

PROMINENT WOMEN

from
Central Arabia

Dalal Mukhlid al-Harbi

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ITHACA
P R E S S

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FOR RESEARCH AND ARCHIVES

PROMINENT WOMEN FROM CENTRAL ARABIA

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Table of Contents

Preface	ix
Introduction	xi
The Biographies	
Aljawharah bint ‘Abd Allah ibn Muhammad ibn Mu‘ammar	3
Aljawharah bint Faisal ibn Turki al-Saud	5
Aljawharah bint Musa‘ad ibn Jalawi al-Saud	11
Aljawharah bint Nasir ibn Faisal al-Saud	16
Aljawharah bint Turki ibn ‘Abd Allah al-Saud	18
Aljawharah bint ‘Uthman ibn Hamad ibn Mu‘ammar	21
‘Alya’ bint ‘Abd al-‘Aziz ibn Humaiyan	23
 Bunaiyah bint Mut‘ib ibn ‘Abd Allah ibn Rasheed	 27
 Dashishah bint Rakan ibn Mandil	 30
 Fatimah bint Muhammad ibn ‘Abd al-Wahhab	 32
Fhadah bint al-‘Asi ibn Shuraim al-Shammari	35
Fiddah al-Munif al-Murays	38
 Hasna’ bint Sulaiman ibn Salim al-Suwaida’	 40
Haya bint Salih ibn Nasir al-Sha’er	42
Hussah bint Ahmad ibn Muhammad al-Sudairi	44
Hussah bint Muhammad al-Fawzan	48
Hussah bint Salih al-Dakhil	50
Huwaidiyah bint Ghaidan ibn Jazi’ al-Shamir	52
 Jawza’ bint Bandar ibn Muqhim al-Timyati	 55
 Luluwah bint Salih ibn Dakhil	 59

Maytha' bint 'Ali al-Salami	60
Mouaidi bint Abi Hanaya al-Baraziyah	64
Moudi bint 'Abd Allah ibn Hamad al-Bassam	69
Moudi bint 'Ali al-Mu'arik	72
Moudi bint Humud ibn 'Ubaid ibn Rasheed	73
Moudi bint Sa'ad ibn 'Abd Allah al-Dahlawi	75
Moudi bint Sultan Abu Wahtan	79
Munirah bint Mishari ibn Hasan al-Saud	81
Nurah bint 'Abd Allah ibn 'Ali ibn Rasheed	83
Nurah bint 'Abd al-'Aziz ibn Hamad ibn Mu'ammarr	86
Nurah bint 'Abd al-'Aziz ibn Ibrahim al-Hijji	87
Nurah bint 'Abd al-Rahman ibn Faisal al-Saud	89
Nurah bint Faisal ibn Turki al-Saud	94
Nurah al-Muhammad al-Hatlani	96
Nurah bint Sulaiman ibn Fahd al-Ruhait	98
Ruqaiyah bint 'Abd Allah al-Sa'ad al-Salihi	100
Ruqaiyah bint 'Awadh ibn Muhammad al-Hijji	102
Sarah bint 'Abd Allah ibn Faisal al-Saud	105
Sarah bint Ahmad ibn Muhammad al-Sudairi	108
Sarah bint 'Ali ibn Muhammad ibn 'Abd al-Wahhab	112
Sarah bint Mishari ibn 'Abd al-Rahman al-Saud	115
Sarah bint Turki ibn 'Abd Allah al-Saud	117
Shaqra' bint 'Abd Allah ibn Khuzam al-'Abd Allah	118
Thuraya' bint Muhammad al-Muzaini	121
Turaifah bint 'Ubaid ibn 'Ali ibn Rasheed	124
Turfah bint 'Abd Allah ibn 'Abd al-Latif al-Shaykh	128
Turfah bint Faisal ibn Turki al-Saud	131
Turfah bint Muhammad al-Khuraiyef	133
Wadha bint Hashim ibn Faraj al-Ghuraiyes	135
Wadha bint Muhammad ibn Husain ibn 'Uray'ir	137
Wadha bint Rasheed ibn Salih al-Shammari	142

TABLE OF CONTENTS

Zainab al-Muhammad al-‘Ajmi	144
Conclusion	146
Bibliography	148
Name Index	159
Place Index	175

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Preface

The regaining of Riyadh by King ‘Abd al-‘Aziz ibn ‘Abd al-Rahman ibn Faisal al-Saud on the fifteenth day of January 1902 was a major step towards the foundation of the modern Kingdom of Saudi Arabia, although its history actually goes back hundreds of years. Following the historical meeting between Imam Muhammad ibn Saud and Shaykh Muhammad ibn ‘Abd al-Wahhab in 1744, the First Saudi State was founded on a basic adherence to the Islamic creed. The ensuing Second Saudi State followed the same basic principles.

When King ‘Abd al-‘Aziz embarked on his enlightened project to build a strong state, he was determined to follow his predecessors. He founded a strong modern state, which was able to maintain security throughout its vast area. This state preserved the rights of its subjects by adhering to the book of God and the traditions (Sunna) of His Prophet (PBUH). Its generosity was extended to the Arab and Islamic world as well. It has had a great impact on international politics because of its just and firm stand and its work towards global peace based on justice for the people of the world. The reigns of his sons Saud, Faisal, Khalid, Fahd and Custodian of the Two Holy Mosques King ‘Abd Allah are a continuation of this straight path.

January 23, 1999 marked the one-hundredth anniversary (in the Islamic calendar) of King ‘Abd al-‘Aziz’s entry to Riyadh and the foundation of the Kingdom of Saudi Arabia. Through continuous struggle and construction, he took the country and its people from poor circumstances to a wholly different reality. Through the guidance of God, true unity based on Islam filled the hearts of the people with faith and loyalty that culminated in the historical intertwining between the people and their leader as history marched on. Our commemoration of the events of that day is a reminder to thank God for His blessings and also a reminder that the country of Saudi Arabia strives towards a unified direction in life learned from the book of God and the traditions of the Prophet (PBUH).

In order to document and recognize the honourable achievements of the founder and his sons, the King ‘Abd al-‘Aziz Foundation has prepared and published numerous studies and books. These texts deal with the accomplishments of the King and his sons in an academic way, showing how God has blessed Saudi Arabia and its people resulting in a blossoming cultural renaissance. This book is part of a series of the Centennial Library Collection issued by the King ‘Abd al-‘Aziz Foundation for Research and Archives on the occasion of the centennial of the foundation of the Kingdom of Saudi Arabia, directed and supervised by Dr Fahd al-Semmari, the Secretary-General of the Foundation. This scholarly series aims to serve the history of the country in all its various sources.

Finally, I ask Almighty God to continue His blessing on us and to help us to thank Him. Thanks be to God and peace upon His Prophet Muhammad and his Companions.

Chairman,
King ‘Abd al-‘Aziz Foundation
Salman ibn ‘Abd al-‘Aziz al-Saud

Introduction

Women's contributions to Arabic and Islamic society, be they cultural, religious, medical or military, have been recorded by Muslim historians throughout the ages. No biographical dictionary of any worth was considered complete unless it mentioned prominent women, a tradition stemming from the earliest Islamic biographies which all included the female companions of the Prophet as well as mothers of notable men. Examples of these early biographies are scattered throughout published biographical dictionaries such as *Usd al-Ghabah fi Ma'rifat al-Sahabah* by Ibn al-Athir (d. 1233), *Siyar Alam al-Nubala'* by al-Dhahabi (d. 1374), *al-Iqd al-Thamin fi Tarikh al-Balad al-Amin* by Taqi al-Din al-Fasi (d. 1428), *al-Isabah fi Tamiyyz al-Sahabah* by Ibn Hajar al-'Asqalani (d. 1448) and *Ithaf al-Wara bi Akhbar Umm al-Qura* by 'Umar ibn Fahd al-Makki (d. 1480).

My own academic research has concentrated on the more recent past of women's roles in the modern and contemporary history of central Arabian (Najd) society. However, there is little biographical information about women in books such as *Tarikh Najd* by Husain ibn Ghannam (d. 1811), *al-Akhbar al-Najdiyyah* by Muhammad ibn 'Umar al-Fakhiri (d. 1860), *Unwan al-Majd fi Tarikh Najd* by 'Uthman ibn 'Abd Allah ibn Bishr (d. 1873) and *Iqd al-Durrar fi ma Waq' fi Najd min al-Hawadith fi Awakhir al-Qarn al-Thalith 'Ashar wa Awa'il al-Rabi' Ashr* and *Tarikh ba'd al-Hawdith al-Waqi'ah fi Najd* by Ibrahim ibn Salih ibn 'Isa (d. 1925).

Most women of central Arabia who gained fame of any kind were popular poets whose verses were memorized by the people, though at times it is difficult to attribute the compositions precisely. The few remarks included in the written sources give little insight into the life women might have led.

The absence of good primary source material has presented a challenge for this project on central Arabian women from the beginning of the eighteenth century until the death of King 'Abd al-'Aziz al-Saud

in 1953. What could be collected from them were fragments that do not give a clear picture of a woman's situation, the role she played, or her contribution to the development of society. I therefore decided to conduct a primary study which would provide a key to the world of women in Najd,¹ central Arabia, during this period. Information had to be accumulated through painstaking research. In a number of cases, research on a specific personality led to information about a second, heretofore unknown, woman and to her inclusion in the collection.

The title chosen for the book, 'Prominent Women from Central Arabia', is a simple reflection of its content. The following criteria were used to define a woman who may be considered prominent:

- That she was known among people for her oral poetry which circulated during her lifetime or after.
- That she contributed to social and educational work, comparable to today's charitable projects.
- That she was related to the ruling elite either as wife, mother or daughter.

One woman occasionally satisfied all three criteria, but more often only one criterion applied to the subject.

Sources and Methodology

The sources I have consulted in order to compile the fifty-two biographies that make up this study range from published material to manuscripts, documents and oral history. In general the data was scattered and scarce. In some cases the only information that could be found was a mention of the name of a ruler or a tribal chieftain's daughter, or a brief reference to a woman's charitable work. In others we are left with no more than the verses composed by a poetess and have no further insight into her life. It was only by carefully piecing together diverse sources that some idea could be formed of the year of death from one source, a poem from another, or contemporary events in which a woman may have had a role from a third. Charitable works, the name of a husband, evidence of a quarrel and subsequent re-marriage can provide further details. Only in rare cases was I able to use a single source dedicated solely to one woman.

Oral history was often helpful in overcoming the lack of information, or in corroborating or correcting contradictory information from

published sources and unpublished manuscripts. Oral histories were gathered by contacting a relative or someone with knowledge of the biographical subject and presenting them with questions aimed at clearing or clarifying certain matters. Information was gathered from men by phone, from women by personal interview. Some oral histories were submitted in writing if the contributor was unable to furnish information at the time contacted.

The material collected through these sources has been carefully assessed and cross-checked where necessary to determine its accuracy and deal with contradictions and was then analyzed. At times it was possible, through this patient sifting, to discern the approximate date of a woman's birth from, say, information related to the date of her marriage. Further examples would be knowledge of a brother's date of birth, or the approximate date of a woman's death recorded on a donation she left, or a deed related to her purchase of a house on a certain date that did not coincide with what is commonly assumed among people to be the date of her death. Data were therefore divided into three categories: (i) birth, family, upbringing and marriage; (ii) community activities such as playing an educational role, contributions to charitable work or composing popular poetry that influenced society; (iii) dates of death and, if they were known, places of death.

All data have been carefully documented and the sources, whether published, in manuscript form or oral, have been scrupulously recorded. I have also, at times, given detailed information in the footnotes to elaborate on events related to the subjects which took place during the period in which they lived and generally had an impact on society. Finally, the biographies were arranged in alphabetical order.

The Scope and Significance of the Book

The project has been a challenge owing to the diversity of the subjects' interests and social background. The fact that each biography could stand on its own required a reading of the sources to reconstruct the political, economic and social aspects of the period. The circumstances had to be extracted from an entangled web of sources, a difficulty compounded by the fact that the biographical subjects were drawn from the vast area of Najd for a period of well over two centuries.

Of the fifty-two biographies presented in this book, ten are of

princesses from the al-Saud family, four from the al-Rasheed, two from Sudairi, three from al-Shaykh and three from al-Mu'ammār. The remaining subjects come from various families, most of whom had an impact on society during their lifetimes. The following table shows the distribution of areas/regions to which fifty of the biographical subjects belonged:

City, town or village	Number
Buraidah	3
al-Dir'iyah	4
Hail	10
Huraimala'	1
Khab al-lusaib	1
al-Khudaira'	1
al-Ras	4
Rawdat Rumman	4
Riyadh	16
Tharmada'	1
'Unaizah	3
al-'Uyaynah	2

In the case of the other two women, it was difficult to determine the place of birth or upbringing because of their family's unsettled lifestyle.

This book took two years to prepare and represents a new trend in scholarly research into the history of women in central Arabia during the recent past. The investigation does not include all prominent names due to the lack of historical material. Nevertheless, the result of the study is of importance for the following reasons:

1. It highlights the contribution of the women of central Arabia during the period under consideration.
2. It demonstrates their influence, or that of their immediate family whether mother, sister or wife.
3. It helps give women who are ignored in local sources their rightful place in history.
4. It emphasizes the importance of certain sources that have been ignored in the writing of local history, such as donations, wills and deeds.
5. It shows in general that Arabian history needs careful investigation of the source material.

There is no claim that the information that has been presented is exhaustive, nor that all evaluations are perfectly correct. However, great effort has been made to present the biographical subjects in the most accurate light possible. Any additional information from readers that might be useful for a new edition will be gratefully received.

In all its aspects, this work was helped and supported by the King ‘Abd al-‘Aziz Foundation for Research and Archives. I owe particular thanks to His Royal Highness Prince Salman ibn ‘Abd al-‘Aziz al-Saud who allowed me a sabbatical during which I was able to prepare this book. I would also like to thank the director of the King ‘Abd al-‘Aziz Foundation, Dr Fahd al-Semmari, for his support from the very beginning and for arranging the use of the Foundation’s archives and providing the encouragement and motivation needed to complete the project. In particular, the rich information obtained from the papers of Muhammad al-Tamimi preserved at the Foundation proved most useful. Deep thanks and appreciation are also owed to the many people who provided information, be it oral, published or manuscript form, whether from libraries, scientific centers or from individuals. It is hoped that God will reward them for what they offered.

NOTES

1. The word Najd means ‘higher land’ and is used geographically to denote the central part of the Arabian Peninsula. It is the area located between the Dahna’ desert to the east and Eastern Hijaz to the west. The area is divided into several regions: al-‘Arid, al-Sha’ib, al-Mihmal, Sudair, al-Washm, al-Qasim, Jabal Shammar, al-Kharj, al-Fur’, al-Aflaj and Wadi al-Dawasir. See Fu’ad Hamzah, *Qalb Jazirat al-‘Arab*, 2nd ed. (Riyadh: Maktabat al-Nasr al-Hadithah, 1968), pp. 22–24; Hamad al-Jasir, *Madinat al-Riyadh ‘Abra Atwar al-Tarikh* (Riyadh: Dar al-Yamamah, 1967), pp. 9–10.

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THE BIOGRAPHIES

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Aljawharah bint ‘Abd Allah ibn Muhammad ibn Mu’ammār

Aljawharah was the daughter of ‘Abd Allah ibn Mu’ammār, ruler of al-‘Uyaynah (1685–1726). She was probably born during the early 1710s. The historical sources record only two incidents that demonstrate the vital role she played in her community and illustrate her influence and beneficence.

The first occurred in 1727 when she reputedly saved the life of Prince Muhammad ibn Saud, the founder of the First Saudi State. The ruler of al-‘Uyaynah, Muhammad ibn Hamad ibn ‘Abd Allah ibn Mu’ammār, nicknamed ‘Khirfash’, had plotted against his guest, the ruler of al-Dir’iyah Prince Zaid ibn Markhan, and killed him. Accompanying the latter were several notables, including Prince Muhammad ibn Saud. Alert to the danger, the group managed to find a place of safety and remained there until Aljawharah, the aunt of the ruler Muhammad ibn Mu’ammār, gave them assurance of protection.¹

The second was her marriage to Shaykh Muhammad ibn ‘Abd al-Wahhab, founder of the reformist movement of central Arabia when he arrived at al-‘Uyaynah in 1741.² Through the marriage Aljawarah strengthened the relationship between her husband and her nephew the ruler of al-‘Uyaynah, ‘Uthman ibn Hamad ibn Mu’ammār. The bond of solidarity enabled Shakyh Muhammad ibn ‘Abd al-Wahhab to begin his reform movement. It seems that Aljawarah’s marriage to the shaykh was due not only to her family’s fame but also to her own social prestige.³

Our lack of historical information means that many questions about Aljawharah’s life remain unanswered. We do not know, for example, how old she was when she married the shaykh, whether she continued her life with him, or whether she bore him any children. With regard to the first question, and in the absence of clear historical information, it is probable that she had passed the age of adolescence when she so nobly protected Muhammad ibn Saud. This would indicate that she was in her mid-thirties

when she married the shaykh. Since it was rare at that time for a woman to remain unmarried into her thirties, let alone her forties, we are inclined to believe that she had an earlier marriage. It is difficult to answer the other two questions. The sources provide no information about the year of Aljawarah's death.

NOTES

1. 'Uthman ibn 'Abd Allah ibn Bishr, *Unwan al-Majd fi Tarikh Najd*, ed. 'Abd al-Rahman ibn 'Abd al-Latif al-Shaykh, 4th ed. (Riyadh: Darat al-Malik 'Abd al-'Aziz, 1982), vol. 2, pp. 368–369.
2. Ibid., vol. 1, p. 38.
3. 'Abd Allah Salih al-'Uthaimin, *al-Shaykh Muhammad ibn 'Abd al-Wahhab: Haytuhu wa Fikruhu*, 2nd ed. (Riyadh: Dar al-'Ulum, 1986), p. 47.

Aljawharah bint Faisal ibn Turki al-Saud

The sources are in disagreement over the exact year of Aljawharah's birth. One puts it at 1854¹ while another refers to the birth of a daughter to Imam Faisal in 1851.² The later date is probably more accurate since the same source puts the death of this daughter as 1931, a date concurring with the year of Aljawharah's death according to one researcher.³ For the purposes of this biography we shall consider the mid-nineteenth century to be the approximate time of her birth.⁴

Aljawharah was related to the al-Mu'ammara family through her mother, Sarah bint 'Abd al-'Aziz ibn Hamad ibn Nasir ibn 'Uthman ibn Mu'ammara.⁵ Her maternal grandfather was one of the most prominent scholars of Najd in the nineteenth century.⁶ According to one oral account, Sarah married Imam Faisal after his return from Egypt in 1843 while he was residing in Sadus⁷ prior to entering Riyadh.⁸ She bore the Imam several other children, all of whom died.⁹

Aljawharah received, as did her other sisters, the attention of her father who was known for his interest in knowledge and culture.¹⁰ The upbringing of her mother Sarah in a learned household is evident in the education of Aljawharah, who was known for her knowledge of history, biography, memorization of the Qur'an, and her understanding of prophetic traditions and Islamic jurisprudence.¹¹ She was also known for her appreciation and collection of books which she donated to students and which are preserved to this day in various libraries. For example a copy of *Kitab Hadi al-Arwah ila Bilad al-Afrāh* by Ibn Qayim al-Jawziyah bears the following donor's note:

Donated by Aljawharah bint al-Imam Faisal needing reward of God, on those Muslims who may benefit by it. *'Whoever changes it after hearing it knows that it is a sin to change it. God is All-Hearing and All-Knowing.'* Peace upon Muhammad, his relatives and his companions. Recorded in 1900 AD.¹²

Aljawarah married Talal ibn ‘Abd Allah ibn Rasheed who was ruler of Hail during the period 1847–1866. Her marriage reflected the solid relationship between Imam Faisal ibn Turki and the al-Rasheed. The reason for it, according to one researcher, was political, namely that Ibn Rasheed aimed to consolidate his position by marrying into the al-Saud family.¹³ Available information indicates that Aljawharah did not bear any children to Ibn Rasheed who died in 1866.¹⁴ She was married a second time to Saud ibn Jalawi ibn Turki (d. 1889).¹⁵ According to an oral account, she asked for a divorce when her second husband took another wife.¹⁶

Aljawharah witnessed at close quarters the infighting among her brothers following the death of her father in 1865. She was saddened by the weakness that befell the house of Saud and consequently encouraged and motivated King ‘Abd al-‘Aziz to regain the throne of his forefathers.¹⁷ King ‘Abd al-‘Aziz would later recall how, in his childhood, Aljawharah was the only member of his family who knew intuitively what fired his heart. Remembering his feelings towards her, and her role in motivating and preparing him for what lay ahead, he said: ‘I believe she loved me more than she loved her sons.’¹⁸ When we were alone in her room, she would sit me on her lap and tell me all the great things I had to achieve when I grew up. She would say, “You must bring to life the greatness of the al-Saud house.”¹⁹

Aljawharah spoke to the young ‘Abd al-‘Aziz of his predecessor’s talent for ruling. She would, for example, encourage him to seek the elevation of the state of Islam and Muslims through the reform movement. She would instill in him that he was the leader with whom the Arabian Peninsula would find glory and strength. But, she would caution, ‘Don’t allow glory for the al-Saud family to be your only focus. You have to strive for the glory of Islam. Your people are in dire need of a leader who will guide them to the path of the Prophet and you will be that leader.’²⁰

These instructions left a deep impression on the soul of King ‘Abd al-‘Aziz. The writer Muhammad Asad remembers the King saying of Aljawharah, ‘Her words stayed with me and are still in my heart.’²¹ Throughout his life King ‘Abd al-‘Aziz stressed that she was the only woman to have greatly influenced him throughout his life.²² Muhammad Jalal Kishk has also highlighted Aljawharah’s role, saying of her, ‘His aunt made him carry the message and taught him as a child his

responsibilities for regaining the al-Saud throne and the spreading of Islam.’²³

Aljawharah remained in Riyadh after the battle at al-Mulaida’ in 1891 rather than leave for Kuwait with her brother, Imam ‘Abd al-Rahman. She did not suffer harassment from the men of Muhammad ibn ‘Abd Allah ibn Rasheed (1872–1897) because of a request made to them by ‘Abd Allah ibn ‘Abd al-Latif al-Shaykh that she be left in peace.²⁴ Her sister Nurah, however, left Riyadh for al-Dir’iyah for fear of them.²⁵ During her stay in Riyadh, Aljawharah lived close to her niece Sarah, the daughter of Imam ‘Abd Allah ibn Faisal,²⁶ and took care of her upbringing. It seems that Aljawharah felt her niece was in some kind of danger from Ibn Rasheed’s men. Therefore she took advantage of King ‘Abd al-‘Aziz’s arrival in Riyadh in 1901, during what turned out to be an unsuccessful attempt to regain the city, to suggest that he marry Sarah and take her with him to Kuwait, a request which ‘Abd al-‘Aziz accepted.²⁷ By so doing, Aljawharah not only wanted him to protect Sarah but to bind her to her family through its most prominent member, King ‘Abd al-‘Aziz.

As the campaign for the unification of the country began, Aljawharah’s house became a safe haven for members of her mother’s family in difficult times. For example, ‘Abd al-Rahman ibn Muhammad ibn Mu’ammār, one of her maternal uncles, stayed in her house after he was injured in the attack on Riyadh in 1903 by ‘Abd al-‘Aziz ibn Mu’ib ibn Rasheed (ruled 1897–1906).²⁸

Aljawharah played two important roles in her time. Firstly, King ‘Abd al-‘Aziz depended on her to educate the women in his palace.²⁹ Secondly, the King sought and listened to her advice in certain matters.³⁰ It is, therefore, not surprising that he was very keen on visiting her daily, a tradition King ‘Abd al-‘Aziz maintained all his life, keeping in touch with his relatives in spite of his busy schedule.³¹ The King would combine his visits to her with visits to his father. Aljawharah was herself always eager to pay daily visits to her brother Imam ‘Abd al-Rahman,³² emphasizing the depth of her emotion and closeness to him.

Among her charitable contributions was a donation for soon-to-be-married-women to whom she would give a dress and a piece of gold. Later she limited this donation to cosmetics such as henna, perfume, lipstick (called *dayram*)³³ amongst other things.³⁴ Charitable projects demonstrate Aljawharah’s social commitment and her awareness

of the need to participate in society. Most women at that time were in need of clothes and make-up for their marriages.

In addition Aljawharah had a water fountain built near the Dikhnah Wall which was considered one of the most famous fountains of Riyadh at the time.³⁵ It probably belonged to her house and farm though many people benefited from it.

According to ‘Abd al-Muhsin ibn Muhammad ibn Mu‘ammar Princess Aljawharah died in 1931,³⁶ a date corresponding with what Harry St. John Philby wrote regarding the death of a daughter of Imam Faisal.³⁷ ‘Abd al-Rahman ibn Sulaiman al-Ruwaishid, however, wrote that she died in 1935.³⁸ The discrepancy between these two dates is of little significance since she lived long enough to see the unification of the kingdom by King ‘Abd al-‘Aziz al-Saud.

NOTES

1. Wizarat al-Shu‘un al-Baladiyah wa al-Qarawiyah: Amanat Madinat al-Riyadh, *Mu‘jam Asma’ Shawari’ Madinat al-Riyadh wa Mayadiniha* (Riyadh: Wikalat al-Khadamat, 1998), vol. 1, p. 38.
2. H. St. John Philby, *al-Dhikra al-‘Arabiyah al-Dhahabiyah*, trans. into Arabic by Mustafa Kamal Fayid (Cairo: Matba‘at al-‘Itimad 1953), p. 364. It should be noted that in his passages on Turfah, the youngest sister of Aljawharah, Philby mentioned that she was older than a sister who died in 1931. But when recording his notes on the family of al-Saud (p. 364), Philby provided a piece of information from which it can be inferred that this sister (whom we are inclined to believe was Aljawharah) was older than Turfah, whose date of birth Philby categorically cites (p. 197) without referring to the discrepancy.
3. ‘Abd al-Muhsin ibn Muhammad ibn ‘Abd al-‘Aziz ibn Mu‘ammar, *Imarat al-‘Uyaynah wa Tarikh al-Mu‘ammar*, 1st ed. (Cairo: Dar al-Amin, 1995), pp. 420, 442.
4. Based on the following considerations:
 - (i) That Aljawharah married Talal ibn ‘Abd Allah ibn Rasheed who died in 1866. If we accept that she was born in 1854 this would mean that she was 13 years old when he died and that her marriage to him was in the last period of his life. This is unlikely given Ibn Rasheed’s probable state of health and the report she related from her father about his relationship to ‘Abbas Pasha, the ruler of Egypt (1848–1854) in which he states ‘This is our friend and he helped us to leave Egypt’, Muhammad Jalal Kishk, *al-Saudiun wa al-Hal al-Islami*, 3rd ed. (N.P.: 1992), note on p. 200. Kishk reported this on the authority of Prince Musa‘ad ibn ‘Abd al-Rahman ibn Faisal al-Saud without naming Aljawharah. ‘Abd al-Rahman al-Ruwaishid,

who was Kishk's first source, assured me that it was Aljawharah, because the year 1854 means she was born in the year of 'Abbas Pasha's death. If we accept that her date of birth was 1851, it means that she was 16 when her husband Ibn Rasheed died, which is more acceptable. However it means that she was three years old when 'Abbas Pasha died. See William Gifford Palgrave, *Narrative of a Year's Journey Through Central and Eastern Arabia 1862–1863* (London & Cambridge: Macmillan and Co., 1865), vol. 1, p. 135; Madawi Talal al-Rasheed, 'The Political System of a North Arabian Chiefdom: The Rashidi Amirs of Hail 1836–1921,' PhD thesis (Cambridge: University of Cambridge, 1988), p. 185.

- (ii) To reach a compromise between what we have stated on her authority from her father on the nature of his relationship with 'Abbas Pasha, which means that she was close to her father particularly towards the end of his life, and her marriage to Talal ibn Rasheed we are inclined to believe that the mid decade of the nineteenth century was the most likely date of her birth since it makes her of an age at which she could realize what her father was saying.
 - (iii) To find a compromise between her closeness to her father as indicated in the previous report and her marriage to Ibn Rasheed, we are inclined to believe that her marriage did not require her to go to Hail and that she therefore stayed in Riyadh close to her father.
5. Ibn Mu'ammar, *Imarat*, p. 442.
 6. Muhammad ibn 'Uthman ibn Salih al-Qadi, *Rawdat al-Nazirin 'an Ma'athir 'Ulma' Najd wa Hawadith al-Sinin*, 1st ed. (Cairo: Matba'at al-Halabi, 1980), vol. 1, pp. 250, 254.
 7. Ibn Bishr mentioned that Imam Faisal stayed in Sadus in that year. See Ibn Bishr, *Unwan*, vol. 2, p. 212.
 8. Information obtained from Mishari ibn Faisal ibn Mu'ammar.
 9. Ibn Mu'ammar, *Imarat*, pp. 420, 442.
 10. On Imam Faisal's interest in knowledge and education, see Ibn Bishr, *Unwan*, vol. 2, pp. 215, 219, 235, 256.
 11. 'Abd al-Rahman ibn Sulaiman al-Ruwaishid, *Qasr al-Hukm fi al-Riyadh: Asalat al-Madi wa Rau'at al-Hadir*, 1st ed. (Riyadh: Dar al-Shibl, 1992), p. 120.
 12. MS preserved in King Fahd National Library in Riyadh.
 13. al-Rasheed, 'The Political System,' p. 185.
 14. Ibid., p. 161.
 15. Muhammad Amin al-Tamimi. 'Nasab Usrat al-Saud.' MS in King 'Abd al-'Aziz Foundation for Research and Archives in Riyadh, folio 5.
 16. Conversation with Wadha bint Fahd ibn Jum'ah (who was closely attached to Princess Aljawharah), Wednesday, 24 March 1998 in Riyadh.
 17. Wizarat al-Shu'un. *Mu'jam*, p. 38.
 18. Muhammad Asad, *al-Tariq ila Makkah*, trans. into Arabic by 'Afif Ba'albaki, 1st ed. (Beirut: Dar al'Ilm lil Mala'yin 1956), p. 205. However, he erroneously attributed this information to the younger paternal aunt of King 'Abd al-'Aziz, Turfah, who had children, while it is known that Aljawharah had none. Conversation with Wadha bint Fahd ibn Jum'ah on March 24, 1998. Since Aljawharah had no children, I believe that the King meant by his statement that had she had any, she would have loved him more than them.
 19. Asad, *al-Tariq*, p. 205.

20. Ibid., p. 206.
21. Ibid.
22. Conversation in Riyadh with 'Abd al-Rahman ibn Sulaiman al-Ruwaishid, Monday, January 25, 1998. He states that his source was Prince Musa'ad ibn 'Abd al-Rahman al-Saud.
23. Kishk, *al-Saudiun*, p. 60.
24. Conversation with Wadha bint Fahd ibn Jum'ah on Wednesday, March 24, 1998 in Riyadh.
25. Abu 'Abd al-Rahman ibn 'Aqil al-Zahiri, 'Nubdhah 'an Hayat al-Amirah Nurah bint Faisal Naqlan 'an al-Shaykh Hamad ibn Faris 'an Ibnhi Muhammad,' *al-Dir'iyah* #1 (May 1998), pp. 300–302.
26. See her biography in this book.
27. Conversation with Wadha bint Fahd ibn Jum'ah, Monday, May 25, 1998 in Riyadh.
28. Ibn Mu'ammār, *Imarat*, p. 362.
29. Conversation with 'Abd al-Rahman ibn Sulaiman al-Ruwaishid, Monday, January 25, 1998 in Riyadh.
30. al-Ruwaishid, *Qasr al-Hukm*, p. 121.
31. *Umm al-Qura* 'Kayfa Istaqbalat al-Riyadh Saiyediha,' #154 (1927) in *Rihlat Jalalat al-Malik 'Abd al-'Aziz ila Makkah al-Mukarramah wa Jeddah wa al-Madinah al-Munawarah wa al-Riyadh al-Manshurah fi Jaridat Umm al-Qura 1924–1927*. (Riyadh: Darat al-Malik 'Abd al-'Aziz, 1996), p. 133.
32. Conversation with Wadha bint Fahd ibn Jum'ah, Monday, May 25, 1998.
33. Dayram is taken from the bark of the walnut tree. For more information see Muhammad ibn 'Abd al-'Aziz ibn 'Ali al-Quwai'i, *Turath al-Ajdad*, 1st ed. (Riyadh: N.P. 1994), vol. 3, p. 217. Dayram is used to give lips and gums a dark red colour as well as for cleaning teeth.
34. Conversation with 'Abd al-Rahman ibn Sulaiman al-Ruwaishid, Monday, January 25, 1998.
35. Ahmad ibn Musa'ad al-Washmi, *al-Riyadh: Madinatun wa Sukkanan*, (Riyadh: Matabi' al-Haras al-Watani, 1996), p. 55.
36. Ibn Mu'ammār, *Imarat*, pp. 420, 442.
37. Philby, *al-Dhikra*, p. 364.
38. al-Ruwaishid, *Qasr al-Hukm*, p. 120.

Aljawharah bint Musa'ad ibn Jalawi al-Saud

Although the sources do not give a specific date for the birth of Aljawharah, it is recorded that she was married to King 'Abd al-'Aziz in 1908 when she was seventeen years old,¹ which means that she was born around 1891. Her father was Musa'ad ibn Jalawi ibn Turki ibn 'Abd Allah, a paternal and also maternal cousin to the king, whose mother was Nurah bint Ahmad ibn Muhammad al-Sudairi, a sister of Sarah the mother of King 'Abd al-'Aziz.² Aljawharah's mother was Hussah bint 'Abd Allah ibn Turki ibn 'Abd Allah.³ She was therefore a descendant of the al-Saud family on both sides.

Since her birth coincided with the fall of the Second Saudi State after the battle of al-Mulaida' (1891), Aljawarah lived a life of hardship and uncertainty. The disruption began when, as a new-born child, only a few days or months old, she was taken to Kuwait by her father Musa'ad who accompanied Imam 'Abd al-Rahman ibn Faisal. In Kuwait, Aljawharah and her parents found themselves in the same difficult circumstances that the rest of the Saudi family endured. The death of her father in Kuwait in that same year could only have compounded the difficulties.⁴ It is likely that she then went on to live with her uncles Fahd, 'Abd al-'Aziz and 'Abd Allah, who later joined the rest of the family in Kuwait⁵ and who were close to Imam 'Abd al-Rahman during his exile and of great help to him and his family. When King 'Abd al-'Aziz began to plan the re-capture of Riyadh, he found loyal support in the al-Jalawi (Aljawharah's family). So much so that Aljawharah's brother, 'Abd al-'Aziz ibn Musa'ad, and her uncles 'Abd Allah, 'Abd al-'Aziz and Fahd, were with him on his journey.⁶

The bond between King 'Abd al-'Aziz and the al-Jalawi remained strong after Riyadh was recaptured in 1902. Several members of the al-Jalawi family participated in important unification battles, among them Fahd (d. 1902) and 'Abd al-'Aziz (d. 1906).⁷ 'Abd Allah ibn Jalawi ibn Turki and 'Abd al-'Aziz ibn Musa'ad ibn Jalawi both continued to enjoy

King ‘Abd al-‘Aziz’s trust and participated in the next stages of the establishment of the Kingdom of Saudi Arabia.⁸

The deep appreciation the two families had for one another is likely to have influenced King ‘Abd al-‘Aziz’s decision to marry Aljawharah. Moreover, she was known for her noble qualities, beauty and intelligence. They were married in 1908 when she was 17.⁹ It is said that he found in her a love which rekindled that which he had for his two previous wives, Bint al-Fikri¹⁰ and Turfah bint ‘Abd Allah ibn ‘Abd al-Latif al-Shaykh,¹¹ both by then deceased.¹² Aljawharah enjoyed a special place with King ‘Abd al-‘Aziz which surpassed not only that of his two former wives but also that of his living wives. His attachment to her was deep,¹³ so much so that, according to one researcher, he composed poetry expressing the special place she had in his life.¹⁴ This researcher is inclined to believe that Aljawharah achieved this status because she was keen to provide King ‘Abd al-‘Aziz with the utmost comfort, taking him away from the harshness of life and the clamour that surrounded him in building the state. This unique relationship caught the attention of Muhammad Asad, who met King ‘Abd al-‘Aziz and heard him speak of his wife.¹⁵ One result of Aljawharah’s marriage was the strengthening of the personal relationship between the king and her brother ‘Abd al-‘Aziz ibn Musa’ad who married Hussah bint ‘Abd al-Rahman the king’s sister.¹⁶

Aljawharah bore the king three children: Muhammad, Khalid (later to become king) and al-Anoud.¹⁷ She was known for her charitable contributions and served her society in various ways. For example, she donated a book for the use of students entitled *al-Tarhib wa al-Tarhib min al-Hadith* vol. 1 by Imam Zaki al-Din ‘Abd al-‘Azim ibn ‘Abd al Qawi al-Mundhiri. The donor’s note reads:

This book is donated by Aljawharah bint Musa’ad ibn Jalawi, seeking God’s reward. It is to be used by students. Whoever has it should not hold it or hinder anyone who wishes to read it and protect it from damage. ‘*Who ever changes it after hearing it then it is a sin of those who change it. God is All-Hearing and All-Knowing.*’ Peace upon Muhammad, his relatives, and his companions. Recorded in 1919 AD.¹⁸

Aljawharah was known for her passion for equestrian activities, encouraging the young princes and others to participate.¹⁹ After a very giving life she died in 1919, the year known in central Arabia as ‘The

Year of Mercy.²⁰ The Spanish influenza which spread at the end of the First World War claimed more victims than the war itself.²¹ It is believed that the epidemic spread from Kuwait infecting Bedouins as well as city dwellers. In Riyadh the death rate was so high that every household was holding funerals.²² King 'Abd al-'Aziz suffered great pain at the loss of many family members. Among them were his sons Turki (his first born), Fahd and Sa'ad, some daughters and his wife Aljawharah.²³ He was heartbroken and his grief was immense.²⁴ King 'Abd al-'Aziz remained in continuous mourning for months; it was a great catastrophe. His sorrow reached the point that he locked Aljawarah's rooms, kept her servants and visited her grave after dawn prayer every Friday.²⁵

It is noteworthy that his loss of Aljawharah coincided with a difficult phase in the King's regional and international relations with the Sharifs of Hijaz and with Britain. Muhammad Kishk concisely describes this period:

Aljawharah died after twenty-four years of marriage, dying a romantic death. A severe flu took her at the peak of life and love in less than twenty-four hours. It was neither because of old age that extinguishes the bond, the life dwindling little by little, preparing for the inevitable fate; nor was it because of a long sickness that makes death a mercy. It was a striking blow, made all the more bitter by coming in barren years. Years when the Lion was besieged.

He had hit the Sharifs hard, and it could have been the final blow had it not for the interference of the British who tied his hands and forced him to give up his victory. Then they began planting the Sharifs to encircle him and even went so far as to think of supporting Ibn Rasheed in order to offset his power and encircle him from the north. The situation became as impossible to solve as the death of Aljawharah, unfathomable and unpreventable. Patience is required, no matter how bitter. What is the solution during the years 1919–1921? The British are supporting the Sharifs while 'Abd al-'Aziz cannot defeat Britain. Let there be then years of contemplation, waiting and poetry about Aljawharah and the deep noble sorrow, waiting for time which is the best medicine given for forgetting. It also provides a chance to whoever is looking for it, a chance which will never be lost to 'Abd al-'Aziz; and the sadness will not kill a man with a message and a man seeking power; and that is what came to pass.²⁶

The memory of Aljawharah stayed with King ‘Abd al-‘Aziz all his life. Whenever he thought of her he would become sad and pray for her soul,²⁷ asking God to join him with her in heaven.²⁸

NOTES

1. Mustafa al-Hifnawi, *Ibn Saud*, 1st ed. (Cairo: al-Matba’ah al-Misriyah, 1934), p. 113; Philby, *al-Dhikra*, p. 36.
2. Philby, *al-Dhikra*, p. 380. Philby is mistaken when he states that Nurah al-Sudairi married Jalawi ibn Turki and bore him Aljawharah bint Musa’ad. The correct information is that she bore him Musa’ad.
3. Conversation with Princess Moudi bint Khalid ibn ‘Abd al-‘Aziz al-Saud on Sunday, April 12, 1998 in Riyadh. Also a conversation with Wadha bint Fahd ibn ‘Abd Allah ibn Jum’ah on Wednesday, March 25, 1998.
4. Hasan Hasan Sulaiman, *al-Amir ‘Abd al-‘Aziz ibn Musa’ad: Hayatuhu wa Ma’athiruh* (N.P., N.D.), p. 23.
5. Ibid.
6. Saud ibn Hadhlul, *Tarikh Muluk al-Saud*, 1st ed. (Riyadh: Matabi’ al-Riyadh, 1961), pp. 58, 235–236.
7. Ibid., pp. 235–236.
8. David Holden and Richard Jones *The House of Saud* (London: Sedgwick & Jackson, 1981), p. 5.
9. Asad, *al-Tariq*, pp. 202–203; al-Hifnawi, *Ibn Saud*, p. 113; Philby, *al-Dhikra*, p. 363; H. St. J. Philby, *Arabia of the Wahhabis* (London: Frank Cass, 1977), p. 193.
10. King ‘Abd al-‘Aziz married bint al-Fikri while residing in Kuwait; she died six months after the marriage. We have no personal information on her. See Philby, *al-Dhikra*, p. 186. Following the publication of the Arabic version of this book in 1999, and because of the fact that the first name of this lady was not known, and the peculiarity of her family name to those familiar with Saudi history, Dr. Fahd al-Semmari, after a request from Prince Salman ibn ‘Abd al-‘Aziz, Governor of Riyadh, researched the issue thoroughly using new evidence and came to the firm conclusion that her full name was Sharifah bint Saqr ibn Shaya’ al-Fjiri from the tribe of Bani Khalid. See Fahd al-Semmari, ‘Dirasat fi Tarikh al-Mamlakah al-‘Arabiyyah al-Saudiyyah: Zawjat al-Malik ‘Abd al-‘Aziz al-Ula,’ *al-Darah*, issue 1, year 27, 2001, p. 19. Ruqaiyah bint Shaya’ al-Fjiri, the paternal aunt of Sharifah, was a wife of King ‘Abd al-‘Aziz’s uncle ‘Abd Allah ibn Faisal. See the biography of Sarah bint ‘Abd Allah ibn Faisal al-Saud in this book.
11. See the biography of Turfah bint ‘Abd Allah ibn ‘Abd al-Latif al-Shaykh in this book.
12. Philby, *al-Dhikra*, p. 186.
13. Asad, *al-Tariq*, pp. 202, 203.
14. Robert Lacey, *The Kingdom: Arabia and the House of Saud* (London: Hutchinson, 1981), p. 90.

15. Asad, *al-Tariq*, p. 203.
16. Sulaiman, *al-Amir*, p. 153.
17. Gerald de Gaury, *Faisal Malik al-Mamlakah al-'Arabiyyah al-Saudiyyah*. Trans. by Fahmi Shamma (Amman: al-Matba'ah al-Urduniyyah), p. 82; Philby, *al-Dhikra*, p. 363. Aljawharah died when her daughter, al-'Anoud, was two years old. She was then taken care of by her aunt Princess Moudi bint Saud (a maternal sister of Aljawharah). Information obtained through a conversation with Princess Moudi bint Khalid ibn 'Abd al-'Aziz, Sunday, April 12 1998 and with Haya bint 'Abd Allah al-Shayhan, Wednesday, March 25, 1998 in Riyadh. al-'Anoud married Saud ibn Sa'ad ibn 'Abd al-Rahman ibn Faisal but no children resulted from this marriage. She was then divorced and married his brother Fahd and bore sons Bandar, Badr, 'Abd Allah and 'Abd al-'Aziz, and daughters Aljawharah, Hussah, Sarah and al-Bandari. See, 'Abd al-Latif ibn Muhammad al-Humaid, 'al-'Anoud bint 'Abd al-'Aziz,' *al-Riyadh*, year 35 #10927 (Monday, May 25, 1998) p. 31; Philby, *al-Dhikra*, p. 366. al-'Anoud died on May 12th 1998. 'Bayanun 'an al-Diwan al-Malaki,' *al-Riyadh*, year 35 #10915 (May 13, 1998), p. 1.
18. A printed copy preserved in King Fahd National Library.
19. al-Ruwaishid, *Qasr al-Hukm*, p. 132.
20. This epidemic spread in central Arabia from November 1919 until February 1920. The year was named locally 'the Year of Mercy' because it is believed that God, by His mercy, had saved the believers from further suffering. See Ibn Hadhlul, *Tarikh*, p. 122; Lacey, *The Kingdom*, p. 152.
21. de Gaury, *Faisal*, p. 45; al-Hifnawi, *Ibn Saud*, p. 113; H. St. J. Philby, *Saudi Arabia* (Beirut: Lebanon Book Shop, 1968), p. 277.
22. Lacey, *The Kingdom*, p. 151.
23. de Gaury, *Faisal*, p. 45; Philby, *Saudi Arabia*, p. 277; Holden, *The House*, p. 101.
24. Lacey, *The Kingdom*, pp. 151–152.
25. al-Hifnawi, *Ibn Saud*, p. 115; Philby, *Saudi Arabia*, p. 277.
26. Kishk, *al-Saudiun*, pp. 60–61.
27. Asad, *al-Tariq*, p. 202; Lacey, *The Kingdom*, p. 152.
28. Philby, *al-Dhikra*, p. 186.

Aljawharah bint Nasir ibn Faisal al-Saud

Aljawharah belonged to the house of al-Thunaiyan ibn Saud ibn Muqrin.¹ She was born and raised in Riyadh and married to Musa'ad ibn Jalawi ibn Imam Turki ibn 'Abd Allah al-Saud around 1883 since her son, 'Abd al-'Aziz, was born in 1884.²

Like other members of the Saudi family Aljawharah suffered severe deprivation during the period when the Second Saudi State was weak. Her brother Hadhlul was forced, along with other members of the al-Saud, including Imam 'Abd Allah ibn Faisal (ruled 1865–1871/1875–1889) and his brother 'Abd al-Rahman, to stay in Hail in 1887. Her anguish worsened when Muhammad ibn 'Abd Allah ibn Rasheed (1872–1897) allowed Imam 'Abd Allah and his brother 'Abd al-Rahman to return to Riyadh in 1889, while forcing her brother Hadhlul to remain in Hail with other members of the al-Saud family³ in order to put pressure on Imam 'Abd al-Rahman ibn Faisal.⁴ Worse was yet to come, as her son 'Abd al-'Aziz left for Kuwait with his father and the family of Imam 'Abd al-Rahman⁵ while Aljawharah stayed in Riyadh. This might suggest that she was divorced by that time.

As a mother, Aljawharah missed her son terribly as indicated by the gift package she sent for him⁶ with Sa'ad ibn Bakhit, who joined King 'Abd al-'Aziz with others from al-'Arid region following his withdrawal from Riyadh in the aftermath of the battle of al-Sarif in 1901.⁷

The feeling between mother and son was mutual and 'Abd al-'Aziz recalled that during the capture of Riyadh in 1902 he and a group of men passed his mother's house in Diknah Street. He could not help but to look through a small doorway. He saw his mother awake and preparing to fast for the six days that follow the month of Ramadan, a prayer rug in one hand, a lantern in the other. He felt his heart was breaking out of longing for her. However, due to the dangerous mission, he was only able to throw her his sandals which were part of the gift package she had sent with Sa'ad ibn Bakhit. This was a sign that he was in

Riyadh.⁸ While waiting to carry out their plan, he kept praying to God to keep him alive in order to return to his mother and kiss her hands.⁹

In the morning, Aljawharah recognized her son's sandals and when she heard gunfire she knew that he had come with King 'Abd al-'Aziz and his men and continually prayed for their safety.

After a lunch that was prepared by a prominent man in Riyadh, 'Abd al-'Aziz immediately rushed to his mother, crying with happiness.¹⁰ The sources do not provide us with information about her life after the recapture of Riyadh, or the date of her death.

NOTES

1. Sulaiman, *al-Amir*, p. 23. Sulaiman wrongly named her as Aljawharah bint Nasir ibn Faisal ibn Hadhlul. The correction was made by 'Abd al-Rahman al-Ruwaishid in conversation with the author in Riyadh, Tuesday, February 23, 1998.
2. Ibid., p. 23.
3. These were 'Abd Allah and Sa'ad ibn Jalawi and 'Abd al-'Aziz ibn Turki. See Ibn Hadhlul, *Tarikh*, p. 50.
4. 'Abd Allah ibn Muhammad ibn Bassam, *Tuhfat al-Mushtaq fi Akhbar Najd wa al-Hijaz wa al-Iraq*. Copied from the original manuscript by Nur al-Din Shuraibah, 1956, Folio A/160; Ibn Hadhlul, *Tarikh*, p. 50. Hadhlul ibn Nasir became closely attached to King 'Abd al-'Aziz after the recapture of Riyadh and joined him in all his battles. He was killed in the battle of Rawdat Muhanna in 1906. See Ibn Hadhlul, *Tarikh*, p. 236.
5. Sulaiman, *al-Amir*, p. 23.
6. This gift package consisted of two white Arab dresses, two headdresses and two pairs of sandals, all made in the city of al-Zubair in Iraq. See Sulaiman, *al-Amir*, p. 43.
7. Ibid.
8. Ibid., pp. 46–47.
9. Ibid., p. 52.
10. Ibid., p. 51.

Aljawharah bint Turki ibn ‘Abd Allah al-Saud

Aljawharah was born sometime in the 1820s. The extant sources do not provide us with any detailed information about her life or upbringing. However, one of them refers to her marriage to ‘Abd Allah ibn ‘Ali ibn Rasheed during his stay in Riyadh before he was appointed by Imam Faisal ibn Turki (ruled 1834–1838/1843–1865) as governor of Hail.¹

Aljawharah had a special place in her husband’s heart, reflected in poems and verses which he dedicated to her. The following is an example:

*Who would help an eye that whenever it rejoiced
It remembered a beloved one in Hanifa valley.
Tall, slender with hips firm as those of Kurush,²
Upon returning from a raid having been sallied.³*

We have no information to indicate that Aljawarah bore her husband any children. Like most of the people of central Arabia (Najd), men and women alike, she composed popular poetry. Although she has not left a large amount of verse, her poems, compositions dedicated to her husband, demonstrate her personal talent:

*A falcon that flew from the palace of Ibn Dawwas
Towards the mountain (Hail) scattered the young grouse.
In his reception room you will find people sitting,
Aware of his toughness after tolerance bestowing.
Over his shoulder is draped his fashionable sword,
The sword of ‘Abbas which struck Mishari’s neck in days before.⁴*

Aljawharah was active in donating books for students, especially during the second phase of the rule of her brother, Imam Faisal ibn Turki (1843–1865). Her contribution in this field was not uncommon

among Saudi princesses. However, she was exceptionally committed and gave the most books. They included: *Kitab al-‘Ulo lil ‘Ali al-Ghaffar fi Iyдах Sahih al-Akhbar wa Saqiymiha* by al-Dhahabi,⁵ *Kitab Aqsam al-Qur’an wa al-Kalam ‘Ala Dhalik* by Ibn Qayim al-Jawziyah,⁶ *Sharh Hadith Mu’adh ibn Jabal* by Ibn Rajab al-Hanbali⁷ and *Kitab Raf’ al-Malam ‘an al-A‘immah al-A‘lam* by Ibn Taimiyah.⁸

The motivation for Aljawharah’s gift of these books can be found in the donor’s notes on the title pages. Among them is the following:

Let it be known that Aljawharah bint Turki ibn ‘Abd Allah al-Saud has donated this book hoping for God’s reward. It is not to be sold or mortgaged. ‘Whoever changes this after hearing it, know that it is a sin on those who change it. God is All Hearing and All Knowing.’⁹

Another note states:

This is what Aljawharah bint Turki has donated for love of God, hoping for his reward.¹⁰

The sources do not provide any information about the year of her death.

NOTES

1. ‘Abd al-Rahman ibn Zaid al-Suwaida’, *Fatafeet min al-Mawaqif wa al-Tara’if wa al-Tankit*, 2nd ed. (Riyadh: Dar al-Suwaida’, 1995), vol. 1, p. 261.
2. ‘Kurush’ was a famous horse owned by ‘Ubaid ibn ‘Ali ibn Rasheed. The horse was known for its breeding stock, the beauty of its body and its speed. See al-Suwaida’, *Fatafeet*, p. 379.
3. ‘Abd Allah ibn Muhammad ibn Khamis, *Mu’jam al-Yamamah*, 2nd ed. (Riyadh: Matabi’ al-Farazdaq, 1980), vol. 1, p. 352; al-Suwaida’, *Fatafeet*, pp. 260–261.
4. Ibn Khamis, *Mu’jam*, p. 352. The same verses appear in a different version in al-Suwaida, *Fatafeet*, pp. 260–261 as follows:

*A falcon flew from the palace of Faisal ibn Dawwas
Towards the mountain (Hail) had scattered the grouse young
Armed with a sword named ‘Abbas’ forged in India
Its tip cut the neck of Mishari
You will find the Bedouin and settled sitting
They fear him after he used to fear them.*

5. MS preserved in King Fahd National Library in Riyadh.
6. MS preserved in King Fahd National Library in Riyadh.
7. MS preserved in King Fahd National Library in Riyadh.
8. MS preserved in King Fahd National Library in Riyadh.
9. Donor's note appearing on al-Dhahabi's MS al-ʿúlo
10. Donor's note appearing on Ibn Taimiyah's MS Raf'.

Aljawharah bint ‘Uthman ibn Hamad ibn Mu’ammār

Aljawharah was the only daughter of ‘Uthman ibn Hamad ibn Mu’ammār (1729–1750), the ruler of al-‘Uyaynah and supporter of the Salafi movement of Shaykh Muhammad ibn ‘Abd al-Wahhab in its infancy. She was probably born sometime in the 1730s.¹ It appears that she was named after her father’s paternal aunt, Aljawharah bint ‘Abd Allah ibn Mu’ammār, who was cherished by her nephew ‘Uthman ibn Mu’ammār. When Aljawharah reached maturity she was married to Imam ‘Abd al-‘Aziz ibn Muhammad ibn Saud (1765–1803). Her status was enhanced after she bore him his eldest son Saud, who assumed the rule of the First Saudi State after the death of his father. She was therefore a daughter of a ruler, a wife of a ruler and a mother of a ruler.

The sources do not provide us with detailed information about her, although ‘Uthman ibn Bishr, while reporting the death of Aljawharah’s father, ‘Uthman ibn Mu’ammār, wrote:

His daughter was the wife of ‘Abd al-‘Aziz and he is the grandfather of the later son Saud who was an infant, not yet two years old, when ‘Uthman was killed.²

Working from this statement we can infer that the date of Aljawharah’s marriage to Imam ‘Abd al-‘Aziz was 1746 since she gave birth to Saud in 1748,³ two years before his maternal grandfather ‘Uthman was killed in 1750. It seems that the marriage of Imam ‘Abd al-‘Aziz to Aljawharah was intended to strengthen ties with the Mu’ammār family. Apparently ‘Uthman ibn Mu’ammār agreed to it in order to consolidate his relationship with the al-Saud family and with the al-Dir’iyah after Ibn Mu’ammār failed to convince Shaykh Muhammad ibn ‘Abd al-Wahhab to return to al-‘Uyaynah. One historian emphasizes this point noting that, ‘following the agreement and harmony between the two noble families

al-Muqriniyah and al-Mu'ammariyah through the blessing of the reform movement of the renewer Imam Muhammad ibn 'Abd al-Wahhab the relationship between them was strengthened by marriage.⁴ The same researcher also mentions that Aljawharah gave birth to another son, Muhammad, by Imam 'Abd al-'Aziz. Muhammad died at an unknown date sometime before the siege of Dir'iyah in 1818.⁵ Information about the date of Aljawarah's death is not available.

NOTES

1. Ibn Mu'ammār, *Imarat*, p. 312.
2. Ibn Bishr. *Unwan*, vol. 1, note on p. 60.
3. Munir al-'Ajlanī, *Tārīkh al-Bilād al-'Arabīyah al-Saudiyyah, al-Dawlah al-Saudiyyah al-Ula, 'Abd al-Imam Saud al-Kabir*, 2nd ed. (Riyadh: Dar al-Shibl, 1993), vol. 3, p. 5.
4. Hamad al-Jasir, 'al-Mar'ah fi Hayat Imam al-Da'wah al-Shaykh Muhammad ibn 'Abd al-Wahhab,' in *Buhuth Usbu' al-Shaykh Muhammad ibn 'Abd al-Wahhab*. (Riyadh: Jami'at al-Imam Muhammad ibn Saud al-Islamiyah, 1983), vol. 1, p. 167.
5. Ibid., pp. 182–183.

‘Alya’ bint ‘Abd al-‘Aziz ibn Humaiyan

‘Alya’ belonged to the clan of the al-Ja’far of the ‘Abdah branch of the tribe of Shammar to which the al-Rasheed belong.¹ Owing to this lineage, she, along with most of the settled families of the Shammar tribe, was probably born and raised in Hail or in one of its outlying villages. What leads us to believe that the latter were the place of her birth is an incident mentioned by one source in which Salih ibn ‘Abd al-Muhsin ibn ‘Ali the ruler of Hail (1818–1835) forced her, following a conflict with her two sons, to a village of Hail where her family resided.² It may be concluded from such information that her family lived in one of the Hail villages in Aja mountain,³ and that she was born and raised there. It may also be concluded that her family, al-Humaiyan, had a position of power in Hail, as indicated by their conflict with the al-‘Ali, the ruling family of Hail before the al-Rasheed. It seems that, in addition, they had aspirations to assume power but after failing supported the sons of ‘Ali ibn Rasheed.⁴ ‘Alya’ married ‘Ali ibn Rasheed who was described as ‘pious and courageous’.⁵ The marriage occurred most probably in 1789 because her first son ‘Abd Allah was born in 1790.⁶ Successive pregnancies produced sons – ‘Ubaid,⁷ ‘Abd al-‘Aziz,⁸ – and a daughter named Nurah⁹ who was to become a source of great pride in the al-Rasheed family.¹⁰

It seems that ‘Alya’ and her family lived a simple life at first¹¹ and that her husband performed duties that showed his loyalty to the First Saudi State. He was appointed as an ‘obligatory charity’ (*zakat*) collector from the bedouins of the Shammar tribe during the reign of Imam Saud ibn ‘Abd al-‘Aziz (ruled 1803–1814).¹² The sons, particularly ‘Abd Allah and ‘Ubaid, had aspirations to leadership in Hail but, according to some researchers, their father discouraged their pursuits.¹³ In her study al-Rasheed believes that the father, ‘Ali, was not very powerful politically and did not have the means to overthrow his cousin and seize power.¹⁴ The available sources suggest that ‘Alya’ was behind the aspiration of her

two sons to acquire power and it is probable that the position taken by her family towards al-'Ali was a motive in this regard. This opinion is supported by one researcher who states that one of the reasons for the conflict between al-Rasheed and al-'Ali was that the former took sides with their maternal uncles, the al-Humaiyan, who were anti al-'Ali. This was a blessing for the al-Rasheed but a bad omen for al-'Ali's family.¹⁵ 'Alya' may have justifiably encouraged her sons to seek control of the region because of her family's conflict with al-'Ali and also because the latter forced her out of Hail to an outlying village after considering her dangerous.

It is related that while 'Alya's son 'Abd Allah was hiding in the outskirts of Hail in an effort to evade detection by the ruler Salih ibn 'Ali, he used his wife as a messenger between him and his mother in Hail city. The messenger kept him up to date on the situation¹⁶ and passed on instructions to 'Abd Allah from the al-Humaiyan family. Eventually the ruler of Hail, Salih ibn 'Ali, put 'Alya' under close surveillance¹⁷ and later sent her into exile.¹⁸ Throughout this ordeal, 'Alya' demonstrated her strong personality and a deep desire for her son to assume power. Her feelings are rendered in the following verse which has been attributed to her:

*I hope justice will come in a way that is straight.
And I hope the justification of those who look for the trivial is great.*¹⁹

The sources do not provide us with any further information on 'Alya's later years, nor of the time of her death.

NOTES

1. 'Abd Allah Salih al-'Uthaimin, *Nash'at Imarat al-Rasheed*, 2nd ed. (Riyadh: Matabi' al-Sharif, 1991), note, p. 79; al-Rasheed, 'The Political System,' p. 158.
2. Dhari al-Rasheed, *Nubdhah Tarikhiyah 'an Najd*, dictated by Dhari and written by Wadi' al-Bustani (Riyadh: Dar al-Yamamah, 1966), p. 62.
3. Most of the inhabitants of Aja Mountain are from the 'Abdah branch of the Shammar tribe, while Salma Mountain is the home of the al-Aslam branch of the same tribe. See Fahd al-'Arifi, *Hail*, 2nd ed. (Riyadh: al-Ri'asah al-'Amah li Ri'ayat al-Shabab, 1988), p. 65.

4. al-Rasheed, *Nubdhah*, p. 65–67; al-Rasheed, 'The Political System,' p. 159. Al-Humaiyan continued their support to 'Abd Allah ibn Rasheed and his brother after they assumed power, particularly after the attempts of al-'Ali to regain the rule of Hail taking advantage of Muhammad Khurshid Pasha's expedition to Najd. See al-Rasheed, *Nubdhah*, pp. 68–71.
5. Fahd al-Mark, *Min Shiyam al-Malik 'Abd al-'Aziz*, 1st ed. (Riyadh: N. P. 1978), vol. 3, p. 164.
6. Abu 'Abd al-Rahman ibn 'Aqil al-Zahiri, *Diwan al-Shi'r al-'Ammi bi Lahjat Ahl Najd*. 2nd ed. (Riyadh: Dar al-'Ulum, 1986), vol. 2, pp. 126–128.
7. Hamzah, *Qalb*, p. 349.
8. 'Abd al-'Aziz participated in the battle of al-Hillah in Iraq in 1814 with his brother 'Abd Allah and was killed there. See Ahmed al-'Arifi, 'Mulahazatun 'ala Kitab Rihlah ila Bilad Najd,' *al-'Arab*, year 26 (July–Aug 1991), p. 544.
9. She was married to a member of al-Jarba' family. Conversation with Dhari ibn Sulaiman ibn 'Ubaid al-Rasheed on Saturday, January 10 1998 in Riyadh.
10. al-'Arifi, 'Mulahazatun 'ala Kitab', p. 544; al-Rasheed, *Nubdhah*, p. 71; al-'Uthaimin, *Nash'at*, footnote, p. 79; al-Zahiri, in his Diwan, p. 190, states that the sons of 'Ali ibn Rasheed were 'Abd Allah, 'Ubaid, 'Abd al-'Aziz, Sulaiman and Rasheed. However, Sulaiman al-Dakhil in the genealogical tree he charted for the family of al-Rasheed in his book (*al-Qawl al-Sadid fi Akhbar Imarat al-Rasheed*) published with Dhari al-Rasheed's book *Nubdhah*, p. 163, states there were only three sons, 'Abd Allah, 'Ubaid and Rasheed. Hamad al-Jasir in his book *Jamharat Ansab al-Usar al-Mutahazirah fi Najd*, 2nd ed. (Riyadh: Dar al-Yamamah, 1988, vol. 1, footnote p. 278) states that the sons were 'Abd Allah, 'Ubaid and Jabr. Ahmed al-'Arifi discussed the differences between these researchers and others in his two articles ('Mulahazatun Hawla Kitab Ansab al-Usar al-Mutahazirah fi Najd', *al-'Arab*, year 25, issues 5–6, June–July, 1990, pp. 417–418) and ('Mulahazatun 'ala Kitab', pp. 544–547) insisting that the sons of 'Ali ibn Rasheed were 'Abd Allah, 'Ubaid and 'Abd al-'Aziz only. Some researchers state that 'Alya' was married to another man from al-Jarad family of the Tamim tribe and that she bore him a son who was killed in the battle of Baq'a in 1841. These scholars do not specify whether this marriage took place before her marriage to 'Ali or after his death. See al-'Arifi, 'Mulahazatun 'ala Kitab', p. 544; al-'Uthaimin, *Nash'at*, footnote, p. 237–238.
11. It is said that 'Ali was a farmer. See Fahd al-Mark, *Min Shiyam al-'Arab*, 3rd ed. (Riyadh: NP. 1980, vol. 4, p. 130). He might have been like the many families of Hail who combined farming with another job in order to acquire some extra income. See Sa'ad ibn Khalaf al-'Afnan, *A'lam 'Ulma' Hail*. (1) Shaikh Salih al-Salim, 1st ed. (Riyadh: Matabi' al-Farazdaq 1997), p. 20.
12. al-Rasheed, *Nubdhah*, p. 63.
13. Ibid., p. 64; al-Zahiri, *Diwan*, p. 123.
14. al-Rasheed, 'The Political System,' p. 159.
15. al-Zahiri, *Diwan*, p. 135.
16. Mas'ud ibn Sanad al-Rasheedi, *al-Tuhfah al-Rasheediyah fi al-Ash'ar al-Nabatiyah*. (Kuwait: Matabi' al-Risalah, 1969), vol. 2, p. 43.
17. Ibid.
18. al-Rasheed, *Nubdhah*, p. 62.

19. She said in a famous poem attributed to her after being forced out of Hail:

*Oh you, the sight of my eyes – and the love of my heart,
I look like a beggar's debris – they kicked me out during the heat of the summer,
From my city,
The town of my family above me is like a thicket.*
See al-Rasheed, *Nubdhah*, p. 62.

Bunaiyah bint Mut'ib ibn 'Abd Allah ibn Rasheed

Bunaiyah was born in Hail during the rule of her father (1866–1869). Her mother, according to an oral report, was from the al-Qasim region.¹ Bunaiyah grew up with a sister Ruqaiyah² and a brother 'Abd al-'Aziz.³ She married her cousin Bandar ibn Talal ibn Rasheed but had no children.⁴ It is certain that she suffered because of a family quarrel which led to the murder of her father by her husband Bandar and his brothers.⁵

Although we have no information on how she managed her life during these difficult times, an oral account indicates that she remained with her husband Bandar who ruled Hail from 1869 until 1872. Bandar was in turn killed by his uncle, Muhammad ibn 'Abd Allah ibn Rasheed.⁶ Bunaiyah then married Humud ibn 'Ubaid ibn Rasheed⁷ who loved her deeply and dedicated poetry to her:

*Whenever I am saddened over the departure of my friends,
I'd ask Tawfiq Bunaiyah please to send.
She is from a noble family,
With roots and branches like a palm tree.
Her lineage has no bad blood or malcontents,
And her soul never whispers for her menace to dispense.*⁸

In another poem he says:

*I didn't hit you mother of Zare as a foe,
It is not because of hidden anger or anything you did low,
I'm like a she-camel that bites its child,
The dearest among all camels extant.*⁹

And in a third poem he says:

*Please daughter of Mut'ib forgive my entering without sight,
Not distinguishing between morning and evening.*

*I heard Bistam groaning
So I became like a drunk just to play along.*¹⁰

Bunaiyah bore a son, ‘Abd al-Ilah, loved greatly by his father who was inconsolable when he died.¹¹ She accompanied her husband Humud to Medina and stayed there until his death in 1908. She returned to Hail during the rule of Saud ibn Humud ibn ‘Ubaid ibn Rasheed (ruled 1908)¹² and died a year later in 1909.¹³

Bunaiyah contributed to charity through the donation of books now kept in the al-Salih al-Salim al-Bunaiyan family library in Hail. Among these are a printed copy of the Arabic dictionary al-Qamus al-Muhit and a copy of *Sharh Muntaqa al-Akhbar* by al-Shawkani (8 volumes).¹⁴ Her donations also included a mosque in the city of Buraidah near the old market.¹⁵

NOTES

1. Information obtained from Dhari ibn Sulaiman ibn ‘Ubaid ibn Rasheed.
2. Ruqaiyah married her cousin Majid ibn Humud ibn ‘Ubaid ibn Rasheed. Lady Anne Blunt met her on her trip to Hail in 1880 and described her as ‘beautiful, petit and young’. She donated some books which are in the possession of al-Salih al-Salim al-Bunaiyan family in Hail (information obtained from Ahmad Fahd al-‘Arifi; and the manuscript index of the library of Salih al-Salim al-Bunaiyan in Hail). Also see index to this book, doc. 7 & 8; Lady Anne Blunt, *A Pilgrimage to Nejd*, (London: Frank Cass & Co., 1968), vol. 1, p. 230.
3. Madawi al-Rasheed, ‘The Political System,’ pp. 161-162, mentions that the mother of ‘Abd al-‘Aziz ibn Mut’ib was Fatimah bint Sabhan who was different from Fatimah bint Zamil ibn Sabhan. Dalal bint Mukhlid al-Harbi, in a forthcoming article entitled ‘Fatimah bint Zamil al-Sabhan’, states that his mother was Sitah bint Jazza’ ibn ‘Ijl, while Ahmad Fahd al-‘Arifi insists that his mother was Sitah bint ‘Ali ibn ‘Ijl (‘Nazaratun fi Kitab Nesa’un Shahiratun min Najd,’ *al-Riyadh*, year 36, issue 11351, July 23, 1999, p. 23).
4. Information provided by Dhari ibn Sulaiman al-Rasheed and Ahmad Fahd al-‘Arifi.
5. For more information regarding these circumstances see al-Rasheed, *Nubdhah*, pp. 104–107; Alois Musil, ‘Tarikh Bayt Ibn Rasheed’ *al-Arab*, year 10, issues 7 and 8, Jan. & Feb., 1976, pp. 565–566.
6. Information provided by Dhari ibn Sulaiman al-Rasheed.
7. Charles Huber, *Journal d’un Voyage En Arabie*, in Philip Ward, *Hail Oasis City of Saudi Arabia* (Cambridge: Oleander Press, 1993), p. 430; Lady Anne Blunt, *A Pilgrimage*, pp. 230, 242.

8. Khalid ibn Fahd al-Suwain'a, papers from his manuscript copied in 1891, folio 56.
9. Information obtained from Dhari ibn Sulaiman al-Rasheed.
10. Ibid.
11. al-Suwaida', *Fatafeet*, vol. 1, p. 239.
12. Muhammad al-'Ali al-'Ubaid, MS 'al-Najm al-Lami' lil Nawdir Jami': Akhbar wa Ash'ar min al-Qarnayn al-Thalith 'Ashar wa al-Rabi' 'Ashar,' folio 158; al-Suwaida'. *Fatafeet*, vol. 1, p. 239; Information obtained from Dhari ibn Sulaiman al-Rasheed.
13. Information obtained from Ahmad Fahd al-'Arifi.
14. See the manuscript index of the private library of Salih al-Salim al-Bunaiyan in Hail.
15. Information obtained from Dhari ibn Sulaiman al-Rasheed.

Dashishah bint Rakan ibn Mandil

Although we have no information on the date or place of her birth, we know that Dashishah belonged to the Bani Khalid, a tribe that settled in the north-east of the Arabian peninsula and ruled the al-Ahsa' region from 1669 to 1795.¹ Dashishah, however, lived at a time when the tribe had lost its political position since the area under its control became part of the First and Second Saudi states.

At a later period, most probably during the early 1830s,² Imam Faisal ibn Turki (ruled 1834–1838/1843–1865) married Dashishah. By doing so, he helped strengthen the relationship between the al-Saud family and the Bani Khalid. She bore the Imam his son Saud³ who she took care of while his father was in exile in Egypt from 1838 to 1843.⁴ Saud gained notoriety because of his dispute with his half brother 'Abd Allah who ruled intermittently from 1865–1871 and again from 1875–1889 following the death of his father.

Some scholars believe that Dashishah became deeply involved in the intrigues surrounding the dispute between the two brothers.⁵ She was contemporary to all the phases of conflict between her son and his half brother Imam 'Abd Allah and lived long enough to witness the death of her son on January 25, 1875. It appears that she loved him greatly as indicated by the endowments she left in his name in al-Kharj⁶ where he had been appointed to rule by his father. Available sources provide no information on her life after the death of her son. It remains an open question whether she was among the women and families of the murdered Muhammad, 'Abd Allah and Sa'ad, the sons of Saud ibn Faisal, who were moved to Hail by Salim ibn 'Ali ibn Sabhan in 1887.⁷

NOTES

1. On the Bani Khalid tribe and their Emirate see Hamzah, *Qalb*, pp. 154–156; ‘Abd al-Karim ibn ‘Abd Allah al-Munif al-Whabi, *Banu Khalid wa ‘Ilaqatuhum bi Najd 1669-1794*, 1st ed. (Riyadh: Dar Thaḳīf, 1989).
2. Based on what was mentioned in one of the letters of Muhammad Khurshid Pasha to Muhammad ‘Ali. ‘Dar al-Wathā’iq al-Qawmiyah Cairo,’ 267 ‘Abdin, document #8 original, 44 Red, dated April 6, 1839. Cited in ‘Abd al-Rahim ‘Abd al-Rahman ‘Abd al-Rahim, *Min Wathā’iq Shibh al-Jazirah al-‘Arabiyyah fi ‘Asr Muhammad ‘Ali, 1819–1840* (al-Dawhah: Dar al-Mutanabi 1982), vol. 1, pp. 622–623. In this letter he mentioned ‘Abd Allah and Muhammad, the two sons of Imam Faisal ibn Turki, and that ‘Abd Allah was eight years old while Muhammad was seven. The date of this letter is April 6, 1839. Since it is known that ‘Abd Allah was older than Saud we can derive an approximate of the date of his parents’ marriage.
3. G. G. Laurimer, *Dalil al-Khalij, al-Qism al-Tarikhi* (al-Dawhah: Shaykh Khalifah ibn Hamad al-Thani, 1975), vol. 3, pp. 1668–1669. Laurimer mentions that ‘Abd al-Rahman ibn Faisal was a full-brother of Saud. This is incorrect because the mother of ‘Abd al-Rahman was Sarah bint Mishari ibn ‘Abd al-Rahman. See her biography in this book.
4. al-Ruwaishid, *Qasr al-Hukm*, pp. 37, 252. An oral account states that Saud was with the al-‘Ajman tribe at this time which means it is probable that his mother was with him. This issue will be dealt with in detail in the biography of Munirah bint Mishari.
5. In a report by Colonel Herbert, the British Consul in Baghdad, presented to Sir H. Elliot, the British Ambassador in Istanbul on January 20 1871 (FO. 78/2174. X–1/2482). Letter from Col. Herbert to Sir H. Elliot, Baghdad, No. 6, January 20, 1871), cited in Muhammad ‘Urabi Nakhlah, *Tarikh al-Ahsa’ al-Siyasi 1818–1913*, (Kuwait: Dhat al-Salasil, 1980), p. 137. It is mentioned that the different upbringing of the two brothers by their mothers was the cause of the conflict between them. ‘Abd Allah’s mother was from the al-Saud family and her attitude was therefore influenced by her religiosity and adherence to Salafi principles. Saud’s mother was an outsider who belonged to the great Arabian tribe of Banu Khalid and the upbringing of her son reflected many of her tribal traditions and values. This author believes that Herbert’s point of view is very unfair to Saud since both brothers carried the great values and principles characteristic of the al-Saud in general and both were strict adherents of the Salafi traditions espoused by the family. Nakhlah, *Tarikh* (p. 139), confirms Herbert’s point of view. In this he relies on H. St. John Philby, *Saudi Arabia* (p. 219), who indicates that Saud’s mother was from the al-‘Ajman tribe, a common error committed by historians and researchers. See, for example, H. St. John Philby, *Biṭḥah ila Najd 1917–1919*, translated and edited by ‘Abd Allah al-‘Uthaimin, 1st ed. (Riyadh: Maktabat al-‘Ubaikan, 1997), pp. 120–121; Hamzah, *Qalb*, p. 345; Bayly Winder, *Saudi Arabia in the Nineteenth Century* (New York: St. Martin’s Press, 1965), p. 230.
6. Conversation with ‘Abd al-Rahman ibn Sulaiman al-Ruwaishid, Sunday, February 8, 1998 in Riyadh.
7. Ibn Hadhlul, *Tarikh*, p. 48.

Fatimah bint Muhammad ibn ‘Abd al-Wahhab

Fatimah was most probably born towards the end of the eighteenth century since, according to one source, ‘she was born when the Shaykh was old, for he died, may mercy of God be upon him, in 1791 at nearly ninety years of age.’¹ Coming from an intensely literate family, she is said to have followed the example of her father Shaykh Muhammad ibn ‘Abd al-Wahhab and, like her brothers, to have pursued knowledge. In this literate environment, Fatimah was able to acquire and spread knowledge among the people. She instructed men as well as women, which required the use of a curtain strung between her and her male students.²

Fatimah witnessed the fall of the First Saudi State after the siege and destruction of al-Dir’iyah by Ibrahim Pasha in 1818. While members of the al-Saud and the al-Shaykh families were taken by the latter to Egypt, others left for the remote areas of southern Najd or Oman.³ Fatimah was among those who left accompanying her nephew, ‘Ali ibn Husain.⁴ The exact routes of their travels are unclear and the historical records are in disagreement. ‘Uthman ibn ‘Abd Allah ibn Bishr claims that ‘Ali was in Ras al-Khaymah in December of 1819, where he witnessed the third British attack against al-Qawasim and was forced to flee.⁵ Harry St. John Philby indicates that ‘Ali left al-Dir’iyah for Qatar and then traveled to Oman.⁶ ‘Abd al-Rahman ibn ‘Abd al-Latif al-Shaykh states that ‘Ali left for Oman then Qatar where he resided.⁷ Hamad al-Jasir says that Fatimah moved with her nephew to Oman following the fall of al-Dir’iyah.⁸ My belief is that ‘Ali and Fatimah left al-Dir’iyah for Ras al-Khaymah because the al-Qawasim were politically followers of the First Saudi State⁹ and it was after enduring the British attack that she and her nephew left for Oman. This also gives credence to the *kunyah* or title Fatimah was known by, ‘Lady of the Two Migrations’.¹⁰

In Oman Fatimah worked ceaselessly to spread the Salafi doctrine.¹¹

She returned to Riyadh with her nephew when the political situation in Najd stabilized with the foundation of the Second Saudi State by Imam Turki ibn 'Abdallah in 1825.¹² The pursuit of knowledge and travel meant that she had little time for private life and she never married even though she was reputed to have been quite beautiful. She was both virtuous and courageous, illustrated best by an incident where it is said that a man entered her house disguised as a woman in order to catch a glimpse of her, but 'she taught him a hard lesson.'¹³ In another incident she was reported to have been *en route* to Makkah to perform the pilgrimage when she passed by a shrine not far from al-Zaimah village. The keeper of the shrine asked the camel guide for a gift to the memory of the 'saint' buried within. The guide chastized the man saying, 'I'll give to him only dirt.' Listening to this conversation with her camel guide, Fatimah, stressing the totality of the doctrine, called down 'Do not give even dirt!', citing a tradition by the Prophet.¹⁴

Fatimah died in Riyadh and was buried in the al-'Aud cemetery.¹⁵

NOTES

1. Hamad al-Jasir, 'al-Mar'ah fi Hayat al-Shaykh Muhammad ibn 'Abd al-Wahhab' *al-'Arab*, year 15, issues 3 and 4 (July–August 1980), p. 286. It should be noted that when al-Jasir originally presented this article as a paper at the Shaykh Mohammad ibn 'Abd al-Wahhab Week symposium (Jami'at al-Imam Mouhammad ibn Saud al-Islamiyah, Riyadh, 1983, vol. 1, pp. 161–188), he made no mention of Fatimah as a daughter, only of Sha'iyah' and Haya. However, when he later published his paper in the journal *al-'Arab*, he added information on Fatimah obtained from 'Abd al-Rahman ibn Sulaiman al-Ruwaished.
2. 'Abd Allah ibn Ibrahim al-Shaykh, *al-Bayan al-Wadih li Ussrat Shaykh al-Islam Muhammad ibn 'Abd al-Wahhab hatta Sanat 1393* (Tunis: Dar bu Salamah, 1973), p. 6; al-Jasir, 'al-Mar'ah,' p. 285.
3. 'Abd Allah Salih al-'Uthaimin, *Tarikh al-Mamlakah al-'Arabiyyah al-Saudiyyah*, 1st ed. (Riyadh: N.P. 1984), vol. 1, p. 201.
4. al-Jasir, 'al-Mar'ah,' p. 285.
5. Ibn Bishr, *Unwan*, vol. 1, pp. 450–451.
6. Philby, *Saudi Arabia*, p. 146.
7. 'Abd al-Rahman ibn 'Abd al-Latif al-Shaykh, *Mashahir 'Ulama' Najd wa Ghayrihim*. 2nd ed. (Riyadh: Dar al-Yamamah, 1974), p. 73.
8. al-Jasir, 'al-Mar'ah,' p. 285.
9. For al-Qawasim's relationship with the First Saudi State, see 'Abd al-'Aziz 'Abd al-Ghani Ibrahim, *Ilaqat Sahil Oman bi Braitanya*. (Riyadh: Darat al-Malik 'Abd al-'Aziz, 1982), pp. 132–182.

10. al-Shaykh, *al-Bayan*, p. 6.
11. al-Washmi, *al-Riyadh*, p. 86; al-Jasir, 'al-Mar'ah,' p. 285.
12. al-Shaykh, *al-Bayan*, p. 6; al-Jasir, 'al-Mar'ah,' p. 286; Philby, *Saudi Arabia*, p. 146.
13. al-Jasir, 'al-Mar'ah,' p. 285.
14. Ibid., pp. 285–286.
15. al-Shaykh, *al-Bayan*, p. 6; al-Jasir, 'al-Mar'ah,' p. 286.

Fhadah bint al-‘Asi ibn Shuraim al-Shammari

Fhadah's date and place of birth are unknown. However, it can safely be said that she came into the world in the traditional area of her clan, the al-Yahya of the ‘Abdah branch of the Shammar tribe.¹ Her father, al-‘Asi ibn Shuraim, was a warrior chieftain, a position of leadership which he inherited from his family. He was described as ‘a courageous warrior whose name shone throughout central and northern Najd. Feared by other clans and raiders who did well to think twice and consider before engaging in hostilities with him.’²

Raised with her brothers Mutni, Sultan and Ghazi, and her only sister Sheemah,³ her nobility was well known and perhaps this, combined with the nobility of her family, was the reason for her marriage to Saud ibn ‘Abd al-‘Aziz ibn Rasheed.⁴ This was a political marriage as it was the tradition among the al-Rasheed rulers to marry the daughters of the Shammar chieftains in order to strengthen relations and consolidate their alliance.⁵

Fhadah was the first wife of Saud.⁶ Her marriage was, most probably, at an early age since Saud himself, according to an oral report, was only 15 years old at the time. Their son Mish’al was born in 1913.⁷ This oral report is confirmed by the journal *Lughat al-Arab* which states that Saud was 17 years old in 1914 and had two sons⁸ only.⁹ Fhadah surely suffered from the turmoil and strife that marked the reign of her husband Saud. She also had to endure the authoritarianism of her husband's grandmother, Fatimah bint Zamil ibn Sabhan¹⁰ who ‘controlled the women of the palace, during the time of her grandson's ascendance, with an “iron fist.”’¹¹

Following the murder of Saud in 1919, events in Hail took a rapid turn and the city fell into the hands of King ‘Abd al-‘Aziz on October 31, 1921.¹² Keen to demonstrate his humanitarian qualities as well as his eagerness to cement ties with the al-Rasheed, King ‘Abd al-‘Aziz took special care of the women of al-Rasheed, particularly the widows of Saud ibn ‘Abd al-‘Aziz.¹³

In 1922, ‘Abd al-‘Aziz married Fhadah and adopted her son Mish’al.¹⁴ It is this author’s belief that the high status of her father was another reason for this marriage. Relations between King ‘Abd al-‘Aziz and al-‘Asi ibn Shuraim were strengthened after the fall of Hail and the latter became one of the prominent supporters of the King. He participated with him in some expeditions among which was the battle of al-Sbalaḥ in 1929.¹⁵ Fhadah bore the king three children, ‘Abd Allah (current king of Saudi Arabia) and his two sisters, Sitah and Nawf.¹⁶ Fhadah died in Riyadh¹⁷ in 1934.¹⁸

NOTES

1. ‘Abd Allah ibn Zaid al-Tuwaiyan, *Rijalun fi al-Dhakhirah. Siratun Dhatiyatun li b’ad Rijal Najd al-Muasirun* (‘Unaizah: Dar al-Tiba’ah lil off-set, 1998), vol. 1, p. 30.
2. Ibid.
3. Ibid., pp. 30–32.
4. al-Rasheed, ‘The Political System,’ pp. 166.
5. Ibid., pp. 182–185, 318.
6. Ibid., p. 166.
7. Conversation with Dhari ibn Sulaiman ibn ‘Ubaid al-Rasheed, Sunday, May 24, 1998 in Riyadh.
8. The other son was Muhammad. His mother was Shahah bint Ghadban al-Waj’an al-Shammari. Information obtained from Dhari ibn Sulaiman al-Rasheed; al-Rasheed, ‘The Political System,’ p. 166.
9. ‘Tarikh Waqai’ al-Shahr fi al-‘Iraq wa ma Jawarahu: Qatlun fi Imarat Ibn Rasheed.’ *Lughat al-Arab*, year 3, issue 12 (June 1914), p. 670.
10. Fatimah was from the al-Sabhan family, known for its role in the Emirate of al-Rasheed. She married Sabhan ibn Salamah ibn Sabhan and bore him Salih, Humud and Moudi. She played an important role during the reign of Saud ibn ‘Abd al-‘Aziz and ‘Abd Allah ibn Mur’ib (1919–1920) then Muhammad ibn Talal al-Rasheed (1920–1921). She died in 1926. (*Fatimah bint Zamil al-Sabhan*. A study by the researcher in preparation for publishing).
11. For more details see Amin al-Raihani, *Najd wa Mulhaqatuh wa Sirat ‘Abd al-‘Aziz ibn ‘Abd al-Rahman al-Faisal al-Saud*. 5th ed. (Riyadh: Manshurat al-Fakhriyah, Beirut: Dar al-Kitab al-‘Arabi, 1981), p. 269, 278, 291–293; Husain Khalaf Khaz’al, *Tarikh al-Kuwait al-Siyasi* (Beirut: Dar wa Maktabat al-Hilal, 1962), vol. 5, pp. 26, 43–44; ‘Personalities Arabia’, Admiralty War Staff, Intelligence Division, April 1917, C.B. 1307, p. 90.
12. Muhammad al-Za’arir, *Imarat al-Rasheed fi Hail*. 1st ed. (Amman: Baysan 1997), pp. 210–216; al-Raihani, *Najd*, pp. 277–284.
13. King ‘Abd al-‘Aziz arranged for Shahah bint Ghadban to marry his brother Saud

ibn 'Abd al-Rahman which resulted in the birth of Faisal. He also arranged for Luluwah bint Salih al-Sabhan to marry his own son Saud. This union resulted in the birth of Nurah and Moudi. Information obtained from Dhari ibn Sulaiman al-Rasheed and 'Abd al-Rahman ibn Zaid al-Suwaida.'

14. Ibrahim ibn 'Ubaid al-'Abd al-Muhsin, *Tadhkirat Uli al-Nuha wa al-'Irfan bi Ayyam Allah al-Wahid al-Dayyan wa Dhikr Hawadith al-Zaman*. 1st ed. (Riyadh: 'Ali al-Hamad al-Salihi, N.D.), vol. 3, p. 19, vol. 5, p. 410; Khaz'al, *Tarikh*, p. 64; Lacey, *The Kingdom*, pp. 163, 174.
15. al-Tuwaiyan, *Rijalun*, p. 30. al-'Asi died in 1937.
16. Khayr al-Din al-Zirikli, *Shibh al-Jazirah fi 'Ahd al-Malik 'Abd al-'Aziz*, 3rd ed. (Beirut: Dar al-Ilm lil Mala'yin, 1985), vol. 3, p. 956; al-'Abd al-Muhsin, *Tadhkarat*, vol. 5, p. 38; Lacey, *The Kingdom*, p. 163.
17. Information from Dhari ibn Sulaiman al-Rasheed.
18. Philby, *al-Dhikra*, p. 374.

Fiddah al-Munif al-Murays

Fiddah was most probably born in the town of al-Ras during the first or early second decade of the nineteenth century.¹ There she grew up and became embroiled in the political affairs of her town using her poetical talent to express her feelings and position. She became quite adept at popular poetry, composing poems that stirred the emotions of those participating in war.² The enthusiasm that characterizes her verses was a reflection of the prevailing attitudes of her townspeople to the events taking place around them, in particular, the incident when the town refused to abandon Sultan al-Dawish (the chief of the tribe of Mutair) who had sought refuge there after fleeing from Muhanna Abalkhail (ruled 1863–1875), the ruler of Buraidah. The following verse was composed in response to that incident:

*Oh God, Creator of thunder
Help those with whom camels sought refuge
Whosoever seeks help from us will climb
To the top of the high mountains and there find safety.
In our land live highly-bred Arab men.
Oh Muhanna, what you want is considerably expensive.*³

In another poem:

*When Muhanna came to us, he enjoyed no sleep.
He went astray, why he didn't leave us alone
When we chose the path most peaceful?
Whoever sought out refuge with us will not be sold.
He will drink good water to soothe his soul.*⁴

Fiddah died in the first decade of the twentieth century and would have been nearly one hundred years old at the time.⁵

NOTES

1. Fahd Munei' al-Rasheed, *Shu'ara' min al-Ras*, 5th ed. (Riyadh: Matabi' Abjad lil off-set, 1992), p. 324.
2. Ibid.
3. 'Abd Allah ibn Muhammad ibn Raddas, *Sha'iratun min al-Badiyah* (Riyadh: Dar al-Yamamah 1976), vol. 2, p. 79.
4. al-Rasheed, *Shu'ara'*, p. 324.
5. Ibid.

Hasna' bint Sulaiman ibn Salim al-Suwaida'

Hasna' was born in Rawdat (Meadow of) Rumman in the Hail region. The exact year of her birth is debatable; some cite the year 1868,¹ others 1873.² The difference between the two dates is not great, which makes it possible to assume that she was born some time between them. This kind of discrepancy is not uncommon since there was not much interest in officially recording births in those days.

She belonged to the al-Janah family of the Banu Khalid tribe,³ a family that produced many well-known popular poets.⁴ Among them were two named Zaid ibn 'Abd al-Rahman al-Suwaida' (the First and Second) and Muhammad ibn Rashid al-Hamad al-Suwaida'.⁵ Growing up in this poetically-inspired environment motivated Hasna' and helped her to develop her talent. She became famous as a popular poet throughout the area, concentrating mostly on poetry of wisdom.⁶

Her personality was characterized by pride and a bitter temperament which led to more than one failed marriage. This is said to have caused her anguish which was augmented by the loss of her children when they were young.⁷ The verses which follow give expression to her pain:

*What a luck I have which is so blind that it cannot see,
So deaf that it cannot hear a caller,
So crippled that it cannot even stand.
It is disabled by my many pains, I fear.*⁸

Her anguish was intensified when she lost her youngest son at the age of eight as she entered the 'age of despair' (menopause). The painful incident happened one afternoon as her son and some friends were picking green unripe dates from the ground at a nearby farm. A stray bullet from a group of bird hunters hit Hasna's son killing him immediately. The case was brought before the local judge who ruled that blood money should be paid since the killing was not intentional. Hasna' was

not satisfied and composed a poem expressing her disagreement with the ruling and the agony she was experiencing:

*My wound is as big as Mts. Aja and Ra'ailah,
And as vast as the plateaus water seeps through.
As big as the Aqab mount and all the high mounts,
From the top of Rumman to the peak of Mt Salma.
By God, were I a man I would have taken my revenge of him,
And the water not reach his throat.
I swear I would have made him a slave to a long-haired woman
And let him bring her butter milk and water upon his shoulders.⁹*

Following this incident, Hasna' lived in a state of deep sadness under the care of her brother Nasir ibn Sulaiman al-Suwaida until her death either in 1933¹⁰ or 1936.¹¹ Although collectors of popular poetry assert that Hasna' left behind a considerable amount of poetry, most of her verses were memorized by transmitters of whom only a few are still alive.¹²

NOTES

1. Conversation with 'Abd al-Rahman ibn Zaid al-Suwaida', Saturday, September 20 1997 in Riyadh.
2. Khulaif ibn Sa'ad al-Khulaif, *Jawahir al-Shi'r al-Sha'bi: Shu'ra' wa Sha'iratun min al-Mamlakah al-'Arabiyah al-Saudiyyah wa Duwal al-Khalij*, 1st ed. (Riyadh: Mu'asasat al-Juraisi, 1990), vol. 1, p. 211.
3. Ibid.
4. Ibid.
5. Conversation with 'Abd al-Rahman al-Suwaida', Saturday, September 20th, 1997 in Riyadh.
6. 'Abd al-Rahman ibn Zaid al-Suwaida'. *Mantiqat Rumman Hail*, 1st ed. (Riyadh: al-Ri'asah al-'Amah li Ri'ayat al-Shabab, 1994), p. 68; al-Khulaif, *Jawahir*, p. 211.
7. Conversation with 'Abd al-Rahman al-Suwaida', Saturday, September 20, 1997 in Riyadh.
8. Ibid.
9. al-Suwaida', *Fatafeet*, vol. 1, p. 287; al-Khulaif, *Jawahir*, p. 211.
10. al-Khulaif, *Jawahir*, p. 211.
11. al-Suwaida', *Fatafeet*, p. 287.
12. al-Khulaif, *Jawahir*, p. 211.

Haya bint Salih ibn Nasir al-Sha'er

Haya was most probably born during the ninth decade of the nineteenth century. This approximation is based on the birth date of her brother 'Abd Allah in 1887;¹ her birth might have been close to his. Her father Salih ibn Nasir ibn Mubarak al-Sha'er was considered to be one of the foremost religious scholars of Hail.² He belonged to a family known for its pursuit of religious studies³ in which his brother, 'Abd al-Rahman ibn Nasir, was also engaged.⁴ Sources provide no information about her mother, Safiyyah al-Musa al-Khatib.⁵

Haya was raised with her two brothers, 'Abd Allah and 'Abd al-Muhsin, in this religious environment.⁶ She probably received a good quality religious education from her father which enabled her to open a school in her house in Lubdah Quarter which was known during the 1920s as the school of *al-Khatibah Haya*, or the school of 'Haya the Orator'. Haya taught the Qur'an⁷ and instructed between 15 and 20 girls from morning until noon. In exchange she received a small token payment.⁸ She died in either 1928 or 1929.⁹

NOTES

1. See his biography in al-Khulaif, *Jawahir*, vol. 2, pp. 209–210.
2. 'Ali ibn Muhammad al-Hindi, *Zahr al-Khama'il fi Tarajim 'Ulama' Hail* (Jeddah: Matabi' Dar al-Asfahani wa Shurakah, 1960), p. 12.
3. Among them were his uncle Sulaiman ibn Mubarak al-Sha'er and his cousin Muhammad ibn Hamid ibn Mubarak al-Sha'er. See their biographies in al-Hindi, *Zahr*, pp. 12, 17.
4. al-Hindi, *Zahr*, p. 14.
5. Information obtained from Ahmad ibn Fahd al-'Ali al-'Arifi.
6. Ibid.

7. al-'Arifi, *Hail*, p. 102; information obtained from Ahmad ibn Fahd al-'Ali al-'Arifi.
8. Conversation with Ahmad ibn Fahd al-'Ali al-'Arifi, Saturday, January 17, 1998 related to him by his mother, in Riyadh.
9. Ibid.

Hussah bint Ahmad ibn Muhammad al-Sudairi

Hussah was born in 1900.¹ Her family belonged to the al-Bidaryien branch of the al-Dawasir tribe. The grandfather of the family settled in the town of al-Ghat in Sudair region which remains to this day the home of the Sudairi family.² Several members of this family played important political roles from the inception of the First Saudi State, in particular through the line of Hussah's paternal grandfather Ahmad ibn Muhammad al-Sudairi, known as Ahmad the Elder.³ Members of the family also gave their services to the Second and Third Saudi States.⁴ Prominent among them was Ahmad ibn Muhammad ibn Ahmad ibn Mohammad who participated from an early age in many military expeditions against the then ruler of Hail, Muhammad ibn 'Abd Allah al Rasheed (1872–1897). Well known for his close association with King 'Abd al-'Aziz al-Saud from the recapture of Riyadh in 1902, he was appointed governor of al-Washm region. Later appointments were in the Sudair then al-Aflaj regions, and later still in al-Qasim. Ahmed served for a second time in al-Aflaj until 1916. Even in the midst of administrative transferrals, he continued to participate in military expeditions led by King 'Abd al-'Aziz al-Saud.⁵ Hussah's mother was Sharifah al-Suwayid⁶ who also belonged to the al-Bidaryien branch of the al-Dawasir tribe.⁷ The sources tell us nothing more.

Hussah was brought up in a very large family. Her full siblings were Turki, Aljawharah⁸ and Latifah.⁹ Other half siblings were 'Abd al-'Aziz, Khalid, Muhammad, 'Abd al-Rahman, Musa'ad, Sulaiman, Bandar, Sultanah¹⁰ 'Amsha', Shaikhah, Shu'aiya', Moudi,¹¹ Sarah, al-Bandari, Munirah and Haya.¹² It is apparent that Hussah was well brought up by her parents as she is said to have had genteel manners. That, combined with her reputed beauty, was what moved King 'Abd al-'Aziz to take her hand in marriage in 1913 when she was 13 years old. She soon bore him a son, Sa'ad, who died at the age of five during the

Spanish flu epidemic in 1919, referred to throughout central Arabia as 'The Year of Mercy.'¹³

King 'Abd al-'Aziz divorced Hussah who was then married to his brother Muhammad and bore him a son, 'Abd Allah.¹⁴ She was divorced again and remarried to King 'Abd al-'Aziz in 1921.¹⁵ Hussah was the most fertile of all of King 'Abd al-'Aziz's wives.¹⁶ She bore him seven sons and seven daughters: Fahd (late King of Saudi Arabia), Sultan (Crown Prince), 'Abd al-Rahman, Turki, Na'if, Salman and Ahmad;¹⁷ Felwah, Shu'aiya', Moudi, Luluwah, Latifah, Jawahir and Aljawharah.¹⁸

Her commendable behaviour and genteel manners meant that Hussah occupied a high position with King 'Abd al-'Aziz. The king is reported to have said that he had never heard a word from her lips that could disturb another person.¹⁹ Because of this she was one of his most beloved wives and he often prayed to God to have her as his companion in heaven.²⁰ Hussah had a deep sense of commitment towards her family and dedicated her life to the raising of her children. Keen that they be close to her at all times, she insisted they gather daily in her quarters for lunch.²¹ Should one fail to attend, she would require an explanation.²² In this way she nurtured brotherhood among them.

She was deeply involved in the marriage arrangements of her sons Fahd and Sultan to Munirah and al-'Anoud, the daughters of 'Abd al-'Aziz ibn Musa'ad ibn Jalawi. She furnished their homes herself and showed her daughters-in-law and their mother²³ great generosity, love and respect, saying 'the boys are my sons and the girls are my daughters and I will take care of everything they need in their homes.'²⁴ She did the same when her son Na'if was married to Aljawharah bint 'Abd al-'Aziz ibn Musa'ad ibn Jalawi.²⁵

Hussah had a deep humanitarian disposition. She was charitable to the needy, particularly during the month of Ramadan, and she listened to requests from poverty-stricken women to learn what they were most in need of.²⁶ She also kept an open door for requests for her to intervene on people's behalf with the king.²⁷

Hussah also was interested in education, encouraging students to memorize the Qur'an and rewarding those who did with prizes that inspired others.²⁸ To further encourage the pursuit of knowledge she donated books for religious students such as the second volume of *al-Furu' in al-Fiqh* by Shams al-Din Muhammad ibn Muflih al-Hanbali. The book contains the following donor's note:

This book is owned by Hussah bint Ahmad al-Sudairi and is donated to students, not to be sold, given or inherited and to be kept with ‘Abd al-‘Aziz ibn Fa’iz. ‘*Whosoever changes this text is in sin against God, for He is All Hearing and All Knowing.*’²⁹

In addition, Princess Hussah was actively involved in the building of mosques.³⁰ After a very productive life, she died in 1969.³¹

NOTES

1. Information related by HRH Prince Salman ibn ‘Abd al-‘Aziz al-Saud.
2. Hamad al-Jasir, *Jamharat*, vol. 1, pp. 332–333; Philby, *al-Dhikra*, p. 379.
3. He was the father of King ‘Abd al-‘Aziz’s mother Sarah.
4. For more information see Philby, *al-Dhikra*, pp. 379–380.
5. *Ibid.*, pp. 380–381.
6. Conversation with Latifah bint ‘Abd al-Rahman ibn Ahmad al-Sudairi (daughter of Hussah’s brother), Saturday, April 11, 1998 in Riyadh; conversation with Haya bint ‘Abd al-Allah ibn Muhammad al-Shayhan, Wednesday, March 25, 1998 in Riyadh.
7. al-Jasir, *Jamharat*, p. 379. Although al-Jasir mentions (p. 380) that the al-Suwayid family belonged to the al-Bugoum tribe, Latifah al-Sudairi assured me that Sharifah belonged to the al-Dawasir tribe.
8. Aljawharah married Imam ‘Abd al-Rahman ibn Faisal and had a daughter named Shaikhah. Conversation with Latifah al-Sudairi, Saturday, April 11, 1998 and also with Haya al-Shayhan, Wednesday, March 25, 1998.
9. Latifah married Prince Muhammad ibn ‘Abd al-‘Aziz al-Saud and bore him a daughter named Nurah. Conversation with Latifah al-Sudairi, Saturday, April 11, 1998.
10. Sultanah married late King Faisal ibn ‘Abd al-‘Aziz and bore him a son ‘Abd Allah. See De Guary, *Faisal*, p. 81, Philby, *al-Dhikra*, p. 381, David Holden, *The House*, p. 202.
11. Moudi married Prince Nasir ibn ‘Abd al-‘Aziz al-Saud and bore him a number of sons and daughters. Conversation with Latifah al-Sudairi, Thursday, April 16, 1998 in al-Ghat.
12. Philby, *al-Dhikra*, p. 377; conversation with Latifah al-Sudairi, Sunday, April 12, 1998 in Riyadh.
13. Lacey, *The Kingdom*, p. 174.
14. Philby, *al-Dhikra*, on p. 382 erroneously states that it was Haya bint Sa’ad al-Sudairi who married Prince Muhammad ibn ‘Abd al-Rahman and bore his son ‘Abd Allah.
15. Information related by HRH Prince Salman ibn ‘Abd al-‘Aziz al-Saud; Philby, *al-Dhikra*, p. 381.
16. Philby, *al-Dhikra*, p. 186; Holden, *The House*, p. 202.

17. al-Zirikli, *Shibh*, vol. 3, p. 955.
18. Philby, *al-Dhikra*, p. 186; al-Zirikli, *Shibh*, vol. 3, p. 955.
19. Information related by HRH Prince Salman ibn 'Abd al-'Aziz al-Saud.
20. Philby, *al-Dhikra*, p. 186.
21. Lacey, *The Kingdom*, p. 444.
22. de Gaury, *Faisal*, p. 86.
23. The mother's name was Turfah bint Musa'ad ibn Battal al-Mutairi. See Sulaiman, *al-Amir*, p.153.
24. Ibid., p. 164.
25. Ibid.
26. Conversation with Fatimah bint Muhammad ibn 'Abd al-Salam al-Warthan, Tuesday, July 29, 1997, Riyadh.
27. Information related by HRH Prince Salman ibn 'Abd al-'Aziz al-Saud.
28. Ibid.
29. MS preserved in King Fahd National Library, Riyadh.
30. Information related by HRH Prince Salman ibn 'Abd al-'Aziz al-Saud.
31. Ibid., Lacey, *The Kingdom*, p. 444.

Hussah bint Muhammad al-Fawzan

Hussah belonged to the tribe of ‘Utaibah’¹ and it seems that she was born and raised in al-Khudaira’, a village near the town of Buraidah.² Available sources do not provide details of the year of her birth or her life in general, although they record that she was a poet. We can infer from one of her poems, in which she expressed her pain when her son travelled with al-‘Uqailat caravans, that she lived during the period that preceded the unification of the country. In this poem she reveals the deep love she had for her son as well as the harsh economic conditions at that time. Below are a few of the verses which became so popular that they were memorized by transmitters and others:

*Oh Muhammad, you left with the caravan in such a rush.
You have gone Oh my heart, it does hurt.
Every day I hoped would bring a letter to us,
I count the days like a money-counting clerk,
I would pour my grief in the marketplace if it were not for shyness.
I want to talk to you, cry and call out to you.
I pray to God the creator of both earth and heaven,
Since God is above and mankind below.
Please have mercy on me in my bleak situation
To have mercy on one
with a heart undone
Weak with longing all a flutter
Like a billowing storm of locust.
My eyes would find joy if they could see you just once more
I imagine you arriving without delay in the town, at my door.³*

We have no information on the rest of Hussah’s life, or the date of her death.

NOTES

1. Ibn Raddas, *Sha'iratun*, vol. 1, p. 252.
2. Muhammad ibn Nasir al-'Ubudi, *al-Mu'jam al-Jughrafi lil Bilad al-'Arabiyah al-Saudiyah – Bilad al-Qasim* (Riyadh: Dar al-Yamamah, 1980), vol. 3, p. 1064.
3. Ibrahim ibn 'Abd al-'Aziz al-Mu'arik, *Buraidah*, 1st ed. (Riyadh: Mu'assasat Rawabi Wahtan, 1986), pp. 191–192; Ibn Raddas, *Sha'iratun*, pp. 252–253.

Hussah bint Salih al-Dakhil

Hussah belonged to the family of al-Sabiq ibn Hasan, part of the al-Wada'in branch of the al-Dawasir tribe. The family settled in the city of Buraidah in al-Qasim region¹ and the name al-Dakhil was acquired from their grandfather, Dakhil ibn Jar Allah.² She was born in Buraidah as was her brother Sulaiman ibn Salih ibn Dakhil (1873–1945), a well known historian and journalist.³

Hussah grew up in a prominent family. Her father was a well-known religious scholar in Buraidah⁴ and her uncle Jar Allah was a prosperous merchant as well as a representative of the al-Rasheed in Baghdad before the First World War.⁵ She also had a brother 'Abd Allah⁶ and a sister Luluwah who married King 'Abd al-'Aziz.⁷

Hussah herself was married to 'Abd al-'Aziz ibn Mut'ib ibn 'Abd Allah ibn Rasheed (1897–1906). She was considered an outsider since she did not belong to the al-Rasheed family or the Shammar tribe.⁸ This was in fact a political marriage of the kind rulers often resorted to in order to reinforce their influence. 'Abd al-'Aziz ibn Rasheed wanted to strengthen his political relations with the al-Dawasir tribe in order to enhance his position in central Najd.⁹ He also wanted to improve the relationship between al-Qasim and Hail as the situation had become quite tense since the battle of al-Mulaida' in 1891.

Hussah bore Prince 'Abd al-'Aziz a son who died young,¹⁰ and perhaps gave birth to some daughters. We have no further information about her life in Hail and do not know the year of her death.

NOTES

1. al-Jasir, *Jamharat*, vol. 1, p. 227.

2. Ibid.

3. For more information see 'Abd Allah al-Juburi, *Sulaiman ibn Salih al-Dakhil al-Dawsari*, 1st ed. (Riyadh: Dar al-Rifa'i, 1990).
4. al-Jasir, *Jamharat*, vol. 1, note p. 227.
5. al-Dakhil, *al-Qawl*, pp. 135, 138.
6. Ibid., note p. 160.
7. See her biography in this book.
8. al-Rasheed, 'The Political System,' pp. 165, 170.
9. Ibid., p. 186.
10. al-Dakhil, *al-Qawl*, p. 163.

Huwaidiyah bint Ghaidan ibn Jazi' al-Shamir

Huwaidiyah belonged to the al-Shamir clan of the Marzuq branch of the al-'Ijman tribe which settled in Eastern Arabia. In the winter the tribe would move for the purpose of grazing their livestock to al-Zulfi, al-Qasim and al-Kharj regions.¹ When the First Saudi State collapsed in 1818, the al-Shamir clan were living around 'Aly'yah mountain² and Ghaidan ibn Jazi' ibn 'Ali was their chief.³ It is a historical fact that the siege of al-Dir'iyah and its subsequent fall at the hands of Ibrahim Pasha in 1818 forced a number of families to flee. Among these were members of the al-Saud family headed by Turki ibn 'Abd Allah who fled south.⁴ The period between the arrival of Turki ibn 'Abd Allah in the south and his eventual return in 1819 to al-Dir'iyah to support Muhammad ibn Mishari ibn Mu'ammār needs more research and is not an integral part of this study. Rather, our focus is on the marriage of Imam Turki ibn 'Abd Allah to Huwaidiyah bint Ghaidan, the daughter of the chief of the al-Shamir.

The historian Ibn Bishr reports that Turki left al-Dir'iyah the night the town fell into the hands of Ibrahim Pasha. He then went to live with the al-Shamir clan where he married the daughter of Chief Ghaidan who bore him a son who was named Jalawi⁵ because he was born during his father's self-imposed exile.⁶ Harry St. John Philby agrees with this account indicating that Jalawi was born during the period when (his father) Turki ibn 'Abd Allah was away from al-Dir'iyah. Philby also gives the approximate date of Jalawi's birth stating that he was about 15 years old in early 1836,⁷ which means that Jalawi was born some time between late 1819 and early 1820, that is the period during which Turki ibn 'Abd Allah stayed away from al-Dir'iyah.

Ibrahim ibn 'Abd al-Rahman al-Khamis gives details that we do not find in Ibn Bishr, indicating that Turki ibn 'Abd Allah had been hiding in one of the caves of the 'Aly'yah Mountain. Under cover of night he would go out to harass Muhammad 'Ali's troops. One day, as he

was returning in the morning, he was accidentally seen by Huwaidiyah who was tending her herd of sheep near his hideaway. In order to dispel any fear or suspicion on her part, he spoke to her in the local dialect thereby gaining her trust and respect. After that, she provided him with fresh milk from her sheep without asking who he was. She told her family nothing about him and when 'his victory was obvious' Turki asked her father for her hand.⁸

The previous victory statement confirms that his marriage to Huwaidiyah took place after Turki established the Second Saudi State. Hasan Hasan Sulaiman, who mentions the story reported by al-Khamis, confirms this. He goes on to say that following his victory and the re-establishment of the state in 1820,⁹ Imam Turki did not forget Huwaidiyah and asked her father for her hand in marriage. However, he states that she bore him Jalawi who was named so because he was born when his father was away from his town.¹⁰

The discrepancy between the accounts given by Ibn Bishr and al-Khamis and those who followed him should not escape our attention. Ibn Bishr cites the al-Shamir clan as the destination Turki sought in his travel to the south. He goes on to say that they received him well and that he married the daughter of their chief. The marriage, according to Ibn Bishr, resulted in a son, Jalawi, whose name describes the situation both father and son were in. The report by al-Khamis, on the other hand, indicates that his marriage to Huwaidiyah took place after Turki assumed power, a spurious claim since the choice of name for the son clearly speaks for the circumstances and time of his birth.

Other sources state that Imam Turki's flight for refuge with al-Shamir took place after the murder of Mishari ibn Saud by Mishari ibn Mu'ammār,¹¹ a claim in direct contradiction with other sources which state that following the incident Imam Turki left Riyadh for al-Ha'yer.¹² Due to this marriage, on the other hand, Huwaidiyah's father and tribe became strong supporters of Imam Turki. They participated in many battles including al-Sabyah against the Bani Khalid tribe in 1830.¹³

Available sources do not provide any further information on Huwaidiyah, yet her influence on her son Jalawi is discernible. He was the right-hand man to his brother Imam Faisal ibn Turki (ruled 1834–1838/1843–1865). His descendants are distinguished within the Saudi family by the name al-Jalawi.¹⁴ Huwaidiyah continued to be a source of pride to her grandsons as indicated by an incident in which

‘Ajlan ibn Muhammad, the governor of ‘Abd al-‘Aziz ibn Mut’ib ibn Rasheed (1897–1906) in Riyadh, was involved. ‘Ajlan would taunt and try to belittle ‘Abd Allah ibn Jalawi by calling him by the name of his grandmother instead of his father. During the final encounter in the recapture of Riyadh in 1902 ‘Abd Allah pursued ‘Ajlan in al-Masmak castle and caught him. ‘Ajlan started to beg, ‘Please don’t kill me ‘Abd Allah ibn Jalawi!’ ‘Abd Allah’s reply before killing him was: ‘I am not ‘Abd Allah ibn Jalawi, I am the son [grandson] of my mother Huwaidiyah, a name which I am proud that you once called me by!’¹⁵

NOTES

1. Hamzah, *Qalb*, pp. 190–191.
2. ‘Aly’yah mountain is about 130 km distant from Riyadh and 25 km from al-Dilam in the al-Kharj region to the west. It is a treacherous mountain on which the local elk graze. Fertile, with many thick-trunked trees, it is riddled with caves and sources of fresh water. See Ibrahim ‘Abd al-Rahman al-Khamis, *Usud al-Saud wa Tajribati fi al-Hayat* (Beruit: Dar al-Najah, 1972), note p. 213.
3. Ibn Bishr, *Unwan*, vol. 2, p. 110; al-Khamis, *Usud*, p. 213 and its note.
4. Ibn Bishr, *Unwan*, vol. 2, p. 110; Bailey Winder, *Saudi Arabia*, pp. 51–52.
5. Jalawi is a derivation of the verb ‘jala’ – to leave a place. Mistakenly pronounced Jluwi, the correct pronunciation is Jalawi. See Jawahir bint ‘Abd al-Muhsin ibn ‘Abd Allah ibn Jalawi, ‘al-Emir ‘Abd Allah ibn Jalawi al-Saud, (1867–1934) wa Dawruhu fi Ta’sis al-Dawlah al-Saudiah al-Thalithah,’ MA thesis (Dammam: Wikalat al-Ri’asah li Kuliyyat al-Banat, Kuliyyat al-Adab, Qism al-Tarikh, 1987) note, p. 3.
6. Ibn Bishr, *Unwan*, vol. 2, p. 110. In vol. 1, p. 432, it is mentioned that he left during the peace negotiation between Imam ‘Abd Allah ibn Saud (1814–1818) and Ibrahim Pasha.
7. Philby, *Saudi Arabia*, p. 174.
8. al-Khamis, *Usud*, note p. 213.
9. The Second Saudi State was established in 1825.
10. Sulaiman, *al-Amir*, p. 18.
11. Ibn Hadhlul, *Tarikh*, p. 18.
12. For details see al-‘Uthaimin, *Tarikh*, pp. 205–209; ‘Abd Allah ibn Khamis, *al-Dir’iyah*. 1st ed. (Riyadh, Matabi’ al-Farazdaq, 1982), pp. 396–399.
13. Ibn Bishr, *Unwan*, vol. 2, pp. 71–72.
14. See Ibn Jalawi, *al-Amir*, pp. 3–6.
15. al-Khamis, *Usud*, p. 133.

Jawza' bint Bandar ibn Muqhim al-Timyāt

Jawza' was born in approximately 1892 in Khab al-Timyāt north of Hail¹ to a notable family who were the hereditary chiefs of the al-Tuman clan of the Shammar tribe.² Like his predecessors, her father Bandar ibn Muqhim ibn Watban al-Timyāt was the chief of his clan. He was known for his courage, wisdom, strong personality and military prowess. These leadership qualities were confirmed in two ways: First, Bandar was the chief of his clan,³ a position not usually inherited but attained through familial affiliation according to tribal tradition with the condition that he acquires leadership qualities.⁴ Second, some sources have recorded events in which Bandar was involved which show that he had these qualities.⁵

Jawza's mother was 'Amsha' bint Rashid ibn Shlash from al-'Ali, the chiefs of 'Abdah clan of the Shammar tribe,⁶ which meant that she belonged to two families of the Shammar chiefs. Such a background must have nurtured courage, generosity and boldness in her. Since early childhood Jawza' adhered to high ideals. It is related that, as a child, she heard that some individuals from her tribe had stolen *al-'Atafah*, during a battle.⁷ Jawza' hurried to tell her father, disapproving of their action and demanding they return what they had stolen.⁸ It is believed that an influential factor in the make up of her personality was her upbringing in a family composed mostly of boys. She had three full brothers, Rakan, 'Arif and Nawwaf,⁹ several half brothers, Sahan, Muhaisin, Na'if, Muslat, Sultan, Muhammad, and two half sisters Wadha and al-Jazi.¹⁰ The legacy of her family environment was reflected in Jawza's concern for the problems of her society.

These characteristics, combined with her social status, brought her fame and meant that Jawza' was sought after in marriage by the elite. Saud ibn 'Abd al-'Aziz al-Rasheed (ruled 1908–1919) married her for two reasons. First, she was a woman of noble character and ancestry. Second, to achieve a political aim followed by the al-Rasheed princes in

choosing their Shammari wives from among daughters of clan chiefs of the Shammar tribe in order to gain the support of the latter and create a political alliance between the city ruler and the bedouin section of Shammar against outside adversaries. These chiefs would also play an important role in supporting the ruling Rasheedi prince should he clash with a rival from within the family.¹¹

After her marriage, Jawza' moved to the palace of Ibn Rasheed where she received an education. She read the Qur'an and received some religious education under the tutelage of a blind religious scholar.¹² This is not unusual since the al-Rasheed were known to care for the education of their women. Jawza' retained a high position with her husband Saud. He sought her opinion and advice, appreciating her sound mind and wisdom.¹³ She bore him two girls both by the name of Zhawah who both died in their childhood.¹⁴ Oral accounts vary regarding Jawza's life with (Saud) ibn Rasheed. One stresses that she remained his wife until his murder in 1919 and that he was carried to her home.¹⁵ Another states that she was divorced earlier and that his wives at the time of his death were Fhadah bint al-'Asi ibn Shuraim al-Shammari,¹⁶ Shahah bint Ghadban al-Waj'an al-Shammari, Luluwah bint Salih ibn Salamah al-Sabhan and al-'Anoud bint Salim ibn Humud ibn 'Ubaid al-Rasheed.¹⁷ This account is confirmed by Madawi bint Talal ibn Rasheed.¹⁸

After her life with Ibn Rasheed, times became hard for Jawza'. She married Fahd ibn Hadhal, the chief of the al-'Amarat branch of 'Anazah tribe and went to live with him in his homeland, Iraq. When he became aware of her strong personality and the admiration aroused by her generosity and intelligence, he divorced her, admonishing, 'Two generous individuals cannot live in one home.'¹⁹

Jawza' was married for a third time to Hakim ibn Muhaid, the chief of the al-Fed'an branch also from the tribe of 'Anazah. From this marriage she bore a son, Muqhim, whom she raised with nobility and compassion. The child died at the age of six and Jawza' was consumed with sorrow and despair which she stoically endured. Her situation was made even worse when her husband Hakim died shortly afterwards.²⁰ This patient and strong-willed woman appears to have been in love with life and would not lose hope. She married again, this time to 'Ali al-Sulaiman al-'Ubaid, a chief of the Dulaim branch of the Tai tribe living in al-Ramadi in Iraq, but this marriage ended in divorce.²¹ She then married Watban ibn Faisal al-Jarba' and bore him a daughter, Sharifah,

who died young. This marriage also ended in divorce.²² It was the last of her marriages according to the information available to us.

In spite of the many difficulties she experienced in life, Jawza' remained a patient and influential member of her society. Known for her charitable works, she reconciled people, freed slaves and resolved problems stemming from the Bedouin custom of *tahiyir*²³ and other problems relating to marriage.²⁴ So much so that she was nicknamed 'the one who marries singles.'²⁵ She was also known for her forgiveness, enthusiasm for promoting her tribe's reputation,²⁶ and support for justice for women.²⁷ It is not surprising, then, that she gained such a high reputation in her time.²⁸ After a life full of incident and change, Jawza' died in 1959,²⁹ or 1962 according to an oral account,³⁰ in the al-Bubayhi area near Rafha³¹ on the border between Iraq and Saudi Arabia.

NOTES

1. al-Asma'i al-Saghir, 'Jawza' al-Timyat,' *Fawasil*, issue 23 (April 1996), p. 97; Conversation with Fahd ibn Bandar ibn Nawaf al-Timyat, Thursday, March 26, 1998 in Riyadh.
2. al-Rasheed, 'The Political System,' p. 133.
3. al-Mark, *Min Shiyam al-'Arab*, vol. 2, note p. 179.
4. H.R.P. Dickson, *The Arabs of the Desert*, (London: George Allen & Unwin Ltd. 1967), p. 52.
5. al-Mark, *Min Shiyam al-'Arab*, pp. 179–185 vol. 3, pp. 234–241.
6. Al-Asma'i al-Saghir, 'Jawza'', p. 97; Information obtained from Fahd ibn Bandar al-Timyat.
7. al-'Atafah or al-'Ammariyah was an adorned girl chosen from among the daughters of the tribal elite. She used to sit in a camel litter with face uncovered encouraging male members of her tribe to fight. For more information see al-Zahiri, *Diwan*, vol. 3, pp. 107–109; Charles Doughty, *Travels in Arabia Deserta*, (New York: Dover Publications Inc., 1979), vol. 1, p. 329.
8. Conversation with Fahd ibn Bandar al-Timyat on Saturday, February 28, 1998 in Riyadh.
9. Nawwaf assumed the chieftainship of his clan after the death of his father, see 'Abbas al-'Azawi, *Asha'ir al-Iraq al-Qadimah-al-Badawiyh al-Hadira* (Baghdad: Matba'at Baghdad, 1937), p. 184.
10. Their mother was Fhawah bint ibn Musari'. Information obtained from Fahd ibn Bandar al-Timyat.
11. al-Rasheed, 'The Political System,' pp. 182–185, 318.
12. al-Asma'i al-Saghir, 'Jawza'', p. 97.
13. Ibid.

14. Information obtained from Fahd ibn Bandar al-Timyat.
15. Conversation with Bandar ibn Fahd al-Timyat, Thursday, March 26, 1998.
16. See her biography in this book.
17. Information obtained from Dhari al-Rasheed and 'Abd al-Rahman al-Suwaida'.
18. al-Rasheed, 'The Political System,' pp. 166–167.
19. Conversation with Fahd ibn Bandar al-Timyat, Thursday, March 26, 1998; Layla al-'Uhaidib, 'Jawza' al-Tamaytah: Imra'atun min dhalika al-Zaman,' *al-Yamamah*, year 47, issue 1497 (March 14, 1998), p. 72. Jawza's marriage to ibn Hadhal indicates that her tribe settled in Iraq. The point is confirmed by al-'Azawi, *Asha'ir*, p. 184, who wrote about the Shammar tribe in Iraq and mentioned among them the al-Tuman clan whose chief was Nawwaf, Jawza's brother. Groups of Shammar had moved to Iraq during the siege of Hail by King 'Abd al-'Aziz in 1921. See Alois Musil, 'Tarikh al-Dawlah al-Saudiyyah,' *al-Arab*, year 11, issues 3, 4 (Sept/Oct 1976), p. 263; John Bagot Glubb, *Britain and the Arabs* (London: Hodder & Stoughton 1959), p. 210.
20. Conversation with Fahd al-Timyat, Thursday, March 26, 1998 in Riyadh.
21. Ibid.
22. Ibid. However, according to Dhari ibn Sulaiman al-Rasheed, her last husband was 'Ali al-Sulaiman al-'Ubaid.
23. The *Tahiyyn*, *Tahjir* or *Tahjiyyn* means prevention. This was a Bedouin custom which gave the immediate male cousin the right to prevent his female cousin from marrying anyone else if the cousin desired her and she refused him. For more details see 'Abd al-Rahman ibn 'Ali al-'Urani, 'al-Hayat al-Ijtima'iyah lada Badiyat Najd wa Athar al-Da'wah al-Salafiyah fiha Mundhu al-Qarn al-'Ashir al-Hijri wa Hatta Suqut al-Dir'iyah 1494–1818,' MA thesis (Riyadh: Jami'at al-Imam Muhammad ibn Saud al-Islamiyyah, Kuliyat al-'Ulum al-Ijtima'iyah, Qism al-Tarikh, 1983), pp. 242–244.
24. al-Asma'i al-Saghir, 'Jawza', p. 97.
25. It was said of her, 'When luck is bad we overcome it with Jawza'!' Information obtained from Ahmad Fahd al-'Arifi.
26. al-Suwaida', *Fatafeet*, vol. 2, pp. 101–102. Al-Suwaida' mistakenly stated that the man she married from the family of al-Rasheed was 'Abd al-'Aziz ibn Mut'ib al-Rasheed (ruled 1897–1906); al-Asma'i al-Saghir, 'Jawza', p. 97. A lady to whom Jawza' sought to return her children after the death of her husband composed the following in praise of her:

*Oh you who are riding a camel fast as a bird
of good breeding and lineage
you will find an obvious house for guests, a huge house
with nothing bad within.*

*If you see Jawza' sitting say hello to her
She is the one obviously throwing gold coins.*
27. See al-Uhaidib, 'Jawza', p. 72.
28. Hazza' ibn 'Eid al-Shammari, *Jamharat Asma' al-Nisa' wa A'lamihin*, 1st ed. (Riyadh: Dar Umayyah, 1990), p. 162.
29. al-Suwaida', *Fatafeet*, vol. 2, p. 101.
30. Information obtained from Fahd ibn Bandar al-Timyat.
31. Conversation with Fahd ibn Bandar al-Timyat, Thursday, March 26, 1998 in Riyadh.

Luluwah bint Salih ibn Dakhil

Luluwah belonged to the family of al-Sabiq ibn Hasan from the al-Wada'in clan of al-Dawasir tribe. The family had settled in the city of Buraidah in the region of al-Qasim¹ where Luluwah was born and raised.² King 'Abd al-'Aziz al-Saud married her in 1906,³ a date based on the fact that their son Fahd (the first) was younger than his half brother Faisal (later to be king⁴) which means that he was born in 1907, one year after the latter. It is the author's belief that the marriage was brought about by the need to strengthen ties with the people of Buraidah. Fahd formed a strong bond of friendship with his half-brother Faisal who was close to his age and they spent much of their time together.⁵ In 1919 Fahd died, along with several members of the al-Saud family, in the Spanish influenza epidemic.⁶ There is no doubt that Luluwah suffered despair from the loss of her son. Sources provide no information regarding her later life, or her death.

NOTES

1. al-Jasir, *Jamharat*, vol. 2, p. 227.
2. See also the biography of her sister Hussah bint Salih ibn Dakhil in this book.
3. al-Dakhil, *al-Qawl*, p. 163.
4. Philby, *al-Dikhra*, p. 369.
5. De Gaury, *Faisal*, pp. 44–45; Lacey, *The Kingdom*, p. 151.
6. De Gaury, *Faisal*, p. 45; al-Dakhil, *al-Qawl*, p. 163; Lacey, *The Kingdom*, p. 151.

Maytha' bint 'Ali al-Salami

Maytha' was born in Khab al-Lusaib in 1892.¹ She had a harsh and difficult life but the poetry she left behind provides a glimpse of the strong inner feelings her situation stirred in her. Impoverished as a child following the death of her father, she then withstood her mother's remarriage to a man who treated her badly. Since she had no full brothers or sisters she felt pressured to marry, but her husband was boorish and mistreated her and her children. He married another woman and threw Maytha' and her children out of his home. Although she begged this miscreant to allow her to stay at the edge of his farm, relieving him of all responsibility towards her and her children, he refused and forced them off his property.² The following verses, addressed to her wealthy half brother 'Abd al-Rahman nicknamed Duhaim, relate the incident:

*Oh Duhaim, since you left the nights have separated us.
Now I've been chased away even from the palm tree's shade.
My beloved has spurned me,
denying paternity.
And he no longer burns for my beauty.*³

Facing up to this difficult situation, Maytha' had to depend on herself to feed her children. She began working at a nearby farm, doing 'manly' jobs – fetching water drawn by camels at the well⁴ and diverting it for irrigation.⁵ She harvested from dawn until dusk in exchange for food for herself and her children.⁶ In the spring she would go to the desert to gather firewood and shepherd the farmer's sheep, taking her children to the grazing areas with her. Sometimes the only water they could find was the salt water from a well known as Hamaj al-'Uqaylat. Her days passed resisting cold and fatigue. She described the depth of the hardship she was facing at the time in the following verses:

*I took my children [wighdan]⁷ to the grazing area, oh Duham,
 Where we had to drink
 The salty water left behind by the 'Uqail caravans.
 When the sun hangs its heavy head and sinks
 We are pleased if our fighting men [al-Ghush]⁸ return alive.⁹*

Maytha's situation, though still dire, yet improved a little. However, when her employer allowed her the use of an abandoned house on the edge of his farm she became very embarrassed by her circumstances. She was forced to hide herself away when anyone, particularly those who had known her in better times, came to drink or wash from the well. She did not want them to see how bad things had become for her and her children.¹⁰

We do not know why Maytha' thought at this stage of her half brother 'Abd al-Rahman, an 'Uqaili merchant settled in Egypt. However, it is probable that despite her desire for self dependence she turned to him for help when life became impossible. Overcoming the communication difficulties of the time, she located 'Abd al-Rahman and sent him a letter describing her circumstances through a touching poem:

*Oh God, Creator of the clouds which rain,
 And makes fallow ground green with grass.
 Liberator of the anguished, relieve me,
 You who are most generous, whose bounty knows no bounds.
 Oh our Lord, protect those who travel afar
 Oh Allah, do not allow the tender heart more grief.
 Oh Duham, if you only knew
 All that I am going through
 You would kill yourself, Oh son of generosity, in a moment
 We have suffered a time which men do not experience
 They flee as if in war.
 My head boils like a coffeepot steaming with indignity
 But I say this is better than facing the looks of our relatives or
 misbehaving
 Which will stain my reputation afar.¹¹*

Maytha's brother, whose nickname Duham frequently appears in

her poetry, was sympathetic and came to her village as fast as possible. He rented a house for her, furnished it, provided her family with all its needs, arranged for someone to manage her affairs and then departed again for Egypt.¹² This happiness, however, was not to last for long; misery was again knocking at her door. Maytha' began losing her children, one after the other, from the many diseases affecting villages at that time. With only one son left, her pain was intensified when he left for Kuwait to work as a porter with an uncle who was a gypsum seller. The son settled permanently in Kuwait after marrying his uncle's daughter. She was crestfallen when she found his job was menial since she hoped that her son might find a respectable way of earning his living like his uncle 'Abd al-Rahman in Egypt. She expressed her longing for him in a poem urging him to return and work as a farmer:

*This is a bad banishment, not a pleasant journey.
Tell him to hell collecting all that money!
All night long I grieve like a sick man, or one whose broken leg
cannot be set
My chest is cracked with crevices from the sighs I've let.
Sighs like the voice of a boiling pot.
When I say my prayers I forget reading 'Tahiyyat'
May Allah, the Master of the World, bring us together
I am amazed at you, my astonishment as big as Abanat Mountain
When I asked and discovered you are a donkey driver!
I had wanted you to be a merchant, travel by caravan, or
Better still a farmer.
That would place you among the good.*¹³

The story of this woman's pain and anguish seems to know no end. She fell into debt after buying a farm, previously owned by her father, in the hope of benefiting from the proceeds. But this was not to be.¹⁴

Maytha' died in 1978,¹⁵ an extraordinary example of the patience women are capable of. She left behind the memory of a woman who refused to give up. Her poems express wisdom, suffering and vision achieved by reflecting on her experiences.¹⁶ We have recorded but a part of them.

NOTES

1. Khab al-Lusaib is about 4 km from Wadi al-Rummah and about 8 km from Buraidah. See al-'Ubudi, *al-Mu'jam*, vol. 5, p. 2154.
2. Sulaiman ibn Muhammad al-Nuqaidan, *Min Shu'ara' Buraidah: Tarajim wa Ash'ar Sha'biyah*, 1st ed. (Buraidah: Matabi' al-Salman lil off-set 1995), vol. 2, pp. 171, 173, 176.
3. Ibid., p. 173.
4. 'Abd al-Rahman ibn 'Abd Allah al-Ghanayim, *al-Midhmab*, (Riyadh: al-Ri'asah al-'Ammah li Ri'ayat al-Shabab, 1988), pp. 85–86.
5. 'Abd al-Rahman ibn Zaid al-Suwaida', *Najd fi al-Ams al-Qarib: Suwar wa Malamih min Utur al-Hayat al-Sa'idah Qabl Thalathina 'Aman*, 1st ed. (Riyadh: Dar al-'Ulum, 1983), p. 47.
6. al-Nuqaidan, *min Shu'ara'*, p. 174.
7. It is noted that the poetess uses the word 'wighdan' which means children. The word is used in Hail and may have found its way into her poetry under the influence of poetry she had memorized, or because it went along well with the verse, or because her family belonged to Northern Arabia.
8. The word 'al-Ghush' means men and it also means males both young and old. The word is used in Northern Najd. It means here 'fighting men.' In this verse, the poetess was describing her deep suffering because of the permanent fear and the happiness if her own and others' men return safely at sunset. 'Abd al-Rahman ibn Zaid al-Suwaida' kindly explained the meaning of the word.
9. al-Nuqaidan, *Min Shu'ara'*, p. 174.
10. Ibid.
11. Ibid., pp. 174–175.
12. Ibid., p. 175.
13. Ibid., pp. 176–177.
14. Ibid., p. 176.
15. Ibid., p. 173.
16. Ibid.

Mouaidi bint Abi Hanaya al-Baraziyah

‘Mouaidi’¹ belonged to the al-Berzan clan² from the sub-section of Wasil of Buraih, one of the two major sections of the well-known Mutair tribe of central Arabia.³ There is disagreement over when exactly she lived. Some claim that she was a contemporary of the First Saudi State and cite a poem attributed to her describing the famous battle of Kier in 1781 between the ‘Anazah and the Mutair tribes and their respective allies. The opening verses are as follows:

*The roar of the crowd was deafening
And the virgins trilled their cheer.
A bounty of booty arrived for us guarded by men
who rode and raided them here,
two flanges racing each other
On bareback horses with light apparel
The young ones drunkenly raided them.
Each division trying to cause the other peril.*⁴

Another poem attributed to her was composed in praise of Humud ibn Rubai’an al-‘Utaibi (d. 1802) and supports the argument that Mouaidi lived some time before the turn of the nineteenth century:

*Oh my sister Banna I foresee
Lightning shining over them.
I hope rain had fallen on their land.
Raiders on bare-backed horses ban
They joust when others merely retreat, of course
I wish I were with them that day souls exchange on sharp spears.*⁵

Still others argue that she was a contemporary of the Second Saudi State and cite poems attributed to her from the time of Imam Faisal

ibn Turki al-Saud (1834–1838/1843–1865). One of these poems was composed as a protest against a retainer of the Imam named Salamah, who prevented Mouaidi from singing her poetry, initially by threats but eventually through physical punishment. The opening verses are as follows:

*Oh dove, how lucky you are singing so merrily
Perched upon green fronds of a palm tree
Who would help if Salamah knew about you?
He'd leave you whimpering, as he did me, when he was through
He broke my bones, may God break his!
Here see the marks he left on my wings.⁶*

They also cite a poetry contest with Muhammad ibn 'Abd Allah ibn Rasheed (1872–1897) who, it is said, challenged her to compose verses with the end rhyme of 'Aklah.'

*What a nice youth, grazing camels
How nice it was when you called out
How you threw the hunting arrow forward
Quite unaware that one had been shot.⁷*

A second contest with Humud ibn 'Ubaid ibn Rasheed is cited to prove that she was a contemporary of the Second Saudi State, but the author was unable to locate it.⁸ Other historians believe that Mouaidi was a contemporary of the rise of the Ikhwan Movement during the reign of King 'Abd al-'Aziz. They base their opinion on a poem attributed to her in which she praises 'Ali ibn Rumman of the Banu Khalid tribe who escaped from the Ikhwan when they demanded he cut his hair and threatened to do so by force if necessary. For revenge, he stole camels from her tribe while travelling to rejoin his own:

*I whimper like camels stolen at Mt. 'Arnan.
He who was searching for them got lost,
And they passed water wells.
The brave 'Ali ibn Rumman who overpowers the youth
took them away.⁹*

One authority insists that Mouaidi was not contemporary with the First Saudi State and that it is wrong to attribute any poems of that period to her, particularly that of the Kier battle. In his book *al-‘Inizi* asserts confidently that she was contemporary with the Second Saudi State and lived during the reign of Imam Faisal ibn Turki since her poetry seems to depict that particular period.¹⁰ I believe that she lived during the second period of Imam Faisal’s rule, a period marked by an increasing political stability which allowed for an active religious movement. Mouaidi appears to have been young and vivacious at the time. The poetry attributed to her reflects her interest in the events of the time, which coincided with the emergence of the rule of the al-Rasheed in Hail. She may well have lived long enough to have witnessed the beginning of the Ikhwan Movement as well. A prolific poetess, her verses were elegant, powerful and diverse.¹¹ The following is an example of a stanza full of wisdom:

*The one who loses his way at night
At least has hope for the morning light.
But who can help one who loses his way
Bright in the light of mid-day?*¹²

Besides her status as a poet, Mouaidi was also reputed to be beautiful, intelligent, courageous and bold. These characteristics made it easy for her to express her inner feelings clearly, within a framework of integrity and honour coupled with pride in self and tribe, adherence to noble manners and admiration of heroism, horsemanship and generosity. It is notable that her poetry deals fairly evenly with the enemies of her tribe and yet joins her fellow tribesmen in all events they faced. Her courage and daring attracted the attention of princes and shaykhs, who rewarded her.¹³ Her fame grew to the point that she resembled al-Khansa’ in her time.¹⁴ Although one researcher has criticized her, saying ‘she was a mannish woman with an intuitive grasp of the character of men and would bring none close to her but the vile, therefore such men are called men of Mouaidi,’¹⁵ yet these words do not shake her status. It appears that this opinion was based on her attitude towards her first warrior husband Hujul who neglected her until eventually she sought a divorce. She then married her cousin who lacked courage and obeyed his wife blindly. On this topic she composed a few verses:

*I like a man obscure among his group,
 Shepherding their goats, sheep and camels.
 If I told him to make dinner he would obey,
 Getting out the trivets, the pot and the kettle.
 And should I hit him hard on the arms he would not
 be angry with me.
 And the people all about would never know.¹⁶*

In addition to her two marriages we know that Mouaidi had a sister named Banna, frequently mentioned in her verses, who was also a poetess but whose poetry was less powerful and did not, therefore, enjoy equal renown.¹⁷ Unfortunately there is scant information about Mouaidi's life though she remains among the most famous popular poetesses of central Arabia.¹⁸

NOTES

1. Some refer to her as Moudi. The diminutive 'Mouaidi' probably stems from the custom of giving nicknames in the area of Najd. See Muhammad ibn Ahmad al-Thumairi, *al-Funun al-Sha'biyah fi al-Jazirah al-'Arabiyyah*, (Damascus: al-Matba'ah al-'Arabiyyah, 1972), p. 190.
2. al-Khulaif, *Jawahir*, vol. 2, p. 376.
3. Hamzah, *Qalb*, pp. 201–202. It seems that her tribe settled in al-Qasim as indicated by a poem she composed after a man from the area of Salasil (in north western al-Qasim) prevented members of her tribe from watering at the well of Salasil:

*Oh Thallab, the sheep have a sickness
 What a poor whose property but sheep
 The wolf is full from drinking at Salasil,
 And the birds in the hardwood trees are puffed with happiness
 Very happy enjoying themselves on it
 They do not have to fill the leather pouch with water nor serve it.
 I hope the rain of the season won't fall on it
 And he won't be able to repay his debt.
 See al-'Ubudi, *al-Mu'jam*, vol. 4, p. 1366.*

4. Mandil ibn Muhammad al-Fuhaid, *Min Adabina al-Sha'biyah fi al-Jazirah al-'Arabiyyah: Qissas wa Ash'ar Nisa' al-'Arab*, 2nd ed. (Riyadh: al-Matabi' al-Ahliyyah lil off-set, 1981), vol. 2, p. 34; Ibn Raddas, *Sha'iratun*, vol. 1, p. 95. Ibn Raddas was not accurate when he attributed disputed poems to her. He also does not explain how she could have lived in two different periods.

5. Ibn Raddas, *Sha'iratun*, pp. 175–176.
6. 'Abd Allah ibn 'Abbar al-'Inizi, *Laqatat Sha'biyah*, 1st ed. (Riyadh: Matabi' al-Farazdaq, 1992) p. 121; Ibrahim ibn 'Abd Allah al-Yusuf, *Qissah wa Abyat*, 1st ed. (Riyadh: Maramir lil Tiba'ah 1992), vol. 1, p. 188.
7. al-Thumairi, *al-Funun*, pp. 190–191.
8. al-'Inizi, *Laqatat*, p. 121.
9. Ahmad al-Fahd al-'Arifi, *Mu'jam al-Shu'ra'al-Sha'biyyin*, 1st ed. (Riyadh: Matabi' al-Farazdaq, 1984), vol. 1, pp. 362–363; Ibn Raddas, *Sha'iratun*, p. 173; al-Khulaif, *Jawahir*, p. 376.
10. al-'Inizi, *Laqatat*, p. 121; al-Zahiri in his *Diwan*, vol. 3, p. 215, attributed a poem to her. His source was 'Abd Allah ibn Muhammad ibn Khamis, *al-Majaz bayna al-Yamamati wa al-Hijaz*. 3rd ed. (Jeddah: Tihamah, 1981), p. 184. When consulting *al-Majaz* by Ibn Khamis, the author discovered that the poem in question was attributed to Mouaidi bint Abi Zu'aifir. It is:

*I sacrifice every hero for my love
And all the Shaykhs of Barqa are his sacrifice
And also Ibn Hindi is his sacrifice although
All chiefs go to him.*

11. al-Khulaif, *Jawahir*, p. 376; al-Thumairi, *al-Funun*, pp. 190.
12. al-Yusuf, *Qissah*, p. 188.
13. al-Zirikli, *Shibh*, vol. 1, p. 111; Ibn Khamis, *al-Majaz*, p. 111; al-Khulaif, *Jawahir*, p. 281; al-'Arifi, *Mu'jam*, p. 362; al-Thumairi, *al-Funun*, p. 128.
14. al-Khulaif, *Jawahir*, p. 376. Al-Khansa' was a renowned old Arabian poetess.
15. al-'Arifi, *Mu'jam*, p. 363.
16. al-Thumairi, *al-Funun*, pp. 128–129.
17. Ibn Raddas, *Sha'iratun*, p. 117.
18. al-Suwaidi, *Fatafeet*, vol. 2, p. 126; Ibn Raddas, *Sha'iratun*, pp. 95, 173; al-Yusuf, *Qissah*, p. 188; al-'Arifi, *Mu'jam*, p. 362.

Moudi bint ‘Abd Allah ibn Hamad al-Bassam

Moudi was born during the early second half of the nineteenth century.¹ She belonged to an old, respectable family whose genealogy goes back to the al-Whabah branch of Tamim tribe. ‘Ushaiqir was the home town of her family. The grandfather of the family subsequently moved to Malham and on to Harmah, finally in 1761 bringing the family to ‘Unaizah which became their permanent home.² Several members of the al-Bassam family were known to be successful merchants and acquired considerable wealth. Among them was Moudi’s father, ‘Abd Allah ibn Hamad al-‘Abd al-Qadir al-Bassam,³ whom she lost while she was young; she was his only child.⁴

Moudi managed to acquire some education. She memorized the Qur’an, learnt to read and acquired some religious knowledge.⁵ She married ‘Abd al-Rahman ibn ‘Abd Allah ibn ‘Abd al-Rahman al-Bassam who was working in trade with his father. Their union produced six children, four girls and two boys. Her husband died in 1902 and Moudi was left to bring up the children in the best way she knew. She was devastated, however, when the influenza epidemic of 1919 claimed the life of her eldest son Hamad. She also lost her two daughters, Hussah and Luluwah, on the same day, leaving her to care for their children.⁶ A few years later her two remaining daughters, Nurah and Madawi, died and she was left to look after their children too.⁷

These sad events made her direct all her efforts to charity, for which she was well known. They also illustrate her strong personality, firm will and belief in God. One of her first known charitable acts took place when the defeated army of Mubarak al-Sabah, ruler of Kuwait, withdrew sporadically to the town of al-Qasim after the battle of al-Sarif in 1901. These men were being systematically hunted down by the victor, ‘Abd al-‘Aziz ibn Mut’ib al-Rasheed, ruler of Hail (ruled 1897–1906). Some of them reached ‘Unaizah which was under the authority of al-Rasheed. Moudi hid them for days in one of her family

houses and began to send them secretly in small numbers back to safety in Kuwait.⁸

In 1904, the battle of al-Bukairiyah took place. Moudi received the defeated fighters of the al-ʿArid region who had arrived in ʿUnaizah, providing them with food and shelter until circumstances improved and they were able to return to their region.⁹

In the same year, ʿAbd al-ʿAziz ibn ʿAbd Allah of al-Sulaim took over the rule of ʿUnaizah after killing the governor, Hamad ibn ʿAbd Allah al-Yahya al-Salih, who had been appointed by Ibn Rasheed.¹⁰ The new ruler's army plundered several houses belonging to the al-Bassam family. Shortly afterwards ʿA'id al-Suqairi, the carrier of the ʿUnaizah banner, badly needed palm fronds for the roofs of a new house he was building. He searched for fronds without success and some townspeople suggested that he contact Moudi. He went to her, ashamed at what he had done to her family, but she welcomed him and gave him what he needed. King ʿAbd al-ʿAziz, who was told of Moudi's story in one of his visits to ʿUnaizah, admired her spirit¹¹ and praised her actions whenever her name was mentioned. He always visited her when in ʿUnaizah, calling her 'the Aunt.'¹²

In 1909 central Arabia was devastated by a severe famine known locally as 'the year of hunger'. As usual Moudi moved quickly to help the stricken people. She purchased a large amount of dates and hired a number of women to distribute them daily amongst the poor and needy. Moudi herself helped in the activity, constantly admonishing the women to treat the poor kindly.¹³ Moudi's life, so full of giving and charity, ended in 1944.¹⁴

NOTES

1. al-Asma'i al-Saghir, 'Idha Jak Walad Sammuh Moudi,' *Fawasil*, 20 (January 1996), p. 86.
2. ʿAbd Allah Salih al-ʿUthaimin, 'Imra'atun Khalidah,' *al-Haras al-Watani*, year 10, issue 88, January 1990, p. 130; Information obtained from Badr ibn ʿAbd al-Rahman ibn Hamad al-Bassam.
3. Conversation with Hamad ibn Muhammad al-Bassam, Monday, September 1, 1997, in Riyadh.
4. Information obtained from Badr ibn ʿAbd al-Rahman ibn Hamad al-Bassam on the authority of ʿAbd al-Rahman ibn Ibrahim al-Bassam, grandson of Moudi.

5. Ibid.
6. Ibid.
7. Ibid.
8. al-‘Uthaimin, ‘Imra’atun,’ p. 130.
9. Ibid.
10. al-‘Ubudi, *al-Mu’jam*, vol. 4, p. 1652.
11. al-‘Uthaimin, ‘Imra’atun,’ p. 130.
12. al-Asma’i al-Saghir, ‘Idha Jak Walad,’ p. 87.
13. al-‘Uthaimin, ‘Imra’atun,’ p. 130.
14. Ibid.

Moudi bint ‘Ali al-Mu’arik

Moudi was born in 1863 and was a well-known poetess in the town of Buraidah. Her verses were written down by those who appreciated popular poetry. Among them is one in which she laments her husband who died while she was young:

*How much I wished yesterday, the morning of Eid
That I died before my beloved.
I poured a voice that would devastate
Both the dead and the living up above.
I followed it with a second, this time with tears flowing.
‘Come, you are young, you can have another,’ they say.
I said, ‘If God were to gather the living and the dead together
I would take to me only Abu Sulayyem and none other!’¹*

Moudi died in 1943.²

NOTES

1. al-Mu’arik, *Buraidah*, p. 191.
2. Ibid.

Moudi bint Humud ibn ‘Ubaid ibn Rasheed

Moudi was most probably born in Hail during the 1870s. Her brother Majid was 16 when Lady Anne Blunt visited Hail in 1880.¹ Her father Humud was an ardent supporter of his cousin Muhammad ibn ‘Abd Allah ibn Rasheed (ruled 1872–1897) and played an important role in assisting Muhammad’s rise to the position of ruler.² He was also a famous poet whose verses were well known.³ Humud drew the attention of Europeans who visited Hail including Anne Blunt.⁴ There is no record of the name of Moudi’s mother but it is commonly known that she was from al-Muzairib of the Sinjarah section of the tribe of Shammar.⁵ Her father had several wives including Bint Jarsan of the al-Zamil clan of the Shammar tribe who was probably Moudi’s mother because al-Muzairib belongs to al-Zamil clan.⁶

Moudi was raised in a large family along with her full brothers Majid and Salim; her half brothers Muhanna and his two full sisters Luluwah, Haya; Sultan, Faisal and full sister Wadha; Saud and his full sister Doshah, ‘Ubaid and his full sister Nurah; Mut’ib and his full sister Munirah; Bistam and ‘Abd al-Ilah.⁷ She had a special place in this extended family. The brothers were proud of her because she was the eldest girl.⁸ Moudi married her cousin ‘Abd al-‘Aziz ibn Mut’ib ibn Rasheed (ruled 1897–1906) and bore him three sons, Mut’ib, Mish’al and Muhammad,⁹ and a daughter Munirah.¹⁰ After the death of her husband, her son Mut’ib became ruler of Hail in 1906. This led to a year of tragic family violence and to the murder of Mut’ib along with his two brothers at the hands of their maternal uncles.

The tragedy, in brief, was that her brothers Sultan, Faisal and Saud had conspired to kill her three sons, including Mut’ib the ruler. In order to facilitate their conspiracy, they encouraged Moudi to go on the pilgrimage to Mecca, accompanied by her daughter Munirah and her uncle, ‘Abd Allah ibn ‘Ubaid ibn Rasheed. She sensed something was

wrong and confronted her brother Sultan, an episode which the historian Muhammad al-'Ubaid has recorded in his manuscript:

Sensing something looming against her sons, Moudi took the Qur'an and dropped it in her brother's lap saying, 'Oh brother! I ask you – by God and what you hold in your lap – if you are planning treachery against my sons so that you may rule, please, I beg you, tell me of this and I will ask them to abdicate. You will replace them in order to save their lives for my sake.' Her brother tried to dismiss her fear saying, 'Would a person like me kill the sons of his sister when I remember only the good deeds they have done? The boys made me their father, how could my religion ever allow me to do such a thing? By God, it is a great lie! Trust me, I am their slave and their guard.' Then he swore by God and the Qur'an and the sanctity of the Ka'bah, assuring her she should travel and no harm would befall her sons.¹¹

Moudi felt at ease after this conversation and left Hail on December 27, 1906. Four days later her brothers killed her three sons.¹² The news reached her while she was in Mecca and she died soon after in Medina.¹³ Deep sadness and shock undoubtedly caused her death.

NOTES

1. Blunt, *A Pilgrimage*, vol. 1, p. 230.
2. Laurimer, *Dalil*, vol. 3, p. 1734; al-Za'arir, *Imarat*, p. 66.
3. al-Suwain'a, MS private papers, folios 50–63; al-'Ubaid, *al-Najm*, folio 158.
4. Blunt, *A Pilgrimage*, pp. 229–230.
5. Information obtained from Dhari ibn Sulaiman al-Rasheed.
6. al-Rasheed, 'The Political System,' p. 169.
7. Conversation with Dhari ibn Sulaiman al-Rasheed on Sunday, June 14, 1998 in Riyadh.
8. Information obtained from Dhari ibn Sulaiman al-Rasheed.
9. al-Rasheed, 'The Political System,' p. 165.
10. al-'Ubaid, *al-Najm*, folio 151.
11. Ibid., folios 151–152.
12. Ibid., folio 153.
13. Khaz'al, *Tarikh*, vol. 5, p. 23.

Moudi bint Sa'ad ibn 'Abd Allah al-Dahlawi

Moudi¹ lived in a period when Central Arabia witnessed important political and religious changes which crystallized in the rise of the First Saudi State and the spread of the Salafi reform movement. These changes triggered a struggle with opposition groups. Sources do not provide us with information about her birth, upbringing, or her life in general. The little that we know has been gleaned from fragments of information from various records. Her father, Sa'ad ibn 'Abd Allah ibn Sharikh al-Dahlawi, belonged to the al-Abi al-Husayin family of the 'Ajman tribe and was the ruler of al-Ras from 1766 until 1815,² continuing the rule his forefathers had begun over a century before.³ He was counted among the more staunch supporters of the First Saudi State and a proponent of Muhammad ibn 'Abd al-Wahhab's religious reform movement. His support is made clear by his participation in a raid on the sheep herds of Sa'dun ibn 'Uray'ir, ruler of al-Ahsa', who had come to al-Qasim in support of the opponents of Imam 'Abd al-'Aziz ibn Muhammad (1765–1803) and the Salafi reform movement in 1782.⁴

Besides her family's prominent position, Moudi was said to be beautiful, intelligent and courageous, and it was these qualities that earned her high status in both city and desert. Many tribal chiefs sought to marry her. Against her family's wishes⁵ she chose to marry Juday' ibn Mandil ibn Hadhal al-'Inizi,⁶ one of the most famous chiefs of the tribe of 'Anazah and a well-known warrior of central Arabia. Juday' divorced her after she composed a poem expressing her longing for him, asking him to return to al-Ras. The fact that the poem became widely known evidently bothered her warrior husband.⁷ It reads as follows:

*Oh God who safely guides the travelling stranger to his homeland.
Oh You who sail ships out over the waves of the sea.
Please give my poor heart some rest with my love.
If he didn't listen to those who backbite us*

*Mother says that patience will bring you back to me.
But my heart when Bedouins are mentioned feels happy.⁸*

Although divorced, Moudi continued to admire her former husband. Later, when he was killed in the Battle of Kier in 1781,⁹ she lamented him in a poem full of pain, sorrow and anger directed at his companions who failed to protect him:¹⁰

*O Kier may no clouds pass over you
The killing took place at your feet.
Oh Wadha, let your tears fall – cry
For your beloved that day on the mountain death did meet.
I put blame on those men who wear ‘panties’.
Why did they not turn the necks of their camels
When he fell to the ground, Juday’ ibn Mandil took the sweetness
of life
Then he relaxed, leaving others only trouble.¹¹*

Moudi later married Mijlad ibn Fawzan,¹² the chief of the Dahamshah section of the ‘Anazah tribe and bore him a son named Khalid.¹³ The scattered information and poems attributed to her indicate she was very courageous. As an elderly woman she stood alongside the people of al-Ras against the army of Ibrahim Pasha when it besieged their town in 1817. Her rousing poetry urged the people to stand against the aggression:

*Oh rider of the red strong she-camel
She moves the saddle, she is of a high hump.
Travel quickly you will come to the people of al-‘Oja.
Convey my greeting to the Shaykh’s town
Oh people of steadfastness ... you are a boon
If you receive the Pasha’s words, I will take
Depend on God and not ask others since from death there’s no
way out
Your hands hold Franks’ guns firing as fast as the ostrich runs,
no doubt.¹⁴*

Her courageous stand was typical of the heroism of the people of

al-Ras who refused to back down from their conditions forcing a compromise from Ibrahim Pasha without a fight.

Moudi was a settled town-dweller, to the point that she preferred to stay in al-Ras rather than follow her husband Mijlad to northern Arabia.¹⁵ She lived there until her death in 1844.¹⁶ Her verses show her pride and loyalty to the Saudi state, and were collected and memorized by those who loved poetry.¹⁷

NOTES

1. Some called her 'Mouaidi', an endearment in the diminutive form of Moudi common in Central Arabia. Ibn Raddas, *Sha'inaunt*, vol. 1, pp. 290, 294; al-Khulaif, *Jawahir*, vol. 2, p. 360; Fa'iz ibn Musa al-Harbi, *Min Akhbar al-Qaba'il fi Najd Khilal al-Fatrah min 1445-1785*, 2nd ed. (Riyadh: Dar al-Badrani, 1996) vol. 1, p. 129.
2. al-'Ubudi, al-Mu'jam, vol. 3, pp. 1026, 1034-1035; al-Rasheed, *Shu'ara'*, p. 20; 'Abd Allah ibn Muhammad al-Rasheed, *al-Ras*, 2nd ed. (Riyadh: al-Ri'asah al-'Amah li Ri'ayat al-Shabab, 1988), p. 56.
3. J. Forester Sadlier, *Mudhakirat 'an Riblah 'Abr al-Jazirah al-'Arabiyyah*. 1st ed. (Kuwait: Saud ibn Ghanim al-Jamran al-'Ajmi 1983), pp. 219-220.
4. Husain ibn Ghannam, *Tarikh Najd* ed. Nasir al-Din al-Asad, (Riyadh: 'Abd al-'Aziz ibn Muhammad ibn Ibrahim al-Shaykh, 1982), vol. 1, p. 154.
5. Ibn Raddas, *Sha'iraturun*, vol. 1, p. 290; al-Rasheed, *Shu'ara'*, p. 313.
6. For the disagreement over the name of her husband, see 'Abd Allah ibn 'Abbar al-'Inizi, *Qutuf al-Azhar*, 2nd ed. (Riyadh: Matbi' al-Farazdaq, 1991), p. 382; Ibn Raddas, *Sha'iraturun*, vol. 1, pp. 290, 294, vol. 2, p. 113; al-Rasheed *Shu'ara'*, p. 312; al-Harbi *Min Akhbar*, pp. 129-130; al-Rasheed, *al-Ras*, p. 23.
7. al-'Inizi, *Qutuf*, p. 380; al-Rasheed, *Shu'ara'*, pp. 312-313; Ibn Raddas, *Sha'iraturun*, vol. 1, p. 294, vol. 2, p. 113.
8. Ibn Raddas, *Sha'iraturun*, vol. 1, p. 294.
9. 'Uthman ibn Bishr gives the date of the battle which took place in Kier, south of al-Ras, between the two tribes of Mutair and 'Anazah as 1781, see Ibn Bishr, *Unwan*, vol. 1, p. 145, while Muqbil al-Dhukair puts the date as 1779. See 'al-'Uqud al-Durriyah fi Tarikh al-Bilad al-Najdiyyah,' MS in graduate studies, College of Arts, Baghdad University, #750 folio 10.
10. al-Rasheed, *Shu'ara'*, pp. 316-317; al-'Inizi, *Qutuf*, pp. 382-383.
11. al-Fuhaid, *Min Adabina*, vol. 2, p. 175.
12. Some researchers mistakenly report that she married Muslat al-Ru'uji. See Ibn Raddas, *Sha'iraturun*, vol. 1, p. 290; al-Rasheed, *Shu'ara'*, p. 315.
13. al-'Inizi, *Qutuf*, p. 380.
14. al-Fuhaid, *Min Adabina*, vol. 2, p. 168; al-Rasheed, *Shu'ara'*, pp. 315-316; al-Khulaif, *Jawahir*, p. 360. Many have given her the title of the 'Poetess of al-Hamasah (to instill courage in warriors); see Fahd al-Rasheed, *Shu'ara' al-Ras*

- al-Nabatiyun*, 1st ed. (Damascus: Matba'at Muhammad Hashim al-Kutubi, 1972), vol. 2, note p. 148.
15. al-'Inizi, *Qutuf*, p. 382.
 16. al-Suwaida', *Fatafeet*, vol. 2 p. 106.
 17. al-'Inizi, *Qutuf*, pp. 380–383; Ibn Raddas, *Sha'iratun*, vol. 1, pp. 290, 292, 294, vol. 2, p. 113; al-Rasheed, *Shu'ara'*, p. 316; al-Rasheed, *Shu'ara' al-Ras*, p. 149.

Moudi bint Sultan Abu Wahtan

Moudi was the wife of Imam Muhammad ibn Saud (1744–1765), the ruler of Dir'iyah and founder of the First Saudi State. She was the first woman mentioned by Najdi historians to have supported Shaykh Muhammad ibn 'Abd al-Wahhab's call. She belonged to a distinguished family from the al-Kathir tribe, a branch of the al-Fadl tribe that controlled part of the Arabian peninsula from the fourteenth to the seventeenth century.¹ Moudi was behind the alliance between her husband Muhammad ibn Saud and Shaykh Muhammad ibn 'Abd al-Wahhab who left al-'Uyaynah for al-Dir'iyah in 1744. The shaykh stayed in the house of 'Abd Allah ibn 'Abd al-Rahman ibn Suwailim and his cousin Hamad ibn Suwailim. This made 'Abd Allah, the owner of the house, fearful of punishment by Muhammad ibn Saud. The shaykh calmed him down by saying 'God will find a way for us.' Some notables of al-Dir'iyah visited him secretly and heard him lecture on the unity of God. They wanted to tell Muhammad ibn Saud about the shaykh and advise him to support him, but were afraid to do so. So they went to his wife, Moudi and his brother Thunaiyan al-Dharir (the blind). The notables told them of the clandestine shaykh and the principles of his call, which they approved of. When Muhammad ibn Saud entered his house, Moudi, who was known to be intelligent, religious and knowledgeable, told him of the hideaway saying, 'God has sent you this man. You must take advantage of this "gift" that God has chosen you to receive.' The ruler accepted his wife's advice.²

This incident clearly shows Moudi's wisdom and vision. The researcher al-Munai' believes that Moudi may have been the mother of Imam 'Abd al-'Aziz ibn Muhammad ibn Saud who ruled from 1765 to 1803.³ Unfortunately, information about this woman is very scarce and we have no date of birth or death for her although we can safely say that she lived and died during the eighteenth century.

NOTES

1. al-Jasir, 'al-Mar'ah,' vol. 1, p. 164.
2. Ibn Bishr, *Unwan*, vol. 1, pp. 41–42.
3. Aljawharah bint 'Abd al-Rahman al-Munei', 'al-Imam 'Abd al-'Aziz ibn Muhammad ibn Saud wa. Dawruhu fi Bina' al-Dawlah al-Saudiyyah al-Ula 1744–1803,' MA thesis (Riyadh: Wikalat al-Ri'asah li Kuliyat al-Banat, Kuliyat al-Tarbiyah, Qism al-Traikh wa al-Hadarah, 1992), p. 34.

Munirah bint Mishari ibn Hasan al-Saud

Munirah was the wife of Imam Faisal ibn Turki (1834–1838/1843–1865) and the mother of his two sons, ‘Abd Allah and Muhammad.¹ Since she belonged to the al-Saud house, she raised her sons to follow the traditions of the Salafi reform movement. This was reflected in her son ‘Abd Allah’s convictions, held before he eventually became a ruler.² Her closeness to her son ‘Abd Allah and his love and appreciation of her is illustrated in at least two incidents. The first occurred in 1838 when Muhammad Khurshid Pasha (of Egypt) had reached Riyadh to put an end to the rule of Imam Faisal ibn Turki.³ Members of the al-‘Ajman tribe took ‘Abd Allah and his half brother Saud away for protection, but Munirah followed them and brought her son back to Riyadh.⁴ It is important to point out that one year after Imam Faisal was taken to Egypt, Munirah rejoined her husband there. She traveled with her sons ‘Abd Allah and Muhammad along with nine other relatives of the Imam: two of his brothers, his four daughters and the three other wives, because the Imam was longing for them.⁵

The second incident occurred in 1884, a year when it is said that only women saw the crescent of the new moon which marked the beginning of Ramadan. The women’s claim was widely dismissed, but Imam ‘Abd Allah (1865–1871/1875–1889) accepted it and ordered the people of Riyadh to begin their fast. The people obeyed except for Shaykh ‘Abd Allah ibn ‘Abd al-Latif al-Shaykh and his students. As a result the Imam had the door of the Shaykh’s house locked, the students were dismissed and others were arrested including Shaykh Sulaiman ibn Sahman. Munirah intervened and the students were released.⁶

Munirah supported educational efforts in central Arabia and donated several books, among them a copy of *Tat’hir al-I’iqad ‘an Adran al-Ilhad* by al-San’ani. The donor’s note is as follows:

In the name of God the Merciful and Compassionate. It should be known that Husain ibn Nafisah witnessed before me that Munirah

bint Mishari acknowledged before him that she donated this noble book to her son Muhammad ibn Faisal and this should be known by whoever should look at it. This testimony was written by ‘Abd al-‘Aziz ibn Salih ibn Marshad. Peace be upon Muhammad the Prophet and his companions 1869.⁷

The sources provide no other information on her life and do not record the year of her death.

NOTES

1. Laurimer mentions in his *Dalil* (vol. 3, pp. 1668–1669), that ‘Abd Allah and Muhammad were not full brothers but indicates that their mothers were from al-Saud.
2. Letter from Col. Herbert to Sir H. Elliot #6, January 20 1871, Baghdad fol. 78/2174 x 1/2482. This letter quoted in Muhammad ‘Urabi, *Tarikh al-Ahsa’*, p. 137.
3. For more information on Khurshid Pasha’s expedition and its results, see Hana’ Ayyub Yusuf al-‘Uhali, ‘al-Ahwal al-Siyasiyah fi al-Fatrah al-‘Ula min Hukm al-Imam Faisal ibn Turki al-Saud 1834–1838,’ MA thesis (Riyadh: Jami’at al-Malik Saud. Kuliyat al-Adab, Qism al-Tarikh, 1991), pp. 124–171.
4. Based on an oral report.
5. MS in National Document Repository, Cairo File # 270 Doc. 259, dated Nov. 9, 1839. Cited in Muhammad ibn ‘Abd Allah al-Salman, *al-Ahwal al-Siyasiyah fi al-Qasim fi ‘Ahd al-Dawlah al-Saudiyyah al-Thaniyyah 1823–1891*, 1st ed. (‘Unaizah: al-Matabi’ al-Wataniyyah lil off-set, 1988), note p. 110. Both al-Salman (p. 110 and note) and al-‘Uhali (note p. 166) discussed what Ibn Bishr stated in his *Unwan*, vol. 2, p. 172, that Imam Faisal was accompanied by his sons ‘Abd Allah and Muhammad when he traveled to Cairo on December 18, 1838. They pointed out the error in this piece of information which Ibn Bishr himself retrieved in p. 182.
6. al-‘Abd al-Muhsin, *Tadhkirat*, vol. 1, pp. 264–265.
7. MS preserved in King Fahd National Library, Riyadh.

Nurah bint ‘Abd Allah ibn ‘Ali ibn Rasheed

Nurah was the daughter of ‘Abd Allah ibn ‘Ali ibn Rasheed who ruled Hail from 1835 to 1847. Her mother Salma was the daughter of Prince Muhammad ibn ‘Abd al-Muhsin ibn ‘Ali (d. 1819).¹ She was most probably born in Hail during the late fourth decade of the nineteenth century² and named Nurah after her paternal aunt, Nurah bint ‘Ali.

She was raised in the household of a ruling family and was well cared for by her parents. She was quite close to her younger brother Muhammad to whom she was both ‘a beloved full blooded sister and a companion of his youth.’³ When Muhammad became the ruler of Hail, he would proudly evoke her name⁴ during heroic or expeditionary acts. If anyone needed help, he would call out to Muhammad ‘Help me Brother of Nurah!’⁵ which clearly indicates Nurah’s good manners and closeness to Muhammad.

Nurah was known throughout Arabia for her beauty⁶ and it is most likely that her character traits as well as her social status and lineage⁷ were what led Imam Faisal ibn Turki (1834–1838/1843–1865) to ask her father, with whom he had a good relationship, to marry her to his son ‘Abd Allah. He asked for her hand in marriage some time in 1843 or 1844,⁸ when her father was visiting Riyadh. Ibn Rasheed agreed to the request on condition that the marriage take place in her home town of Hail.⁹ According to Dhari ibn Fuhaid al-Rasheed, Imam Faisal agreed and Nurah traveled to Riyadh in the company of her elder brother Talal.¹⁰

This marriage was considered exceptional within the family of Ibn Rasheed as it took place outside the family or tribe. It had been the tradition for the women of the al-Rasheed family to marry only within their own large extended family.¹¹ The marriage buttressed relationships between the two families and placed ‘Abd Allah ibn Rasheed in a solid position vis-à-vis his enemies.¹² For example the people of al-Qasim, who were among his enemies, felt threatened by the marriage, believing

that the Imam would now side with him against them. They kept saying 'he is now with him against us under all circumstances.'¹³

Although Nurah bore 'Abd Allah his son Turki,¹⁴ historians are in disagreement about her life with him. Al-Rasheed believes she was divorced,¹⁵ while Laurimer believes she died as his wife.¹⁶ I believe that the marriage ended before 1869, the year in which her brother Mut'ib ibn 'Abd Allah (ruled 1866–1869) was killed by the sons of his brother Talal.¹⁷ It is worth mentioning that the relationship through marriage between Imam 'Abd Allah ibn Faisal (1865–1871/1875–1889) and Nurah's full brother, Muhammad ibn 'Abd Allah ibn Rasheed, was the reason for their alliance against the sons of Saud ibn Faisal in 1887 when Muhammad ibn Rasheed went to Riyadh pretending that 'he came to support the legitimate ruler particularly because he was the maternal uncle of Turki, the son of Imam 'Abd Allah.'¹⁸

NOTES

1. al-'Uthaimin, *Nash'at*, note p. 56.
2. Our inclination on the sequence of events is based on its logical order. Fahd al-Mark, commenting on Musil's article, 'Tarikh Bayt Ibn Rasheed,' *al-Arab*, year 10, (Jan.–Feb. 1976), p. 564, asserted that the marriage of 'Abd Allah ibn Rasheed to Salma was after 1819. 'Abd Allah had married Munirah al-Jabr, the mother of his two sons Talal and Mut'ib, in Riyadh before 1822, al-'Uthaimin, *Nash'at*, note, p. 97. It is known that Talal and Mut'ib were older than their brother Muhammad the full brother of Nurah who died in 1897 at the age of 63. This means that he was born in approximately 1836. Historical sources show that Nurah was very close to her brother Muhammad in their childhood which indicates that they were close in age. Baron Edward Nolde *al-Awda' al-Siyasiyah fi Wasat al-Jazirah al-'Arabiyyah 'inda Nihayat al-Qarn al-Tasi' 'Ashar: Hail – al-Qasim – al-Riyadh. Nass Rihlat al-Barun Nolde Mab'uth Rusia ila Najd 'Am 1893*. Trans. and ed. by 'Awadh al-Badi, 1st ed. (Washington DC: Dar Bilad al-'Arab, 1997), p. 73.
3. Nolde, *al-Awda'*, p. 73.
4. The translator of J. Laurimer's *Dalil*, vol. 3, p. 1683, mentioned that Muhammad ibn Rasheed used to swear by the name of his sister Nurah to stress what he said. The truth of the matter is that he used to recall her name with pride.
5. See for instance his encounters with some popular poets such as Mufdi al-Sulami, Khalaf ibn Zuwayid al-Rukhaiys, Ibrahim ibn Muhammad al-Bakhnani. See al-Suwaida', *Fatafeet*, vol. 2, pp. 58–59, 209; 'Abd al-Rahman ibn Zaid al-Suwaida' *Min Shu'ara' al-Jabal al-Ammiyyin*, 1st ed. (Riyadh: Dar al-Suwaida', 1988), vol. 2, p. 10.

6. Nolde, *al-Awda*, p. 73. This is an exaggeration since her beauty was probably known only in central Arabia.
7. al-‘Uthaimin, *Nash’at*, pp. 159–160.
8. We know this because the marriage took place before the al-Jawa battle between the people of al-Qasim and ‘Abd Allah ibn Rasheed in September 1845, see al-Rasheed, *Nubdhah*, pp. 89–94; for more details regarding the battle, see al-Salman, *al-Ahwal*, pp. 155–159; al-‘Uthaimin, *Nash’at*, pp. 243–247.
9. al-Rasheed, *Nubdhah*, p. 89. ‘Abd al-‘Aziz ‘Abd al-Ghani Ibrahim was mistaken when he mentioned that Imam Faisal ibn Turki was the one who married Nurah. See ‘Abd al-‘Aziz ‘Abd al-Ghani Ibrahim, *Umarah wa Ghuzat: Qissat al-Hudud wa al-Siyadah al-Iqlimiyah fi al-Khalij* (London: Dar al-Saqi, 1988), p. 150.
10. al-Rasheed, *Nubdhah*, p. 102.
11. al-Rasheed, ‘The Political System,’ p. 186.
12. For more details on the tension between them see al-‘Uthaimin, *Nash’at*, pp. 231–251; al-Salman, *al-Ahwal*, pp. 154–162.
13. al-Rasheed, *Nubdhah*, pp. 89–90; his son Talal married Aljawharah bint Faisal ibn Turki. See her biography in this book; Palgrave, *Narrative*, vol. 1, p. 135.
14. al-‘Uthaimin, *Nash’at*, note, p. 160. Philby mentions in *al-Dhikra* (p. 363), and al-‘Uthaimin (*ibid.*), agrees with him that Turki died young. This sentence gives the impression that he died as a child, unless it is meant that he died as a youth because sources confirm that Turki was with his father when he went to fight the Ottomans in al-Ahsa’ in 1871 and escaped afterwards with his father and uncle Muhammad to Riyadh. According to an oral account, he was also with his father and his uncle ‘Abd al-Rahman when they went to reside in Hail in 1887 where he died a blind man in 1889. After calculating the time between his birth, which is believed to be after 1844 (based on the date of the marriage of his parents), and his death in 1889, he was in his forties and left no descendants. See al-Bassam, *Tuhfat*, folio A62; Ibn Hadhlul, *Tarikh*, pp. 36, 38; Laurimer, *Dalil*, p. 1455; conversation with ‘Abd al-Rahman al-Ruwaishid, Saturday, January 24, 1998; conversation with Ahmad ibn Fahd al-Arifi, Sunday, January 25, 1998 in Riyadh; al-Rasheed, *Nubdhah*, note, p. 89.
15. al-Rasheed, *Nubdhah*, note, p. 89.
16. Laurimer, *Dalil*, pp. 1683, 1731.
17. Fahd al-Mark mentions the reason in his comment on al-Rasheed, *Nubdhah*, note p. 89. ‘Ubaid ibn ‘Ali ibn Rasheed became angry with his nephew Mut’ib when the latter told him to take the alms giving of Hail to Riyadh instead of him as ‘Ubaid had previously done with his daughter Turaifah (see biography in this book), to marry her to ‘Abd Allah ibn Faisal. So ‘Ubaid harboured anger against his nephew and asked the sons of Talal to kill him.
18. al-‘Uthaimin, *Tarikh al-Mamlakah*, vol. 1, pp. 299–300. Other reasons are mentioned in Turaifah’s biography in this book.

Nurah bint ‘Abd al-‘Aziz ibn Hamad ibn Mu’ammār

Nurah was born, to the best of our knowledge, during the second decade of the nineteenth century, a daughter to ‘Abd al-‘Aziz ibn Hamad ibn Nasir ibn ‘Uthman ibn Mu’ammār.¹ For part of her childhood, after her father left for Bahrain following the fall of Dir’iyah in 1818,² she lived, together with her mother and sister Sarah,³ under the care of ‘Abd Allah ibn Ibrahim ibn Mu’ammār, the governor of Sadus. When the situation stabilized in central Arabia, after the departure of the aggressors, her father returned and took his family to Bahrain where they stayed until his death in 1828. Nurah then returned with her brother ‘Abd Allah and the rest of the family to Riyadh.⁴

Nurah was known for her charity and donated the dates of a palm tree farm to the poor. She also donated religious books to students such as *al-Farqan bayn Awliya’ al-Rahman wa Awliya’ al-Shaytan* and *Kitab al-Tawhid* by Ibn Taymiyah.⁵

Nurah died in Riyadh most probably after 1870 since her will was dated in that year.⁶

NOTES

1. Letter from Mishari ibn Faisal ibn ‘Abd al-Rahman al-Mu’ammār stating that there is no information regarding a daughter by this name to ‘Abd al-‘Aziz ibn Hamad ibn Nasir ibn Mu’ammār. He bases his doubt on the fact that names in al-Mu’ammār’s family are repetitive and that wills do not show the full name.
2. Ibn Mu’ammār, *Imarat*, p. 420.
3. She is mentioned in the biography of her daughter, Aljawharah bint Faisal ibn Turki.
4. Ibn Bishr, *Unwan*, vol. 2, p. 67; Ibn Mu’ammār, *Imarat*, p. 420.
5. Ibn Mu’ammār, *Imarat*, p. 420.
6. Ibid.

Nurah bint ‘Abd al-‘Aziz ibn Ibrahim al-Hijji

Nurah was born in 1891 in the town of Tharmada’ in the al-Washm region. From the moment of her arrival into this world, pain and misery seem to have engulfed her. She lost her father while still a child and was brought up by her aunt. Although orphanhood and deprivation made her marry at a young age, her cousin-husband, Sa’ad ibn Hijji, provided her with the education she could not have got from anyone else. Nurah learned religious subjects and memorized the Qur’an. Alas, the marriage ended in divorce.

Nurah moved on to the town of al-Khurmah to live with her brother. There she married Sulaiman al Dumaiji and bore him sons, Muhammad and ‘Umar, and daughters Fatimah and ‘Aiyshah. In her new town Nurah began playing an educational role in 1928. She turned her home into a Kuttab (an unofficial primary school) where she taught young girls reading, writing, the Qur’an and religious subjects. As in other home-run schools at the time, the girls would do some light work as part of the educational programme to prepare them for their future roles as wives and mothers. Nurah herself took no wage, for she was doing this for the sake of God only.

Nurah’s contribution to society can best be appreciated from the number of girls she taught when she first established the school. Initially she had forty-five pupils. When the numbers increased she had to seek the help of her own daughters and distinguished graduates from the school. Some of the graduates who had memorized the Qur’an such as Sarah al-Subay’i went on to open their own Kuttab. She even contributed to the education of boys in her town as her son Muhammad later opened his own Kuttab and trained a number of students in Qur’anic sciences. He was also the leader of prayers and preacher in the mosque of al-Hijrah in al-Khurmah. After a life full of great work Nurah died in 1984 at the age of ninety-five.¹ The people praised her and wished God’s mercy on her soul.

NOTES

1. Information provided by Nurah's grandson 'Abd al-Karim ibn Muhammad ibn Sulaiman al-Dumaiji.

Nurah bint ‘Abd al-Rahman ibn Faisal al-Saud

Nurah was the eldest sister of King ‘Abd al-‘Aziz al-Saud.¹ She was born in Riyadh in 1875, making her one year older than her famous brother.² She was very close to him and they were playmates as children.³ They both traveled with their father Imam ‘Abd al-Rahman when he and his family left Riyadh after the Battle of al-Mulaida’ in 1891.⁴

During her years of residence in Kuwait, Nurah was a great inspiration behind ‘Abd al-‘Aziz’s quest to regain his forefathers’ seat of authority in Riyadh. According to the sources Nurah nourished his will to recapture Riyadh after his first failed attempt.⁵ When he completed his preparations for his second attempt to regain the city, his mother cried long and hard and tried to dissuade him, but Nurah encouraged him to complete the mission, which he did successfully.⁶ This was part of her supportive role for her brother while the family was in Kuwait.⁷

After the successful Riyadh campaign, the family of Imam ‘Abd al-Rahman returned from Kuwait. During this time Nurah played an influential role in many aspects of political and social life. First, she was important in healing the breach that had occurred within the al-Saud family when she agreed to marry Saud ibn ‘Abd al-‘Aziz ibn Saud ibn Faisal ibn Turki, known as ‘Saud the Great,’ who was at loggerheads with Nurah’s brother King ‘Abd al-‘Aziz.⁸ The marriage became an outward symbol of the process of reconciliation between ‘Abd al-‘Aziz and his cousins.⁹ It probably took place in 1904 as this was the year when Saud the Great joined King ‘Abd al-‘Aziz after being defeated along with the army of ‘Abd al-‘Aziz ibn Mut’ib al-Rasheed.¹⁰

Although the dispute between ‘Abd al-‘Aziz and Saud the Great continued for some time,¹¹ by 1912 the matter was settled and Saud became one of King ‘Abd al-‘Aziz’s staunchest supporters.¹² I would suggest that some credit for this change of heart must be given to Nurah, for Saud loved her dearly. This action shows her wisdom, soundness of

mind and eagerness to heal the rift between him and her brother.¹³ The marriage of Nurah to Saud the Great also helped her brother the King to gain the support of the al-‘Ajman tribe who respected Nurah because the mother of her husband was from this tribe.¹⁴

Secondly, throughout her life, Nurah shielded her brother from the problems and affairs of the palace and especially in her last years would solve disputes and conflicts.¹⁵ Thirdly, she oversaw matters among the women of the al-Saud family.¹⁶ Fourthly, she intervened on behalf of the needy and those who had problems with ‘Abd al-‘Aziz.¹⁷ Fifthly, King ‘Abd al-‘Aziz sought her advice in various matters.¹⁸ He would go to her ‘to talk to and discuss many of his affairs with her,’¹⁹ and ‘he used to tell her his secrets and trusted her with them.’²⁰ Sixth, it was upon Nurah that the King depended when it came to tribal affairs, especially in matters involving women with connections with tribal chiefs and powerful men in society. He once sent her a letter with the instruction to take care of the mother of Dhaidan ibn Hithlain of the al-‘Ajman tribe. Nurah responded in a letter dated September 20, 1920, ‘You mention, may God always keep you alive, the mother of Dhaidan whom your honour request we take care of. God willing what you ordered is upon my head and she is with us now.’²¹ Seventh, Nurah performed what would be called today the role of First Lady, receiving female foreign visitors to Riyadh and granting them permission to visit certain monuments and local sights.²² Finally, she was keen on developing children’s abilities, expanding their scientific capacities and encouraging them to learn. For example, she would reward those who memorized the Qur’an.²³

Such influential roles highlight the close relationship Nurah had with her brother, a relationship in which the natural bonds of family were mixed with friendship and all that entails: consultation, asking for opinions and giving advice. The strength of this relationship is demonstrated by the fact that King ‘Abd al-‘Aziz would visit her every day,²⁴ keen that a day should not pass without seeing her.²⁵ Another demonstration of their strong relationship is that ‘during the 1930s the phone was brought to Riyadh for the first time and the first connection was made between the palace of ‘Abd al-‘Aziz and that of his full sister Nurah.’²⁶

Nurah was open and frank with King ‘Abd al-‘Aziz, telling him what was on her mind without fear or hesitation. For example, in a letter dated August 1912 she wrote: ‘Greetings, we received your respected letter

and are happy to know that you are safe and in good health. Since you mentioned especially, may God extend your life, that we might think ill of you, this is the truth. We do not think ill of you but rather, may God extend your life, I am disappointed. You have given to other houses (not ours) and left them knowing no want, may God continue your existence. You know we have no one but God and then you. If you do not think of us, who will?²⁷

It is unsurprising then that Nurah had a special place with King ‘Abd al-‘Aziz not enjoyed by any other woman of her time. As was the custom amongst Najdi men, the King would proudly evoke her name repeating: ‘I am the brother of Nurah!’ However, if terribly angry, he would say, ‘I am the brother of al-Anwar al-Mu’azzi!’²⁸ It is certain that his pride in his sister was much stronger than this habit which gave this distinguished sister another way of calling her name.

Nurah’s personality, and her distinguished relationship with her brother, attracted the attention of many historians and scholars who had the opportunity to meet her, or hear about her from people close to her. Violet Dickson, who met Nurah in 1937 along with several of the King’s wives, admired her and described her as ‘one of the most attractive and joyful women I have met,’²⁹ and one ‘of the most important personalities in Arabia.’³⁰ She also wrote that Nurah was considered ‘one of the most beautiful, great and famous girls of all times.’³¹ Harry St. John Philby saw her as ‘the First Lady in her country.’³² David Howarth recorded that ‘Ibn Saud showed concern and care to his sister Nurah throughout his life.’³³ Her marriage to Saud resulted in the birth of Muhammad,³⁴ Hussah³⁵ and Aljawharah.³⁶

Nurah was wise, sound-minded, pious and generous,³⁷ similar in personality and manners to her brother.³⁸ She also had an open mind to the developments of her age. Violet Dickson mentions that during one of her visits to Nurah, the phone rang and a servant answered. After the end of the conversation Violet expressed her dislike for the telephone. Nurah replied ‘No, it is great, I don’t know if we can manage without it!’³⁹ She was gifted in her dealings with others.⁴⁰

According to al-Tamimi, Nurah died in 1949 when she was seventy-seven.⁴¹ However Philby puts the date as July 1950.⁴² She was buried in al-‘Aud cemetery.⁴³ Her death put a sombre face on the celebrations of the fiftieth anniversary of the recapture of Riyadh.⁴⁴

NOTES

1. al-Zirikli, *Shibh*, vol. 1, p. 78.
2. Lacey, *The Kingdom*, p. 91.
3. al-Hifnawi, *Ibn Saud*, p. 30.
4. Philby, *al-Dhikra*, p. 9.
5. al-Zirikli, *Shibh*, p. 78.
6. al-Hifnawi, *Ibn Saud*, p. 51.
7. Lacey, *The Kingdom*, pp. 91–92.
8. Philby, *al-Dhikra*, p. 364; Philby, *Saudi Arabia*, p. 231; Holden and Jones, *The House of Saud*, p. 101.
9. Lacey, *The Kingdom*, p. 96.
10. Ibn Hadhlul, *Tarikh*, p. 68; Philby, *Saudi Arabia*, p. 245.
11. St. John Philby, *Bi'thah*, p. 122 and note; Philby, *al-Dhikra*, p. 364; Lacey, *The Kingdom*, pp. 96–97.
12. Philby, *al-Dhikra*, p. 364; Philby, *Saudi Arabia*, p. 258.
13. See the incident mentioned by Lacey, *The Kingdom*, p. 97; Harold Dickson also mentions this incident in his book *Kuwait and her Neighbours*, (London: George Allen & Unwin 1986) pp. 259–261 but gives different dates and circumstances. I believe they were describing one incident and that Lacey is probably correct.
14. The mother of Saud the Great was Wadha bint Hizam ibn Hithlain, see Dickson, *Kuwait*, pp. 86, 259.
15. al-Zirikli, *Shibh*, p. 78; David Howarth, *The Desert King* (A life of Ibn Saud), (London: Collins, 1964) p. 37.
16. Lacey, *The Kingdom*, p. 282.
17. 'Abd al-'Aziz ibn 'Abd al-Muhsin al-Tuwaijiri, *Li Surat al-Layl Hatafa al-Sabah*, 2nd ed. (London: Riyadh al-Raiyis, 1997), p. 699.
18. Dickson, *Kuwait*, p. 259.
19. De Gaury, *Faisal*, p. 85.
20. Lacey, *The Kingdom*, p. 91.
21. A written letter sent by Nurah bint 'Abd al-Rahman al-Faisal to Imam 'Abd al-'Aziz ibn 'Abd al-Rahman dated September 21, 1920. See al-Tuwaijiri, *Li Surat*, pp. 518–519.
22. Dickson, *Kuwait*, pp. 400, 403.
23. al-Ruwaishid, *Qasr al-Hukm*, p. 125.
24. al-Zirikli, *Shibh*, p. 78, vol. 2, p. 426; Gerald de Gaury, *Arabia Phoenix* (London: George G. Harrap & Co., 1946), p. 89.
25. de Gaury, *Faisal*, p. 85.
26. Lacey, *The Kingdom*, p. 91.
27. A letter sent by Nurah bint 'Abd al-Rahman al-Faisal to Imam 'Abd al-'Aziz ibn 'Abd al-Rahman dated August 1912. See al-Tuwaijiri, *Li Surat*, pp. 698–699.
28. al-Zirikli, *Shibh*, vol. 2, p. 651.
29. Dickson, *Kuwait*, p. 414.
30. Ibid.
31. Ibid., p. 415.
32. Philby, *al-Dhikra*, p. 380.
33. Howarth, *The Desert King*, p. 37.

34. Philby, *al-Dhikra*, p. 364; Dickson, *Kuwait*, p. 400.
35. Conversation with Haya bint ‘Abd Allah ibn Muhammad al-Shayhan, Monday, May 25, 1998 in Riyadh.
36. Aljawharah was the wife of Faisal ibn ‘Abd al-‘Aziz in 1937 (Third King of Saudi Arabia). See Dickson, *Kuwait*, p. 400.
37. al-‘Abd al-Muhsin, *Tadhkirat*, vol. 3, p. 191; de Gaury, *Arabia Phoenix*, p. 89.
38. Dickson, *Kuwait*, p. 259.
39. Ibid., p. 402.
40. See, for example, her conversation with Violet Dickson when Nurah showed her admiration for the earrings that Violet was wearing as well as her admiration for her dress sense which reflected her humble attitude and made her guests at ease, see Dickson, *Kuwait*, p. 408.
41. al-Tamimi, *Nasab*, folio 12.
42. Philby, *al-Dhikra*, p. 365.
43. de Gaury, *Faisal*, p. 114.
44. Lacey, *The Kingdom*, p. 296.

Nurah bint Faisal ibn Turki al-Saud

Nurah was the eldest daughter of Imam Faisal ibn Turki (1834–1838/1843–1865) as indicated by the fact that the family of Faisal was rather proud of her.¹ She was raised in the care of her father who was very keen on nurturing in his children a love of goodness and knowledge.² She married Faisal ibn Nasir ibn ‘Abd Allah ibn Thunaiyan but the marriage lasted for only one month and she did not wish to marry again.³ Her house was located in the Dikhnah quarter of Riyadh.⁴ Nurah witnessed the fall of the Second Saudi State and the consequent departure of her brother ‘Abd al-Rahman ibn Faisal and other members of the family to Kuwait after the defeat at the battle of al-Mulaida’ in 1891. She stayed in Riyadh with her sister Aljawharah⁵ and brother Muhammad.⁶ According to an oral tradition from Wadha bint Fahd ibn ‘Abd Allah ibn Jum’ah, a constant companion to princess Aljawharah sister of princess Nurah, she moved from Riyadh to al-Dir’iyah in 1898. She stated that: ‘She [Nurah] left Riyadh walking towards a palm grove she owned in al-Dir’iyah.’⁷

Under the influence of her father, Princess Nurah maintained an interest in the spread of knowledge, a desire manifested in the books she donated that are now housed in the King Fahd National Library. Among these is the copy of the book *Tariq al-Hijratain wa Bab al-Sa’adatain* by Ibn Qayim al-Jawziyah donated in 1859. The donor’s note reads as follows:

Let it be known by the one looking at it that this book is donated for the hope of God’s reward by Nurah bint Imam Faisal ibn Turki for the benefit of Muslim students. Whoever wants to benefit from it should not be prevented. May God reward her greatly and peace be upon Muhammad, his relatives and his companions.⁸

In 1860 she donated a copy of the book *Sahih al-Buhkari*,⁹ and in 1862 she also donated a copy of the book *al-Adab al Mufrad* by Imam al-Bukhari.¹⁰

According to Hamad ibn Faris, Princess Nurah died in March 1901.¹¹ Muhammad Amin al-Tamimi, however, believes that she died in November 1901.¹²

NOTES

1. al-Tamimi, *Nasab*, folio 6.
2. For Imam Faisal's interest in knowledge see Ibn Bishr, *Unwan*, vol. 2, pp. 215–219, 235, 256.
3. al-Tamimi, *Nasab*, folio 6.
4. King 'Abd al-'Aziz lived in this house after recapturing Riyadh, see al-Ruwaishid, *Qasr al-Hukm*, p. 56.
5. See the biography of Aljawharah bint Faisal ibn Turki in this book.
6. See the biography of Turaifah bint 'Ubaid ibn Rasheed in this book.
7. Conversation with Wadha bint Fahd ibn 'Abd Allah ibn Jum'ah on Wednesday, March 25, 1998 in Riyadh.
8. MS preserved in King Fahd National Library in Riyadh.
9. MS preserved in King Fahd National Library in Riyadh.
10. MS preserved in King Fahd National Library in Riyadh.
11. Abu 'Abd al-Rahman ibn 'Aqil al-Zahiri, 'Nubdhah 'an Hayat al-Amirah Nurah bint Faisal,' p. 303.
12. al-Tamimi, *Nasab*, folio 6.

Nurah al-Muhammad al-Hatlani

Nurah was born in 'Unaizah around the year 1863.¹ She lived in her town and was a well-known poetess.² Nurah married a certain Nahar ibn Ruhait and bore him many children whose names are unknown except for a daughter, Haya, who is mentioned in one of her poems:

*The cry of Haya chased the sleep from my eyes.
They said she is orphaned, I said Oh what a burden.
If your father was in town, would he recognize me?
Ninety nights have gone by since he abandoned us.³*

The above verses are part of a touching poem lamenting her husband who was killed in the battle of al-Mulaida' in 1891. She expressed her feelings over the tragedy by saying:

*My response was evoked by the voice of a dumb she-camel
Because of a Baww⁴ she missed.
Cease now your crying for your young
How many a dear one did we lack?
Not even a hope of their ever coming back.
Many a loving person before you yearned,
Complaining of a wound between the ribs he is trying to hide.
Oh who would remind me of the good past years
When I never heard of fear?⁵*

In another poem Nurah speaks of the warriors of 'Unaizah lost in the battle of al-Mulaida' and expresses the agony of the people of 'Unaizah for whom the battle was a great calamity with nearly every family suffering the loss of loved ones. One historian considered the death-toll at this battle to be the greatest in the history of the people of 'Unaizah.⁶ In this poem Nurah said:

*I wish destruction for the area of Dalfā'ah
That no rain would fall on it and it be dry.
What a waste of young brave men – human camels not purchased
even for thousands
The happy ones are those who stayed at home, say I,
And were not present at al-Mulaida's battle
And never had to see it with their eyes.⁷*

According to al-Hatlani, Nurah died in 1904 in her forties.⁸

NOTES

1. Sulaiman ibn Hamad al-Hatlani, *Shu'ara' 'Unaizah al-Sha'biyun*, 1st ed. ('Unaizah: Dar al-Tiba'ah lil off-set 1995), vol. 3, p. 85.
2. Ibid., pp. 86–87.
3. Ibid.
4. The Baww is a skin of a young camel stuffed with straw and usually placed next to a she-camel that has lost her young in order to help her forget.
5. Muhammad ibn Ibrahim ibn Salih al-Hatlani. *Diwan al-Durr al-Mumtaz min al-Shi'r al-Nabiti al-Qadim wa al-Alghaz* ('Unaizah: Maktabat al-Mawsu'ah, 1990), vol. 2, p. 205; al-Hatlani. *Shu'ara' 'Unaizah*, p. 86.
6. al-Salman, *al-Ahwal*, pp. 271–273.
7. al-Hatlani, *Diwan al-Durr*, p. 204; al-Hatlani, *Shu'ara' 'Unaizah*, p. 87.
8. al-Hatlani, *Shu'ara' 'Unaizah*, p. 85.

Nurah bint Sulaiman ibn Fahd al-Ruhait

Nurah was born in 'Unaizah in 1925.¹ She was taught reading, writing and religious subjects in general by her father who was a student of Shaykh 'Abd al-Rahman al-Nasir al-Sa'di.² In approximately 1941, when she was 16 years old, Nurah opened a *Kuttab* (unofficial preliminary school) for girls in her house. At the beginning only a small number of girls attended. Then her fame started to spread throughout the community and attendance increased significantly. This small *Kuttab* continued to contribute to local education in the 1940s and 1950s producing many graduates.³ The emphasis, as was the case in all of Najd, was on the memorization of the Qur'an, religious disciplines, reading and writing.⁴ Teaching was conducted in two periods, one in the morning and one in the evening.⁵ Nurah never asked for pay but the students would give her symbolic tokens of gratitude⁶ like wheat in the summer and firewood in the winter.⁷

When the General Presidency for Girls' Education was established and schools for girls were opened, Nurah al-Ruhait was among the first teachers who began teaching officially in the 'Unaizah area. She was appointed to the primary school on February 21, 1961.⁸ The Presidency was aware that her educational qualification was that of a fifth grade by modern standards, but still they allowed her to work in the schools in order to encourage Saudi girls to work. Nurah continued her education at home and eventually received the sixth grade certificate in 1964.⁹ After six years of official teaching, Nurah was appointed assistant head at the day school as well as being the head mistress for the first evening school for illiterate adult women in 'Unaizah from 1973–1982. Later she quit the evening work and continued with the day school until 1989 when she retired after having had her tenure extended for five years.¹⁰ She died in 1995 at the age of 71.¹¹

NOTES

1. Fatimah al-'Utaibi, 'al-Sayidah al-'Unaiziyah al-Muhibah,' *Ta'liem al-Banat*, year 1, issue 1, 1998, p. 31.
2. 'Hiwarun 'Umruhu Rub' Qarn ma' Ra'idat al-Ta'lim bi 'Unaizah,' *al-Jazirah* #4427, (Sunday, November 11 1984), p. 9.
3. Ibid., al-'Utaibi, 'al-Sayidah,' p. 31.
4. 'Hiwarun,' p. 9.
5. al-'Utaibi, 'al-Sayidah,' p. 31.
6. 'Hiwarun,' p. 9.
7. al-'Utaibi, 'al-Sayidah,' p. 31.
8. Ibid.
9. 'Hiwarun,' p. 9; al-'Utaibi, 'al-Sayidah,' p. 31.
10. Ibid.
11. al-'Utaibi, 'al-Sayidah,' p. 31.

Ruqaiyah bint ‘Abd Allah al-Sa’ad al-Salihi

Ruqaiyah was born and raised in the town of al-Ras in 1829. She later moved to al-Shinanah, not far from al-Ras, where she married a man called Sa’ad al-Tasan from whom she got the nickname ‘Umm [mother of] al-Sa’ad’.¹ She was one of the most famous poetesses of al-Ras. Her prolific output and clever images were used in a variety of topics.² Her poetry was a response to the events taking place in her town. One of her poems was composed in praise of the people of al-Ras for protecting Sultan al-Dawish (a chief of the tribe of Mutair) from the ruler of Buraidah, Muhanna al-Salih Abalkhail (ruled 1863–1875). The following is an extract:

*Fight my sons, for the end of life is but a shroud.
Do not let enemies approach your town.
Fight for the white women who wear rings in their nose,
The scent of musk and basil from their fine braids flows.
While Muhanna came leading war by its snout
Unjustly wanting al-Ras, looming behind him his louts
On the day the guns’ smoke erupts with death in its spears
The salt pits also as to Muhanna’s own eyes did appear.³*

Nurah was sympathetic and helpful to those around her. She composed poems on their behalf expressing their feelings and needs. For example, she sent a poem about a man who needed a winter cloak to the ruler of al-Jawf:

*Oh Uncle ‘Assaf, have you forgotten me?
I desire some things, may Allah not let me down.
Oh father of Husain, my garment does not keep me warm, you see
I can only be warmed when a cloak covers my gown.⁴*

Nurah's poetry reflects her love of goodness, austerity and wisdom.⁵ She died in 1936.⁶

NOTES

1. al-Rasheed, *Shu'ara'*, p. 328.
2. Ibid.
3. Ibn Raddas, *Sha'iratun*, vol. 2, p. 99; al-Rasheed, *Shu'ara'*, pp. 328–329.
4. al-Rasheed, *Shu'ara'*, pp. 329–338.
5. Ibid., pp. 330–334, 336.
6. Ibid., p. 328.

Ruqaiyah bint 'Awadh ibn Muhammad al-Hijji

Ruqaiyah was born in Hail during the second half of the nineteenth century into a highly educated family. Her father 'Awadh was a famous religious scholar who taught the Qur'an and the law of inheritance and distribution to many students. He was well known for his interest in collecting books¹ and established a library that played an important role in the literary life of Hail.² 'Awadh clearly influenced his two brothers Salim, who was a secretary for 'Abd al-'Aziz ibn Mut'ib ibn Rasheed (ruled 1897–1906),³ and Hasan who enthusiastically collected books.⁴ We know that her mother's name was Qut,⁵ but there is no other information about her.

Ruqaiyah grew up with her two sisters, Shamma' and Haya,⁶ and her only brother, 'Abd al-Muhsin, in an environment conducive to education.⁷ Her father undoubtedly influenced her. Ruqaiyah, her sister Shamma' and her mother were keen on donating books for students. Among them is a manuscript copy of *'Umdat al-Fiqh* by Ibn Qudamah al-Maqdisi whose donor's note reads:

The following is among the donations of the daughters of 'Awadh, Ruqaiyah, Shamma' and their mother Qut for the students of religion for the reward of God and Peace upon his Prophet, 1907.⁸

The same note appears on many of the books Ruqaiyah donated, including: *Kitab al-Da' wa al-Dawa'*;⁹ *Sharh Ma'ani al-Athar*;¹⁰ the third volume of *Hashiyat al-Sabban*;¹¹ *al-Intisar li Hizb Allah al-Muwahidin*;¹² *al-Kalam al-Muntaqa fi ma Yata'alaq bi Kalimat al-Taqlid*;¹³ and *Rahmat al-'Ummah fi Ikhtilaf al-A'imah*.¹⁴

There is a list of titles of books donated by the women, among them *Sharh Sahih Muslim* by al-Nawawi, *Majma' al-Bihar*, *Mizan al-'Itidal*, *Sunan al-Tirmidhi*, *Sunan ibn Majah*, *Sunan al-Darami*, *Sirat ibn Hisham*,

Muqadimat ibn Khaldun, al-Risalah al-Qushayriyah, Sharah al-Shatibiyah, al-Sarim al-Munki, Sharh Khulasat al-Fara'id, Asma Rijal Sahih al-Bukhari, al-Iqd al Farid, Sharh al-Fawa'id al-Shanshuriyah, al-Kalim al-Taiyb, by Ibn Qayim al-Jawziyah, *Atwaq al-Dhahab* by al-Zamakhshari and a volume of *Sahih al-Bukhari*.¹⁵ These books and others which Ruqaiyah, Shamma' and Qut donated were probably inherited from 'Awadh al-Hijji.¹⁶ Ruqaiyah's actions undoubtedly show open mindedness and a desire to make these books available to the public.

Ruqaiyah married Salih al-Salim al-Bunaiyan and it is believed that the marriage took place in 1895 since her first son 'Ali was born in 1896.¹⁷ Sulaiman, 'Abd al-Karim and Fatimah followed.¹⁸ This marriage helped to enhance educational life in Hail because both husband and wife had a keen interest in educational issues, particularly the collection and donating of books. All the books Ruqaiyah, her sister and mother donated were kept in her husband's library. Her righteousness, piety and honesty became proverbial¹⁹ and influenced her sons, particularly 'Ali, who became a well known religious scholar of Hail,²⁰ and 'Abd al-Karim. On July 16, 1942 Ruqaiyah died,²¹ leaving behind a good reputation for charity and donations.

NOTES

1. al-Hindi, *Zahr*, p. 9.
2. Information obtained from Salih al-'Ali al-Salih in Hail.
3. al-Hindi, *Zahr*, p. 11.
4. Ibid., p. 16.
5. That is how her name appears in several MSS.
6. al-'Afnan, *A'lam*, p. 66.
7. Information obtained from Ahmad Fahd al-'Arifi.
8. MS preserved in the library of Salih al-Salim al-Bunaiyan in Hail.
9. MS preserved in the library of Salih al-Salim al-Bunaiyan in Hail.
10. A printed copy preserved in the library of Salih al-Salim al-Bunaiyan in Hail.
11. A printed copy preserved in the library of Salih al-Salim al-Bunaiyan in Hail.
12. MS preserved in the library of Salih al-Salim al-Bunaiyan in Hail.
13. MS preserved in the library of Salih al-Salim al-Bunaiyan in Hail.
14. A printed copy preserved in the library of Salih al-Salim al-Bunaiyan in Hail.
15. A manuscript index of the holdings of the library of Salih al-Salim al-Bunaiyan in Hail.
16. al-'Afnan, *A'lam*, p. 66.

17. al-Hindi, *Zahr*, p. 25; al-'Afnan, *A'lam*, p. 81; information obtained from Ahmad Fahd al-'Arifi.
18. Information obtained from Ahmad Fahd al-'Arifi.
19. Information obtained from Salih al-'Ali al-Salih.
20. al-Hindi, *Zahr*, pp. 25–26.
21. Information obtained from Ahmad Fahd al-'Arifi.

Sarah bint ‘Abd Allah ibn Faisal al-Saud

According to a directory of names and places in Riyadh, Sarah was born there in 1877.¹ However, an oral source implies that her birth was at a later date. The source also states that her stepmother, Turaifah bint ‘Ubaid al-Rasheed,² took care of her and used to play with her. In 1887, when Turaifah departed to live in Hail with her husband, Sarah’s father Imam ‘Abd Allah, she left her in the care of her aunt Aljawharah bint Faisal ibn Turki³ in Riyadh.⁴ This oral account suggests that Sarah was a child of about 4 or 5 years of age in 1887 and was most likely born in 1883 or 1884.

Sarah’s mother was Ruqaiyah bint Shaya’ ibn Fjiri⁵ of the Banu Khalid tribe.⁶ Besides Sarah, she had a boy who died when he was young. Ruqaiyah herself died while Sarah was quite young,⁷ which explains why Turaifah and Aljawharah took care of her. Sarah was raised in a religious environment. She memorized the Qur’an, theological texts and the traditions of the Prophet, all of which raised her status later in life.⁸ Her relationship with her aunt Aljawharah, who was known for her interest in religion and religious scholars, undoubtedly played a role in Sarah’s distinguished upbringing. Sarah had a close and life-long connection with her aunt with whom she stayed in Riyadh during the period when Imam ‘Abd al-Rahman and his family were in Kuwait. It was Aljawharah herself who suggested that ‘Abd al-‘Aziz should marry his cousin Sarah and take her with him⁹ when he returned to Kuwait after his unsuccessful first attempt to regain Riyadh in 1901.¹⁰ The marriage did not result in children and Philby is not clear about whether she remained his wife or was divorced.¹¹ However, an oral account confirms that she was divorced and married Turki ibn ‘Abd Allah ibn Saud ibn Faisal ibn Turki al-Saud around 1907 and had a daughter named al-‘Anoud who died when she was 11 in 1919 during the flu epidemic (or the Year of Mercy).¹² Sarah was divorced again and married ‘Abd al-‘Aziz ibn Musa’ad,¹³ probably Prince ‘Abd al-‘Aziz ibn Musa’ad ibn Jalawi.

Sarah was familiar with popular medicine and used to treat family members.¹⁴ She was also known for her religiosity and her house became a gathering place for discussions with religious scholars.¹⁵ Sarah contributed to charitable activities and endowed a palm tree farm named al-Duraybiyah. She wrote in her will that the proceeds from the farm should be used for animal sacrifices for her parents and sisters. Any remaining money was to be spent on charitable works like building mosques or helping the weak and the widowed.¹⁶ She also donated books for students and assigned special donations for those who memorized the Qur'an.¹⁷ Sarah died in 1973¹⁸ after a life full of giving. She was buried in al-'Aud cemetery.¹⁹ With her death, the line of descent of Imam 'Abd Allah ibn Faisal ceased to exist.²⁰

NOTES

1. Wizarat al-Shu'un, *Mu'jam*, vol. 1, p. 38.
2. See her biography in this book.
3. Ibid.
4. Conversation with Wadha bint Fahd ibn Jun'ah (close companion to Princess Sarah) and with Haya bint 'Abd Allah al-Shayhan (Wadha's daughter) on Wednesday, March 25, 1998 in Riyadh.
5. Dalal bint Mukhlid al-Harbi 'Waqfiyah lil Amirah Sarah bint al-Imam 'Abd Allah ibn Faisal: Dirasah Tahliliyah,' *'Alam al-Mukhtutat wa al-Nawadir*, vol. 2, issue 3, 1998, pp. 384–390.
6. Conversation with Haya bint 'Abd Allah al-Shayhan on Wednesday, March 25, 1998.
7. Ibid.
8. Wizarat al-Shu'un, *Mu'jam*, p. 38.
9. For more information on the relationship of Sarah with her aunt Aljawharah, see Aljawharah's biography in this book.
10. Wizarat al-Shu'un, *Mu'jam*, p. 38.
11. Philby, *al-Dhikra*, p. 363.
12. Conversation with Haya bint 'Abd Allah al-Shayhan on Wednesday, March 25, 1998.
13. Ibid.
14. Conversation with 'Abd al-Rahman ibn Sulaiman al-Ruwaishid on Wednesday, October 29, 1997 in Riyadh.
15. Wizarat al-Shu'un, *Mu'jam*, p. 38.
16. al-Harbi, 'Waqfiyah,' p. 387.
17. Conversation with 'Abd al-Rahman ibn Sulaiman al-Ruwaishid on Wednesday, October 29, 1997 in Riyadh.

18. It is stated in Wizarat al-Shu'un, *Mu'jam*, p. 38, that she died in 1970, yet I have seen a document which belonged to Sarah, dated February 28, 1971, which unequivocally confirms that she was alive at least until that date and according to both Wadha bint Fahd ibn Jum'ah and her daughter Haya bint 'Abd Allah al-Shayhan, the true date of her death was as we have stated.
19. Wizarat al-Shu'un, *Mu'jam*, p. 38.
20. Ibid.

Sarah bint Ahmad ibn Muhammad al-Sudairi

Sarah was born sometime in the 1840s in al-Ahsa' where her father had been appointed as governor by Imam Faisal ibn Turki al-Saud (1834–1838/1843–1865) until his death in 1868.¹ Previously, her father had held other administrative positions and made his own military contribution. His life was characterized by courage, humane service and a patronage of literature, particularly poetry.² Sarah's brothers, Muhammad, Turki, 'Abd al-Muhsin, 'Abd al-'Aziz, Sa'ad and 'Abd al-Rahman, all followed in their father's footsteps and besides making military contributions, some of them took administrative positions during the Second Saudi State, in the vicinity of Oman, and in al-Ahsa', Sudair and al-Qasim.³

As far as we know Sarah had two sisters, Nurah⁴ and Felwah.⁵ Although we have no information regarding her mother, we can see through the comportment of her sons (Sarah's brothers) that she must have instilled noble characteristics in them. Sarah grew up in such an environment and although she received no education⁶ still, as an adult, she consistently demonstrated her sound mind and good management,⁷ as well as a poetic talent.⁸ Those who have written about her have remarked on her height and her beauty. One writer described her as 'a tall strongly shaped beautiful lady,'⁹ while another described her as 'a mother distinguished by beauty.'¹⁰ A third said 'she was a tall woman and the distinguished height of some of the al-Saud is inherited from her.'¹¹ A fourth writer gives more details saying 'Sarah bint Ahmad al-Sudairi, the mother of 'Abd al-'Aziz, was an unusually tall woman with a strong constitution like other members of al-Sudairi family and it is said that 'Abd al-'Aziz inherited his height and constitution from his mother.'¹²

Sarah was first married to 'Abd Allah ibn Ahmad ibn 'Abd al-Jabbar¹³ but had no children. Muhammad Jalal Kishk states that her husband blamed her for this and divorced her.¹⁴ However, one personal document

belonging to Sarah indicates that he died while she was still his wife and that she gained an inheritance from him.¹⁵ Sarah then married Imam 'Abd al-Rahman ibn Faisal ibn Turki¹⁶ and it is said that 'she begged God to grant her a boy that would be worth the world and all it has, and God responded to her prayer.'¹⁷ Sarah bore Faisal then Nurah¹⁸ and then 'Abd al-'Aziz the 'Lord of his Generation.'¹⁹ After that she gave birth to Munirah, Haya and Sa'ad.²⁰ The marriage of her sister Nurah to Jalawi ibn Turki ibn 'Abd Allah,²¹ and her other sister Felwah to Muhammad ibn Faisal ibn Turki,²² and her own marriage to the al-Saud family, demonstrate the strength of the relationship between the al-Sudairi and the al-Saud families and that it was an old relationship re-affirmed and widened as marriages continued between other members of the respective families.

Sarah brought up her sons carefully, preparing them to bear their responsibilities in days to come.²³ Her character is exemplified in her conduct after the catastrophe of the battle of al-Mulaida' in 1891. She shared the experience of exile with her husband Imam 'Abd al-Rahman, and was patient and pious. She did not display any signs of royal vanity but concentrated on taking care of her husband during his travels²⁴ and looking after her children. The long journey on which she accompanied Imam 'Abd al-Rahman from Riyadh to Kuwait demonstrates her resilience and fortitude, especially during the period she spent in the desert among the al-Murrah and 'Ajman tribes between Yabrin and al-Ahsa.²⁵ When Imam 'Abd al-Rahman realized the difficulty of desert life for the women of his family, he sent them to Bahrain²⁶ where Sarah and other women lived in security.²⁷ She then moved with them to Qatar²⁸ and from there to Kuwait where Imam 'Abd al-Rahman and his family lived in a humble house consisting of three rooms, quite incompatible with their palace in Riyadh.²⁹

In their new home Sarah continued to care for her children and it was during this period that she began looking for a wife for her son 'Abd al-'Aziz. She chose the daughter of a man called Ibn Fjiri.³⁰ Sarah was a great supporter of 'Abd al-'Aziz's mission to regain his forefathers' authority. This was reflected in an attitude that embraced sacrifice and daring. Realizing his fervent determination, she asked his father to allow him a second attempt to take Riyadh. In this Sarah was torn between love for her son and the desire to grant him his dangerous request.³¹ When 'Abd al-'Aziz completed his preparations and was about to depart

from Kuwait, he went to bid farewell to his mother. She cried long and hard and tried to dissuade him from his mission but his sister Nurah was encouraging.³² One of ‘Abd al-‘Aziz’s biographers has commented on Sarah’s influence³³ and the role she played in directing his life.³⁴ King ‘Abd al-‘Aziz himself always mentioned her and praised her influence on his life.³⁵ Sarah died in early 1910 in Riyadh.³⁶

NOTES

1. Philby, *al-Dhikra*, p. 380; al-‘Abd al-Muhsin, *Tadhkirat*, vol. 1, p. 133.
2. Ibn Bishr, *‘Unwan*, vol. 2, pp. 174–175; 284–285; Abu ‘Abd al-Rahman ibn ‘Aqil, *al-Zahiri*, ‘Ahmad al-Sudairi al-Awwal,’ *al-Dir‘iyah*, year 1, issue 1, May 1998, pp. 47–123; ‘Abd Allah Khalid al-Hatam, *Khayar ma Yultaqat min al-Shi‘r al-Nabat*, 3rd ed. (Kuwait: Dhat al-Salasil 1981), vol. 1, p. 286.
3. Ibn Hadhlul, *Tarikh*, p. 410; Ibn Bishr, *‘Unwan*, note p. 175, pp. 240, 285; Philby, *al-Dhikra*, p. 380; Philby, *Saudi Arabia*, pp. 184, 213, 215.
4. Philby, *al-Dhikra*, 380.
5. Fu‘ad Hamzah, *al-Bilad al-‘Arabiyyah al-Saudiyyah*, 2nd ed. (Riyadh: Maktabat al-Nasr al-Hadithah, 1968), p. 13.
6. al-Hifnawi, *Ibn Saud*, p. 29.
7. al-Zirikli, *Shibh*, vol. 1, p. 61.
8. Ibid.
9. al-Hifnawi, *Ibn Saud*, p. 29.
10. Ibrahim ‘Abduh, *Insan al-Jazirah*, (Cairo: Maktabat al-Adab, 1954), p. 35.
11. De Gaury, *Faisal*, p. 81.
12. Lacey, *The Kingdom*, p. 68.
13. Document of legal authorization from Sarah to her brother ‘Abd al-Rahman ibn Ahmad al-Sudairi in 1870.
14. Kishk, *al-Saudiun*, p. 60.
15. A document of legal authorization from Sarah to her brother ‘Abd al-Rahman ibn Ahmad al-Sudairi in 1870. See also ‘Abd al-Rahman ibn Sulaiman al-Ruwaished, ‘Hawla Maulid al-Malik ‘Abd al-‘Aziz wa Ashiya’ Ukhra,’ *al-Jazirah* #9152, Sunday, October 19 1997, p. 9.
16. A disagreement emerged regarding the year of Sarah’s marriage to Imam ‘Abd al-Rahman ibn Faisal. al-Ruwaishid mentioned (p. 9) that it took place in 1874 while al-Zahiri asserted it was after 1866 and before 1872. See al-Zahiri in ‘Abd al-‘Aziz wa Humum Ummah,’ *Asharq Al-Awsat* #6920, (Saturday, November 8 1997), p. 26. They also disagreed on the date of her first husband’s death.
17. ‘Abduh, *Insan*, p. 23.
18. al-Ruwaishid, ‘Hawla Maulid,’ p. 9.
19. Kishk, *al-Saudiun*, p. 60.
20. al-Tamimi, *Shajarat Nasab al-Saud*, al-Ruwaished, ‘Hawla Maulid,’ p. 9; Philby, *al-Dhikra*, p. 380. Munirah’s name appears in *al-Dhikra* as Bazzah.

21. Philby, *al-Dhikra*; Hamzah, *al-Bilad*, p. 13.
22. Hamzah, *al-Bilad*, p. 13.
23. 'Abduh, *Insan*, p. 35.
24. Ibid.
25. al-Zirikli, *Shibh*, p. 62. Pierre Raphael utilized this historical event in a fictional form showing Sarah's agony and resilience in *Saqr al-Sahra'* (Beirut: Hamad wa Mah'u, N.D.), pp. 131–137.
26. al-Zirikli, *Shibh*, p. 63; Philby, *Saudi Arabia*, p. 235.
27. al-Hifnawi, *Ibn Saud*, p. 38.
28. Laurimer, *Dalil*, vol. 3, p. 1694.
29. al-Hifnawi, *Ibn Saud*, p. 41.
30. Ibid., p. 42; Philby, *al-Dhikra*, p. 186; al-'Abd al-Muhsin, *Tadhkirat*, p. 336. See also note 10 in the biography of Aljawharah bint Musa'ad ibn Jalawi al-Saud.
31. al-'Abd al-Muhsin, *Tadhkirat*, vol. 5, pp. 13–14.
32. al-Hifnawi, *Ibn Saud*, p. 51.
33. Ibid., p. 29.
34. al-Zirikli, *Shibh*, p. 61.
35. Hamzah, *al-Bilad*, p. 30.
36. al-Zirikli, *Shibh*, p. 61.

Sarah bint ‘Ali ibn Muhammad ibn ‘Abd al-Wahhab

Sarah was born in al-Dir‘iyah sometime before the fall of the First Saudi State in 1818. After the fall of al-Dir‘iyah she was taken with her father and other descendants of Shaykh Muhammad ibn ‘Abd al-Wahhab to Egypt.¹ There is no information about her life in Egypt but we tend to believe that she remained there until after 1829, the year in which, as some scholars believe, her father died.² It is important to point out that in Egypt she was living with members of her family amongst whom was ‘Abd Allah ibn Muhammad ibn ‘Abd al-Wahhab, a renowned religious scholar who died in 1826.³ There was also his son ‘Abd al-Rahman, himself a venerable scholar, educated by his father, uncles and other religious scholars of al-Azhar. ‘Abd al-Rahman was a loved and respected jurist in Egypt. He taught in the Hanbali section of the al-Azhar until his death in 1857.⁴ Two other members of the al-Shaykh family, ‘Abd al-Rahman ibn Hasan ibn Muhammad ibn ‘Abd al-Wahhab and his son ‘Abd al-Latif were also in Egypt at this time.⁵

The existence of this number of the al-Shaykh family in Egypt and their religious studies meant that Sarah lived in an environment steeped in the Salafi religious traditions. Sarah herself had a keen interest in religious studies demonstrated by the fact that her name was inscribed on two books: the second volume of *Sharh al-Minhaj* by Muhammad Taqi al-Din al-Futuhi,⁶ and the third volume of *Sharh Sahih’ Muslim* by Abi Zakariya Yahya ibn Sharaf al-Nawawi.⁷ A note on the first one of these books reads, ‘Owned by Sarah daughter of al-Shaykh Muhammad ibn ‘Abd al-Wahhab.’⁸ It is most probable that the name referred to here is that of Sarah bint ‘Ali since Shaykh Muhammad ibn ‘Abd Wahhab did not have a daughter named Sarah. The note on the second book, *Sahih Muslim*, reads: ‘this volume is endowed by Sarah bint al-Shaykh ‘Ali and she made ... under the control of ‘Abd Allah ibn’⁹

Many questions about Sarah's life are difficult to answer because information is limited to one source, *al-Bayan al-Wadih*. One question is whether she stayed in Egypt or returned to Najd. The author of *al-Bayan al-Wadih* states that Muhammad ibn 'Ali ibn Shaykh Muhammad ibn 'Abd al-Wahhab 'did not leave for Egypt with his father as indicated in the will of his sister Sarah bint 'Ali may God have mercy on her.'¹⁰ This statement implies that Sarah mentioned her brother who was 'away' in her will. If he was in Egypt, or if she was in Najd, she would not have needed to specify his place of residence. However, there is some material evidence that may imply that Sarah did return to Riyadh. The presence today of the two books mentioned above in Riyadh indicates that she did return, although the evidence is not decisive and she could have sent these two books – and others that may still be kept by individuals or private libraries – to her family in Najd. It is therefore difficult to confirm whether she returned to Najd or remained in Egypt.

We do not know precisely when Sarah died. She may have lived until after 1857, the year her cousin 'Abd al-Rahman ibn 'Abd Allah died, for they may have been close in age. It is not known whether she married one of her cousins who were living in Egypt, and whose descendants continued to live there, such as 'Abd al-Rahman ibn 'Abd Allah ibn Muhammad ibn 'Abd al-Wahhab who had three sons. The descendants of two of them are still in Egypt.¹¹

NOTES

1. al-Shaykh, *al-Bayan*, p. 25.
2. al-Shaykh, *Mashahir*, note p. 70; 'Abd Allah ibn 'Abd al-Rahman al-Bassam, *'Ulama' Najd Khilal Sittat Qurun*, 1st ed. (Makkah: Maktabat wa Matba'at al-Nahdah al-Hadithah 1978), vol. 3, p. 736, asserted his death in this year.
3. al-Shaykh, *Mashahir*, p. 68; al-Bassam, *'Ulama'* vol. 1, p. 54, claims he died in 1828.
4. al-Shaykh, *Mashahir*, p. 77, and he states in p. 68 that he died in 1856; al-Bassam, *'Ulama'*, vol. 2, p. 395.
5. al-Shaykh, *Mashahir*, p. 80.
6. MS preserved in King Fahd National Library, Riyadh.
7. MS preserved in Imam Muhammad ibn Saud Islamic University Library, Riyadh.

8. MS preserved in King Fahd National Library.
9. MS preserved in Imam Muhammad ibn Saud Islamic University Library, Riyadh. The text is unclear.
10. al-Shaykh, *al-Bayan*, p. 25.
11. al-Shaykh, *Mashahir*, p. 77; al-Bassam, ‘*Ulama*’, vol. 2, pp. 394–395.

Sarah bint Mishari ibn ‘Abd al-Rahman al-Saud

Sarah belonged to the al-Mishari, a branch of the al-Saud. Mishari ibn Saud ibn Muqrin, the grandfather of this branch, was one of the brothers of Muhammad ibn Saud, the founder of the First Saudi State (1744–1765). Her father, Mishari ibn ‘Abd al-Rahman, was the son of the sister of Imam Turki ibn ‘Abd Allah (1825–1834).¹ In spite of this relationship, Sarah’s father was at odds with Imam Turki and plotted a conspiracy that led to his assassination in 1834.² It is believed that this incident led to a general tense relationship between the al-Mishari and their cousins of the al-Saud. Imam Faisal ibn Turki’s (1834–1838/1843–1865) marriage to Sarah bint Mishari was therefore a wise decision to unify the family and prevent further schisms.³ Sarah, in other words, is considered to have played a peacemaking role in the al-Saud family. This marriage took place in approximately 1849, a date estimated from the date of birth of their son ‘Abd al-Rahman (later to become Imam) in 1850.⁴

The sources do not provide us with further information about her, but we may infer from historical events that she cared for her son ‘Abd al-Rahman. She raised him to be genteel and nurtured in him love of land and country which he in turn passed on to his son ‘Abd al-‘Aziz who later regained the power and land of his forefathers. We know nothing about Sarah’s death.

NOTES

1. Ibn Bishr, *Unwan*, vol. 2, p. 41. Mishari was close to his maternal uncle, Imam Turki. The latter used to send letters to Mishari while in exile in Egypt; among these was a famous poem:

*Sleep flew away, escaping from my eyes.
I got up when things came to mind.*

*I showed what was hiding in my boiling heart
Keeping those around me awake by my ravings,
A letter I received ignited the fire in my heart
From the one who complains of unjust wishes and virgins.
Oh pen, move on and write what you are told
And carry my best greetings to my cousin Mishari
A noble man (Shaykh) who is trained in the manners of courage
He is one in a group of lions at the time of war.*

See ‘Abd al-Muhsin ibn ‘Uthman Ababtain, *al-Majmū‘ah al-Bahiyah min al-‘Ash‘ar al-Nabatiyah*, 3rd ed. (Riyadh: Maktabat al-Riyadh al-Hadithah, 1978), pp. 36–37.

2. Ibn Bishr, *Unwan*, pp. 97–99.
3. ‘Abd al-Rahman ibn Sulaiman al-Ruwaishid is inclined to this opinion as indicated by our conversation, Saturday, February 14, 1998 in Riyadh.
4. Philby, *al-Dhikra*, p. 364; however Ibn Bishr, *Unwan*, note, p. 128, puts his birth as 1848.

Sarah bint Turki ibn ‘Abd Allah al-Saud

Sarah was most probably born in Riyadh. She grew up in a religious environment as clearly demonstrated by the interest shown by her father Imam Turki ibn ‘Abd Allah (1825–1834) and later her brother Imam Faisal ibn Turki (1834–1838/1843–1865) in religion and religious scholars.¹ Like her sister Aljawharah,² Sarah was influenced by this environment. She promoted knowledge by making books available to students. There is a copy of the manuscript of *Fat’h al-Majid bi Sharh Kitab al-Tawhid* by ‘Abd al-Rahman ibn Hasan ibn Muhammad ibn ‘Abd al-Wahhab that carries the following endowment note:

Praise only to God, this blessed copy moved from the ownership of ‘Isa ibn Muftah to the ownership of the free and virtuous woman Sarah bint al-Imam Turki ibn ‘Abd Allah al-Saud. She endowed it for the sake of God on students of Riyadh. It cannot be sold, given or mortgaged. Who ever changes it after hearing it is in sin. God is All Knowing and All Hearing. Peace upon the Prophet 1869.³

Unfortunately, the available sources do not give us any more information about her life, her marriage, or her sons. Nor do we know the place of her death, although it was probably in Riyadh.

NOTES

1. Regarding the interest of the Imams Turki and Faisal in knowledge, see Ibn Bishr, *Unwan*, vol. 2, pp. 111, 215–219, 235, 256–257.
2. See her biography in this book.
3. MS preserved in King Fahd National Library in Riyadh.

Shaqla' bint 'Abd Allah ibn Khuzam al-'Abd Allah

Shaqla' was born in 1839.¹ Her father 'Abd Allah ibn Khuzam belonged to the al-'Abd Allah family that some believe originated in the town of al-Hilwah in Hautat Bani Tamim.² Others believe the family was from the town of Ushayqir in the al-Washm region.³ Her father, as his father before him, was a judge in Hail sometime between 1834 and the reign of Talal ibn 'Abd Allah ibn Rasheed 1847–1866.⁴ Her mother was Khadijah bint 'Abd Allah al-Suwaiti,⁵ a woman known for her love of religious studies and for her efforts to give others access to religious knowledge. In that regard she donated *Sharh Sahih Muslim*, in two volumes, by al-Nawawi.⁶ It is our belief that her husband's interest and his religious status among students helped develop her educational charity. The following is a donor's note:

This is a rightful donation for students who need it, not to be sold or mortgaged. Whoever changes it after he hears it is committing sin. God is All Hearing and All Knowing.

Shaqla' was raised in this religious environment along with her three sisters Hasna', Aiyshah and 'Alya'.⁷ Since their father had no sons,⁸ he paid particular attention, along with his wife, to their four daughters. This was reflected in the personality of Shaqla' who was described as 'an outstanding woman'.⁹

Shaqla' was married to Salim ibn Muhsin ibn Salim al-Bunaiyan,¹⁰ most probably in 1857 since she delivered her first son Salih (Shaykh Salih al-Salim later on) in 1858.¹¹ Her marital life was marked by insecurity. Months after the birth of her son, her husband died. She then married Nasir ibn Muhammad ibn Layla and had a son named Rasheed¹² but was divorced. She then married 'Abd al-'Aziz al-'Ujaimi and had a daughter named Munirah.¹³ In spite of her hardship, Shaqla' remained ambitious, encouraging her sons to seek noble things so that each would find his place in society.¹⁴ Her attitude shows a strong

personality and love for her children as exemplified by the ordeal faced by her son Salih al-Salim when sent into exile to Tayma' after his enemies had succeeded in stoking anger in the heart of Muhammad ibn 'Abd Allah ibn Rasheed, the ruler of Hail (1872–1897). Shaqra' went to Ibn Rasheed asking him courageously to reverse his decision saying 'How could you send my son to Tayma' when he taught your sons and daughters the Qur'an and writing.'¹⁵ Ibn Rasheed retorted that her son opposed his rule: 'If you guarantee that he would not accuse me of anything I will reverse the decision.' 'Yes', replied Shaqra', 'I will guarantee it.'¹⁶ Ibn Rasheed then reversed his decision. The situation improved and the son became close to him. It is most probable that Salih did not remain in full agreement with al-Rasheed because he was exiled to Tayma' during the reign of 'Abd al-'Aziz ibn Mut'ib (1897–1906) and stayed there until 1907.¹⁷ It is certain that his exile brought suffering to Shaqra' which was intensified by his death in 1912.¹⁸

Shaqra' composed poetry¹⁹ and after a life full of activity, she died in 1930.²⁰

NOTES

1. Information obtained from Ahmad al-Fahd al-'Arifi.
2. al-'Afnan, *A'lam*, p. 16; Ahmad al-Fahd al-'Arifi, *Qudat Madinat Hail 1780–1920* (Riyadh: Matabi' Dar al-Jisr N.D.), note page 55; Fahd al-'Ali al-'Arifi, *Hail*, p. 85.
3. 'Ali al-Salih, 'Risalat al-Shaykh 'Ali al-Salih 'an Tarikh Hail,' *al-'Arab*, year 3, index of vol. 3 (Mar. 1969), p. 34.
4. Sources are in disagreement regarding the exact dates of both father, Khuzam, and his son, 'Abd Allah, assuming the position of judge in Hail. Charles Huber, *Journal d'un Voyage*, quoted in Philip Ward, *Hail Oasis City*, p. 340, mentioned that 'Abd Allah was a judge during the reign of Talal ibn Rasheed who sent him back to Najd, while al-Hindi, *Zahr*, p. 8, mentioned that Khuzam was a judge at this time. Al-Salih, 'Risalat,' p. 34, mentioned that 'Abd Allah was a judge during the reign of 'Abd Allah ibn 'Ali ibn Rasheed. Fahd al-'Arifi, *Hail*, p. 85, mentioned that 'Abd Allah came to Hail about 1805 before al-Rasheed's rule. This means that he became a judge 30 years after living in Hail. Judging from what is mentioned above, we tend to believe that there is a confusion between father and son.
5. Manuscript index of the holdings of the library of Salih al-Salim in Hail.
6. Printed copy preserved in the library of al-Salih in Hail.
7. al-'Arifi, *Qudat*, p. 55.

8. al-'Afnan, *A'lam*, p. 16.
9. Ibid., p. 17.
10. al-'Arifi, *Qudat*, p. 55; al-'Afnan, *A'lam*, p. 15.
11. al-Hindi, *Zahr*, p. 12, mentioned that Salih al-Salim was born in 1840 while al-'Afnan, *A'lam*, p. 15, relying on the grandsons of Salih al-Salim, stated that he was born in 1858.
12. The grandfather of Rasheed ibn Nasir ibn Layla came to Hail from the town of Layla in al-Aflaj region therefore he was known by the name of his original town. He was a student of religion but switched to politics and was considered among the most prominent politicians of the al-Rasheed Emirate. Among his political missions was that he was sent by Muhammad ibn Rasheed to the Council of Envoys in Istanbul and he played a role in the First World War serving the interests of the al-Rasheed Emirate. When King 'Abd al-'Aziz entered Hail in 1921, Ibn Layla came to his service and was appointed to the Shura council. He then became the kingdom's ambassador to Syria. There is a disagreement as to the date of his death; some cite it as 1938, others as 1943. See Philby, *Bi'thab*, p. 153 and note; al-Hindi, *Zahr*, p. 20.
13. al-'Afnan, *A'lam*, pp. 17–18.
14. Ibid., p. 18.
15. Ibid., p. 19.
16. Ibid.
17. al-Bassam, '*Ulama*', vol. 2, p. 349; al-'Arifi, *Qudat*, p. 69.
18. al-Bassam, '*Ulama*', vol. 2, p. 351; al-Salih, '*Risalat*,' p. 35.
19. Information obtained from Ahmad Fahd al-'Arifi.
20. Ibid.

Thuraya' bint Muhammad al-Muzaini

Thuraya' was born and raised in Rawdat (Meadow of) Rumman in the Hail region in approximately 1849.¹ She was known by the nickname of 'Thuraya' Khawali' ('my maternal uncles') by the people of the town² because she spent her childhood in the home of her maternal uncles, the al-Mattari family, and whenever she was asked about her name she would say 'I am Thuraya' Khawali.'³ She was also known as 'Thuraya' al-Matariyah⁴ because of her close association with the al-Matari family.⁵

It seems that Thuraya' came from an impoverished background because she used to do menial jobs such as collecting grass from the desert and bringing it to feed camels and sheep.⁶ She was known for her virtue and generosity as well as the composition of poetry, for she became one of the best known poetesses in the town.⁷ Despite being a prolific poet much of her work has still to be put into writing. What we have today is that which people have committed to memory.⁸ Her poems typically give some insight into the society of the time. The following is a poem praising the al-Suwaida' family:

*Black but their faces are white
They achieve great deeds.
When you come to Mutrib, that brave man
Who is never tired of using coffee pots and toasters
And Laffah who waves his sleeves to the guest
While the stingy hides away.
The Zaid family is where charity can be got
They don't give a little, they give a lot.⁹*

These verses indicate that Thuraya' had a good relationship with the al-Suwaida' family, perhaps because they were kind to her. In another

poem she paints a vivid picture of the time when brigands and louts (*hanshel*)¹⁰ roamed the area harassing people:

*Yesterday we were gathering grass at mountain's passes,
From the mount pass of Sarhid, O beloved!
There were a variety of
Wild herbs, wild flowers, and also daisies.
The problem is that the thugs bar me from it.
Those who once took away my precious dress,
Came at us with earth shaking satanic force.
Oh vile one what would you have of my recourse.*¹¹

This particular poem had a real impact as it informed 'Abd al-'Aziz ibn Mut'ib al-Rasheed (1897–1906) that there were brigands in the territory. He sent out a force and apprehended their leader Su'ayfan who was duly executed in the town of al-Rawdah, and was buried in Muqtat Teen (wasteland of Teen)¹² which later became known as Muqtat Su'ayfan.¹³

Thuraya' died in 1917, the year known among the people of Hail and northern Arabia as 'the Year of Mercy'¹⁴ because of the spread of an epidemic that caused the death of a great number of people. This was followed by another epidemic in central Najd in 1919 which also was called 'the Year of Mercy'.¹⁵

NOTES

1. al-Khulaif, *Jawahir*, vol. 2, p. 385.
2. al-Suwaida', *Fatafeet*, vol. 1, p. 10.
3. Conversation with 'Abd al-Rahman ibn Zaid al-Suwaida', Thursday, January 1, 1998, Riyadh.
4. al-Suwaida', *Najd*, p. 56.
5. Conversation with 'Abd al-Rahman ibn Zaid al-Suwaida', Saturday, January 3 1998.
6. al-Suwaida', *Najd*, pp. 55–57.
7. al-Suwaida', *Mantiqat Rumman*, p. 68.
8. al-Khulaif, *Jawahir*, p. 385.
9. Ibid., p. 386.
10. *al-Hanshal* were thugs without firepower, but carried batons. See al-Asma'i al-Saghir, 'Ra'iyat al-'Ushaziyah, al-Farisah Muznah al-Matrudi,' *Fawasil* #24 (May 1996), p. 97; al-Suwaida', *Fatafeet*, p. 10.

11. al-Khulaif, *Jawahir*, p. 385; al-Suwaida', *Fatafeet*, p. 10.
12. Muqtat Teen is located to the north of the town of al-Rawdah, see al-Suwaida', *Fatafeet*, p. 10.
13. Ibid., p. 10.
14. Ibid.
15. Conversation with 'Abd al-Rahman ibn Zaid al-Suwaida', January 1, 1998.

Turaifah bint ‘Ubaid ibn ‘Ali ibn Rasheed

Turaifah was born in Hail. She received the care and attention of her father ‘Ubaid, the brother of the founder of the Rasheed Emirate, ‘Abd Allah ibn ‘Ali ibn Rasheed (ruled 1835–1847), who was keen on learning and on the collecting and donating of books. He established a library which his sons took care of after his death until it became full of books, both published and in manuscript form.¹ Growing up in this literary environment gave her a love of education and knowledge.² Her marriage caused something of a controversy. She was married to Imam ‘Abd Allah ibn Faisal (1865–1871/1875–1889), who had previously been married to her cousin Nurah bint ‘Abd Allah ibn Rasheed.³ Her father’s conduct during the marriage was questioned. He brought Turaifah to Riyadh for the marriage celebration, an action that was strongly disapproved of by the al-Rasheed family. The family considered it an insult to the integrity of the father, ‘Ubaid, since the marriage did not take place in the bride’s residence in Hail. ‘Ubaid’s nephew, Mut’ib ibn ‘Abd Allah ibn Rasheed (ruled 1866–1869), confronted the father over this matter. The conversation enraged ‘Ubaid to the point that he incited the sons of Talal ibn ‘Abd Allah ibn Rasheed to kill the irksome nephew.⁴ To understand this controversy it is important to point out that according to Najdi customs a marriage celebration must be held where the woman resides.

Turaifah lived with Imam ‘Abd Allah during a period when Central Arabia was inordinately disturbed by the conflict between the sons of Imam Faisal ibn Turki, particularly between ‘Abd Allah and Saud. This quarrel continued even after the death of Saud in 1875. On September 17, 1887, his sons, Muhammad, ‘Abd Allah and Sa’ad, toppled Imam ‘Abd Allah and threw him in prison⁵ along with his wife Turaifah.⁶

This incident opened the doors for the interference of al-Rasheed in the Riyadh affair under the pretext of supporting the now fallen Imam ‘Abd Allah because of the marriage. Some sources state that

Muhammad ibn ‘Abd Allah ibn Rasheed (1872–1897) rushed to help Imam ‘Abd Allah because he had asked him to do so.⁷ Another says that Ibn Rasheed was motivated because ‘Ubaid’s daughter was ‘Abd Allah’s wife.⁸ Husain Husni mentions that Imam ‘Abd Allah left prison with the help of his nephew Muhammad ibn Saud ibn Faisal who had married his daughter.⁹ However, Turaifah remained in prison and this made Ibn Rasheed march towards Riyadh ‘with sufficient forces.’¹⁰ Edward Nolde believes that Turaifah’s imprisonment brought about ibn Rasheed’s intervention for she sent a message to her cousin, Muhammad ibn Rasheed, informing him about her situation. Upon receiving the news near the town of Shaqra’, Muhammad Ibn Rasheed advanced swiftly towards Riyadh.¹¹ All in all it can be said that Muhammad ibn Rasheed used the marriage and Turaifah’s situation to intervene in the affairs of the Saudi State. Laurimer hints at this when he writes, ‘Imam ‘Abd Allah married Nurah, the beloved sister of Muhammad. After her death he married one of ‘Ubayid’s daughters thus attaching himself to the al-Rasheed family doubly through marriage.’¹²

When Turaifah was rescued from prison, Imam ‘Abd Allah requested ibn Rasheed’s permission to reside in Hail. He was welcomed and stayed there for two years after he returned to Riyadh with Turaifah in 1889 and died there soon after.¹³ Turaifah married the Imam’s brother Muhammad,¹⁴ which again bolstered the al-Rasheed’s influence in Riyadh. When the al-Saud lost the battle of al-Mulaida’ in 1891, Muhammad ibn Rasheed retained Turaifah’s husband Muhammad as governor of Riyadh¹⁵ connected politically with the Emirate of al-Rasheed. Nolde mentions this while describing an incident he witnessed: ‘On March 2, 1893, Prince Muhammad al-Saud, the governor of Riyadh, arrived at the encampment for one day. He was a man in his forties¹⁶ enjoying the reputation of a well-versed Arab intellectual in his own right; but politically, he was merely an agent for Ibn Rasheed.’¹⁷

Turaifah remained a wife to Muhammad ibn Faisal until his death in 1894.¹⁸ The available sources do not provide any information on her life after his death, but according to an oral account, Turaifah had no children from either marriage.¹⁹ She most probably lived in a palace in an area still referred to as ‘Turaifah’s Quarter’ in central Riyadh.²⁰ Turaifah contributed to charitable work, reflecting her humanity and kindness. She donated books to encourage students as can be seen in the donor’s note on the book *al-Fawakih al-‘Idhab fi al-Radd ‘ala Man Lam*

Yuhakim al-Sunnah wa al-Kitab by Ahmad ibn Nasir ibn ‘Uthman which reads:

Let it be known that this book named al-Fawakih al-‘Idhab and the one following it is a donation for God that should not be sold, mortgaged, given or changed. *Who ever changes it is in sin, for God is All Hearing and All Knowing.* The reward from God will go to Turaifah bint ‘Ubaid al-Rasheed, mercy of God be upon her soul. Her representative in this matter is her nephew Dhari al-Fuhaid. He may view this book while he is alive and later his descendants, then it goes to the students of Hail. The witnesses are Shaykh ‘Abd al-‘Aziz ibn Salih ibn Marshad and his son ‘Abd al-Rahman who wrote this. God is the best witness. October 27, 1896.²¹

Turaifah also left a money endowment for students in Riyadh managed for some time by Muhammad ibn Ibrahim ibn ‘Abd al-Latif al-Shaykh.²² She died in Riyadh.²³ We were not able to determine the exact date; however, her death clearly preceded the endowment note of October 27, 1896 since that note contains a sentence asking God for mercy on her soul.

NOTES

1. al-‘Uthaimin, *Nash’at*, p. 186 and note; information obtained from Salih al-‘Ali al-Salih in Hail; Ahmad al-Fahd al-‘Arifi, *Qudat*, pp. 78–79
2. Information from Salih al-‘Ali al-Salih.
3. See her biography in this book.
4. al-Rasheed, *Nubdhah*, note p. 89.
5. Ibrahim ibn Salih ibn ‘Isa, *Tarikh ba’d al-Hawadith al-Waqi’ah fi Najd wa Wafayat ba’d al-‘Ayan wa Ansabahum wa Bina’ ba’d al-Buldan min 700–1340 A.H.*, 1st ed. (Riyadh: Dar al-Yamamah, 1966), p. 193; Ibn Hadhlul, *Tarikh*, p. 47. Ibn Hadhlul mistakenly puts the date of this incident at 1885.
6. Nolde, *al-Awda’*, p. 73. He mistakenly stated that Imam ‘Abd Allah’s wife at this time was Nurah bint ‘Abd Allah ibn Rasheed. Husni, *al-Awda’*, folio 136.
7. Ibn Bassam, *Tuhfat*, Folio B/160; Ibn Hadhlul, *Tarikh*, p. 47.
8. al-Rasheed, *Nubdhah*, p. 51.
9. This was Turaifah. See ‘Abd al-Rahman ibn Sulaiman al-Ruwaishid, ‘Fi Dhimmat Allah Rabbat al-Sawn was al-Afaf Ibnat ‘Abd al-‘Aziz,’ *al-Jazirah*, # 9378, Tuesday (June 2, 1998), p. 11.
10. Husni, *al-Awda’*, folio 137. Husni states that Muhamamd and ‘Abd al-Rahman were the sons of Imam ‘Abd Allah. In fact they were his brothers.

11. Nolde, *al-Awda*, p. 73. Nolde was confused in believing that Imam ‘Abd Allah and his wife were imprisoned by their son; he also gives a mistaken date for this incident.
12. Laurimer, *Dalil*, vol. 3, p. 1731.
13. al-Rasheed, *Nubdhah*, pp. 51, 54–55; Ibn Bassam, *Tuhfat*, folio B162; Ibn Isa, *Tarikh*, pp. 194–195.
14. al-Rasheed, *Nubdhah*, p. 55.
15. Musil, ‘Tarikh Bayt,’ p. 571; Ibn Hadhlul, *Tarikh*, p. 52; Philby, *Saudi Arabia*, p. 235.
16. It seems that Nolde was mistaken because Muhammad ibn Faisal was about 62 years old in this year. See Dashishah bint Rakan ibn Mandil’s biography in this book.
17. Nolde, *al-Awda*, p. 93.
18. Philby, *al-Dhikra*, p. 363; Ibn Hadhlul, *Tarikh*, p. 54; al-Rasheed, *Nubdhah*, p. 55. Al-Rasheed is mistaken in recording that Muhammad died a year and a half after the death of his brother Imam ‘Abd Allah.
19. Information obtained from Dhari ibn Sulaiman ibn ‘Ubaid al-Rasheed.
20. Khalid ibn Ahmad al-Sulaiman, *Mu’jam Madinat al-Riyadh*, 1st ed. (Riyadh: al-Jam’iyah al-‘Arabiyah al-Saudiyyah li al-Thaqafah wa al-Funun, 1983), p. 153. It is important to point out that al-Sulaiman mistakenly mentioned that her name was Turaifah bint ‘Abd Allah ibn ‘Ubaid al-Rasheed. Dhari ibn Sulaiman al-Rasheed related that ‘Abd Allah ibn ‘Ubaid had only one son named ‘Ubaid who died in Riyadh.
21. MS preserved in Salih al-Bunaiyan library in Hail.
22. Information obtained from Dhari ibn Sulaiman ibn ‘Ubaid al-Rasheed.
23. Ibid.

Turfah bint ‘Abd Allah ibn ‘Abd al-Latif al-Shaykh

Turfah was born in 1884¹ to a house well known for its love of religious knowledge, an attribute which gave it a special place in society. Her father, ‘Abd Allah ibn ‘Abd al-Latif, drew virtue from two sources: his own father, Shaykh ‘Abd al-Latif who was a descendant of Shaykh Muhammad ibn ‘Abd al-Wahhab,² and his mother who was daughter of the religious scholar Shaykh ‘Abd Allah ibn Ahmad al-Wuhaibi al-Mushrri al-Tamimi.³ Al-Tamimi was one of the most famous and distinctive religious scholars of Najd and was a judge in al-Dir’iyah during the reign of Imam ‘Abd Allah ibn Saud (1814–1818). He became the judge in the region of al-Ahsa’ during the reign of the two Imams, Turki ibn ‘Abd Allah (1825–1834) and Faisal ibn Turki ibn ‘Abd Allah (1834–1838/1843–1865) and remained so until his death in 1847.⁴ His son ‘Abd al-Rahman took up the position in al-Ahsa’ after him.⁵

The house of Shaykh ‘Abd Allah ibn ‘Abd al-Latif in the Dikhnah quarter in Riyadh was a centre of religious teaching. Many religious scholars graduated from there to become judges. Turfah’s father was held in high esteem and his opinion was sought and respected by Imam ‘Abd Allah ibn Faisal ibn Turki (1865–1871/1875–1889) and his brother Imam ‘Abd al-Rahman. He played a prominent role in the management of state affairs with the two Imams particularly after the death of Imam Saud ibn Faisal ibn Turki (1871–1875). One of his most prominent political roles was his membership of the delegation which negotiated with Muhammad ibn ‘Abd Allah ibn Rasheed (1872–1897) when he besieged Riyadh in 1890.⁶

Turfah’s mother was Haya al-Muqbil about whom the sources provide little information.⁷ King ‘Abd al-‘Aziz strengthened his relations with Shaykh ‘Abd Allah ibn ‘Abd al-Latif, whose support was indispensable in the recapture of Riyadh in 1902,⁸ and married his daughter Turfah in the same year.⁹ She bore him a daughter Nurah¹⁰ in 1904¹¹ and then a son Faisal (later to be king) in March¹² 1906.¹³

Turfah was known among common people as 'the Daughter of the Shaykh', a nickname which reflected her special status in society by virtue of her father.¹⁴ Her upbringing endowed her with kindness and beautiful qualities, traits for which she became well known and which gave her a high position in the eyes of King 'Abd al-'Aziz.¹⁵ However, the will of God did not allow this happy marriage to continue and Faisal was deprived of his mother's fabled kindness¹⁶ since she died in 1906, six months after his birth,¹⁷ as if her only mission in life 'was to give the Muslims and Arabs this genius of a youth.'¹⁸ The death of Turfah left pain and sorrow in King 'Abd al-'Aziz's soul. Throughout his life he would remember her name and enumerate her merits to his close friends with tears in his eyes. He also would ask God to have her as his companion in the hereafter.¹⁹

NOTES

1. Muhammad Amin al-Tamimi, *Nasab wa Tarajim al-Shaykh Muhammad ibn 'Abd al-Wahhab*, Manuscript preserved in the King 'Abd al-'Aziz Foundation for Research and Archives in Riyadh, folio 53.
2. For more information on Shaykh 'Abd al-Latif ibn 'Abd al-Rahman, see al-Bassam, *'Ulama*, vol. 1, pp. 63–71; al-Shaykh, *Mashahir*, pp. 93–121.
3. al-Bassam, *'Ulama*, vol. 1, p. 72.
4. Ibn Bishr, *Unwan*, vol. 1, pp. 300, 423, vol. 2, p. 123.
5. al-Bassam, *'Ulama*, vol. 1, p. 72.
6. Ibid., pp. 73–74; al-Shaykh, *Mashahir*, p. 130.
7. She raised her grandson (the late king) Faisal ibn 'Abd al-'Aziz after the death of his mother with love, dedication and care. A sign of her love was when she went to a valley near Riyadh and prayed to God that her grandson would become distinguished in his family and among his peers. See Khalid al-Faisal, 'al-Malik al-Insan,' a lecture delivered on Wednesday, May 15, 1996 on the occasion of the 20th anniversary of the establishment of the King Faisal Foundation at al-Khuzama Center in Riyadh, p. 15.
8. Shaykh 'Abd Allah was one of two men on whose opinions King 'Abd al-'Aziz depended. He appointed judges and issued religious edicts until his death in 1920. See al-Shaykh, *al-Bayan*, p. 7; al-Bassam, *'Ulama*, vol. 1, p. 76.
9. al-Tamimi, *Nasab wa Tarajim*, folio 53.
10. Nurah married Khalid ibn Muhammad ibn 'Abd al-Rahman and bore him Fahd and Aljawharah. She died in 1938. See Philby, *al-Dhikra*, p. 365; al-Zirikli, *Shibh*, vol. 3, p. 954.
11. al-Zirikli, *Shibh*, p. 954.
12. Some researchers state that he was born in November, see al-'Abd al-Muhsin, *Tadhkirat*, vol. 2, p. 68, 'Abd al-Hamid al-Khatib, *al-Imam al-'Adil Sahib*

al-Jalalah al-Malik 'Abd al-'Aziz ibn 'Abd al-Rahman al-Faisal al-Saud: Siratuhu – Butulatuhu – Sirru 'Azamatehi, 1st ed. Cairo: Sharikat wa Matba'at Mustafa al-Babi al-Halabi, 1951, vol. 2, p. 26. Munir al-'Ajlani, on the other hand, states in his book, *Tarikh Mamlakah fi Sirat Za'im: Faisal Malik al-Mamlakah al-'Arabiyah al-Saudiyyah wa Imam al-Muslimin*, 1st ed. (N.P. 1968), p. 35 that he asked King Faisal the month of his birth and the latter assured him that he was born in March.

13. al-'Abd al-Muhsin, *Tadhkirat*, vol. 5, p. 38.
14. De Gaury, *Faisal*, pp. 21, 24.
15. Philby, *al-Dhikra*, p. 186.
16. al-'Ajlani, *Tarikh Mamlakah*, p. 53.
17. Some researchers believe that she died before her son Faisal was five months old, see Pierre Rafael, *Saqr al-Sahra'*, p. 416; al-Tamimi, *Nasab wa Tarajim*, folio. 53.
18. al-'Ajlani, *Tarikh Mamlakah*, p. 41.
19. Philby, *al-Dhikra*, p. 186.

Turfah bint Faisal ibn Turki al-Saud

Turfah was born around the sixth decade of the nineteenth century.¹ She was the youngest daughter of Imam Faisal ibn Turki (1834–1838/1843–1865) and was regarded as one of the noblest of the Saudi princesses for her knowledge, religion and piety.² The al-Saud family considered her to be ‘an educated lady and one of the strong protectors of religion.’³ This was not unusual for she received the same upbringing as her other sisters. King ‘Abd al-‘Aziz always praised her and was keen to show her affection and care.⁴ He visited her daily, a habit with relatives he never dropped despite his busy schedule.⁵ When outside of Riyadh, he would return for the sole purpose of visiting her as he did on December 20, 1930 when he traveled from Mecca to see her and ask about her health.⁶ For her own part, Turfah returned his love by continually asking about him and would always be among the first to receive him upon arrival from travel. Occasionally she accompanied him, for example on pilgrimage trips.⁷

Turfah’s house was a centre for the elders of the al-Saud family and a gathering place for scholars and other prominent figures of the day.⁸ Turfah married Nasir ibn Saud ibn Ibrahim ibn Farhan⁹ and bore him two sons, Muhammad and ‘Abd Allah, and a daughter Latifah.¹⁰ ‘Abd Allah died in her own lifetime.¹¹

Turfah lived long enough to become the eldest member of the al-Saud family during the lifetime of King ‘Abd al-‘Aziz.¹² She died before the king,¹³ most probably after 1950 since, according to H. St. John Philby, she was still alive in that year.¹⁴

NOTES

1. Philby mentions in *al-Dikhra*, p. 364, that Turfah was born in 1854, yet in another part of his book (p. 197) he states that she was 85 in 1931. He pointed

out that he later changed his mind after discovering that she was a few years younger than Imam 'Abd al-Rahman ibn Faisal and that she was 69 in 1931, and that she was 25 years older than King 'Abd al-'Aziz. If we take Philby's second statement, then she would have been born in 1846. If we take the third, she would have been born in 1861. His third statement means she was born in 1852. 'Abd al-Rahman al-Ruwaishid informed me that her father was quite old when she was born but did not specify the year of her birth.

2. Wizarat al-Shu'un, *Mu'jam*, vol. 1, p. 38.
3. Philby, *al-Dhikra*, p. 197.
4. Ibid.
5. 'Kayfa Istaqbalat,' p. 133.
6. Philby, *al-Dhikra*, p. 197.
7. Ibid.
8. Wizarat al-Shu'un, *Mu'jam*, p. 38.
9. Nasir ibn Saud accompanied Imam 'Abd al-Rahman to Kuwait and was at the forefront during the recapture of Riyadh in 1902. He was closely associated with King 'Abd al-'Aziz who sent him on many important missions. He died in 1939. See Ibn Hadhlul, *Tarikh*, pp. 105, 237. The information recorded by Philby on Nasir and his life with Turfah needs serious examination. Philby states in *al-Dhikra*, p. 362, that Nasir was over ninety years old when he died. According to this estimate he would have been born around 1852 and was therefore more or less 51 years old when he participated in the retaking of Riyadh. Ibn Hadhlul for his part stated in his *Tarikh*, p. 237, that Nasir was born in 1869 which means that he was approximately 33 years old during the recapture of Riyadh. Since at this age he would have had both the maturity and vitality appropriate to the task, which required boldness and quick movement, this researcher is inclined to the latter view. Another matter mentioned by Philby (p. 362) was that Nasir married Turfah when he was 79 years old and according to Philby's previous estimate, the marriage took place around 1928. The time between the birth of Turfah, which according to Philby was in 1854, and the date of her marriage means that she was in her seventies when she got married. But if this were the case, how was she able to bear children?
10. al-Tamimi, *Nasab*, folio 5.
11. Philby, *al-Dhikra*, pp. 197 and note, 362.
12. Ibid., p. 364.
13. Wizarat al-Shu'un, *Mu'jam*, p. 38.
14. Philby, *al-Dhikra*, pp. 197, 364.

Turfah bint Muhammad al-Khuraiyef

Turfah was born in the town of Huraimala' in about 1927. She lost her parents when she was only two and grew up in the care of her maternal grandmother.¹ She studied in the Kuttab (unofficial primary school) of Moudi bint Hamad ibn Muhammad al-Hamad where she memorized the Qur'an. She then married Ibrahim ibn 'Abd Allah ibn Harqan² who continued her religious education.³

In 1943 she opened a Kuttab in her house in the 'Iqdah quarter where she taught the Qu'ran to girls until 1956 when she moved to Riyadh.⁴ In 1958 she opened another school in her home which existed until 1961 when the General Presidency for Girls' Education was formed and official schools for girls were opened. Turfah was allowed to teach in these schools as an encouragement by the General Presidency. Although her own education was not to meet with the modern standards set at that time – her level of attainment was assessed at 5th grade – she persevered and took the literacy standard test (6th grade) in 1962.⁵

Turfah taught freely for seventeen years in her own Kuttab, and for twenty more in government schools.⁶ Described as a refined lady and beloved by her students, she also managed to fill her life with charity and acts of kindness towards the poor.⁷ Her marriage produced four children, 'Abd al-'Aziz, Muhammad and two daughters, Nurah and Jawahir.⁸ Turfah died on February 4, 1998.⁹

NOTES

1. Ibrahim ibn 'Abd al-'Aziz al-Saleem, *al-Ta'lim fi Huraimala' Qadiman wa Hadithan*, 1st ed. (Riyadh: Dar al-Watan, 1990), p. 81.
2. See his biography, *ibid.*, pp. 67–68.
3. *Ibid.*, p. 81.
4. *Ibid.*
5. *Ibid.*

6. 'Abd al-'Aziz ibn 'Abd al-Rahman al-Khuraiyef, 'Mu'allimat al-Ajyal,' *al-Riyadh*, year 34, #10827, Saturday February 14, 1998, p. 38; al-Saleem, *al-Ta'lim*, p. 82.
7. al-Khuraiyef, 'Mua'llimat al-Ajyal,' p. 38.
8. Ibid.
9. Ibid.

Wadha bint Hashim ibn Faraj al-Ghuraiyes

Wadha was born in Rawdat (Meadow of) Rumman in 1926¹ and traces her lineage to the al-Jiri clan of the Tai tribe.² She belonged to a family involved in charitable activities. Her grandfather Faraj ibn Mubarak al-Ghuraiyes was part of a committee of elders established in the town of al-Rawdah during the second half of the nineteenth century to solve the domestic problems and dilemmas people faced and to support charitable work of benefit to society, a task he carried out until 1975. Membership of that committee was passed on to her uncle, Yusuf ibn Faraj al-Ghuraiyes.³ Her father was a farmer and she lived with him until her marriage.⁴

Wadha was considered to be a prominent poetess of Hail. Her poems, which are widely known, reveal the suffering and anguish of her life with her husband Muhammad ibn Fahd al-Riqabi al-Jiri who left her for seven years searching for a living. She turned to her father asking him to free her from this empty relationship:

*Oh father of Faraj give me a swift response.
May you be of great support to me at the end of my life
Oh father I've been waiting seven full years
What a pity if this is going to be my life
My whimpering is as one who sleeps with a pillow
I was left like those unmarried women⁵*

Wahda was given a divorce and remarried, this time to Ibrahim ibn 'Awadh al-'Amir with whom she had children.⁶

Her poetry deals with social problems and with proverbial wisdom as well as mourning. Her poems lamenting her deceased sister Ruqaiyah are believed to have a moving, poetic quality. An example of them is:

*Last night my eyes refused to sleep.
Tears flowed burning my eye-lids,*

*I wish I hadn't come to her house,
I wish I hadn't come near the area
A place, north of which is Ruqaiyah's cemetery
What a pity for my heart as if poison was made a drink to it
Oh grave, why don't you open and let Ruqaiyah come out
Or should I ask you, oh grave, exactly what did happen to her?*⁷

Wadha also composed satire and poems addressed to her poet brother Salim, to her father and to her husband.⁸ She still lives in Hail with her husband and sons.⁹

NOTES

1. al-Khulaif, *Jawahir*, vol. 2, p. 372.
2. Conversation with 'Abd al-Rahman ibn Zaid al-Suwaida', Thursday, November 20 1997, Riyadh.
3. al-Suwaida', *Mantiqat Rumman*, pp. 65–67.
4. Information obtained from 'Abd al-Rahman ibn Zaid al-Suwaida'.
5. Ibid.
6. Ibid.
7. al-Khulaif, *Jawahir*, p. 372.
8. Ibid., pp. 372–373; information obtained from 'Abd al-Rahman ibn Zaid al-Suwaida'.
9. Information obtained from 'Abd al-Rahman ibn Zaid al-Suwaida'.

Wadha bint Muhammad ibn Husain ibn ‘Uray’ir

Wadha belonged to the al-‘Uray’ir family, the chiefs of the Bani Khalid tribe¹ who ruled the al-Ahsa region from 1669 to 1795. King ‘Abd al-‘Aziz ibn ‘Abd al-Rahman married Wadha while still living in Kuwait.² The marriage probably took place in 1896 since her first son Turki was born in 1897.³ Her second son Saud, who later became king, was born in 1902 during the time when his father was preparing to retake Riyadh.⁴ Following the successful recapture of the city Wadha returned to Riyadh with Imam ‘Abd al-Rahman.⁵ She was among the first women to go there. Most others stayed behind in Kuwait, returning with King ‘Abd al-‘Aziz only after the battles of al-Dilam in 1902 with ‘Abd al-‘Aziz ibn Mut’ib ibn Rasheed (1897–1906).⁶

In Riyadh, Wadha bore a third son Khalid in 1903⁷ and then a daughter Munirah.⁸ She was devastated by the death of Khalid in 1910 when he was only seven.⁹ She suffered again in 1919 when her other two sons, Turki and Saud, contracted the Spanish flu which spread throughout Najd in 1919. Saud survived but Turki did not.¹⁰ Although her marriage to King ‘Abd al-‘Aziz ended in divorce,¹¹ he continued to have a special respect and appreciation for her. For her part, Wadha maintained this respect by taking care, along with his sister Nurah,¹² of inner palace affairs in the later years of the king’s life.¹³

Wadha played a vital role in society through charitable works. She used her own money to build mosques, houses and sponsor pilgrim caravans. She employed the income from her farms in al-Kharj and al-Ahsa’ for charity and was known for taking care of her relatives, distributing money among the needy among them.¹⁴ She also freed many slaves, provided them with houses and helped them financially.¹⁵ Many documents recording her donations have been preserved, among them one that registers the purchase of a house in 1939:

Let it be known that ‘Uthman ibn Muhammad al-Mas’ari has sold his house in Riyadh with all its rights and boundaries to Aman

al-Turki as the representative of Wadha, mother of Crown Prince Saud, for 500 Riyals. The seller confirmed that he received the payment when the deal took place, therefore it is final. Among the witnesses are Salih ibn 'Abd al-Rahman ibn Hammad and Muhammad ibn Ibrahim ibn Fantukh. It was dictated and witnessed by 'Abd Allah ibn 'Abd al-Wahhab ibn Zahim and written down by 'Abd al-Rahman ibn Sulaiman al-Hussaiyn. Peace be upon the Prophet, his relatives, and his companions. June 29, 1939.¹⁶

The text of the donor's note clearly indicates that she bought the house for charity purposes:

Present were 'Abd al-'Aziz Nabhan and Rashid ibn Khamis who swore that Wadha, the mother of Crown Prince Saud, had donated the aforementioned house for buying three sacrifices for her three slaves who are Hamidah al-Saud, Fatiymah al-Saud and Jamil slave of (daughter) Munirah. This was dictated by 'Abd Allah ibn 'Abd al-Wahhab ibn Zahim and written by 'Abd al-Rahman ibn Sulaiman al-Hussaiyn. Peace upon the Prophet his relatives and his companions. June 29, 1939.¹⁷

Wadha's love for her sons and relatives is shown clearly in another document which registers her purchase and donation of a house for her daughter Munirah. The income was to be used to buy animals for sacrifice for Munirah and the needy among Munirah's relatives:

Salih ibn 'Abd al-'Aziz ibn Yuhayyan the representative of Wadha bint Muhammad ibn 'Uray'ir, the mother of Saud ibn al-Imam 'Abd al-'Aziz ibn 'Abd al-Rahman al-Faisal, bought the house of Ibrahim ibn 'Abd al-'Aziz ibn Rudaiyan, located in al-Wusaita quarter south of Riyadh. It is bordered to the west by the al-Khamis house and 4,100 Arabic Riyals have been received for the property and the exchange is final. The house is donated to her daughter Munirah bint al-Imam 'Abd al-'Aziz ibn 'Abd al-Rahman al-Faisal, and its proceeds should be spent on a continuous sacrifice every year for her. What remains should go to the needy of Munirah's relatives. Witnesses that this exchange took place and cash received are Salih ibn Sa'ad al-'Umran and 'Ali ibn Musa ibn Khalifah. Witnesses of the donation of the house are Salih ibn 'Abd al-'Aziz ibn Yuhayyan and Muhammad ibn Bilal ibn Duwaim. Dictated by 'Abd Allah ibn Muhammad ibn Humaid and written

by Zaid ibn Muhammad al-Falih. Peace be upon the Prophet, his relatives and his companions. May 27, 1941.¹⁸

In 1958 she donated another house as a residence of the Muazzin, the prayer caller of her mosque:

Let it be known that 'Abd al-'Aziz ibn Muhammad al-'Utaibi, the representative of 'Abd Allah al-Humud in the selling of his house in Shu'bat al-'Ajliyah bordering to the north the land of Mishari ibn Saud ibn Nasir and to the west an alley and the building of 'Abd al-'Aziz ibn Nassar. To the south the house of Huda al-Shluwi and to the east another alley. Sold to Wadha, the mother of his majesty King Saud, for 30,000 Arabic Riyals. The middleman received his commission and therefore the deal is final. The house is donated, for the reward of God, to the caller of her mosque which she built in al-'Ajliyah to live in. The selling and the receipt of the money was witnessed by Muhammad ibn 'Ali ibn 'Abd al-Latif and Muhammad ibn Hamad ibn 'Isa. Witnessing the writing of the donation of that house by Wadha are 'Abd al-Rahman al-Huraishi and 'Abd al-'Aziz ibn Mulaik. This was dictated by the needy of God 'Abd al-Latif ibn Ibrahim. Peace upon the Prophet Mohammad.¹⁹

Another document records her freeing a group of slaves, an indication of her love for charity, piety and kindness to the less fortunate:

I, Wadha bint Muhammad al-'Uray'ir, the mother of Crown Prince Saud ibn 'Abd al-'Aziz, declare that I freed my slave Sa'idah al-Yamaniyyh (known as 'Eidat al-Bun), to which no one has the right to object for the reward of God. I freed her and give half of the house which we bought from Sarah bint Salih ibn Ahmad ibn Baz the wife of Salih ibn Yuhayyan located near Musiddah gate. Witnessed by Sulaiman ibn 'Abd Allah li-Yahya²⁰ along with its writer 'Abd al-'Aziz ibn Mulaik. Peace be upon the Prophet Mohammad, May 29, 1951.²¹

Wadha lived long enough to witness the death of her daughter Munirah which took place, according to 'Abd al-Rahman ibn Sulaiman al-Ruwaishid, during the life of her father King 'Abd al-'Aziz.²² Although we do not know the exact date of Munirah's death, it was most probably

before 1941 since, as shown in a previous donor's note, Wadha had donated a house for Munirah and stipulated the purchase of a yearly sacrifice for her – a practice usually done after the death.²³ Wadha also witnessed the death of her son King Saud on February 23, 1969. Soon after, Wadha herself died on May 4, 1969.²⁴ Before her death she dedicated a third of her fortune to charity which was invested in real estate in many areas of Riyadh. The income went to maintaining donations, some to the needy among her relatives and freed slaves. Her charity also included the building of big mosques and helping the needy in general.²⁵

NOTES

1. Hamzah, *al-Bilad*, pp. 44; Philby, *Arabia of the Wahhabis*, p. 193. Philby is mistaken when he states that she belonged to the family of al-Mandil of the Bani Khalid tribe.
2. Howarth, *The Desert King*, p. 35.
3. al-Tamimi, *Nasab*, folio 15; Philby, *al-Dhikra*, p. 372. Philby mentioned that Turki was born in 1900 whereas al-'Uthaimin, who translated Philby's *Bi'thab*, states that Prince Salman ibn 'Abd al-'Aziz cites the date of birth as 1896.
4. Hamzah, *al-Bilad*, p. 44.
5. Ibid., p. 45.
6. Ibn Hadhlul, *Tarikh*, p. 66; Sulaiman, *al-Amir*, p. 56.
7. Philby, *al-Dhikra*, p. 372.
8. al-'Abd al-Muhsin, *Tadhkirat*, vol. 5, p. 38; conversation with 'Abd al-Rahman ibn Sulaiman al-Ruwaishid on Sunday, January 4, 1998 in Riyadh.
9. al-Khatib, *al-Imam al-'Adil*, vol. 2, p. 12.
10. Hamzah, *al-Bilad*, p. 47; Philby, *Saudi Arabia*, p. 151.
11. Howarth, *The Desert King*, p. 37; Philby, *Arabia of the Wahhabis*, p. 193.
12. See her biography in this book.
13. Howarth, *The Desert King*, p. 37.
14. Conversation with 'Uthman ibn Nasir al-Salih the former director of the Donations office of the mother of King Saud ibn 'Abd al-'Aziz. Monday, January 26, 1998 in Riyadh.
15. Information obtained from the Donations office of King Saud's mother.
16. A donor's note preserved in the Donations office of King Saud's mother.
17. A donor's note preserved in the Donations office of King Saud's mother.
18. A donor's note preserved in the Donations office of King Saud's mother.
19. A donor's note preserved in the Donations office of King Saud's mother.
20. Perhaps the correct spelling is al-Yahya.
21. A donor's note preserved in the Donations office of King Saud's mother.
22. al-Ruwaishid, *Qasr al-Hukm*, p. 95.
23. See note 19.

24. Information obtained from the Donations office of King Saud's mother.
25. In order to organize her donations and invest the income in a charitable way, an administration was established in the name of King Saud's mother's Donations office. Now administered by Princes Yazid and Nahar ibn Saud ibn 'Abd al-'Aziz. Working with them is Salih ibn Ahmad ibn Baz. This information is obtained from this office.

Wadha bint Rasheed ibn Salih al-Shammari

Wadha belonged to the Thabit clan of the Sinjarah section of the Shammar tribe. She was born in Rawdat (Meadow of) Rumman in 1863¹ into a family known for its excellence in composing poetry. Several members of the family were known poets² and Wadha herself was among the most famous poetesses of her town.³ Her poetry revolves around what women say of their inner feelings about family or a public issue. Although she was a prolific poet not all her compositions have been written down.⁴ Wadha married 'Abd al-Rahman ibn Zaid al-Sawaida' who was a farmer, as were many of the townspeople. She had a large family but only two of her children are known to us since they are mentioned in her poetry – Salim, her first son, and her daughter Su'da:

*Oh Fraih, why did you rip up the udder of my provisions?
Deranged, you tore at my breasts.
Salim is hitting my arms, and Su'da
Is lashing me with the tips of the ropes.
No, Abu Zaid, open the door and I'll run away
If you are not happy at seeing your own today⁵*

Wadha was known for her vision and wisdom, traits which are illustrated in two incidents. The first was when her father Rasheed ibn Salih ibn Rudai'an, following the death of her mother and full brothers, married an older woman who had sons from a previous marriage. Wadha was afraid her father would no longer have children to keep alive his name so she advised him, in poetry, to marry a younger woman. The following is part of the poem:

*Oh Father, take a wife who would open the door
And when you die, you, I implore
will have kids so search for your luck from God the provider.*

*Then my soul won't be bored, I fear of being an outsider
I could be in jubilation
But I still feel sad for your situation*⁶

Her father took her advice and married a fertile young woman whose descendants are still alive.⁷

The other incident took place when Wadha learned from her half brother, Fahd ibn Muhammad al-Riqabi (d. 1941)⁸ that he was going to buy the land behind his house. The land was not essential to him but it was to her husband as it bordered on his farm and was needed as a short cut road to it. Since he could not afford to buy the land, Wadha borrowed money from her brother without telling him why. She then pushed her husband to buy the land quickly. When the brother found out what she had done he was stunned. He confronted her but she explained that the road was needed by her husband and others to reach their farms.⁹ Wadha died in 1918, the same year as her husband.¹⁰

NOTES

1. Information obtained from 'Abd al-Rahman ibn Zaid al-Suwaida'.
2. Among the poets of her family were her brothers 'Abd al-Rahman and 'Abd al-'Aziz ibn Rasheed al-Rudai'an, her nephew Ibrahim ibn Duhayim al-Rasheed al-Rudai'an and her cousin Muhammad ibn 'Isa ibn 'Abd al-'Aziz al-Rudai'an. See their biographies and samples of their popular poetry in al-Khulaif, *Jawahir*, vol. 2, pp. 200, 201, 204–206, 211–216.
3. al-Suwaida', *Mantiqat Rumamn*, p. 68.
4. Information obtained from 'Abd al-Rahman ibn Zaid al-Suwaida'.
5. Ibid.
6. al-Suwaida', *Fatafeet*, vol. 1, p. 203.
7. Ibid.
8. He had a famous encounter with Muhammad ibn 'Abd Allah ibn Rasheed (1872–1897) when he refused to mention the name of a girl from al-Suwaida's family, on whose name Muhammad ibn Rasheed and his cousin Humud ibn 'Ubaid al-Rasheed had made a bet; according to central Arabian tradition the name of a woman should not be mentioned in the presence of strangers. After they found out that he knew her name but wasn't telling they rewarded him by giving him a house in Hail for his respect of tradition. See details in Fahd al-Mark, *Min Shiyam al-'Arab*, vol. 2, pp. 167–173; al-Suwaida', *Fatafeet*, p. 141.
9. al-Suwaida', *Fatafeet*, pp. 81–82.
10. Ibid., p. 81. al-Suwaida' stated in his papers, which he kindly put at my disposal, that she died in 1917.

Zainab al-Muhammad al-‘Ajmi

Zainab belonged to a settled family of the ‘Ajman tribe residing in al-Ras. She was born in the second half of the nineteenth century. Her father was nicknamed ‘Mikhraq’ which means overly generous, so she herself had the nickname ‘Mikhraqah’ (the feminine form).¹ Although she was reputed to be a prolific poetess, most of her compositions have been lost through the death of those who had memorized them.² What remains of her poetry shows her ability to depict the feelings of a woman in different situations and her reaction towards them. The verses she composed when she learned that her husband had married another woman are an example:

*I visited Salim and asked about my dearest
Who had now been two years gone.
He said, ‘your beloved turns away from knowing your news and all
the rest
He married another and works hard for her all day long.
He wants you only when the caravan tosses him.’
I’ve lost my way, at a blind alley, unable to see my way out of a
miserable state.’³*

Her poetry also shows pride in herself and her family:

*If they say I’m Mikhraqah this is not a charade
A tall woman who desires new praise
When she comes with long girlish braids
She is not like the women with bellies malaised
You made me face a valley with bountiful harvest
I hid at the high walls of my father’s palace
I shouted twice out of fear
And good faces gathered near.’⁴*

Zainab died in 1919,⁵ the year of the Spanish flu epidemic; the date of her death suggests that she was among its victims.

NOTES

1. al-Rasheed, *Shu'ara' min al-Ras*, p. 340.
2. Ibid.
3. Ibid., p. 342.
4. Ibid., p. 341.
5. Ibid., p. 340.

Conclusion

This book contains information on fifty-two women from central Arabia who lived between the eighteenth century and the death of King 'Abd al-'Aziz in 1953. The information was collected from various sources, both oral and written, and arranged alphabetically with sources for each biography. The book clearly shows that women's lives in central Saudi Arabia were full of activity which has been unexplored until now. Many of the studies of the history of the area do not deal in detail with the role of the women, their position and contributions. This book suggests future directions for women's studies in the various regions of the Kingdom in order to throw light on women's position and contributions in the social, educational and political fields. I believe that the field of women's studies is dynamic and fertile but it needs patience and persistence because of the lack of direct information.

From the research done and information collected for this particular study, the following can be concluded:

1. That women during the time frame of this book had an important role in shaping society, as in the case of Moudi bint Sultan Abu Wahtan who actively supported the movement of Shaykh Muhammad ibn 'Abd al-Wahhab and convinced her husband, Imam Muhammad ibn Saud, to receive him in al-Diriyah.
2. That some women in Najd led an active educational life, opening schools in their own homes, some of them teaching men as well as other women, as in the case of Fatimah bint Muhammad ibn 'Abd al-Wahhab.
3. That women in central Arabia were confident and courageous, standing with their men and composing valorous poetry to encourage them to resist aggressors, as in the case of Moudi bint Sa'ad al-Dahlawi.
4. That women in central Arabia were confronted occasionally with

- harsh social pressures but were able to overcome them through patience and courage, as in the case of Maytha' bint 'Ali al-Salami
5. That women of central Arabia contributed to charitable causes, helping the needy through donations and alms, as in the cases of Wadha bint Muhammad ibn 'Uray'ir and Hussah bint Ahmad al-Sudairi
 6. That one of the noblest contributions of central Arabian women was that they actively participated in educational efforts through the donation of books, as in the cases of Aljawharah bint Turki ibn 'Abd Allah and her sister Sarah, as well as Aljawharah bint Musa'ad ibn Jalawi, Sarah bint 'Ali ibn Muhammad and Nurah bint Faisal ibn Turki.
 7. It should be noted that donations and charitable activity were not limited to the nobility but were characteristic of all social strata, from princesses such as Aljawharah bint Turki ibn 'Abd Allah and Aljawharah bint Musa'ad ibn Jalawi, to commoners like Ruqaiyah bint 'Awadh al-Hijji.
 8. That some central Arabian women, such as Aljawharah bint Faisal ibn Turki, Sarah bint Ahmad al-Sudairi and Nurah bint 'Abd al-Rahman ibn Faisal, were influential in their surroundings and played a role in encouraging and supporting their male relatives.
 9. This book was able to extract and put together information on the popular level resulting in a new view of women of central Arabia and their impact on social and political life. Up until now all that was known was from popular poetry or teaching activities.
 10. The book demonstrates that men of central Arabia recognized and appreciated the role played by women and their contribution to society, as in the cases of Imam Faisal ibn Turki, whose daughters were well educated, and King 'Abd al-'Aziz with his mother, sister, aunts and other female relatives.

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6: Genealogical Tree

al-Tamimi, Muhammad Amin. *Shajarat Nasab al-Saud*. 1968.

Name Index

Note: Arab names are given in full without inversion. In alphabetizing al-, Ibn and ibn are ignored. European names are indexed separately, at the end.

- | | |
|---|--|
| <p>‘Abbas Pasha, ruler of Egypt 8–9(<i>n</i>)</p> <p>‘Abd Allah ibn ‘Abd al-‘Aziz al-Saud, King of Saudi Arabia ix, 36</p> <p>‘Abd Allah ibn ‘Abd al-‘Aziz ibn Hamad ibn Mu’ammār 86</p> <p>‘Abd Allah ibn ‘Abd al-Latif al-Shaykh 7, 81, 128</p> <p>‘Abd Allah ibn ‘Abd al-Rahman ibn Suwailim 79</p> <p>‘Abd Allah ibn ‘Abd al-Wahhab ibn Zahim 138</p> <p>‘Abd Allah ibn Ahmad ibn ‘Abd al-Jabbar 108–9</p> <p>‘Abd Allah ibn Ahmad al-Wuhaibi al-Mushrafi al-Tamimi (d.1847) 128</p> <p>‘Abd Allah ibn ‘Ali ibn Rasheed, ruler of Hail (1835–47) 18, 23, 24, 124–5</p> <p style="padding-left: 20px;">marriage to Munirah al-Jabr 84(<i>n</i>)</p> <p style="padding-left: 20px;">marriage to Salma 83, 84(<i>n</i>)</p> <p>‘Abd Allah ibn Fahd ibn Sa’ad ibn ‘Abd al-Rahman al-Saud 15(<i>n</i>)</p> <p>‘Abd Allah ibn Faisal ibn ‘Abd al-‘Aziz 46(<i>n</i>)</p> | <p>‘Abd Allah ibn Faisal, Imam (1865–71 & 1875–89) 7, 14(<i>n</i>), 16, 30, 31(<i>n</i>), 81, 105, 106, 128</p> <p style="padding-left: 20px;">marriage to Nurah 83, 84</p> <p style="padding-left: 20px;">marriage to Turaifah 124</p> <p>‘Abd Allah ibn Hamad al-‘Abd al-Qadir al-Bassam 69</p> <p>‘Abd Allah al-Humud 139</p> <p>‘Abd Allah ibn Ibrahim ibn Mu’ammār, governor of Sadus 86</p> <p>‘Abd Allah ibn Jalawi ibn Turki al-Saud 11, 17(<i>n</i>), 54</p> <p>‘Abd Allah ibn Khuzam al-‘Abd Allah 118, 119(<i>n</i>)</p> <p>‘Abd Allah ibn Mu’ammār, ruler of al-‘Uyaynah 3</p> <p>‘Abd Allah ibn Muhammad ibn ‘Abd al-Rahman al-Saud 45, 46(<i>n</i>)</p> <p>‘Abd Allah ibn Muhammad ibn ‘Abd al-Wahhab 112</p> <p>‘Abd Allah ibn Muhammad ibn Humaid 138</p> <p>‘Abd Allah ibn Musa’ad ibn Jalawi 11–12</p> |
|---|--|

- ‘Abd Allah ibn Mut’ib, King
(1919-20) 36(*n*)
- ‘Abd Allah ibn Nasir ibn Saud ibn
Ibrahim ibn Farhan 131
- ‘Abd Allah ibn Salih al-Dakhil 50
- ‘Abd Allah ibn Salih ibn Nasir
al-Sha’er 42
- ‘Abd Allah ibn Saud, Imam
(1814-18) 54(*n*), 128
- ‘Abd Allah ibn ‘Ubaid ibn
Rasheed 73
- al-‘Abd Allah family 118
- ‘Abd al-‘Aziz ibn ‘Abd Allah al-Sulaim,
ruler of ‘Unaizah 70
- ‘Abd al-‘Aziz ibn ‘Abd al-‘Aziz ibn
Mut’ib, Prince 50
- ‘Abd al-‘Aziz ibn ‘Abd al-Rahman
ibn Faisal al-Saud, King, Founder
of the Kingdom of Saudi Arabia
ix, xi, 6, 7, 11–12, 44,
115, 147
and Aljawharah bint Faisal
al-Saud 6–7
capture of Hail (1921) 35, 120
and his mother Sarah 109–10
and his sister Nurah 89–91
marriage to Aljawharah bint
Musa’ad 11–14
marriage to Fhadah 36
marriage to Hussar 44–5
marriage to Luluwah 50, 59
marriage to Sarah 105
marriage to Turfah 128–9
marriage to Wadha 137, 139
praise for Moudi (al-Bassam) 70
and Turfah bint Faisal 131
- ‘Abd al-‘Aziz ibn Ahmad ibn
Muhammad al-Sudairi 44, 108
- ‘Abd al-‘Aziz ibn ‘Ali ibn Rasheed
23, 25(*n*)
- ‘Abd al-‘Aziz ibn Fahd ibn Sa’ad ibn
‘Abd al-Rahman al-Saud 15(*n*)
- ‘Abd al-‘Aziz ibn Fa’iz 46
- ‘Abd al-‘Aziz ibn Hamad ibn Nasir
ibn ‘Uthman ibn Mu’ammarr 86
- ‘Abd al-‘Aziz ibn Ibrahim ibn ‘Abd
Allah ibn Harqan 133
- ‘Abd al-‘Aziz ibn Jalawi ibn Turki
al-Saud 11
- ‘Abd al-‘Aziz ibn Muhammad ibn
Saud, Imam (1765-1803) 21,
75, 79
- ‘Abd al-‘Aziz ibn Muhammad
al-‘Utaibi 139
- ‘Abd al-‘Aziz ibn Mulaik 139
- ‘Abd al-‘Aziz ibn Musa’ad ibn Jalawi,
Prince 11–12, 16–17, 45, 105
- ‘Abd al-‘Aziz ibn Mut’ib ibn ‘Abd
Allah ibn Rasheed, ruler of Hail
(1897-1906) 7, 27, 28(*n*), 50,
54, 58(*n*), 69, 73, 89, 102, 119,
122, 137
- ‘Abd al-‘Aziz Nabhan 138
- ‘Abd al-‘Aziz ibn Nassar 139
- ‘Abd al-‘Aziz ibn Rasheed
al-Rudai’an, poet 143(*n*)
- ‘Abd al-‘Aziz ibn Salih ibn Marshad
82, 126
- ‘Abd al-‘Aziz ibn Turki 17(*n*)
- ‘Abd al-‘Aziz al-‘Ujaimi 118
- ‘Abd al-Ilah ibn Humud ibn ‘Ubaid
ibn Rasheed 28, 73
- ‘Abd al-Karim ibn Muhammad ibn
Sulaiman al-Dumaiji 88(*n*)
- ‘Abd al-Karim ibn Salih al-Salim
al-Bunaiyan 103

- ‘Abd al-Latif ibn ‘Abd al-Rahman
 ibn Hasan ibn Muhammad ibn
 ‘Abd al-Wahhab 112
 ‘Abd al-Latif ibn Ibrahim 139
 ‘Abd al-Latif, Shaykh 128
 ‘Abd al-Muhsin ibn Ahmad ibn
 Muhammad al-Sudairi 108
 ‘Abd al-Muhsin ibn ‘Awadh ibn
 Muhammad al-Hijji 102
 ‘Abd al-Muhsin ibn Muhammad ibn
 Mu‘ammar 8
 ‘Abd al-Muhsin ibn Salih ibn Nasir
 al-Sha’er 42
 ‘Abd al-Rahman ibn ‘Abd Allah ibn
 ‘Abd al-Rahman al-Bassam 69
 ‘Abd al-Rahman ibn ‘Abd Allah ibn
 Ahmad al-Wuhaibi al-Mushrrafi
 al-Tamimi (d.1847) 128
 ‘Abd al-Rahman ibn ‘Abd Allah ibn
 Muhammad ibn ‘Abd al-Wahhab
 112, 113
 ‘Abd al-Rahman ibn ‘Abd al-‘Aziz
 al-Saud 45
 ‘Abd al-Rahman ibn ‘Abd al-‘Aziz ibn
 Salih ibn Marshad 126
 ‘Abd al-Rahman ibn ‘Abd al-Latif
 al-Shaykh 32
 ‘Abd al-Rahman ibn Ahmad ibn
 Muhammad al-Sudairi 44, 108
 ‘Abd al-Rahman ibn ‘Ali (nicknamed
 Duham) 60, 61–2
 ‘Abd al-Rahman ibn Faisal ibn Turki
 al-Saud, Imam (b.1850) 7, 11, 16,
 31(*n*), 46(*n*), 89, 94, 109, 115,
 128, 132(*nn*), 137
 ‘Abd al-Rahman ibn Hasan ibn
 Muhammad ibn ‘Abd al-Wahhab
 112, 117
 ‘Abd al-Rahman al-Huraishi 139
 ‘Abd al-Rahman ibn Ibrahim
 al-Bassam 70(*n*)
 ‘Abd al-Rahman ibn Muhammad
 ibn Mu‘ammar 7
 ‘Abd al-Rahman ibn Nasir 42
 ‘Abd al-Rahman al-Nasir al-Sa’di,
 Shaykh 98
 ‘Abd al-Rahman ibn Rasheed
 al-Rudai’an, poet 143(*n*)
 ‘Abd al-Rahman ibn Sulaiman
 al-Hussaiyn 138
 ‘Abd al-Rahman ibn Sulaiman
 al-Ruwaishid 8(*and n*), 10(*nn*),
 17(*n*), 31(*n*), 106(*n*), 116(*n*),
 132(*n*), 139
 ‘Abd al-Rahman ibn Zaid
 al-Sawaida’ 142
 ‘Abd al-Rahman ibn Zaid
 al-Suwaida’ 37(*n*), 41(*n*), 136(*n*)
 al-Abi al-Husayin family 75
 Abi Zakariya Yahya ibn Sharaf
 al-Nawawi 102, 112, 118
 Ahmad ibn ‘Abd al-‘Aziz al-Saud 45
 Ahmad ibn Fahd al-‘Ali al-‘Arifi
 28(*nn*), 42–3(*nn*), 43(*n*), 120(*n*)
 Ahmad ibn Muhammad ibn Ahmad
 ibn Mohammad 44
 Ahmad ibn Muhammad al-Sudairi
 (Ahmad the Elder) 44, 108
 Ahmad ibn Nasir ibn ‘Uthman 126
 ‘A’id al-Suqairi 70
 ‘Aiyshah bint ‘Abd Allah ibn
 Khuzam al-‘Abd Allah 118
 ‘Aiyshah bint Sulaiman
 al-Dumaiji 87
 ‘Ajlan ibn Muhammad 54
 al-‘Ajman tribe 75, 81, 90, 109, 144

- al-‘Ali family 23, 24
‘Ali ibn Husain ibn Mohammad ibn al-Wahhab 32
‘Ali ibn Muhammad al-Hindi 42(*n*)
‘Ali ibn Muhammad ibn ‘Abd al-Wahhab 112
‘Ali ibn Musa ibn Khalifah 138
‘Ali ibn Rasheed 23, 25(*n*)
‘Ali ibn Rumman 65
‘Ali ibn Salih al-Salim al-Bunaiyan 103
‘Ali al-Sulaiman al-‘Ubaid 56, 58(*n*)
Aljawharah bint ‘Abd Allah ibn Muhammad ibn Mu‘ammar (b.1710s) 3–4, 21
Aljawharah bint ‘Abd al-‘Aziz al-Saud 45
Aljawharah bint ‘Abd al-‘Aziz ibn Musa‘ad ibn Jalawi 45
Aljawharah bint Ahmad ibn Muhammad al-Sudairi 44, 46(*n*)
Aljawharah bint Fahd ibn Sa‘ad ibn ‘Abd al-Rahman al-Saud 15(*n*)
Aljawharah bint Faisal ibn Turki al-Saud (c.1851-1931) 5–10, 86(*n*), 94, 105, 147
charitable work 7–8
and education 5, 7
married to Saud ibn Jalawi ibn Turki 6
married to Talal ibn ‘Abd Allah ibn Rasheed, ruler of Hail 6, 8–9(*n*), 85(*n*)
Aljawharah bint Khalid ibn Muhammad ibn ‘Abd al-Rahman 129(*n*)
Aljawharah bint Musa‘ad ibn Jalawi al-Saud (1891-1919) 11–15
charitable work 12, 147
death of Spanish influenza (1919) 12–13
wife of King ‘Abd al-Aziz 11–13
Aljawharah bint Nasir ibn Faisal al-Saud (*fl.* 1883-1902) 16–17
Aljawharah bint Saud ibn ‘Abd al-‘Aziz ibn Saud ibn Faisal ibn Turki 91, 93(*n*)
Aljawharah bint Turki ibn ‘Abd Allah al-Saud (b.1820s) 18–20, 117, 147
donations of books 18–19, 147
married to ‘Abd Allah ibn ‘Ali ibn Rasheed, governor of Hail 18
poetry of 18, 19(*n*)
Aljawharah bint ‘Uthman ibn Hamad ibn Mu‘ammar (b.1730s) 21–2
‘Alya’ bint ‘Abd Allah ibn Khuzam al-‘Abd Allah 118
‘Alya’ bint ‘Abd al-‘Aziz ibn Humaiyan (m.c.1789) 23–6
poem 26(*n*)
Aman al-Turki 137–8
‘Amsha’ bint Ahmad ibn Muhammad al-Sudairi 44
‘Amsha’ bint Rashid ibn Shlash 55
‘Anazah tribe 56, 64, 75, 76, 77(*n*)
al-‘Anoud bint ‘Abd al-‘Aziz ibn Musa‘ad ibn Jalawi 45
al-‘Anoud bint ‘Abd al-‘Aziz al-Saud 12, 15(*n*)
al-‘Anoud bint Salim ibn Humud ibn ‘Ubaid al-Rasheed 56
al-‘Anoud bint Turki ibn ‘Abd Allah al-Saud 105
‘Arif ibn Bandar ibn Muqhim al-Timyath 55

- al-‘Asi ibn Shuraim 35, 36
Ibn al-Athir xi
‘Awadh ibn Muhammad al-Hijji
102, 103
- Badr ibn ‘Abd al-Rahman ibn
Hamad ibn al-Bassam 70(*n*)
Badr ibn Fahd ibn Sa’ad ibn ‘Abd
al-Rahman al-Saud 15(*n*)
Bandar ibn Ahmad ibn Muhammad
al-Sudairi 44
Bandar ibn Fahd ibn Sa’ad ibn ‘Abd
al-Rahman al-Saud 15(*n*)
Bandar ibn Muqhim ibn Watban
al-Timyat, chief of al-Tuman
clan 55
Bandar ibn Talal ibn Rasheed, ruler
of Hail 27
- al-Bandari bint Ahmad ibn
Muhammad al-Sudairi 44
al-Bandari bint Fahd ibn Sa’ad ibn
‘Abd al-Rahman al-Saud 15(*n*)
Banna bint Abi Hanaya al-Baraziyah
64, 67
Banu Khalid tribe 30, 40, 65,
105, 137
al-Bassam family 69, 70
Bazzar bint ‘Abd al-Rahman ibn
Faisal al-Saud 110(*n*)
al-Berzan clan 64
al-Bidaryien family 44
Bint al-Fikri (probably Sharifah bint
Saqr ibn Shaya’ al-Fjiri) 12, 14(*n*),
109
Bistam ibn Humud ibn Rasheed 73
al-Bukhari, Imam 94
Bunaiyah bint Mut’ib ibn ‘Abd Allah
ibn Rasheed (d.1909) 27–9
- donations of books 28
poetry 27–8
- al-Dahamshah clan 76
Dakhil ibn Jar Allah 50
Dashishah bint Rakan ibn Mandil
(†.1830s-1870s) 30–1
al-Dawasir tribe 44, 50, 59
Ibn Dawwas 18, 19(*n*)
al-Dhahabi xi, 19
Dhaiban ibn Hithlain 90
Dhari al-Fuhaid 126
Dhari ibn Sulaiman ibn ‘Ubaid ibn
Rasheed 28(*nn*), 29(*nn*), 37(*nn*),
83, 127(*n*)
al-Dir’iyah family 21
Doshah bint Humud ibn Rasheed 73
- al-Fadl tribe 79
Fahd ibn ‘Abd Allah al-Semmari, Dr
xv, 14(*n*)
Fahd ibn ‘Abd al-‘Aziz al-Saud, King
(the Late King of Saudi Arabia) ix,
13, 45, 59
Fahd ibn Bandar al-Timyat 57(*n*),
58(*nn*)
Fahd ibn Hadhal, chief of al-‘Amarat
clan 56, 58(*n*)
Fahd ibn Jalawi ibn Turki al-Saud 11
Fahd ibn Khalid ibn Muhammad
ibn ‘Abd al-Rahman 129(*n*)
Fahd ibn Muhammad al-Riqabi
(d.1941) 143
Fahd ibn Sa’ad ibn ‘Abd al-Rahman
ibn Faisal 15(*n*)
Fahd al-Mark 85(*n*)
Faisal ibn ‘Abd al-‘Aziz, King ix,
37(*n*), 46(*n*), 59, 93(*n*), 128

- Faisal ibn ‘Abd al-Rahman ibn Faisal ibn Turki 109
- Faisal ibn Humud ibn Rasheed 73
- Faisal ibn Nasir ibn ‘Abd Allah ibn Thunaiyan 94
- Faisal ibn Turki ibn ‘Abd Allah al-Saud, Imam (Founder of the Second Saudi State) (1834-8/1843-65) 5, 6, 18, 30, 53, 64–5, 81, 82(*n*), 94, 117, 124, 128, 131 daughters’ education 147 marriage to Munirah 81 marriage to Sarah bint Mishari 115 and marriage of son ‘Abd Allah 83–4
- Faraj ibn Mubarak al-Ghuraiyes 135
- Fatimah bint Muhammad ibn ‘Abd al-Salam al-Warthan 47(*n*)
- Fatimah bint Muhammad ibn ‘Abd al-Wahhab (d. *after* 1825) 32–4 scholarship 32–3, 146
- Fatimah bint Sabhan 28(*n*)
- Fatimah bint Salih al-Salim al-Bunaiyan 103
- Fatimah bint Sulaiman al-Dumaiji 87
- Fatimah bint Zamil al-Sabhan (d.1926) 28(*n*), 35, 36(*n*)
- Fatiymah al-Saud (slave) 138
- Felwah bint ‘Abd al-‘Aziz al-Saud 45
- Felwah bint Ahmad ibn Muhammad al-Sudairi 108 marriage to Muhammad ibn Faisal ibn Turki 109
- Fhadah bint al-‘Asi ibn Shuraim al-Shammari (d.1934) 35–7 marriage to Saud ibn ‘Abd al-‘Aziz 35, 56
- Fhawah bint ibn Musari’ 57(*n*)
- Fiddah al-Munif al-Murays (c.1810?-1900?) 38–9 poetry of 38
- Ghaidan ibn Jazi’ ibn ‘Ali, chief of al-Shamir 52
- Ghazi ibn al-‘Asi ibn Shuraim 35
- Hadhlul ibn Nasir ibn Faisal 16, 17(*n*)
- Ibn Hajar al-‘Asqalani xi
- Hakim ibn Muhaid 56
- Hamad ibn ‘Abd Allah al-Yahya al-Salih 70
- Hamad ibn ‘Abd al-Rahman al-Bassam 69
- Hamad ibn Faris 95
- Hamad al-Jasir 32, 33
- Hamad ibn Muhammad al-Bassam 70(*n*)
- Hamad ibn Suwailim 79
- Hamidah al-Saud (slave) 138
- al-Hanshal* brigands 122
- Hasan Hasan Sulaiman 53
- Hasan ibn Muhammad al-Hijji 102
- Hasna’ bint ‘Abd Allah ibn Khuzam al-‘Abd Allah 118
- Hasna’ bint Sulaiman ibn Salim al-Suwaida’ (1868/73-1933/36) 40–1 poetry of 40, 41
- Haya bint ‘Abd Allah ibn Muhammad al-Shayhan 46(*n*)
- Haya bint ‘Abd Allah al-Shayhan 15(*n*), 93(*n*), 106(*n*)

- Haya bint ‘Abd al-Rahman ibn Faisal ibn Turki 109
- Haya bint Ahmad ibn Muhammad al-Sudairi 44
- Haya bint ‘Awadh ibn Muhammad al-Hijji 102
- Haya bint Humud ibn Rasheed 73
- Haya bint Muhammad ibn ‘Abd al-Wahhab 33(*n*)
- Haya al-Muqbil 128, 129(*n*)
- Haya bint Nahar ibn Ruhait 96
- Haya bint Sa‘ad al-Sudairi 46(*n*)
- Haya bint Salih ibn Nasir al-Sha‘er (d.1928/9) 42–3
school in Lubdah Quarter 42
- Hijaz xv(*n*)
- Huda al-Shluwi 139
- Ibn Hudhlul 132(*n*)
- al-Humaiyan family 23,
24, 25(*n*)
- Humud ibn Rubai’an al-‘Utaibi (d.1802) 64
- Humud ibn Sabhan ibn Salamah ibn Sabhan 36(*n*)
- Humud ibn ‘Ubaid al-Rasheed 27–8, 65, 73, 143(*n*)
- Husain ibn Ghannam xi
- Husain Husni 125
- Husain ibn Nafisah 81
- Hussah bint ‘Abd Allah ibn Turki ibn ‘Abd Allah 11
- Hussah bint ‘Abd al-Rahman 12
- Hussah bint Ahmad ibn Muhammad al-Sudairi (1900-69) 44–7
charitable works 45–6, 147
marriage to Muhammad ibn ‘Abd al-Rahman 45
marriages to King ‘Abd al-‘Aziz 44–5
- Hussah bint Fahd ibn Sa‘ad ibn ‘Abd al-Rahman al-Saud 15(*n*)
- Hussah bint Muhammad al-Fawzan (dates unknown) 48–9
poetry of 48
- Hussah bint al-Rahman al-Bassam 69
- Hussah bint Salih al-Dakhil (*fl.* 1890s) 50–1
- Hussah bint Saud ibn ‘Abd al-‘Aziz ibn Saud ibn Faisal ibn Turki 91
- Huwaidiyah bint Ghaidan ibn Jazi’ al-Shamir (*fl.* 1820s) 52–4
- Ibrahim ibn ‘Abd Allah ibn Harqan 133
- Ibrahim ibn ‘Abd al-‘Aziz ibn Rudaiyan 138
- Ibrahim ibn ‘Abd al-Rahman al-Khamis 52–3, 68(*n*), 138
- Ibrahim ibn ‘Awadh al-‘Amir 135
- Ibrahim ibn Duhayim al-Rasheed al-Rudai’an, poet 143(*n*)
- Ibrahim Pasha 54(*n*), 76, 77
destruction of al-Dir’iyah (1818) 32, 52
- Ibrahim ibn Salih ibn ‘Isa xi al-‘Ijman tribe 52
- Ikhwan Movement 65, 66
- al-‘Inizi 66
- ‘Isa ibn Muftah 117
- al-Jalawi family 11, 52, 53, 54(*and n*)
- Jalawi ibn Turki ibn ‘Abd Allah al-Saud 14(*n*), 52–3, 109

- Jamil (slave) 138
al-Janah family, Banu Khalid
tribe 40
Jar Allah ibn Dakhil 50
Jarsan 73
Jawahir bint ‘Abd al-‘Aziz al-Saud 45
Jawahir bint Ibrahim ibn ‘Abd Allah
ibn Harqan 133
Jawza’ bint Bandar ibn Muqhim
al-Timyāt (c.1892-1959/62) 55–8
charitable works 57
marriage to Fahd ibn Hadhal 56
marriage to Hakim ibn
Muhaid 56
marriage to Saud ibn ‘Abd al-‘Aziz
al-Rasheed 55–6
subsequent marriages 56–7
al-Jazi bint Bandar ibn Muqhim
al-Timyāt 55
al-Jiri clan 135
Juday’ ibn Mandil ibn Hadhal
al-‘Inizi, chief of ‘Anazah 75–6
- al-Kathir tribe 79
Khadijah bint ‘Abd Allah
al-Suwaiti 118
Ibn Khaldun 102
Khalid ibn ‘Abd al-‘Aziz al-Saud,
King (1903-10) ix, 12, 137
Khalid ibn Ahmad ibn Muhammad
al-Sudairi 44
Khalid ibn Fahd al-Suwain’a 29(*n*)
Khalid ibn Mijlad ibn Fawzan 76
Khalid ibn Muhammad ibn ‘Abd
al-Rahman 129(*n*)
al-Khansa’ 66
Khuzam al-‘Abd Allah 118, 119(*n*)
- Latifah bint ‘Abd al-‘Aziz al-Saud 45
Latifah bint ‘Abd al-Rahman ibn
Ahmad al-Sudairi 46(*n*)
Latifah bint Ahmad ibn Muhammad
al-Sudairi 44, 46(*n*)
Latifah bint Nasir ibn Saud ibn
Ibrahim ibn Farhan 131
Laurimer 31(*n*), 82(*n*),
84(*and n*), 125
Luluwah bint ‘Abd al-‘Aziz
al-Saud 45
Luluwah bint Humud ibn
Rasheed 73
Luluwah bint al-Rahman
al-Bassam 69
Luluwah bint Salah al-Dakhil
(m.1906) 50, 59
Luluwah bint Salih ibn Salamah
al-Sabhan 37(*n*), 56
- Madawi bint al-Rahman
al-Bassam 69
Madawi bint Talal ibn Rasheed 56
Ibn Majah 102
Majid ibn Humud ibn ‘Ubaid ibn
Rasheed 28(*n*), 73
al-Matari family 121
Maytha’ bint ‘Ali al-Salami
(1892–1978) 60–3, 147
poetry of 60–2
Mijlad ibn Fawzan 76, 77
Mish’al ibn ‘Abd al-‘Aziz ibn Mut’ib
ibn Rasheed 73
Mish’al ibn Saud ibn ‘Abd al-‘Aziz
ibn Mut’ib 35, 36
Mishari ibn ‘Abd al-Rahman
al-Saud 115

- Mishari ibn Faisal ibn ‘Abd al-Rahman ibn Mu’ammār 9(*n*), 53, 86(*n*)
- Mishari ibn Saud ibn Muqrin 115
- Mishari ibn Saud ibn Nasir 139
- Mishari ibn Saud al-Saud 53
- Moudi bint ‘Abd Allah ibn Hamad al-Bassam (d.1944) 69–71
charitable works 69–70
- Moudi bint ‘Abd al-‘Aziz al-Saud 45
- Moudi bint ‘Abd al-‘Aziz ibn ‘Abd al-Rahman 37(*n*)
- Moudi (Mouaidi) bint Abi Hanaya al-Baraziyah (dates unknown) 64–8
poetry of 64, 65, 66–7, 68
- Moudi bint Ahmad ibn Muhammad al-Sudairi 44, 46(*n*)
- Moudi bint ‘Ali al-Mu’arik (1863–1943), poetess 72
- Moudi bint Hamad ibn Muhammad al-Hamad 133
- Moudi bint Humud ibn ‘Ubaid ibn Rasheed (c.1870s–1907) 73–4
- Moudi bint Khalid ibn ‘Abd al-‘Aziz al-Saud, Princess 14(*n*), 15(*n*)
- Moudi bint Sa’ad ibn ‘Abd Allah al-Dahlawi (d.1844) 75–8
poetry of 75–6, 146
- Moudi bint Sabhan ibn Salamah ibn Sabhan 36(*n*)
- Moudi bint Saud, Princess 15(*n*)
- Moudi bint Sultan Abu Wahtan (18th century) 79–80
political influence of 79, 146
- Mu’adh ibn Jabal 19
- al-Mu’ammār family xiv, 5
- Mubarak al-Sabah, ruler of Kuwait 69
- Muhaisin ibn Bandar ibn Muqhim al-Timyāt 55
- Muhammad ‘Ali 31(*n*), 52
- Muhammad Amin al-Tamimi 91, 95
- Muhammad ibn ‘Abd Allah al-Rasheed, ruler of Hail (1872–97) 7, 16, 27, 44, 65, 73, 83, 84(*and n*), 119, 120(*n*), 125, 128, 143(*n*)
- Muhammad ibn ‘Abd al-‘Aziz ibn Muhammad al-Saud 22
- Muhammad ibn ‘Abd al-‘Aziz ibn Mu’rib ibn Rasheed 73
- Muhammad ibn ‘Abd al-‘Aziz al-Saud 12, 46(*n*)
- Muhammad ibn ‘Abd al-Muhsin ibn ‘Ali, Prince (d.1819) 83
- Muhammad ibn ‘Abd al-Rahman, Prince 45, 46(*n*)
- Muhammad ibn ‘Abd al-Wahhab, Shaykh 3
influence of Moudi on 79, 146
and Salafi movement ix, 21, 22, 32, 75, 112, 128
- Muhammad ibn Ahmad ibn Muhammad al-Sudairi 44, 108
- Muhammad ibn ‘Ali ibn ‘Abd al-Latif 139
- Muhammad ibn ‘Ali ibn Shaykh Muhammad ibn ‘Abd al-Wahhab 113
- Muhammad Asad 6, 12
- Muhammad ibn Bandar ibn Muqhim al-Timyāt 55

- Muhammad ibn Bilal ibn Duwaim 138
- Muhammad ibn Fahd al-Riqabi al-Jiri 135
- Muhammad ibn Faisal ibn Turki 30, 31(*n*), 81, 82, 94, 109, 124, 125
- Muhammad ibn Hamad ibn ‘Abd Allah ibn Mu‘ammar (‘Khirfash’), ruler of al-‘Uyaynah 3
- Muhammad ibn Hamad ibn ‘Isa 139
- Muhammad ibn Hamid ibn Mubarak al-Sha‘er 42(*n*)
- Muhammad ibn Ibrahim ibn ‘Abd Allah ibn Harqan 133
- Muhammad ibn Ibrahim ibn ‘Abd al-Latif al-Shaykh 126
- Muhammad ibn Ibrahim ibn Fantukh 138
- Muhammad ibn ‘Isa ibn ‘Abd al-‘Aziz al-Rudai’an, poet 143(*n*)
- Muhammad Jalal Kishk 6, 8–9(*n*), 13, 14, 108
- Muhammad Khurshid Pasha 25(*n*), 31(*n*) of Egypt 81
- Muhammad ibn Mishari ibn Mu‘ammar 52
- Muhammad ibn Nasir ibn Saud ibn Ibrahim ibn Farhan 131
- Muhammad ibn Rasheed 125, 143(*n*)
- Muhammad ibn Rashid al-Hamad al-Suwaida’, poet 40
- Muhammad ibn Saud ibn ‘Abd al-‘Aziz ibn Mur’ib 36(*n*)
- Muhammad ibn Saud ibn ‘Abd al-‘Aziz ibn Saud ibn Faisal ibn Turki 91
- Muhammad ibn Saud ibn Faisal 125
- Muhammad ibn Saud, Imam (1744–65) ix, 3, 79, 115, 146
- Muhammad ibn Sulaiman al-Dumaiji 87
- Muhammad ibn Talal al-Rasheed, King (1920-21) 36(*n*)
- Muhammad Taqi al-Din al-Futuhi 112
- Muhammad al-‘Ubaid 74
- Muhammad ibn ‘Umar al-Fakhiri xi
- Muhanna ibn Humud ibn Rasheed 73
- Muhanna al-Salih Abalkhail 38, 100
- Munirah bint ‘Abd Allah ibn Rasheed 27
- Munirah bint ‘Abd al-‘Aziz ibn Musa’ad ibn Jalawi 45
- Munirah bint ‘Abd al-‘Aziz ibn Mur’ib ibn Rasheed 73
- Munirah bint ‘Abd al-‘Aziz ibn al-Rahman al-Saud 137, 138, 139
- Munirah bint ‘Abd al-‘Aziz al-‘Ujaimi 118
- Munirah bint ‘Abd al-Rahman ibn Faisal ibn Turki 109
- Munirah bint Ahmad ibn Muhammad al-Sudairi 44
- Munirah bint Humud ibn Rasheed 73
- Munirah al-Jabr 84(*n*)
- Munirah bint Mishari ibn Hasan al-Saud (*fl.* 1838-84) 81–2
- Muqhim ibn Hakim ibn Muhaid 56
- al-Murrah tribe 109
- Musa’ad ibn ‘Abd al-Rahman ibn Faisal al-Saud, Prince 8(*n*), 10(*n*)
- Musa’ad ibn Ahmad ibn Muhammad al-Sudairi 44

- Musa'ad ibn Jalawi ibn Turki ibn 'Abd Allah al-Saud 11, 14(*n*), 16
- Muslat ibn Bandar ibn Muqhim al-Timyāt 55
- Muslat al-Ru'ujī 77
- Mutair tribe 64, 77(*n*)
- Mut'ib ibn 'Abd Allah ibn Rasheed, ruler of Hail 27, 84(*and n*), 85(*n*), 124
- Mut'ib ibn 'Abd al-'Aziz ibn Mut'ib ibn Rasheed, ruler of Hail 73
- Mut'ib ibn Humud ibn Rasheed 73
- Mutni ibn al-'Asi ibn Shuraim 35
- al-Muzairib family 73
- Nahar ibn Ruhait 96
- Nahar ibn Saud ibn 'Abd al-'Aziz, Prince 141(*n*)
- Na'if ibn 'Abd al-'Aziz al-Saud 45
- Na'if ibn Bandar ibn Muqhim al-Timyāt 55
- Nasir ibn 'Abd al-'Aziz al-Saud, Prince 46(*n*)
- Nasir ibn Muhammad ibn Layla 118
- Nasir ibn Saud ibn Ibrahim ibn Farhan (d.1939) 131, 132(*n*)
- Nasir ibn Sulaiman al-Suwaida' 41
- al-Nawawi 102, 112, 118
- Nawf bint 'Abd al-'Aziz al-Saud 36
- Nawwaf ibn Bandar ibn Muqhim al-Timyāt 55, 57(*n*)
- Nurah bint 'Abd Allah ibn 'Ali ibn Rasheed (*fl.*1843-69) 83–5, 124, 125, 126(*n*)
- Nurah bint 'Abd al-'Aziz ibn 'Abd al-Rahman (1904-38) 37(*n*), 128, 129(*n*)
- Nurah bint 'Abd al-'Aziz ibn Hamad ibn Mu'ammār (d. after 1870) 86
- Nurah bint 'Abd al-'Aziz ibn Ibrahim al-Hijji (1891-1984) 87–8
- Nurah bint 'Abd al-Rahman ibn Faisal al-Saud (1875-1949/50) 89–93, 109
- marriage to Saud ibn 'Abd al-'Aziz ('Saud the Great') 89–90
- support for her brother King 'Abd al-'Aziz 89, 90–1, 137, 147
- Nurah bint Ahmad ibn Muhammad al-Sudairi 11, 14(*n*), 108
- marriage to Jalawi ibn Turki 14(*n*), 109
- Nurah bint 'Ali ibn Rasheed 23, 83
- Nurah bint Faisal ibn Turki al-Saud (d.1901) 7, 94–5
- donations of books 94, 147
- Nurah bint Humud ibn Rasheed 73
- Nurah bint Ibrahim ibn 'Abd Allah ibn Harqan 133
- Nurah bint Muhammad ibn 'Abd al-'Aziz al-Saud 46(*n*)
- Nurah al-Muhammad al-Hatlani (c.1863-1904) 96–7
- poetry of 96, 97
- Nurah bint al-Rahman al-Bassam 69
- Nurah bint Sulaiman ibn Fahd al-Ruhait (1925-95) 98–9
- educationalist 98
- al-Qawasim tribe 32
- Ibn Qayim al-Jawziyah 5, 19, 94, 103
- Ibn Qudamah al-Maqdisi 102
- Qut (wife of 'Awadh al-Hijji) 102, 103

- Ibn Raddas 67(*n*)
 Ibn Rajab al-Hanbali 19
 Rakan ibn Bandar ibn Muqhim
 al-Timyāt 55
 al-Rasheed family xiii, 6, 35, 50,
 83, 124
 and al-‘Ali 23–4
 marriage alliances 55–6, 83, 125
 Rasheed ibn ‘Ali ibn Rasheed 25(*n*)
 Rasheed ibn Nasir ibn Muhammad
 ibn Layla 118, 120(*n*)
 Rasheed ibn Salih ibn Rudai’an 142
 Rashid ibn Khamis 138
 Ruqaiyah bint ‘Abd Allah al-Sa’ad
 al-Salihi (1829-1936) 100–1
 poetry of 100
 Ruqaiyah bint ‘Awadh ibn
 Muhammad al-Hijji (d.1942)
 102–4
 charitable works 147
 donations of books 102–3
 Ruqaiyah bint Hashim ibn Faraj
 al-Ghuraiyes 135–6
 Ruqaiyah bint Mut’ib ibn ‘Abd Allah
 ibn Rasheed 27, 28(*n*)
 Ruqaiyah bint Shaya’ ibn Fjiri
 14(*n*), 105

 Sa’ad ibn ‘Abd Allah ibn Sharikh
 al-Dahlawi 75
 Sa’ad ibn ‘Abd al-‘Aziz al-Saud
 13, 44–5
 Sa’ad ibn ‘Abd al-Rahman ibn Faisal
 ibn Turki 109
 Sa’ad ibn Ahmad ibn Muhammad
 al-Sudairi 44, 108
 Sa’ad ibn Bakhit 16
 Sa’ad ibn Hijji 87

 Sa’ad ibn Jalawi 17(*n*)
 Sa’ad al-Tasan 100
 al-Sabhan family 36(*n*)
 Sabhan ibn Salamah ibn
 Sabhan 36(*n*)
 al-Sabiq ibn Hasan family 50, 59
 Sa’dun ibn ‘Uray’ir, ruler of
 al-Ahsa’ 75
 Safiyyah al-Musa al-Khatib 42
 Sahan ibn Bandar ibn Muqhim
 al-Timyāt 55
 Sa’idah al-Yamaniyh (slave) 139
 Salamah 65
 Salih ibn ‘Abd al-‘Aziz ibn
 Yuhayyan 138
 Salih ibn ‘Abd al-Muhsin ibn ‘Ali,
 ruler of Hail (1818-35) 23, 24
 Salih ibn ‘Abd al-Rahman ibn
 Hammad 138
 Salih ibn Ahmad ibn Baz 141(*n*)
 Salih ibn Dakhil 50
 Salih ibn Nasir ibn Mubarak
 al-Sha’er 42
 Salih ibn Sa’ad al-‘Umran 138
 Salih ibn Sabhan 36(*n*)
 Salih al-Salim al-Bunaiyan 103,
 118, 120(*n*)
 library 29(*n*), 103
 Salih ibn Yuhayyan 139
 al-Salih al-Salim al-Bunaiyan family,
 of Hail 28(*and n*)
 Salim ibn ‘Abd al-Rahman ibn Zaid
 al-Sawaida’ 142
 Salim ibn ‘Ali ibn Sabhan 30
 Salim ibn Hashim ibn Faraj
 al-Ghuraiyes 136
 Salim ibn Humud ibn Rasheed 73
 Salim ibn Muhammad al-Hijji 102

- Salim ibn Muhsin ibn Salim
al-Bunaiyan 118
- Salma bint Muhammad ibn 'Abd
al-Muhsin ibn 'Ali 83, 84(*n*)
- Salman ibn 'Abd al-'Aziz al-Saud,
HRH Prince xv, 14(*n*), 45,
47(*n*), 140(*n*)
- Sarah bint 'Abd Allah ibn Faisal
al-Saud (1883/4-1973) 7, 105–7
charitable works 106
- Sarah bint 'Abd al-'Aziz ibn Hamad
ibn Nasir ibn 'Uthman ibn
Mu'ammār 5, 86(*n*)
- Sarah bint Ahmad ibn Muhammad
al-Sudairi (*c.* 1840s-1910),
mother of 'Abd al-'Aziz 11, 44,
108–11, 147
- Sarah bint 'Ali ibn Muhammad ibn
'Abd al-Wahhab (before 1818-*c.*
1857) 112–14, 147
religious studies 112
- Sarah bint Fahd ibn Sa'ad ibn 'Abd
al-Rahman al-Saud 15(*n*)
- Sarah bint Mishari ibn 'Abd
al-Rahman al-Saud (*m.c.* 1849)
31(*n*), 115–16
- Sarah bint Salih ibn Ahmad ibn
Baz 139
- Sarah al-Subay'i 87
- Sarah bint Turki ibn 'Abd Allah
al-Saud (*fl.* 1869), donations of
books 117, 147
- Saud ibn 'Abd al-'Aziz al-Saud,
Imam (1803-14) 23
- Saud ibn 'Abd al-'Aziz ibn Rasheed
(d.1919) 35, 37(*n*), 55–6
- Saud ibn 'Abd al-'Aziz ibn
Muhammad ibn Saud (b.1748) 21
- Saud ibn 'Abd al-'Aziz ibn
al-Rahman al-Saud, King
(1902–69) 36–7(*n*), 137, 139
- Saud ibn 'Abd al-'Aziz ibn Saud ibn
Faisal ibn Turki ('Saud the Great')
ix, 89–90
- Saud ibn Faisal ibn Turki (d.1875)
30, 31(*n*), 81, 84, 124, 128
- Saud ibn Humud ibn 'Ubaid ibn
Rasheed, ruler of Hail 28, 73
- Saud ibn Jalawi ibn Turki 6
- Saud ibn Rasheed 56, 70
- Saud ibn Sa'ad ibn 'Abd al-Rahman
ibn Faisal 15(*n*)
- al-Saud family xiii, 6–7
and al-Dir'iyah family 21–2
in exile 32, 52, 109
- Shahah bint Ghadban al-Waj'an
al-Shammari 36–7(*nm*), 56
- Shaikhah bint 'Abd al-Rahman ibn
Faisal 46(*n*)
- Shaikhah bint Ahmad ibn
Muhammad al-Sudairi 44
- Sha'iyā' bint Muhammad ibn 'Abd
al-Wahhab 33(*n*)
- al-Shamir clan 52
- Shamma' bint 'Awadh ibn
Muhammad al-Hijji 102, 103
- Shammar tribe 23, 24(*n*), 35, 55–6,
58(*n*), 73
- Shams al-Din Muhammad ibn
Muflih al-Hanbali 45
- Shaqra' bint 'Abd Allah ibn Khuzam
al-'Abd Allah (1839-1930) 118–20
poetry 119
and son Salih al-Salim 118–19
- Sharifah bint Saqr ibn Shaya' al-Fjiri
12, 14(*n*), 109

- Sharifah al-Suwayid 44, 46(*n*)
 Sharifah bint Watban ibn Faisal
 al-Jarba' 56–7
 al-Sharifs of Hijaz 13
 al-Shawkani 28
 al-Shaykh family xiv, 32, 112
 Sheemah bint al-'Asi ibn Shuraim 35
 Shu'aiya bint 'Abd al-'Aziz
 al-Saud 45
 Shu'aiya bint Ahmad ibn
 Muhammad al-Sudairi 44
 Sitah bint 'Abd al-'Aziz al-Saud 36
 Sitah bint 'Ali ibn 'Ijl 28(*n*)
 Sitah bint Jazza ibn 'Ijl 28(*n*)
 Su'ayfan 122
 Su'da bint al-Rahman ibn Zaid
 al-Sawaida' 142
 al-Sudairi family xiv
 links with al-Saud family 109
 Sulaiman ibn 'Abd Allah
 li-Yahya' 139
 Sulaiman ibn Ahmad ibn
 Muhammad al-Sudairi 44
 Sulaiman ibn 'Ali ibn
 Rasheed 25(*n*)
 Sulaiman al-Dakhil 25(*n*)
 Sulaiman al-Dumaiji 87
 Sulaiman ibn Mubarak
 al-Sha'er 42(*n*)
 Sulaiman ibn Sahman, Shaykh 81
 Sulaiman ibn Salih ibn Dakhil 50
 Sulaiman ibn Salih al-Salim
 al-Bunaiyan 103
 Sultan al-Dawish, chief of Mutair
 38, 100
 Sultan ibn 'Abd al-'Aziz al-Saud
 (Crown Prince) 45
 Sultan ibn al-'Asi ibn Shuraim 35
 Sultan ibn Bandar ibn Muqhim
 al-Timyath 55
 Sultan ibn Humud ibn Rasheed
 73, 74
 Sultanah bint Ahmad ibn
 Muhammad al-Sudairi 44, 46(*n*)
 al-Suwaida family 121
 Tai tribe 56, 135
 Ibn Taimiyah 19
 Talal ibn 'Abd Allah ibn Rasheed,
 ruler of Hail (1847-66) 6, 8–9(*n*),
 83, 84(*and n*), 85(*n*), 118, 124
 Taqi al-Din al-Fasi xi
 Thunaiyan al-Dharir (the blind) 79
 al-Thunayan ibn Saud ibn Muqrin,
 house of 16
 Thuraya' bint Muhammad
 al-Muzaini (*c.* 1849-1917) 121–3
 poetry of 121, 122
 al-Tuman clan 55, 58(*n*)
 Turaifah bint 'Ubaid ibn 'Ali ibn
 Rasheed (*d.* before 1896) 85(*n*),
 105, 124–7
 charitable works and donations
 of books 125–6
 Turfah bint 'Abd Allah ibn 'Abd
 al-Latif al-Shaykh (1884-1906) 12,
 128–30
 marriage to King 'Abd al-'Aziz 12,
 128–9
 Turfah bint Faisal ibn Turki al-Saud
 (*d.* after 1950) 8(*n*), 131–2
 Turfah bint Muhammad
 al-Khuraiyef (*c.* 1927-98) 133–4
 school 133

- Turfah bint Musa'ad ibn Battal
al-Mutairi 47(*n*)
- Turki ibn 'Abd Allah ibn Faisal ibn
Turki (d.1889) 84, 85(*n*)
- Turki ibn 'Abd Allah ibn Saud
ibn Faisal ibn Turki al-Saud
(m.1907) 105
- Turki ibn 'Abd Allah al-Saud, Imam
(Founder of Second Saudi State
1825-34) 33, 52-3, 115-16,
117, 128
- Turki ibn 'Abd al-'Aziz al-Saud
(d.1919) 13, 137
- Turki ibn 'Abd al-'Aziz al-Saud (the
second) 45
- Turki ibn Ahmad ibn Muhammad
al-Sudairi 44, 108
- 'Ubaid ibn 'Ali ibn Rasheed 19(*n*),
23, 85(*n*), 124, 125
- 'Ubaid ibn Humud ibn Rasheed 73
- 'Umar ibn Fahd al-Makki xi
- 'Umar ibn Sulaiman al-Dumaiji 87
- al-'Uqailat tribe 48
- al-'Uray'ir family 137
- 'Utaibah tribe 48
- 'Uthman ibn 'Abd Allah ibn
Bishr xi, 21, 32, 52-3, 77(*n*),
82(*n*)
- 'Uthman ibn Hamad ibn
Mu'ammār, ruler of al-'Uyaynah
(d.1750) 3, 21
- 'Uthman ibn Muhammad
al-Mas'ari 137
- 'Uthman ibn Nasir al-Salih 140(*n*)
- al-Wada'in clan 50, 59
- Wadha bint Bandar ibn Muqhim
al-Timyāt 55
- Wadha bint Fahd ibn 'Abd Allah ibn
Ju'mah 9(*nn*), 14(*n*), 94, 106(*n*)
- Wadha bint Hashim ibn Faraj
al-Ghuraiyes (1926-) 135-6
poetry of 135-6
- Wadha bint Hizam ibn
Hithlain 92(*n*)
- Wadha bint Humud ibn Rasheed 73
- Wadha bint Muhammad ibn Husain
ibn 'Uray'ir (d.1969) 137-41
charitable works 137-9, 140,
141(*n*), 147
- Wadha bint Rasheed ibn Salih
al-Shammari (1863-1918) 142-3
poetry of 142-3
- Watban ibn Faisal al-Jarba' 56-7
- Yazid ibn Saud ibn 'Abd al-'Aziz,
Prince 141(*n*)
- Yusuf ibn Faraj al-Ghuraiyes 135
- Zaid ibn 'Abd al-Rahman
al-Suwaida', poets (First and
Second) 40
- Zaid ibn Markhan, Prince, ruler of
al-Dir'iyah 3
- Zaid ibn Muhammad al-Falih 139
- Zainab al-Muhammad al-'Ajmi
(d.1919) 144-5
poetry 144
- Zaki al-Din 'Abd al-'Azim ibn 'Abd
al-Qawi al-Mundhiri 12
- al-Zamakhshari 103
- al-Zamil clan 73
- Zhawah bint Saud ibn Rasheed 56

Europeans

Blunt, Lady Anne 28(*n*), 73

Dickson, Violet 91, 93(*n*)

Elliott, Sir H. 31(*n*)

Herbert, Colonel C. 31(*n*)

Howarth, David 91

Nolde, Edward 125, 127(*n*)

Philby, Harry St John 31(*n*), 32, 91,
105, 140(*n*)

on Princess Aljawharah 8(*and n*)

on Turfah bint Faisal 131,

131–2(*nn*)

Raphael, Pierre 111(*n*)

Place Index

Note: al- is ignored in alphabetization

- al-Aflaj region xv(*n*), 44, 120(*n*)
- al-Ahsa region 30, 85(*n*), 108, 109, 128, 137
- Aja' mountain 23, 24(*n*), 41
- 'Aly'yah mountain 52–3, 54(*n*)
- al-'Arid region xv(*n*), 16, 70
- al-Azhar 112

- Bahrain 86, 109
- Baq'a, battle of (1841) 25(*n*)
- Britain 13
 - attack on al-Qawasim 32
- al-Bubayhi area 57
- al-Bukairiyah, battle of (1904) 70
- Buraidah xiv, 48, 50, 59, 72
 - mosque at 28

- al-Dilam, battles of (1902) 137
- al-Dir'iyah xiv, 3, 7, 79, 94, 128
 - siege and destruction of (1818) 32, 52, 86, 112
- al-Duraybiyah, palm tree farm 106

- Egypt 81, 82(*n*), 112
 - al-Saud family in 32

- al-Fur' region xv(*n*)
- al-Ghat, Sudair region 44

- Hail xiv, 6, 16, 18, 23, 27, 73, 118
 - conflict with al-Qasim 50
 - fall of (1921) 35
 - King 'Abd al-'Aziz in (1921) 35, 120(*n*)
 - library of Salih al-Salim al-Bunaiyan 103
- Hamaj al-'Uqaylat well 60
- Harmah 69
- Hautat Bani Tamim 118
- Hijaz, Sharifs of 13
- al-Hillah, battle of (1814) 25(*n*)
- al-Hilwah 118
- Huraimala' xiv, 133

- Iraq 56, 57, 58(*n*)

- Jabal Shammar region xv(*n*)
- al-Jawa, battle of (1841), al-Jawa, battle of (1845) 85(*n*)

- Khab al-Lusaib xiv, 60

- Khab al-Timyāt 55
 al-Kharj region xv(n), 30, 52, 137
 al-Khudaira' xiv, 48
 al-Khurmah 87
 Kier, battle of (1781) 64, 75, 77(n)
 Kuwait 7, 13, 70
 al-Saud family in exile in 7, 11,
 89, 109, 132(n), 137

 Layla 120(n)

 Makkah (Mecca) 33
 Malham 69
 al-Masmak castle 54
 Mecca 73, 74
 Medina 28, 74
 al-Mihmal region xv(n)
 al-Mulaida', battle of (1891) 7, 11,
 50, 94, 96, 109, 125
 Muqtat Teen (Muqtat Su'ayfan) 122
 al-Muzairib 73

 Najd (Central Arabia) xiii, xv(n)
 famine (1909) 70
 influenza epidemic (1919)
 122, 137
 and Second Saudi State (1825) 33

 Oman 32, 108

 al-Qasim region xv(n), 27, 44, 50,
 52, 67(n), 69, 75, 83–4, 108
 Qatar 32, 109

 Rafha 57
 al-Ras xiv, 38, 75, 76–7, 100, 144
 Ras al-Khaymah 32

 al-Rawdah 122, 135
 Rawdat Muhanna, battle of (1906)
 17(n)
 Rawdat Rumman xiv, 40, 121, 135,
 142
 Riyadh ix, xiv, 7, 33, 94
 al-'Aud cemetery 33, 91, 106
 Dikhnah Quarter 94, 128
 fountain near Dikhnah Wall 8
 'Iqdah Quarter 133
 Lubdah Quarter 42
 recapture of (1902) ix, 11, 16,
 44, 54, 89, 109–10, 128,
 132(n), 137
 Spanish influenza (1919) 13,
 15(n), 45
 al-Wusaita Quarter 138

 al-Sabyah, battle of (1830) 53
 Sadus 5, 9(n)
 Salasil, well at 67
 Salma mountain 24(n), 41
 al-Sarif, battle of (1901) 16, 69
 Saudi Arabia, Kingdom of ix–x
 Saudi State, First 44, 75
 fall (1818) 32, 52
 Saudi State, Second (from 1825)
 33, 108
 al-Sbalah, battle of (1929) 36
 al-Sha'ib region xv(n)
 al-Shinanah 100
 Shu'bat al-Ajliyah 139
 Sudair region xv(n), 44, 108
 Syria 120(n)

 Tayma' 119
 Tharmada' xiv, 87

PLACE INDEX

‘Unaizah xiv, 69, 70, 96, 98

Yabrin 109

‘Ushaiqir 69, 118

al-‘Uyaynah xiv, 3, 79

al-Zaimah village 33

al-Zulfi region 52

Wadi al-Dawasir xv(*n*)

al-Washm region xv(*n*), 44, 87, 118