal was undeterred from his mission of modern broadcasting facilities, but he took the resistance of religious segments into consideration. The Riyadh and Jeddah T.V. stations did not formally begin broadcasting in 1965, but instead , they commenced 'test transmissions' . These 'tests' were telecast daily from that time and looked exactly like regular programming, but the governments response to critics was that television had not yet officially begun -Religious programs , including on-camera talks by prominent Ulema, were given much preference . Just as King Abd-al -Aziz had shown the religious authorities of the 1920's how the telephone could be used to transmit the word of Allah¹³, so too Faisal made certain to the Ulema, that T.V. could serve the same purpose and hence deserved their support . By

¹² Wahba says that King Abd-al-Aziz wanted to install wireless facilities in Riyadh and Medina in 1927 but was forced to postpone the project until 1930 due to strong opposition by conservatives See. Sheikh Hajiz Wahba *Arabian Days* (London , 1966) PP. 147-51.

¹³ Philby, *Saudi Arabia*, P. 305.

this approach modern programs were introduced, but religious programs, retained its share of time as well .

Although Faisal's government promoted the establishment of T.V. network throughout the country, but at the same time it strongly opposed the establishment of public cinema . Faisal's famous ten-point program of Nov. 1962, which outlined his polices included the statement.

“His Majesty's government was not content merely to ensure sustenance of its people and to provide Job opportunities, but it has also earnestly endeavoured to introduce important changes in the social structure and to make available means of recreation for all citizens”¹⁴.

When asked about the meaning of the last phrase, he gave his explanation:

“what do you mean by innocent recreation? We do not of course mean the opening of cabarets, night-clubs, bars and gambling houses. The kind of recreation that we have in mind is that which does not conflict with Allah's religion and with moral behaviour . Such recreation we approve of and encourage¹⁵ .

¹⁴ Genrald de Gaury, *Faisal , King of Saudi Arabia*, (London, 1966) pp. 147-51.

¹⁵ *Ibid.* 155-63.

The most important reason for the development of Radio and T.V. facilities was the Faisal's sense of concern for international affairs. He also wanted to high-lighted the Kingdom's image abroad . Faisal having a along foreign affairs experience was always keen to the enhancement of the image of the Kingdom and improve its international position, which led him to promote the radio and television systems.

The Yemen coup d'etat of September 1962, just a few weeks before Faisal became prime minister, led to Egyptian intervention there , which marked the beginning of a long period of Saudi-Egyptian confrontation. Thus , as Faisal came to power , he was confronted with a hostile Egypt, whose, widely listened to voice of the Arab's radio station in Cairo was beginning to attack Saudi Arabia in a variety of programs that could be heard in the Kingdom . The Cairo broadcasts sought to mobilise the Arabs, including Saudi people against what Egyptians called reactionary Saudi regime¹⁶. In January 1963 , shortly after Faisal came to power , the Egyptian Air force bombed the Saudi frontier district adjacent to Yemen , and Faisal responded by addressing mass Rallies in Riyadh and Mecca to denounce the Egyptians and complain specifically about their press and radio attacks on his government ¹⁷.

Undoubtedly, Faisal felt at a disadvantage in the radio war', which led him to develop the Saudi network in order to be able to talk to more of his

¹⁶ Miles Copeland, *The game of Nations : The A morality of power politics*, (New York, 1969) p. 266.

¹⁷ De Gaury, *op. Cit.* p. 155-8.

own people as well as others . And his focus in foreign broadcasting was on the entire Islamic world , which helped him to develop his Islamic solidarity policy in 1966¹⁸.

Construction of television facilities was also motivated in part by foreign policy consideration . In addition, during the late 1960's it became clear that there were some broader areas where Saudis could watch foreign television programs but not Saudi ones . In Eastern province , in 1962 many Saudis could watch Kuwaiti and Iranian television . Therefore, Faisal's government installed the largest antenna tower in the Middle East at the Dammam station in 1969, with a pair of large, 12.5 KW transmitters¹⁹.

The Saudi press was much in a primitive stage , when Faisal came to power in 1962. There were certain problems, the most immediate was the presence of a number of Egyptian journalists and technical personnel on staff at the Saudi dailies .The problem lies in the fact that they tended to sympathise with president Nasser and his policies and when Saudi-Yemeni conflict began their presence became problematical, as they went on strike in support of Nasser. The Saudi government has no direct control over the press, which unlike radio and television was privately owned. Faisal's did not

¹⁸ Radio of Mecca in 1962, broadcasted seven and a half hours daily in Arabic and one hour each in urdu and Indonesian see Wahba, op. Cit. p. 159.

¹⁹ Saudi Arabia was the ninth Arab Country to have its own television system in 1965, after Iraq (1956), Lebanon (1959) , Egypt and Syria (1960), Algeria, Sudan, Morocco, Kuwait (1962). Iran (1958) , Dubai (1968) Abu Dhabi (1969) Qatar 1970.

See George Lenczowski, *The Middle East in World Affairs*. (Cornell University Press) 1982, p. 604.

want to control the press directly, but he wanted the press to be on good terms with the government and loyal to Saudi ideals²⁰.

At the same time, the Faisal government took steps to help develop Saudi journalists so that the press could be self sufficient and not dependent on Egyptians or other nationals. A ministry of information was created in 1962 to help encourage journalism and to deal with the increasing political problems in the press.

Then in January 1964, King Faisal issued a new press code by royal decree which gave the government more authority to intervene when necessary, but its main aim was to strengthen the press, by broadening ownership and setting minimum standards. The code required that each publication must have a board of directors composed of 15 Saudi citizens, and that each daily paper must at least have five full time editors, two foreign language translators, a photographer and 'correspondents residing in three major foreign capitals²¹.

As mentioned above the Saudi media served both as a religious factor and at the same time as a promoter of social change . There were several implications on the Saudi society of the development of these institutions.

Saudi media developed under Faisal became a conservative force because it helped to unify the country psychologically King Abd al-Aziz had

²⁰ De gaury, op, cit. pp. 158-63.

²¹ Muhammad Nasir bin Abbas , *Mujiz Tarikh al Sahafa fi : Mamlaka al 'Arabiya al Saudiya* (Riyadh, 1971) pp. 222-37.

unified the country politically in the 1920's and 1930's but even as late as the fifties and sixties, the people still had strong feeling of attachment to their local communities which obviously took place at the cost of Saudi nationalism for example the individual who was born and brought up in Jeddah even if he was working as a government official in Riyadh, still thought of himself as a jeddawi or a Hijazi as much as a Saudi . people from other provinces had similar loyalties to their communities²².

During the Faisla era , the people's sense of belonging to a national community grew . This was partly due to the improvements in roads and air transport which allowed people to move around the Kingdom , and partly due to the rapidly expanding central government . Besides, the development of the mass media also had its impact on moulding the attitude of the Saudi nationals in this direction. Through radio, television and newspapers, the people learned much more about their own country than they had ever known before.

Media had also a conservative effect to the extent that they conveyed traditional social values, norms and customs to the people, strengthening these among the public at large. The radio and Television tended to reinforce these traditional ideas and attitudes. Faisal approached the Ulema to deliver messages on the Radio and T.V. . In this way he got their co-operation in establishing numerous radio and television stations in the country .

²² Leslie Mcloughin, op. Cit , p. 132.

At the same time , the mass media inevitably provided the needed incentive in the direction of social change . The greatest stimulus probaby came from television, which was a window on the world for the Saudi audience. After television was introduced to the Kingdom , a large Saudi audience was able to see and hear pictures and sounds form within and outside the country . Similarly the Saudi radio audience also had the opportunity of getting access to new ideas and information from both national and international broadcasting stations .

The news papers now carrying an ample material of national and foreign news, opened new vistas and started new thought processes in the readers minds. Thus with the increase of media institutions people became more aware of the social, political and consumer behaviour out side their own small communities. And this awareness included in them a sense of change ²³.

Saudi time was also affected. Throughout the country, the people now used the international standards of time measurement heard on all foreign radio broadcasts, according to the G.M.T. (Green Wich Mean Time) in place of the constantly-changing traditional Saudi system tied to sundown²⁴.

King Faisal signalled the end to the traditional time system when he announced that Saudi radio would hence forth use G.M.T. in order to

²³ Carlo caldarola, *Religion and Societies: Asia and the Middle East* (New York , 1982) p. 76.

²⁴ Traditionally clocks were set at 12.00 every sundown, but listeners to the East West of the transmitter would be confused because their sunset occurred before or after sunset at the transmitter, see. El Mallakh, Ragaai, *Saudi Arabia : Rush to development*, (Baltimore, 1982) p. 21.

conform to international broadcasting standards and thereby foreign audiences. King Faisal intended by developing the media to have a controlled liberalisation of the society . Which was so far isolated form the world at large . But the rapid development of the Saudi mass media under King Faisal had a balanced approach, as the society was divided into two sections orthodox and liberal minded people. To satisfy both the modernisers and the traditionalists at the same time, all the T.V. stations and Radio transmitters maintained a delicate balance . Every evening , the schedule began with a recitation from the Holy Quran and other religious programs²⁵. In addition, even the content of these Programs was adjusted in such a way as to fit the prevailing social climate. In 1968, Sheikh Ali Tantawi, a Syrian -born religious scholar and teacher at the sharia college in Mecca, began a regular program on T.V. This program was liked by both sections of people. The Sheikh appeared twice weekly , and answered the questions addressed to him on different familiar and social problems in the light of Quran and the tradition of Prophet Muhammad (P.B.U.H.). His performance attached large audiences and provoked lively discussions in thousands of minds across the country, which undoubtedly influenced people's attitude on many important social issues With the help of the Saudi governments television network the Sheikh assisted in hi-lighting and liberalising Saudi views on some practical religious concepts.

²⁵ Ibid.

Thus the Faisal's government succeeded not only in modernising the mass-media but only in modernising the mass-media but also satisfying the different sections of Saudi nationals by adopting a balanced approach in regard to both conservative and liberal minded Saudi people.

Table A shows the development of press in Faisal's era.

Table

Daily news papers

dt. Of establishment		daily	Circulation	
			1962	1975
al- Bilad-Jeddah	1946	1953	8,000	12,000
al-Madina- Jeddah	1937	1954	7,000	16000
al-Nadwa - Macca	1958	1960	7,000	15,000
Ukaz- Jeddah	1960	1964	4,000	18,000
al-Riyadh-Riyadh	1965	1965	-----	25,000
al-Jazira-Riyadh	1964	1971		4,500
al-Yawm-Dammam	1965	1969		6,000

Weeklies	dt.of Establishment	circulation	type
al-yamama-Riyadh	1953	7,000	literary Mag.
Ummal Qura-Mecca	1924	3,000	Official Gezt.
al-Dawa-Riyadh	1964	2,000	Conservative religious newspaper
Saudi Weekly new letter-Jeddah	1961	7,000	govt. news sheet for foreigners

Monthlies	dt. Of establishment	circulation	Type
al-Manhal-Jeddah	1937	2,000	literary and cultural journal
al-Izaa wa-Tilvizyawn (Radio & T.V.) Jeddah	1956	2,000	Broadcastmag. Published by government
Rabitat al Alam al Islami (W.M.L) Jeddah	1953	5,000	W.M.L.Publication Primarily for Non-Saudi's
al-Tagara(commerce) Jeddah	1960	2,000	Jeddah Chamber of commerce Magazine
Tijara al Riyadh Riyadh	1963	1500	Riyadh Chamber of commerce mag.

Qqfilat al zait (oil caravan) Dehran	1956	5,000	Aramco mag.
Sauit al Haq Jeddah	1967	15,00	literary mag.
Al Arab Beirut	1967	15,00	literary mag.

Source : *The Middle East and North Africa* 24th . ed. (1977-78)p.618.

CHAPTER 7

FAISAL

AS PIONEER OF ISLAMIC UNITY

In the 18th and 19th centuries a number of eminent men of strong personality set to work to eradicate the evil and destroy the germs of discord which were producing disruption in the Muslim world . The Principal artisans in this work were Khayr-al-Din Pasha and Muhammad Bayram in Tunisia. 'Ali Pasha and Rashid Pasha in Turkey and Jamal Uddin Afghani in Egypt¹.' The latter is considered as the father of Pan-Islamism. The very concept of Pan-Islamism was said to be dual in nature, having both religious and Political elements. In its religious aspect, as the re-affirmation of the applicability of Islamic law to all matters pertaining to human life, it opposes the theory of secularisation in the Muslim world . Thus its goal was to promote unity among the Islamic states in order to re-establish a single muslim community².

Jamal- uddin - Afghani in Egypt, started to publish a news paper al - *Urwah - al Wuthqa*, which led a campaign to eliminate the causes of discord and to preach unity, without which the Muslim world would never regain its dignity and prestige³.

Launched in the Nineteenth century by Jamal-Uddin- Afghani and the Ottoman sultan Abdul Hameed II as a political movement to unite the disintegrating Muslim world, Pan-Islamism was symbolised for the first half of the present century by the non-governmental world Muslim

¹ T. Cuyler Yong. "Pan-Islamism in the modern world; solidarity and conflict among Muslim countries", in *Islam and International Relations*. New York, 1965 pp. 194-5

² Maryam Jameelah, *Islam in Theory and Practice*, Delhi, 1983, p.32.

³ M.A. Zalei Badawi, *The reforms of Egypt*, pp. 20-23.

congress; which was revitalised during the 1960s by King Faisal into a viable and effective movement. King Faisal's dedication to Pan-Islamism had its genesis in the struggle for Arab unity and Saudi- Egyptian rivalry for the leadership of the Arab world . Inter-Arab Politics during the late 1950s and 1960s reflected the ideological revolution that the Arab world was undergoing between the forces of radicalism and socialism on the one hand and orthodoxy on the other . Two phases of this inter-Arab conflict can be identified in tracing the historical evolution of King Faisal's quest for unification of Muslims: the 'Arab cold war', which resulted in the establishment of the World Muslim League in Mecca, and the 'Arab Hot War' which produced Faisal's call for Pan-Islamic solidarity⁴.

After the nationalization of the Suez Canal in 1956 and the subsequent Israeli-British-French attack on Egypt, Nasser emerged as the unchallenged hero of Arab nationalism . Within a year and a half of the Suez crisis, Egypt and Syria joined to form the United Arab Republic (U.A.R.) under his leadership. With the establishment of the U.A.R., the radical notions of nationalism and socialism of the pan-Arab movement acquired new significance. Revolutionary Arab nationalists expected and even encouraged the masses in other Arab countries to rise against their leaders and join the U.A.R., and soon Lebanon was engulfed in a bloody war between the opponents and proponents of the U.A.R. Opponents of Nasser and the U.A.R.

⁴ Yahya Armjan, *Middle East: past and Present* , New Jersey 1970 p. 210.

were labelled by Cairo as 'reactionaries and agents of imperialism,' and several unsuccessful plots were organised by the U.A.R. to overthrow the various monarchies and conservative regimes in the Arab world⁵.

In order to protect himself Imam Ahmed of Yaman quickly merged his country with the U.A.R. to form a federation called the United Arab States. The two Hashimite Kings of Jordan and Iraq also joined forces to form a federation of their own, but shortly there after, the federation came to an end when a group of the Iraqi soldiers led by Abdul Kareem Qassem , overthrow the monarchy in Baghdad. However, it later turned out that Qassem had plans of his own and refused either to join the U.A.R. or to accept Nasser's leadership of the Arab revolutionary camp⁶.

By September 1961, a group of Syrian army officers, dissatisfied with Nasser's socialist measures, broke the union with Egypt. . This act of 'Secessionists' in Syria frustrated Nasser very much and he decided to expose the traditional monarchy in Yemen by dropping his federation with Imam Ahmad. Nasser's dream of pan- Arab Union continued . His followers and other Arab nationalists believed that the quest for Arab unity required the prior overthrow of Arab kingship and conservative regimes Pan-Arab nationalists were spreading the seeds of nationalism throughout the Arab world, Revolution to them was not a mere matter of domestic affairs, rather

⁵ Geoge Lenezowski, ' The Arab Cold War.' *The Middle East: Quest for an American policy* , ed. Willard and A.Beling) New York 1973, p. 60.

⁶ Williard A. Beling, *King Faisal and the Modernisation of Saudi Arabia* , England , 1980 p. 185.

it had acquired a pan-Arab dimension⁷. Consequently, Arab monarchies , and other regimes, led by Saudi Arabia, were put on the defensive and felt threatened by Nasser's radicalism and claim to the leadership of the Arab world. To combat and over come this situation, Faisal ibn Abdul Aziz who was acting head of the council of Ministers at that time, invoked Islamic brotherhood or Pan-Islamism as a counter ideology⁸ in May 1962, the government of Saudi Arabia sponsored an International Islamic conference in Mecca to devise ways to fight radicalism and secularism in the Arab and Muslim world . Religious authorities and distinguished personalities from all over the Muslim world attended the conference. As a rebuke to the Nasser's Arab nationalism, the conference declared that 'those who disavow Islam and distort its call under the guise of nationalism are actually the most bitter enemies of the 'Arabs, whose glories are entwined with the glories of Islam'⁹. The conference ended with formation of an International Islamic Organisation called *Rabetal -al - Alam- al -Islami*, or The World Muslim League (W.M.L.), with permanent headquarters in Mecca.

The world Muslim League distinguishes itself in being religiously oriented with the express aim of spreading the teachings of Islam and explaining its principles. It has also dealt with a number of Muslim political issues and has assumed the task of co-ordinating the effort, of Islamic

⁷ Col, B. K, Bnarayan, *Leaders of the Arab world* New Delhi, 1981, pp. 14-15.

⁸ *Ibid*, p. 7-8.

⁹ 'Islamic conferences,' in *The Islamic Review*, 1965 Vol. 53, No, 9-10 pp. 3-5.
See also "Islam against Nationalism, *The Economist*, London, June 1962 p. 903.

organisations around the world. From time to time, it has called a general conference of these organisations to discuss various measures for the defence and propagation of Islam¹⁰.

The world Muslim League progressed day by day by the continuing support of King Faisal. It was by his support that it became the most dynamic and authoritative of Muslim organisations, with its branches spread all over the world. It has achieved international status as a member of the non-governmental bodies in the United Nations and has become a source of strength and inspirations for Muslims every where through its scholar ships, financial support of Muslim causes and Islamic centres around the world, annual international seminars at Mecca and various publications and periodicals in both Arabic and English¹¹.

This organisation however, dealt with only one aspect of Pan-Islamism, namely, the war against secularism, Socialism and radicalism. The other aspect of Pan-Islamism that is the promotion of political unity among the Islamic states and the formation of a Pan-Islamic political organisations, was left to later efforts by Faisal and stemmed from inter-Arab politics and the Faisal- Nasser rivalry.

No sooner had the W.M.L. been established than another inter-Arab crisis developed. In September 1962, Imam Ahmed of Yaman died, and was

¹⁰ The first conference of world Islamic organisations , See , Editorial of the Islamic Review and Arab Affairs, Nov. Dec. 1968. Vol. 56 Nos. 11-12 pp. 28-30

¹¹ World Muslim League, *Rabet-e-Aalm al Islami*, An introduction (W.M.L. Mecca , n,d) pp. 13-20.

succeeded by his son Imam Mohammed al - Budr. But unfortunately a week later coup d'etat took place. A group of Yemeni army officers led by colonel Abdullah al Sallah took control of the government, seized the radio station in Sana, and announced that the new Imam had been executed. Egypt, along with all other Arab countries except Saudi Arabia and Jordan, recognised the new regime in Yemen . However, it was shortly revealed that Imam at Budr had not been executed, but was actively organising tribal support to stage a counter-coup. At this important time Nasser seized this change of policies in Yemen as an opportunity to come out of his year-long isolation in the wake of Syria's secession from U.A.R., and regain the initiative in Arab affairs through a display of leadership. He supported the new republican in Yemen by sending a large number of advisers and military troops. Nasser was not interested in Yemen itself , but rather in the entire Arabian peninsula with its large oil deposits; Yemen to him was only a foothold¹². Faisal on the other hand was much infuriated by Nasser's radicalism so he countered this by breaking off diplomatic relations with Egypt and supplied the royalist forces in Yemen . In response, Nasser ordered the bombing of several Saudi villages adjoining the Yemeni borders. The conflict between Saudi Arabia and Egypt increased , and soon Yemen became an international battlefield .

Throughout 1964 and 1965, several Arab and international efforts were made to negotiate a solution to the Yemeni conflict, but all failed . There

¹² Miles Copeland, *The game of nations: The Morality of Power Politics* (New York 1969) p. 266.

were too many differences, both between Faisal and Nasser which were very much un-compromisable, and also between the Yemeni royalists and republicans themselves¹³. King Faisal was much more saddened over his inability to resolve conflict in Yemen, together with rising tide of soviet influence and radicalism in the Arab world, and this led him to adopt a new strategy in the form of an appeal for pan-Islamic solidarity. Faisal realised that the W.M.L., despite its wide successes in Pan-Islamic reformism, was essentially a religious organisation and that he needed to give rise to a broader intergovernmental co-operation among the Islamic states, not only to bring the Muslim nations together for mutual benefit, but also to curtail the spread of radicalism in the Arab World. King Faisal initiated his pan-Islamic ideas at an international Islamic conference sponsored in Mecca by the W.M.L. To emphasise the significance of his pan-Islamic call, Faisal began a series of state visits to various Muslim countries in which he appealed for Pan-Islamic unity. Between Dec. 1965 to Sept. 1966, he visited nine Muslim countries in Asia and Africa. Faisal began with one-week visit to the Shah of Iran. A month later, he spent one week with King Hussain I of Jordan, and then visited the Sudan, Pakistan, Turkey, Morocco, Guinea, Mali and Tunisia¹⁴.

¹³ For further study of Yemeni conflict refer to Edgar O'Ballance, *The War in The Yemen*, (Hamden, 1971) p.23.

¹⁴ For details of Faisal's State Visits and speeches see Kingdom of Saudi Arabia Ministry of Information, *Faisal speaks*, Mecca, 1972.

King Faisal's call for 'unity among Muslims all over the world' was favourably responded in all the countries he visited. Somalia and Iran¹⁵, in particular, along with Morocco, Jordan and Pakistan strongly endorsed Faisal's Pan-Islamic alliance. However, this call had no effect on Egypt and Syria, in turn these two countries perceived this alliance as a threat to Arab nationalism. Nasser reviled Faisal as a traitor to the Arab cause, and argued that the Islamic alliance was an American-British conspiracy to divide the Arab world. Syria on the other hand condemned Faisal as a reactionary whose call for Islamic unity was not sincere. To counter Faisal's proposed Pan-Islamic alliance, Syria called for an emergency conference in Damascus of all the nationalist Arab states. But little was achieved by this call. Faisal on the other hand frequently tried to clear the doubts among the Muslims and said that he was promoting neither a pact nor an anti-Arab nationalist campaign. Further he declared that he was not opposed to Arab unity but rather regarded it as a first step towards the Muslim unity¹⁶.

King Faisal emphasised the religious and traditional elements in Arabism and strongly opposed radicalism, secularism and revolutionism of the pan-Arab movement conducted by the leftist Arab regimes. In addition to his local enemy that is the Arab radicals, King Faisal also declared three foreign elements as the greatest enemies of his Pan-Islamic alliance. They were Zionism, communism and Imperialism. King Faisal's Pan-Islamic

¹⁵ Robert R. Sullivan, (Saudi Arabia in International Politics" *The Review of Politics* (Oct.1970) No.4 p.440.

¹⁶ Safran Nadav, *Saudi Arabia, The ceaseless Quest for Security*, London 1985, pp. 134-136.

alliance had three major international objectives: Inter-governmental co-operation among the Islamic states , elimination of soviet influence and radicalism in the Arab world, and mobilisation of the rest of the Muslim world behind the Arab struggle against Israel¹⁷ .

During 1966 and until the 1967 Arab-Israeli war, the whole of the Arab world was divided into two parts , the pan-Islmists and Arab nationalists, in June 1967 war, the Arabs were unable to react the advance

of Israeli troops and when the war broke out , the Israeli army swiftly captured not only the Syrian Golan Heights and the Egyptian Sinai Peninsula, but also the rest of Palestine with its holy city *Bait-al-Maqdis* (Jerusalem), three months after this defeat, Arab leaders met in Khartoum to asses their situation. King Faisal seized this opportunity to end the conflict in Yemen . He made an agreement with Nasser and agreed to extend \$140 million to Egypt, Syria and Jordan to help in the recovery of their war -torn economics .

King Faisal began to rally the Islamic states behind the Arab cause. He presented the Palestinian problem to the wider Muslim world as a common Muslim issue and called upon the Islamic states to support the Arabs for the liberation of Jerusalem ¹⁸. This call was further reinforced in August 1969, when the Israeli forces burnt the *al-Aqsa Mosque* in Jerusalem. This brutal act of the Israeli forces sent a wave of shock across the Islamic world . While

¹⁷ Hisham Sharabi, *Palestine and Israel : The lethal Dilemma*, (New York , 1969), pp. 89-90.

¹⁸ "King Faisal of Saudi Arabia calls the Muslims to Jihad to save Palestine and the Holy places on the Occasion of the Hajj (1388 A.H) 28th Feb. 1969". *The Islamic Review and Arab Affairs* (1969) Vol. 57 No. 2, p. 4.

other Muslim leaders were content to condemn Israel for the fire, Faisal, deeply disturbed by the incident , not only called for an Islamic Summit conference to consider the situation and mobilised the Saudi army forces, but also called upon all Muslims to rise in a holy war against Israel. A month later, Faisal scored a major diplomatic victory when the world's first Islamic summit meeting was convened at Rabat . Because of the tremendous symbolic and emotional significance of Jerusalem, even some opponents of King Faisal's Pan-Islamic call, such as Egypt, felt obliged to attend the conference¹⁹. Although the Rabat summit meeting was boycotted by Syria and Iraq it was attended by an impressive number of Islamic states (Twenty five in all) . The radical Arab states Egypt, Algeria, Libya and the Sudan, attending the summit, however, tried to impose their political views on the conference and prevented King Faisal from securing any political advantage from the meeting . The conference was also attended by representatives of the Palestine Liberation Organisation as observers.

Ten heads of state who attended were: President Yahya Khan of Pakistan , Muhammad Reza Shahanshah of Iran, His Majesty Faisal of Saudi Arabia, His Majesty King Husain of Jordan, His Highness The Ameer Sabah Salem of Kuwait , President Houari Boumendienne of Algeria, President Mukhtar Ould Daddah of Mauretania, President 'Abdirashid 'Ali Shermarke of Somalia and President 'Abdur Rehman al - Iryani of Yemen and His

¹⁹ Shameem Akhtar, 'The Rabat Summit Conference' *Pakistan Horizon* (1969) Vol. 22 No. 4 pp. 336-40.

Majesty King Hassan of Morocco.

Afghanistan sent its prime minister, His Excellency Noor Ahmed Etemadi, and Malaysia its Prime Minister , His Highness Tengko 'Abdur Rehman.

Along with Syria and Iraq, Cameroon, Gambia, Ghana, Ivory Coast, Maldives Islands, Nigeria, Sierra Leone and Tanzania had declined to attend the conference²⁰.

Despite conflicting stands on the issues of participation by P.L.O. and India, and the agenda matters dealing with the scope of the meeting, the summit allowed the Palestine Liberation Organisation to participate in the summit as observers.

The summit further discussed on 23rd September 1969 a new agenda of seven points: (1) The *al-Aqsa Mosque* disaster (2) The situation in Jerusalem (3) Withdrawal of Israeli forces from all occupied Arab territories (4) Restitution of the rights of Palestinians and full support to Islamic countries in their struggle for national liberation. (5) Implementation of summit decisions and setting the date and place for the next meeting of foreign ministers (6) Co-operation between Muslim states (7) Adoption of a joint attitude on all these questions²¹.

After a long session, Moroccan Foreign minister Larake, as spokesman

²⁰ Ibid. and also see Sheikh Mohammed Iqbal , *The Arab Glory, The Arab grief* , Delhi 1977 p. 45.

²¹ *O.I.C. Resolution* , General Secretariat of the Organisation of the Islamic Conference, 1974 Jeddah , p. 11-14.

of the conference ,said all those who spoke in the session protested against the *al-Aqsa Mosque* fire and expressed their fears for the fate of all holy places in Jerusalem. They stressed the imperative need to consolidate solidarity and press for evacuation of all occupied Arab territories²².

King Faisal's next step was to convene the first Islamic conference of foreign ministers in Jeddah in March 1970. To give the foreign ministers conference a more lasting impact and asserts his own country's leadership in the Pan-Islamic movement , King Faisal secured the decision to establish a permanent Islamic political organisation with its secretariat in Jeddah . Despite opposition from various radical Arab states who feared that the new organisation would act in rivalry with the Arab league. The participants of the conference agreed to meet once a year at the foreign ministers level to promote Co-operation among Islamic states and establish institutional bases for Pan-Islamism. In additional, the conference condemned Israel for its intransigence and refusal to comply with the United Nations resolutions calling for its withdrawal form the Arab territories; denounced Zionism as a radical, aggressive , and expansionist movement ; and declared that August 21st of every year (the anniversary of the burning of *al-Aqsa Mosque*) be a day of solidarity with the Palestinian people²³ .

Thus King Faisal's objective for first international Pan-Islamic Co-operation had finally been attained . By the end of the first Islamic

²² Negila Izzedin, *The religion Reforms in Islam*, (Istanbul 1978) p. 59.

²³ *Ibid.* pp. 17-20.

conference of foreign ministers, King Faisal's Pan-Islamic movement had acquired considerable momentum of its own . Pakistan hosted the second conference of foreign ministers in Karachi as part of an attempt to identify areas of meaningful and constructive Co-operation²⁴, the Islamic states proposed to establish an international Islamic news agency, and Islamic cultural centres around the world²⁵.

In accordance with these decisions which were taken in the Karachi conference, Iran hosted the conference on the Islamic news agency in April 1971, and Morocco also held the conference on the Islamic cultural centres in June 1971 accordingly Saudi Arabia sponsored the conference on the draft charter in June 1971, and, interestingly, Egypt hosted the conference on the Islamic bank in Feb. 1972²⁶. Actually it was after the death of Nasser in Sept. 1970, that Faisal got full support of Egypt and it was with the death of Nasser that tide of radicalism in the Arab world became weak²⁷. On the other hand , Anwar Sadat, who had taken an early interest in Pan-Islamism when he was secretary -general of the defunct Islamic congress in Cairo, began to move closer to King Faisal and appreciated his strategy of obtaining the support of the wider Muslim world for the Arab cause against Israel. Moreover , Sadat had grown weary of the Russians and in this connection he already started expelling most of their military advisers and personnel from

²⁴ 'Five Aims of the conference,' *The Islamic Review and Arab Affairs*, (Dec. 1970)Vol. 58,No. 12, p. 8.

²⁵ *Ibid.*p.8.

²⁶ 'Islamic Conference: From Talk to Take-off; *Impact International Fortnightly* (London, 1972d) Vol. 1 No. 22 p. 2.

²⁷ Col. B.K. Narayan, *Opicit.* P. 23.

Egypt. In addition to this shift in the Egyptian political scene, Hafez al-Assad had assumed power in Syria in late 1970, moderating Syria's political attitudes. At the same time president Jafar Nimeiry of Sudan had recovered from an unsuccessful communist coup in 1971, and quickly reduced his country's militancy, and President Moammer Qaddafi of Libya-despite his radicalism became strong supporter of pan- Islamic . Thus , the number of radical Arab countries opposed to Faisal's Pan-Islamism movement was reduced to only two, Algeria and Iraq.

Now Faisal was much more happy to see Soviet influence and Arab radicalism on the decline, because it was his second international Pan-Islamic objective which was finally attained . By this Faisal inaugurated the third Islamic conference of foreign ministers in Jeddah in Feb. 1972, in which thirty Islamic states participated, including Syria, Which attended for the first time, Faisal's chief goal was to secure the adoption and approval of the proposed charter for the organisation²⁸.

In addition to adopting the O.I.C. charter, the third foreign ministers conference approved the establishment of the International Islamic news Agency (IINA) as the first specialised agency of the O.I.C. The agency's permanent headquarters was located in Jeddah.

At this time the conference in its diplomatic drive did not confine itself to the Arab cause against Israel but expanded its concern to other

²⁸ Charter of Islamic conference , General Secretarial of the O.I.C., Jeddah, 1972 pp. 2-8

causes of the wider Muslim world, including the issues of the Judaisation of Jerusalem, the solidarity with the African Struggle colonialism and racism in southern Africa, and support of the territorial integrity of Pakistan against 1971 Indian invasion of East Pakistan²⁹.

King Faisal after realising the achievements of his Pan-Islamic movement so far, desired to expand it even further to accomplish his third and final international Pan-Islamic objective. He launched a wide diplomatic campaign in Africa to expose Israel and get support for Arab rights in Palestine and its holy city, Jerusalem. In Nov. 1972 Faisal undertook an official tour to five African countries to promote the Pan-Islamic cause and isolate Israel in Africa³⁰.

King Faisal's Pan-Islamic movement had been accepted by radical Arabs as a viable strategy. As the movement had expanded its diplomatic drive beyond the Arab-Israeli issue to the wider Muslim world, Libya's radical leader Qaddafi manifested the urgent call to consider the plight of the Filipino Muslims at a fourth Islamic conference of foreign ministers held in March 1973 in Benghazi.

The conference called upon the Indian government to release immediately all Pakistani prisoners of war, expressed its support of the Eritrean people in their struggle for self-determination, denounced the continued Portuguese colonial presence in Africa, recognised the P.L.O. as

²⁹ Yahaya Armjani, *Middle East past and present*, (New Jersey, 1970) p. 215.

³⁰ Marwah M. Al-Saygeh, *King Faisal's visits to Africa*, Beirut, 1973.

the only legitimate Representative of the Palestinian people, and established a 'Fund for Palestine' for the support of the Palestinian struggle against Israel. It also decided to establish a Jihad fund to assist Islamic liberation movements, finance Islamic centres and societies abroad, and provide aid for needy Muslims around the world. In response to the earlier call for the establishment of Islamic cultural centres, the conference decided to open new centres in Africa and called for an international conference of the Islamic cultural centres in Europe, to which King Faisal advanced 10,000 British pounds to defray expenses³¹.

In October 1973, another Arab-Israeli war broke which was a turning point in Arab history, because Arabs achieved although a little. Later the subsequent Arab oil embargo led by King Faisal and the sharp increases in the world oil prices had created an unprecedented degree of Unity and confidence among the Arab nations. The newly recognised financial and political strength of Muslim Oil-producing nations³². Had turned a spotlight on the Muslim world and forced the rest of the world to recognise it as a potentially powerful political force. Some industrialised countries, such as Japan and France, that had in the past maintained a neutral stand on the Arab-Israeli conflict were now coming out openly in support of the Arabs due to Arab oil embargo. In addition, the increasing number of states

³¹ General Secretariat, *Declarations and Resolutions*, pp. 62-82.

³² Eleven of the 13 OPEC members are Islamic Countries. These are Algeria, Gabon, Libya, Indonesia, Iran, Iraq, Kuwait, Nigeria, Qatar, Saudi Arabia, and the United Arab Emirates. The other two members are Ecuador and Venezuela.

supporting the Arab cause had resulted in Israeli's diplomatic isolation. Most of the African states that had diplomatic relations with Israel broke them off during the 1973 war³³. King Faisal's third and final objective was thus finally achieved.

As a result of this shift in the international balance of power in the Middle East in favour of the Arabs, King Faisal and the O.I.C. secretary general called for an Islamic Summit conferences³⁴ in 1974 which was convened in Lahore . This second Islamic summit meeting was one of the largest and most impressive Islamic gatherings. Its primary purpose was to express Muslim solidarity with the Arabs. Called under suitable circumstances, the summit conference was attended not only by the thirty invited states, but also by eight new members O.I.C., that is Bangladesh, Cameroon, Gabon, Gambia, Guinea-Bissau, Uganda and Upper Volta. Radical Iraq attended for the first time . The P.L.O. was elevated from its observer status to full membership and its leader, Yasser Arafat, was accorded the status of Head of state. This time there was no boycott and overwhelming majority of the states attended the conference, which proved the tremendous political success that King Faisal has achieved in his Pan-Islamic movement.

The summit conference produced a unanimous resolution on the middle east conflict. The Muslim leaders promised action in all fields against Israel,

³³ Fifteen African countries broke of relations with Israel; ten of them were predominantly Muslim. These were Cameroon, central African Empire, Ethiopia, Gabon, Gambia, Nigeria, Senegal, Sierra Leone, Tanzania and Upper Vota. The other five were Equatorial Guinea, Ghana, Kenya, Malagasy, and Zambia .

³⁴ Vijay Saroop, ' The Islamic Summit,' *The World Today* (April 1974), Vol. 30 No. 4 p. 139.

called for an immediate and unconditional Israeli withdrawal from all occupied Arab lands.

The summit also criticised the United States and other western countries for supporting Israel and opposed the internationalisation of Jerusalem and demanded its restoration to Arab control³⁵. The conference also established within the O.I.C. secretariat an Islamic solidarity fund, to finance various projects in the Muslim world.

The fifth summit of Islamic conference of foreign ministers was held in Kuala Lumpur in June 1974, that proved to be the cornerstone of the Faisal's Pan-Islamic strategy of mobilising the rest of the Muslim world behind the Arab diplomatic struggle against Israel on the International stage³⁶. In the Twenty ninth session of the United Nations General Assembly in 1974, the Arab states pushed through three important resolutions on the Middle east conflict, an achievement that would not have been possible without the voles of the rest of the Islamic states. These resolutions involved inviting the P.L.O. to participate in the United Nations debates on the Palestinian question , granting the P.L.O. observer status in the united Nations General Assembly, and confirming the right of the Palestinians self-determinations³⁷. Thus it is said that King Faisal's Pan-Islamic strategy had finally brought international legitimacy for the Arab cause against Israel.

³⁵ General Secretariat O.I.C. Declarations and Resolutions, pp. 95-100.

³⁶ 'The Kuala Lumpur Conference,' *Journal of the world Muslim League Mecca* 1974 Vol. 10, p. 53.

³⁷ "United Nations,' *Britannica Book of the year* 1976 (Encyclopaedia Britannica, Chicago , 1976) p. 689.

After achieving a considerable progress on the political front, King Faisal turned his attention to the economic aspect of his movement by pressing for the establishment of the Islamic Bank which was proposed much earlier and for which he had advanced the capital required to build its offices. As a result, the government of Saudi Arabia sponsored a conference of the Islamic finance ministers in Jeddah in August 1974, in which Islamic Development bank (IDB) was formally established as the second specialised agency of the O.I.C, with its permanent headquarters in Jeddah³⁸.

However , no sooner had Faisal begun to see the benefits of his Pan-Islamic movement un-foild than an assassin's bullet took his life in March 1975.

³⁸ Arthur N.Young, *Saudi Arabia: The Making of a Financial Gait*, (New York 1983), P.116.

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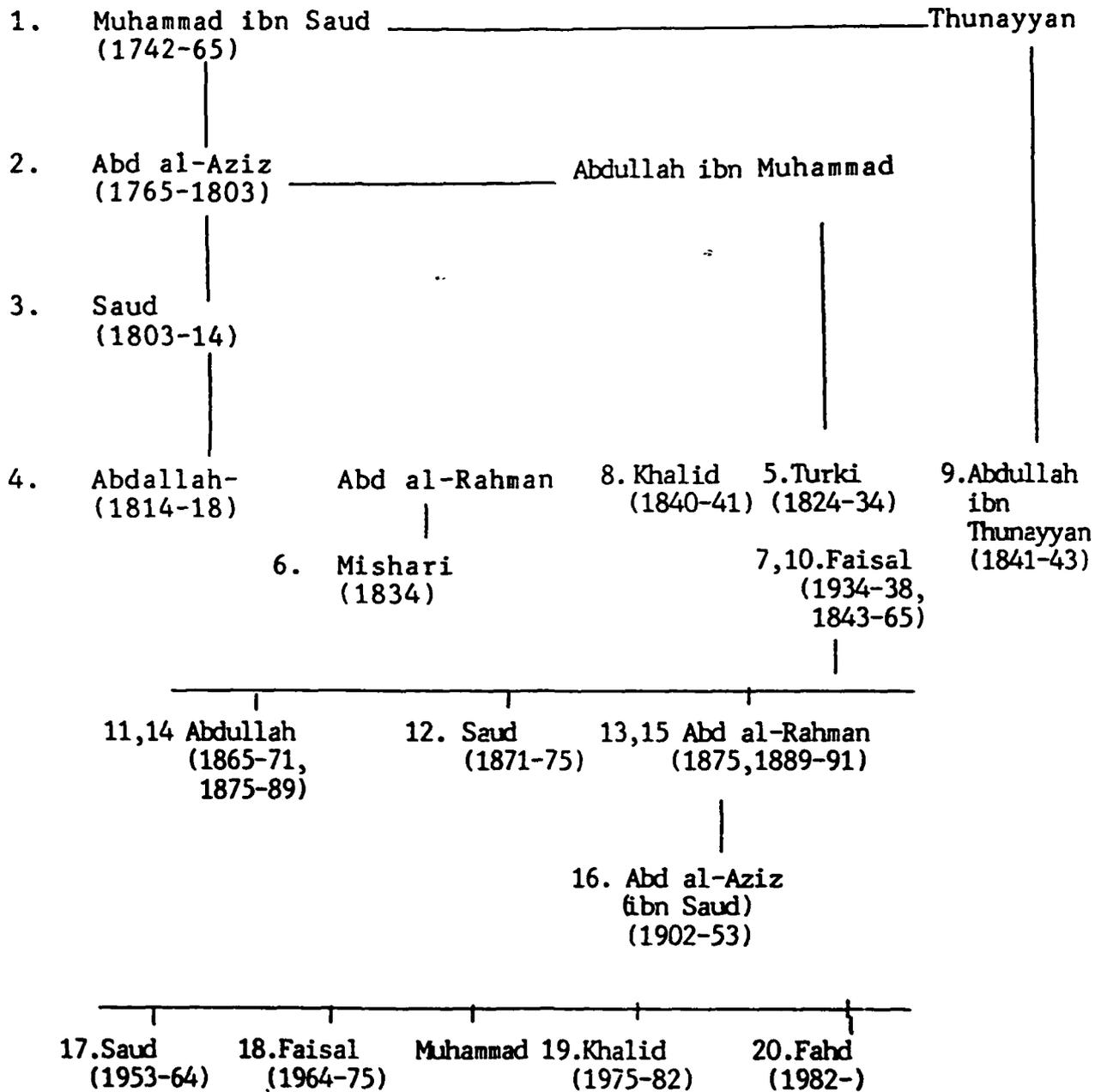
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A P P E N D I X



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