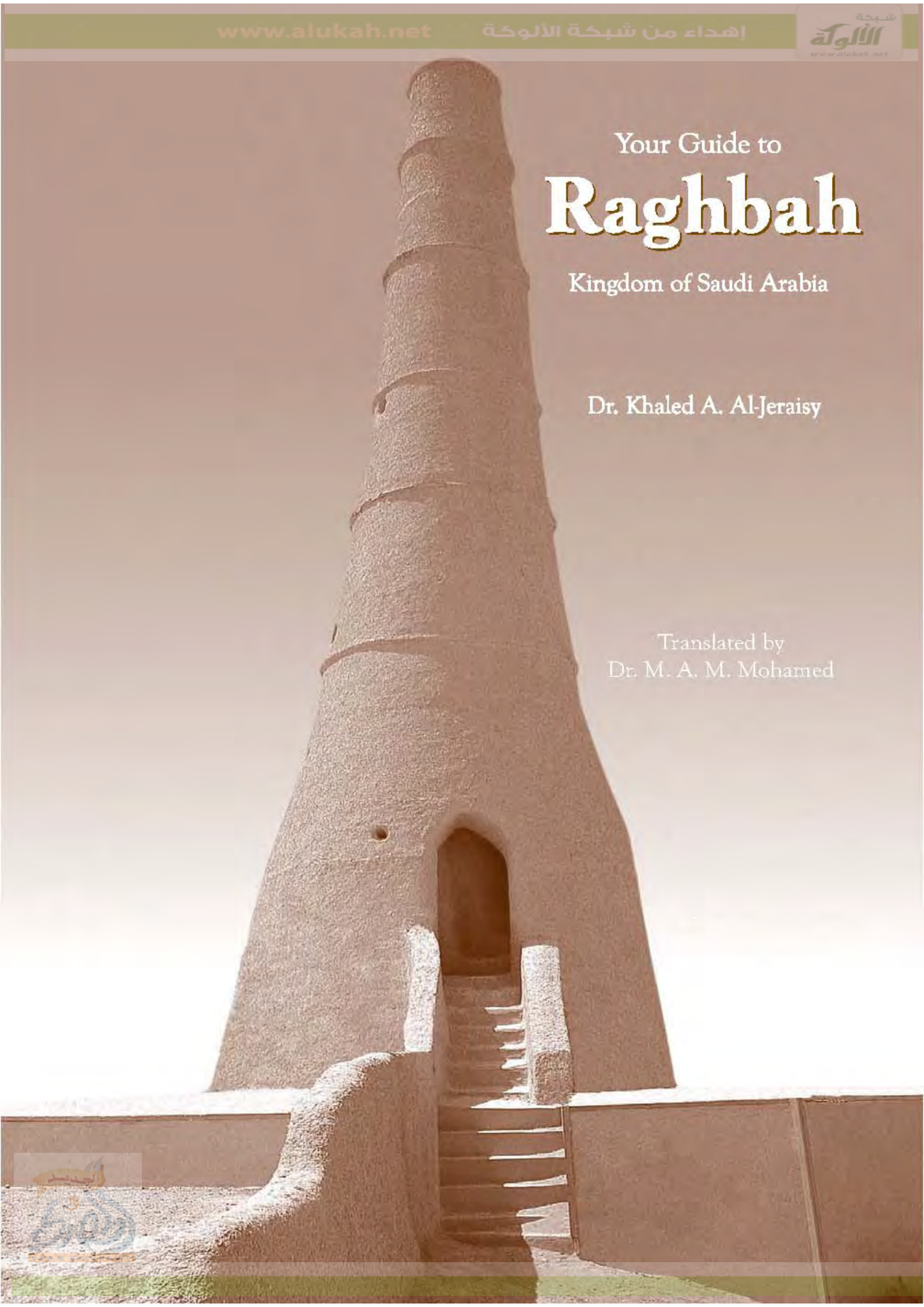


Your Guide to
Raghbah

Kingdom of Saudi Arabia

Dr. Khaled A. Al-Jeraisy

Translated by
Dr. M. A. M. Mohamed



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*In the Name of Allah,
the Beneficent, the Merciful*

Saudi Centennial⁽¹⁾

A century's elapsed, and above the stars the truth's been glittering.

To the great one who has raised the minaret we do all belong.

For a century, the sword of dignity has been in splendor smiling.

Under its banner, all have been protection seeking.

Security, justice and prosperity have been widely spreading.

O, state of *tawheed*! May you remain safe and forever living.

In the tree of my country is branching

Rahgbah, which is the sword backing.

For unification Abdul-Aziz started calling,

And the true, greatest faith promoting.

At once, was Rahgbah the call supporting,

For the revival of the worthy path aiming.

Rahgbah is always its loyalty renewing

For those the *ummah*'s weak edifice renovating.

On this occasion, our support to you we are pledging.

O, "Nora's brothers!" Remembrance of you is healing.



**His Majesty Late King Abdul-Aziz Ibn Abdul-Rahman Al-Saud
Founder of the Kingdom of Saudi Arabia**



**The Custodian of the two Holy Mosques
King Abdullah Ibn Abdul-Aziz Al-Saud
Kingdom of Saudi Arabia**



**His Royal Highness Crown Prince Sultan bin Abdul-Aziz Al-Saud
Deputy Premier, Minister of Defence and
Aviation and Inspector General**

*“A nation that is oblivious to its history,
its heritage and its symbols
and which severs itself from its roots
can never have a flourishing present,
nor can it have a bright future”.⁽²⁾*

Salman Ibn Abdul-Aziz Al-Saud



**His Royal Highness Prince
Salman Ibn Abdul-Aziz Al-Saud
Governor of Riyadh**

Dedication

It is to my dear father, the self-made business leader, Sheikh Abdul-Rahman Ibn Ali Al-Jeraisy, that I wholeheartedly dedicate this book. It is a simple token of my great indebtedness to him. Not only has he been a dedicated father and educator, but also a friend and a great example to follow. Never ever shall I be able to pay him back, even a tiny fraction, for all the good things he has done for me. May Allah bless him.

Khaled Ibn Abdul-Rahman Al-Jeraisy



Al-Marqab Tower (Observation Tower) Raghbah

Acknowledgement

I would like to express gratitude to all those who have helped me at all the stages of work on this book, from conception to publication and distribution.

Khaled Ibn Abdul-Rahman Al-Jeraisy



Milatta Tower

Foreword

Praise be to Allah, the Lord of the universe. May His peace and prayers be upon His trustworthy Messenger, Prophet Muhammad.

This book is of special significance for a variety of reasons. One reason is that against all odds, and despite the demands and responsibilities of directing one of the largest and most successful economic organizations in our country, the author did manage to get away from it all. He left city life with its high rising buildings, bright lights, hustle and bustle and clamor for Raghbah, a distant rural area in Al-Mihmal region. There, the only signs of urban life are two schools and a clinic. Yet, there is a historical treasure to be uncovered. Motivated by a strong “Raghbah” (desire), the author embarked on this study to reveal its secrets and explore its past glory.

Another reason is that the book reveals a personal legacy on the one hand, and a national history on the other. Regarding the personal dimension, the author is a descendent of a well established Saudi family that took Raghbah as an abode. There, his father, Sheikh Abdul-Rahman Al-Jeraisy, was born and brought up, acquiring the qualities of endurance, patience and determination, which contributed to his rise as a prominent businessman.

In addition, the Saudi library, as far as I know, is lacking in such material. The material is considered necessary for creating awareness of our unique history and heritage, which have contributed greatly to the emergence of outstanding pioneers in various fields of knowledge and of social, cultural and economic activities. This, in turn, has contributed to forming the Saudi character and, subsequently, our greater collective entity. Thus, it is hoped that the value of history will be so deeply inculcated in our children that they can grow more determined to participate actively in the country’s development.

Also, the mention of hometowns and their ruins, plains, hills, valleys, etc., stimulates one’s emotions, longing and a dormant, strong desire to learn more about various parts of our beloved country. In this regard, this valuable book, about Raghbah, represents a very much appreciated endeavor for introducing one of the areas which have participated in the making of our Kingdom’s history.

Early on, Raghbah was directly associated with the Daawah movement of Sheikh Mohammad Ibn Abdul-Wahab, and it supported the great alliance between him and Imam Mohammad Ibn Saud at the beginning of the First Saudi State, when fighting was at its fiercest stage.

Not only has the author explored Raghbah’s past and present, but he has also made constructive suggestions for its future development, as it lacks most of the urban

facilities available all over the Kingdom. Even though the suggestions seem too ambitious, they are legitimate aspirations, which the author hopes to realize through the collective efforts of Raghbah's people, besides the government's contribution.

In this study, the researcher has followed an academically sound approach in the organization and presentation of contents - the reader will obviously realize how much effort has been put into it. The book starts with a description of Raghbah's unique heritage and historical role as well as the meaning of its name. Then, follows a detailed account of its geography: location, topography, climate, soil, water resources, plants and animals. After that, comes its demography: tribal structure, the families that settled there and the names of those who played a significant role in our history. This is followed by a description of its people's activities, urban development and available services. The research concludes with the recommendation of ambitious plans for Raghbah's future development.

Evidently, the author has spared no effort in documenting his research with maps, photographs and diagrams that make the book a tourist, historical and geographical trip to see Raghbah's old quarters, Uqad (castles), Marqab (observation post), towers, passes, farms and mosques. On this trip, you travel with the author into Raghbah's history, starting with its past glory, coming to its present, which is suffering from lack of modern services, and arriving at its future, which he hopes to be a bright one, by Allah's Grace.

The book as a whole is considered an enrichment for the Saudi library. It reflects great effort and hard work, using the scientific means available to convey the information to the reader as easily as possible. The reader should find the work useful, for it contains valuable information about the history, geography and heritage of our generous, beloved country.

Abdullah Ibn Khamees

Introduction to the Second Edition

In the Name of Allah, the Beneficent, the Merciful.

Praise be to Allah, the Lord of the worlds. May His peace and blessings be upon His trustworthy Messenger, Muhammad, his kin and his companions.

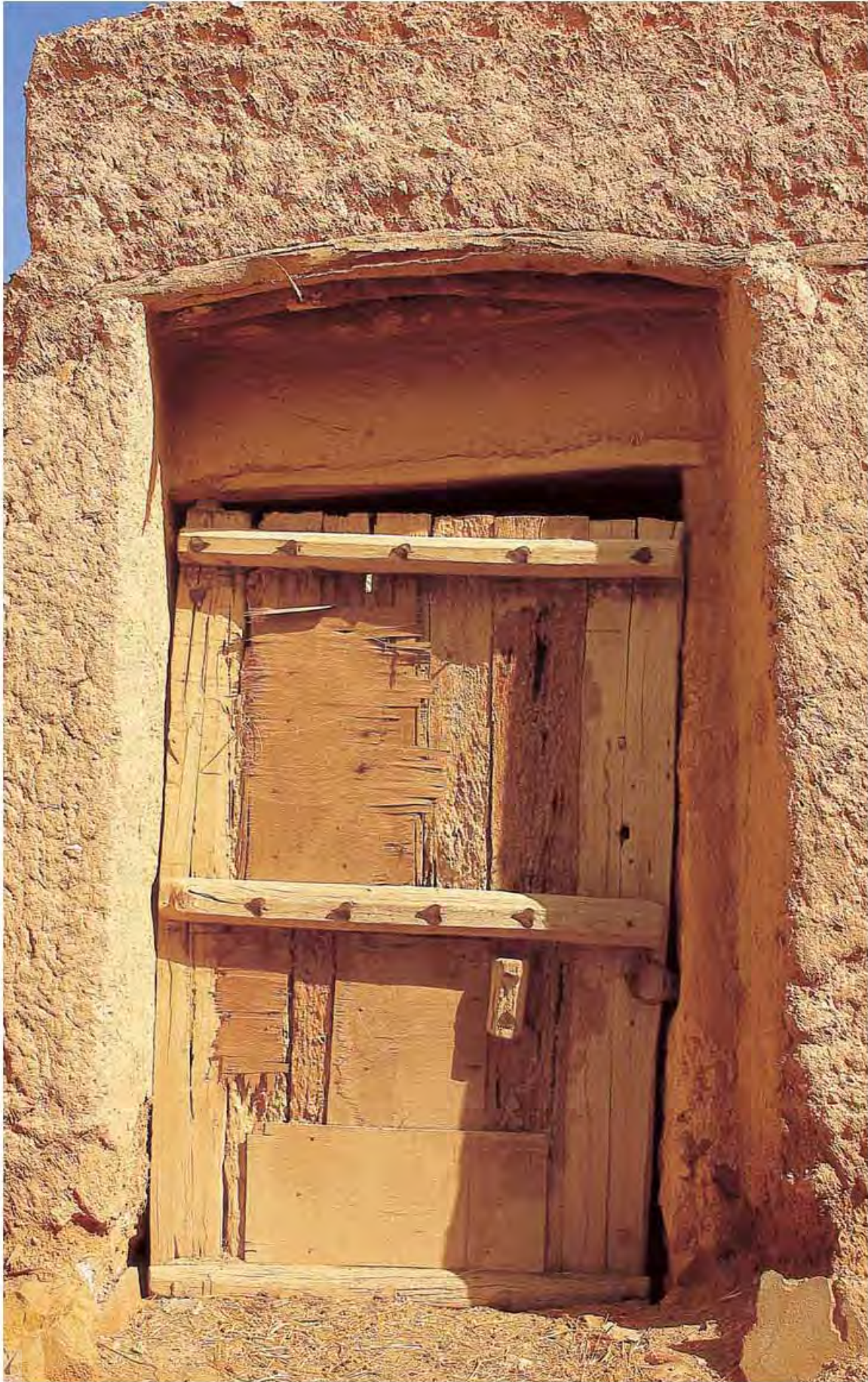
It is my pleasure to present to the reader the second edition of *Your Guide to Raghbah*. It includes a whole new chapter, Raghbah in Photos. The chapter has a large collection of pictures of Raghbah, past and present: ruins; antiques; artists' impressions of old landmarks; aerial and satellite photos; natural sceneries; and modern photos. In addition, the book has been revised, and information and statistics have been updated.

Readers' comments and suggestions will be very much appreciated.

May Allah grant all of us success.

Khaled Ibn Abdul-Rahman Al-Jeraisy

Riyadh, 1427 H.



An old house door in Nab'a Quarter

Introduction to the First Edition

In the Name of Allah, the Beneficent, the Merciful.

Praise be to Allah, the Lord of the worlds. May His peace and blessings be upon His trustworthy Messenger, Muhammad, his kin and his companions.

Feedback from readers of the first edition of *Raghbah* shows great appreciation and approval. This has encouraged me to have it reproduced in two separate versions, one in English and another in Arabic, under the title *Your Guide to Raghbah*. The result is 2 medium-sized books, from which the reader can choose either language. The book is available on a CD. For Internet users, the book is available on the following 6 sites:

www.raghbah.com.sa

www.raghbah.com

www.alraghbah.com.sa

www.alraghbah.com

www.al-raghbah.com.sa

www.al-raghbah.com

I hope, by Allah's Grace, *Your Guide to Raghbah* will earn the readers' satisfaction, and its shortcomings will be forgiven.

Dr. Khaled Ibn Abdul-Rahman Al-Jeraisy

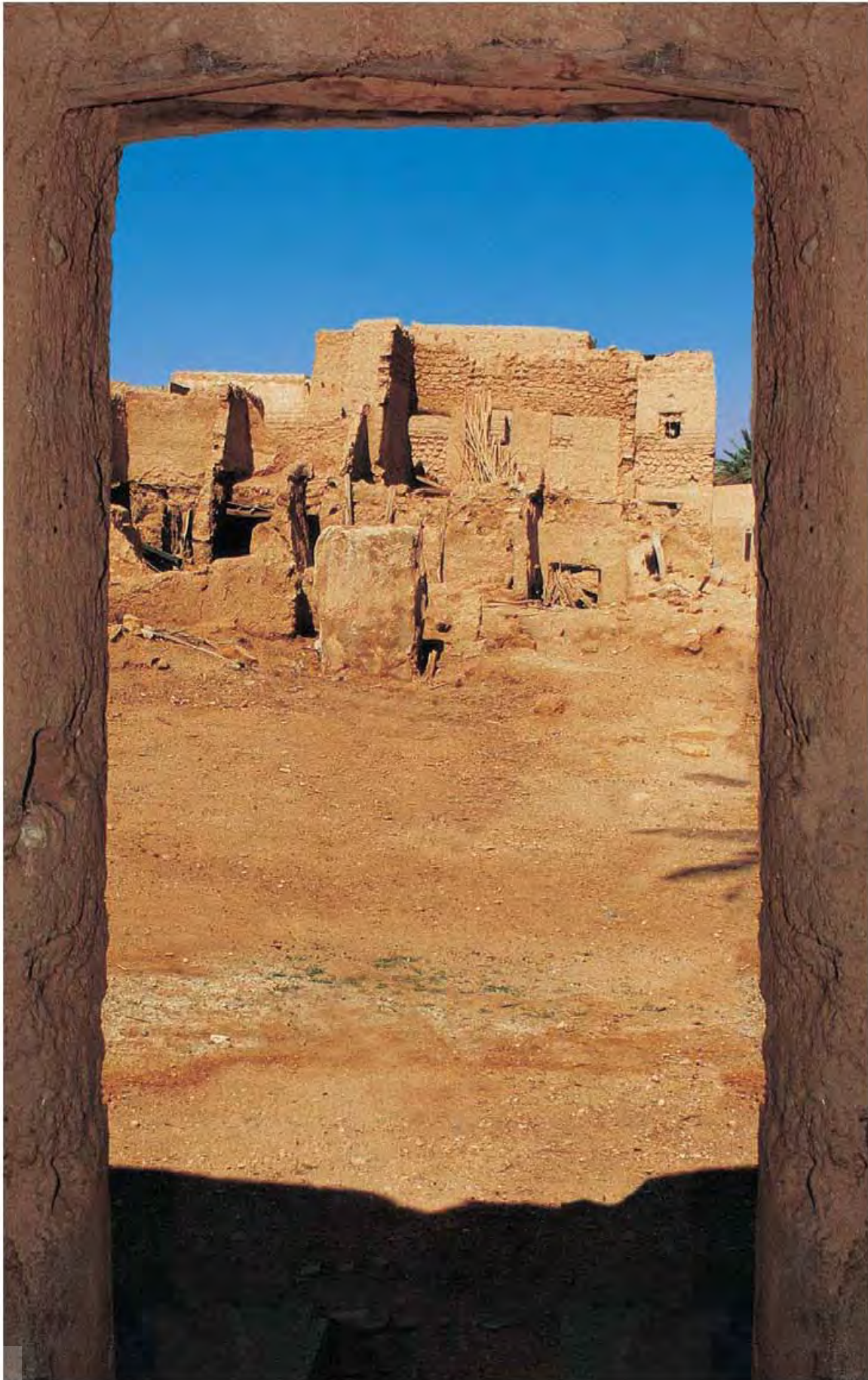
Riyadh, 1423 H.



An old decorated door

Stop by our Dwelling⁽³⁾

Stop by and salute our dwelling,
 It is our past heritage embracing.
 Ask its meadows, its wall, its tower,
 About stories of bravery and grandeur.
 Raghbah it is, my heart's desire and beats,
 My gorgeous garden my mind it never quits.
 Once you, my friend, get there,
 For sleep let not your eyes care.
 Look at Khashm Al-Hissaan, how proud! See!
 For the viewer always, it brings out ecstasy.
 The way the tower looks is but a song,
 About the return of past times sung.
 The proud Uqdah a great story is telling,
 And a poem of pride it is musing.
 My home its ruins and palm trees are,
 My yearning fire and quiver of heart.
 As for Twaiq, its passion for Raghbah's great,
 Its magical power does the mountain intoxicate.
 At Raghbah's door, a lot of suitors are waiting!
 For its pleasure and love, each one is hoping.
 To Al-Uraidh Mountain go, and ask it about,
 The history of forefathers and pioneers gallant.
 Hoping it'll reveal evidence to glory past,
 In verse that quenches the thirst of hearts.
 If left looking, Al-Ghuraaba tell,
 Of love for it my heart is full.
 Om Al-Shquuq has talk interesting,
 In it gazelles are around freely moving
 For Al-Burdaan oft yearn lovers,
 There, for serenity calls lavender.
 Great grandfathers' farms have scenery pleasing,
 All over there are places for sitting an' for meeting.
 Ask Furaihah about past nights so friendly,
 And Al-Wassee'ah about good old company.
 Samhah forget not, palm trees surround it,
 A water-well it is by visitors brightened.
 O daughter of sand dunes, you have me captured,
 To the attractive eyes, myself I have surrendered.
 Its name does tell you about its beauty,
 Its figure gracious and genuine quality.
 O you, the desire of my heart, and my soul's longing,
 To you I complain of loneliness and faraway being.
 My suffering, I hope, will be by my verses shared,
 Through my writing have I my emotions melted.



Nab'a Quarter

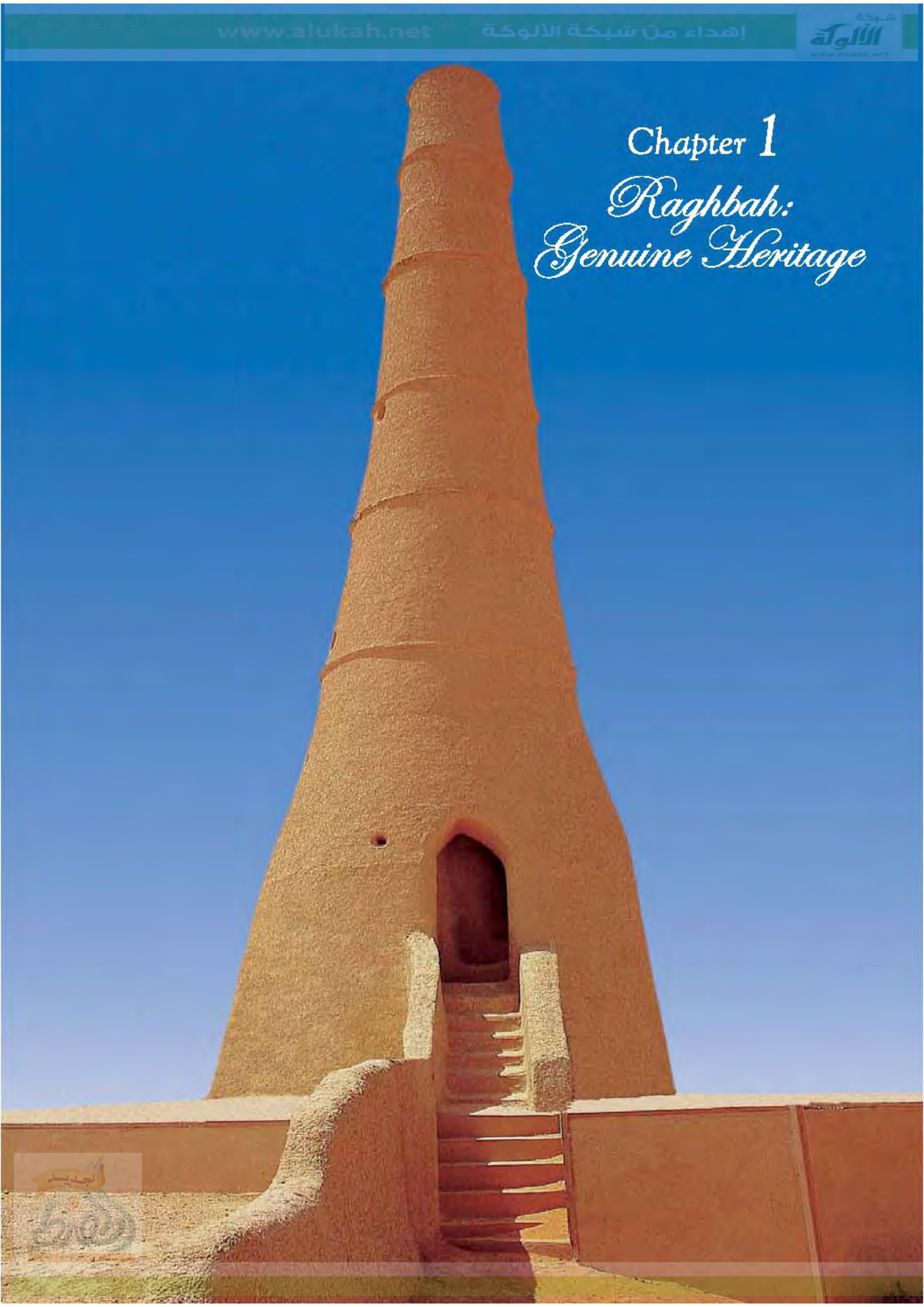
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Chapter 1
*Raghbah:
Genuine Heritage*



Preview

The Kingdom of Saudi Arabia represents a magnificent edifice founded by Late King Abdul-Aziz Al-Saud in 1319 H (1901 AD). This date marks the beginning of the blessed procession of nation unification and building under his leadership and that of his sons. The outcome of their blessed efforts is a great nation with an outstanding record of achievements in all fields.

The Kingdom of Saudi Arabia occupies about 80% (2,250,000 km²) of the Arabian Peninsula, which lies in south-west Asia.⁽⁴⁾

According to the 1425 H (2004 AD) census, the Kingdom's population reached 22,673,538 people, living in 3,990,559 housing units.⁽⁵⁾

According to the 1412 H (1992 AD) administrative system, Saudi Arabia consists of 13 administrative zones, comprising 43 category-A governorates as well as 61 category-B ones.⁽⁶⁾ The governorates are subdivided into administrative centers.

Named after Riyadh, the capital city of Saudi Arabia, the Riyadh Administrative Zone is one of the largest. It includes most of Najd (the Central Province) where the city of Riyadh lies. Raghbah, the subject of this book, is an administrative center within the Thadeq Governorate, Riyadh Administrative Region.



Location Map of Saudi Arabia
Source: The Time ATLAS of the World

Pronunciation and Meaning of “Raghbah”

Regarding the pronunciation of the word “Raghbah”, two main forms can be identified: one advocated by Sheikh Abdullah Ibn Khamees, and the other by Sheikh Hamad Al-Jasser. Each form reflects a specific meaning. Ibn Khamees favors the pronunciation “raghabah”, as derived from “al-raghab” and “al-raghaab”. The former means “willingness” (the opposite of “al-rahab”, meaning “fear”, as mentioned in the Qur’an, Surah 21, Ayah 90). The latter means “soft land with no flowing water”.⁽⁷⁾

According to *Lissaan Al-Arab (Arabic dictionary)*, “al-raghaab” is soft soil that absorbs a lot of water before its surface gets wet”.⁽⁸⁾ This meaning seems apparently consistent with current usage in Raghbah.

Sheikh Al-Jasser,⁽⁹⁾ on the other hand, favors the pronunciation “ragh-bah”, as derived from the Arabic verb “ra-ghi-ba” (noun: “ragh-bah”), meaning “desire”. However, *Lissaan Al-Arab* gives the nouns “ra-gha-baa” and “ragh-baa” in addition to “ragh-bah”, as variations with the same meaning, derived from the verb “ra-ghi-ba”.⁽¹⁰⁾

It can also be argued that the word “Raghbah” comes from the Arabic verb “ra-ghu-ba” (noun: “ru-ghu-b”), meaning “to be/become vast”.⁽¹¹⁾

Underlying the afore-mentioned variations of pronouncing the word “Raghbah” are differences in meaning. However, it is argued that the variations can be attributed to varied sound articulations. Arabic is full of such phonetic variations.⁽¹²⁾

In conclusion, the name of the town accommodates the pronunciations “raghbah and raghabah” as derived from “the desire of its people towards it,” and “its soft land” and “its vast land”.

The fact that Raghbah is mentioned in Yaqout Al-Hamawi’s *Mu’jam Al-Buldaan (Dictionary of Countries)* adds to the town’s historical significance. It is mentioned as the name of a water-well in a poem by Kuthayyer:⁽¹³⁾

From the water of small holes, my camels refuse drinking,
From the large cool pools, is my cousin them preventing.

Yet, when it is my camels’ turn from the Raghbaa’ water-well to drink,
My cousin disregards their needs, and to the well all his animals brings.

However, too bashful am I to rebuke my cousin;
By not returning offence, praise for self I do win.⁽¹⁴⁾

In his book *Saheeh Al-Akhbar (The True News)*, Ibn Bulaihed affirms that the “Raghbah” cited in Al-Hamawi’s dictionary is the same as the existing one, located between Thadeq and Al-Barrah in Al-Mihmal Region, and it is known for producing wheat.⁽¹⁵⁾ However, the fact that Raghbah is known to have been established in the year 1079 H (1668 AD) does not undermine the historical evidence that suggests its establishment in an earlier period.



An aerial view of Raghbah Town, 1994

Major Historical Events

A. Establishment of Raghbah

- Relating the events of 1079 H (1668 AD), historian Ibraheem Ibn Eessa mentioned the following: “By Allah’s grace, prices at that time were low; rainfall was abundant; and the land became very fertile.”⁽¹⁶⁾ The people of Najd called that year ‘the prosperous year’, when Raghbah was first established”. According to Ibn Rabee’ah’s account, Raghbah was first established in 1080 H (1669AD).⁽¹⁷⁾ He says, “That year, the people of Raghbah built⁽¹⁸⁾ their first dwellings.”⁽¹⁹⁾
- Reporting the events of 1094 H (1682 AD), Ibn Rabee’ah said, “The Nakhl Al-Bi’r area and Raghbah had abundant rain, and the year was called the ‘bayaadh year’.”⁽²⁰⁾
- In his account of the events of 1107 H (1659 AD), Al-Faakhiry mentioned that Raghbah’s people emerged / settled in the area of Al-Jaw Al-Zaahiry.⁽²¹⁾ Al-Jaw, as known today, includes Nab’a and the well known Uqdat Al-Jeraisy (Al-Jeraisy Castle).
- In his account of the events of 1122 H (1708 AD), Ibn Bishr said, “Allah sent cold weather that destroyed the Milham crops. Fierce winds blew, bringing down a lot of palm trees⁽²²⁾ and demolishing the palace of Raghbah.”⁽²³⁾
- Ibn Eessa’s account of the year 1124 H (1716 AD) says, “There was an epidemic in Raghbah, Tharmada’, Al-Qasab, Al-Beer and Al-Auda, and it caused the death of a lot of people.”⁽²⁴⁾
- According to the events of 1163 H (1749 AD), “Drought became worse, and so did inflation, and Sheikh Ahmad Ibn Yahya, the judge of Raghbah, died.”⁽²⁵⁾ Immediately after his death, Raghbah’s people joined Sheikh Mohammad Ibn Abdul-Wahab’s movement in 1164 H (1750 AD).⁽²⁶⁾ By doing so, Raghbah’s community was the first of Al-Mihmal area to join Ibn Abdul-Wahab.⁽²⁷⁾
- Ibn Ghannaam, reporting the events of 1165H (1751 AD), said, “The tribes of Sudair and Al-Washm, along with Al-Zufair, marched to Raghbah, whose people had adopted the call to Tawheed. They besieged Raghbah for days, and were able to enter it by collaborating with some of the locals. They looted it, but by Allah’s Grace, bloodshed was prevented.”⁽²⁸⁾
- Al-Rihani, describing the events of the year 1320 H (1920 AD), said that King Abdul-Aziz conquered the Mutair tribe in Al-Summan and the Otaiba tribe in the ‘Irq area of Raghbah, between Al-Washm and Jabal Tuwaiq.⁽²⁹⁾



Qibla of Al-Jaw Mosque



A roofed passage to Al-Jaw Mosque

B. Al-Daawah Al-Salafiyya in Raghbah

Imam Mohammad Ibn Saud's declaration to support Al-Daawah Al-Salafiyya of Sheikh Mohammad Ibn Abdul-Wahab in 1157 H (1744 AD) is considered an historic event in Najd and the Arabian Peninsula. Al-Daawah Al-Salafiyya is the call for returning to pure Islam, as practiced by the righteous Salaf, i.e. Prophet Muhammad ﷺ and his companions.

Once Imam Mohammad Ibn Saud declared his support for the Daawah movement, the Najd areas joined it, one after the other. Raghbah was the first in Al-Mihmal area to join the Daawah. That was in 1164 H (1750 AD), only six years after its declaration.⁽³⁰⁾

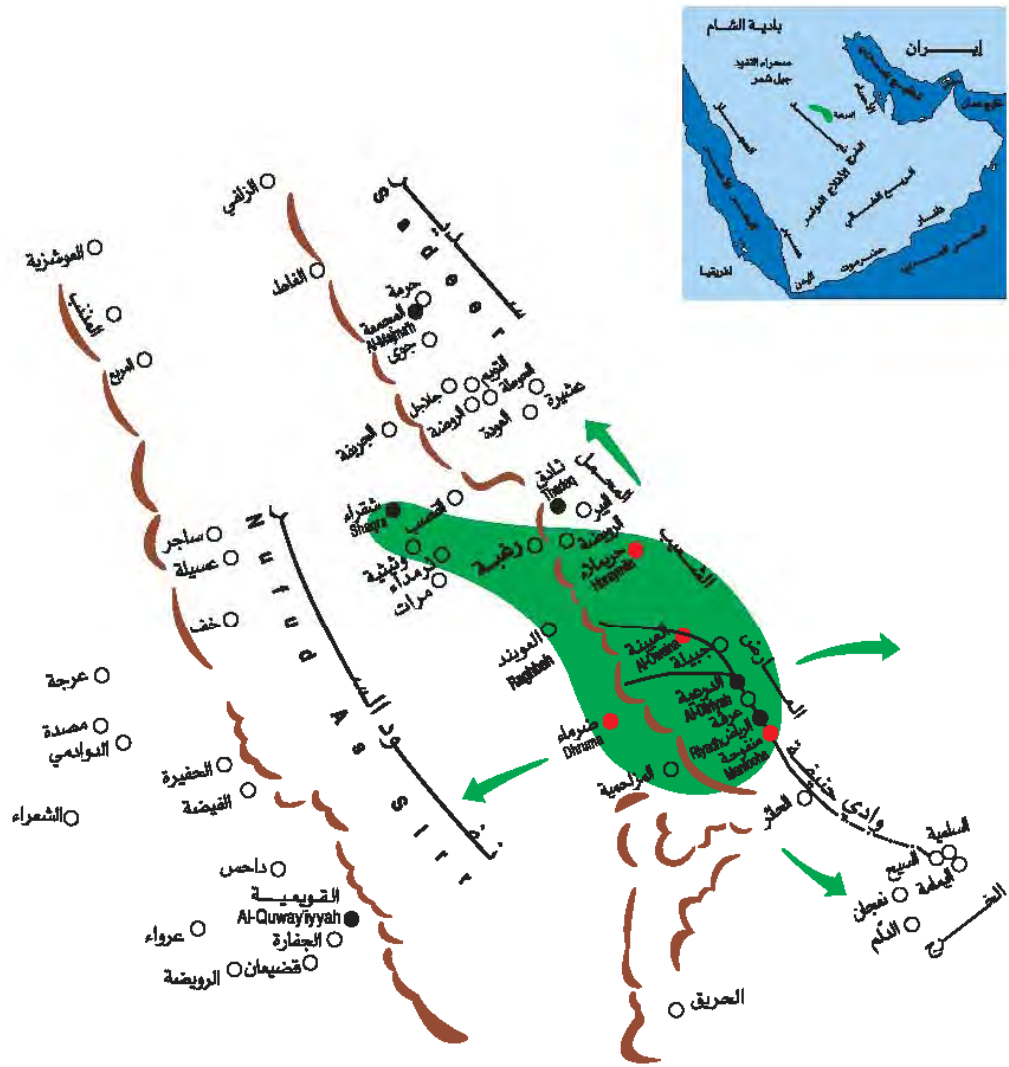
The Daawah put its followers in direct confrontation with the mainstream beliefs in Najd, which was dominated by superstitions and non-Islamic practices. Because of its support to the Daawah, Raghbah paid a very high price in terms of suffering and confrontation with opponents. In 1165H. (1751 AD), "The people of Sudair and Al-Washm, supported by Al-Zufair, wanted to punish Raghbah's people for having adopted the call for Tawheed. The invaders besieged Raghbah for days, looted property and stole people's valuables. They got support from some of the local population who had gone astray. Only by the Grace of Allah were Muslims saved from bloodshed."⁽³¹⁾

That was the beginning of a series of successive attacks, but Raghbah was steadfast in the face of its enemies.

Raghbah's Emir at that time was Sheikh Ali Al-Jeraisy. His family was "one of the renowned, long established families"⁽³²⁾ in Al-Zulfi. Besides being the town's Emir, he was an educator.⁽³³⁾ He was also famous for being courageous and daring. He was loyal to Imam Mohammad Ibn Saud and was considered one of his most trusted men.

Raghbah's people and their Emir continued to play an outstanding and honorable role in support of the Daawah cause. Just before 1171 H (1757 AD), Sheikh Ali Al-Jeraisy built his castle, known as Al-Uqdah, which became the emirate headquarters. This earned the support of Imam Mohammad Ibn Saud, thus becoming one of the fortresses of the Daawah movement. In fact, it was the centre of the 1171 H events.

Trouble started in 1171 H (1757 AD), when Imam Mohammad Ibn Saud sacked Mubaarak Ibn Adwaan, the Emir of Huraimila, and appointed Hammad Ibn Nasser Ibn Adwaan instead. Supported by some enemies of the Daawah, Mubaarak tried to take over Huraimila by force. One of his main supporters was the town judge, Mirbad Ibn Ahmad Ibn Umar Al-Tamimi, "who was an archenemy of the



Hunayn joined the Call	1754	1168	انضمام حريملاء وهنأ إلى الدعوة.
	1758	1167	
Murabba withdrew from the Call	1752	1166	لقدت منقوحة الهد.
Hunayn withdrew from the Call	1751	1166	لقدت حريملاء الهد.
Raghibah joined the Call	1769	1166	قول أهل راحية الدعوة.
Al-Ouyaynah joined the Call	1748	1162	انضمام العينة وهنأ إلى الدعوة.
	1748	1162	
Dhurma joined the Call	1748	1161	قول أهل ضرماء الدعوة.
Hunayn joined the Call	1747	1160	قول أهل حريملاء الدعوة.
First alliance with Riyadh	1748	1160	بداية المناوشات مع الرياض.
Manfuha and Al-Ouyaynah joined the Call	1745	1160	قول أهل منقوحة والعينة الدعوة.
Al-Diyah accord between Sheikh Mohammed Ibn Abdul-Wahab and Prince Mohammed Ibn Saud	1744	1167	اتفاق الديه بين الشيخ محمد بن عبد الوهاب والأمير محمد بن سعود.

خارطة توضح انتشار دعوة الشيخ محمد بن عبد الوهاب من عام 1167-1168 هجرية

A map showing the spread of Sheikh Mohammed Ibn Abdul Wahab's Call to go back to the basics of Islam (1744—1754)

المناطق التي انتشرت فيها الدعوة. (Green area)

اتجاهات انتشار الدعوة. (Green arrows)

مدن انضمت إلى الدعوة ثم تعضت لها. (Red dots)

المدن التي كانت لها مناصب. (Black dots)

المصدر: مصورات انتشار دعوة الشيخ محمد بن عبد الوهاب ص 6

Source: Pictorial illustrations of the spread of Sheikh Mohammed Ibn Abdul Wahab's Daawa

Your Guide to **Raghbah**

Daawah.”⁽³⁴⁾ When Mubaarak failed, he escaped with Mirbad and his supporters. Mirbad headed towards Raghbah, “where he was arrested and executed.”⁽³⁵⁾ The elimination of Mirbad was victory for the Daawah, because he viciously attacked and distorted the Daawah and the reputation of its advocates.

As for Mubaarak, he went to Al-Majma’a, asking its chief, Hammad Ibn Othman, to support him against the people of Huraimila. With the support of a number of tribesmen, Mubaarak marched towards Huraimila. When they reached Al-Fuqair, near Raghbah, they camped for a few days. However, they got the news that Abdul-Aziz Ibn Imam Mohammad Ibn Saud had already arrived in Huraimila. The news brought down their morale drastically. They decided to attack Raghbah instead.⁽³⁶⁾ They besieged Ali Al-Jeraisy and his people in his castle, destroyed their palm trees and killed Radhi Ibn Mohanna Ibn Obaikah. Unfortunately, the majority of the Ourainat in Raghbah and in neighboring Al-Hazm residents betrayed Ali Al-Jeraisy. They did not come to his support, and, in return, Mubaarak did not harm their palm trees. When he and his men left Raghbah, Abdul-Aziz Ibn Mohammad marched from Huraimila to Raghbah. In retaliation, he demolished the houses of Al-Hazm, cut down their palm trees⁽³⁷⁾ and gave what remained to Ali Al-Jeraisy and his people.⁽³⁸⁾

We can safely say that from that time onward, unified under the banner of Tawheed (oneness of Allah), Najd enjoyed a period of security and peace. Law and order was maintained, and people felt closer to each other under the umbrella of Islamic brotherhood.

Ali Al-Jeraisy’s reign continued - according to some elders - for 42 years, during which he observed Islamic teachings and gave his allegiance to the country’s ruler, Imam Mohammad Ibn Saud, and, afterwards, to his sons.

During the First Saudi State, security prevailed, and Islamic teachings were observed throughout the region, promoting Tawheed. This was interrupted when Najd was invaded by the Turks under the command of Ibraheem Pasha. Fierce battles took place, ending with the fall of Al-Diriyah and a set-back to the first Saudi State. That was in 1233 H (1817 AD).

Before leaving, Ibraheem Pasha “ordered the destruction of all the walls and fortresses in the entire Najd region. In the ensuing chaos, rumors flourished, and the people of Najd became widely involved in informing on each other to Ibraheem Pasha.”⁽³⁹⁾ Raghbah was in the midst of this chaos. In 1236 H (1820 AD), the Turkish forces, under the command of Hussain Beck, raided Najd again. They spread terror and destroyed the remaining castles. “They were positioned all over the



Uqdat Al-Jeraisy
(Al-Jeraisy Castle)

An aerial photo of Uqdat Al-Jeraisy

Source: Archives of the Ministry of Municipal and Rural Affairs

Your Guide to **Raghbah**

region. They set up military camps in Al-Qasseem and Al-Mihmal (Raghbah included). They occupied towns, seized palaces and ports, levied high taxes..., there were great afflictions, and most of Raghbah's palm trees were cut down.⁽⁴⁰⁾

Khaled Al-Jeraisy succeeded his father Ali Al-Jeraisy as the Emir of Raghbah. As recorded in local poetry, he is remembered for being a courageous leader:⁽⁴¹⁾

Ali's son is your sanctuary protecting,
In his castle in the south he's defending.

O Khaled brave, you are a breed rare
You crush whoever to fight you dare.

Whatever befalls you, you do endure,
May Allah make your intention pure.

Khaled Al-Jeraisy was a supporter of Imam Abdullah Ibn Saud, and he witnessed the events that took place at his time. Raghbah was one of the targets for violence at the hands of the Turks. When its people found it too difficult to resist, they had to abandon it,⁽⁴²⁾ and the Turkish soldiers spread destruction in Raghbah, demolishing Uqdat Al-Jeraisy and its walls, the ruins of which can be seen today.

The reason that there is no specific mention of Raghbah regarding resistance is that historians were too preoccupied with other major events, such as the fall of Al-Diriyah, to pay attention elsewhere. However, recorded in local poetry is a description of resistance in Raghbah:



Al-Jaw Mosque, in Nab'a



Inside Al-Jaw Mosque, in Nab'a; it was built by Khaled Ibn Ali Al-Jeraisy when he was the Emir of Raghbah.

O you, horses war games playing,
On Al-Haajir and surroundings.⁽⁴³⁾

O Khaled, plotting that day they sought,
To trap you, with the state, in a fight.⁽⁴⁴⁾

When Al-Saud regained power, Raghbah continued its support of the Daawah. Historical reference to its role is implied when historians talk about the conquest of Al-Mihmal region as a whole, Raghbah included.

In his account of the 1239 H (1823 AD) events, Ibn Bishr mentioned "how Turki Ibn Abdullah arrived in Thadeq and called on Al-Mihmal people to join him,⁽⁴⁵⁾ which they did." He also mentioned that in 1253 H (1837 AD) Imam Faisal Ibn Abdullah called on the people of Al-Mihmal and Sudair to join his forces.⁽⁴⁶⁾ They, including their chiefs and judges, positively answered his call."⁽⁴⁷⁾

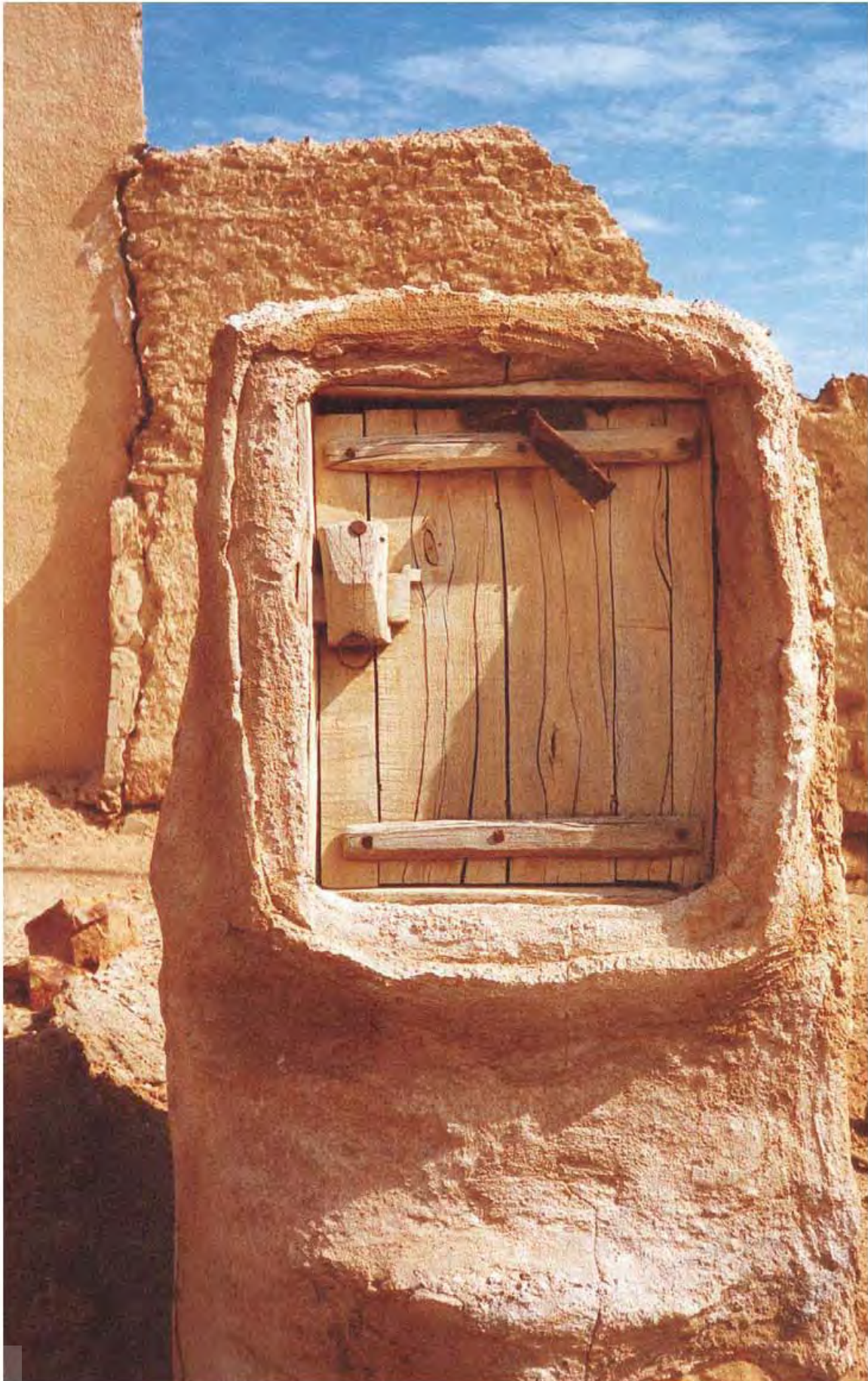
By recapturing Riyadh in 1319 H (1901 AD), King Abdul-Aziz revived the Saudi support of the Daawah in the Arab and Islamic worlds. Raghbah left its mark in the splendid history made under the leadership of King Abdul-Aziz. Abdullah Ibn Khunaizaan,⁽⁴⁸⁾ from Raghbah, was among the 63 fighters who took over Riyadh with King Abdul-Aziz. Afterwards, Raghbah's people took part in various battles led by King Abdul-Aziz for the unification of the Kingdom.

Now, 100 years have elapsed, witnessing sincere and hard work by our wise and

Your Guide to **Raghbah**

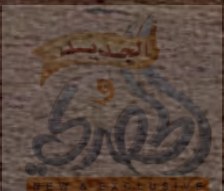
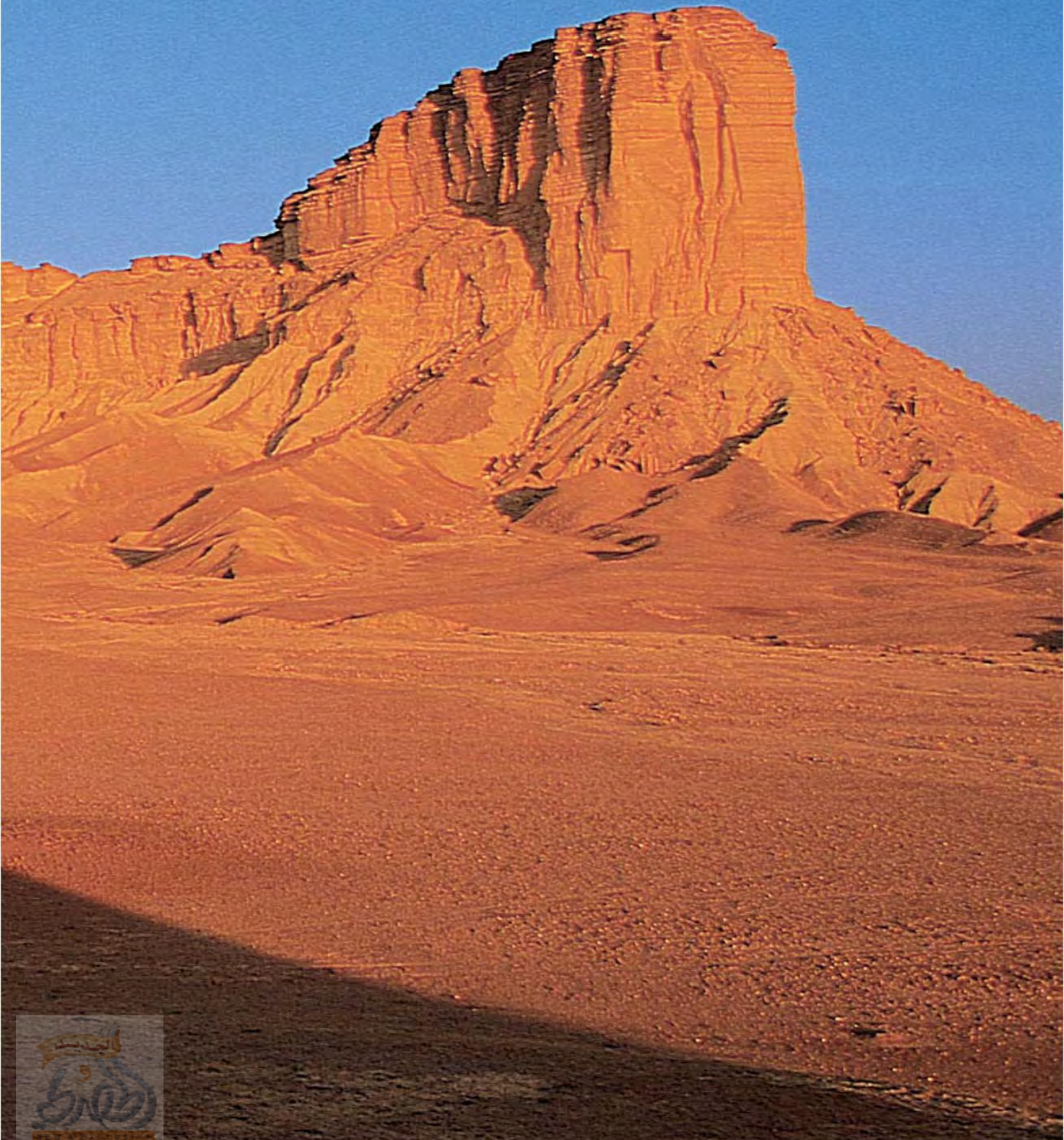
responsible leadership. Guided by the Holy Qur'an and the purified Sunnah, they have been spreading knowledge and justice on the one hand, and eliminating ignorance and falsehoods on the other. Every part of the Kingdom has been enjoying the fruits of such noble efforts in terms of services and better life. Raghbah has been one of the participants and beneficiaries. Its people have had their share in that worthwhile endeavor, for some of its people have assumed prestigious judicial positions since the beginning of unification, such as: Sheikh Ibraheem Ibn Abdullah Al-Muzay'il; Sheikh Ibraheem Ibn Nasser Ibn Khunaizaan; and Sheikh Abdullah Ibn Musa'ed Ibn Qutayyan.

Raghbah has also produced several educated cadres who have been actively engaged in the development process in various fields, e.g. Shari'ah, medicine, engineering and education.



"Jussah" (a store for dates)

Chapter 2
Physical Geography of Raghbah



Physical Geography of Raghbah

First : Location

Raghbah is located 120 km north-west of Riyadh, the capital of Saudi Arabia. There is a road linking Raghbah and Riyadh, and it passes by Al-Qasab and Huraimila. Administratively, Raghbah belongs to the Thadeq Governorate, the base of Al-Mihmal, within the Riyadh Administrative Region. Its astronomical location is 25°-7 north, 45°-46 east.

Raghbah is surrounded by the following towns and villages, which form its geographical boundaries:

- North : Thadeq
- South : Al-Owayned and Al-Barrah
- East : Huraimila
- West : Tharmada and Al-Qasab

Raghbah's natural boundaries are:

- Al-Ghuraaba Mountain to the north;
- Uraidh Mountain to the south;
- Tuwaiq mountains to the east; and
- Nufud Raghbah to the west and north.

The following verses, from a poem by Abdul-Rahman Ibn Mohammad Ibn Ali Al-Suhaim, who was born in Raghbah in 1357 H, describe the natural surroundings of Raghbah:⁽⁴⁹⁾

My village is by mountains surrounded,
May rain from heavy clouds fall upon it!

To the east is the great Twaiq Mountain,
To the west are the Nufuud facing it.

Uraidh Mountain lies to its south,
But Al-Ghuraabah to its north.

There is another description of Raghbah and its people in a poem by Abdullah Ibn Yahya Al-Hameediy, who died in Riyadh in 1416 H:⁽⁵⁰⁾

Physical Geography of Raghbah



Location map of Raghbah, its surroundings and roads

Source: Zaki M.A. Farsi's The Atlas of Saudi Roads and Tourist Guide

Your Guide to **Raghbah**

From my village I cannot be for long separated,
Between the Nufuud and the Qunuuf it is located.

If its palm trees you see, they are greatly elating.
To its north is a famous mountain standing.

Flood season plants mix with NafI sweet smelling,
Down the Hissaan Mount flows flood, banks destroying.

It is better than villas for dwelling,
And better than apartment buildings.

Raghbah and its folks, have you seen?
Generous to guests they've always been.

No sooner there do you park your car,
Than a lamb for you do they slaughter.

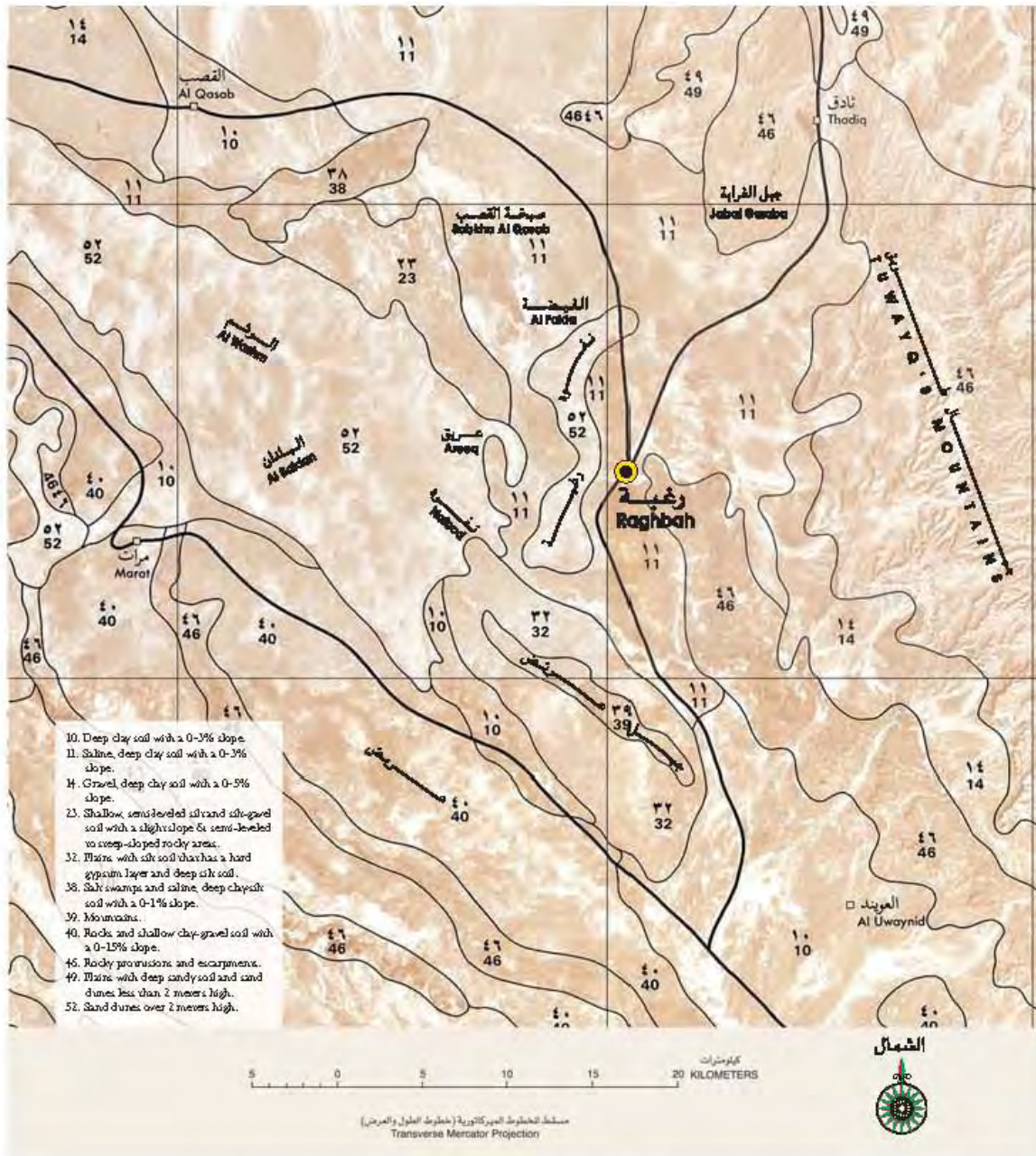
Second : Geological Structure

A. Geological Formation

Raghbah lies in a newly formed area typical of the Mesozoic Age. It consists of sedimentary layers of limestone, sandstone and clay. They are about 5,500 m. thick in some areas, but thickness decreases westward. Like the surface, the layers decline towards the east. They are economically vital as they contain ground water as well as other valuable materials.



A Satellite 3-Dimensional photo of Raghbah, taken in 1999
Source: Spot 2, King Abdul-Aziz City of Science and Technology



A map of the Raghbah soil
 Source: Ministry of Agriculture and Water: General Map of Soil

B. Soil

Soil is the uppermost surface layer of the ground. It is made up of mineral and organic components that are fragmented and loose due to erosion conditions. This surface layer is God's gift to be utilized for daily life activities, such as farming.

According to the classification of the Ministry of Agriculture and Water, the soil around Raghbah is described as saline deep clay soil, with a slope ranging between 0 and 3% calciorthids. However, the adjacent areas have elevated bulges, hills and sand-dunes, extending from the north to the south-west of Raghbah. Some areas are covered with small stones, clay or salt, depending on the conditions of water and weather erosion. Salt in the soil does not pose any obstacles to farming, as the degree of saltiness decreases with continued irrigation with fresh water.

Third : Topography

Raghbah lies in the middle of a flat basin, surrounded on the west by the Tuwaiq Mountain. The mountain, with its great heights and uneven edges overlooking Raghbah, represents a prominent sign in the vast desert. The basin declines westward. Its surface features can be divided into four major categories:



Khashm Al-Hissaan Pass



"Nufud Raghbah" (Sand dunes)

1. Highlands

- To the east is Tuwaiq Mountain, which has a number of peaks, the highest of which is the well-known Khashm Al-Hissan; others are Khashm Al-Turab, Khashm Al-Hussain, Khashm Al-Isba' and Khashm Al-Maqqyuud. When he was in Dhuramaa, Fahd Ibn Mansour Al-Huwaimil, who died in 1354 H, wrote a poem describing Khashm Al-Hissan:⁽⁵¹⁾

Seeing Al-Taarfih, "Welcome" say we,
As if the mount were one of the family.

May Allah be my witness! It is in memory,
Not even for quarter hour has it left me.

May rain from heavy clouds upon it fall!
And Assibaa'ah flood by Al-Manjuur flow.

- Al-Ghuraaba Mountain is to the northeast of Raghbah. It is a famous landmark.
- To the southwest is Uraidh Mountain. It contains Badha Cave, which is famous for tales. It has a number of passes, the most important of which is Uraidh Pass. The mountain is described in a poem written by Obaid Ibn Mohammad Ibn Ja'far Ibn Ali Al-Jeraisy, who was born in Raghbah, and died in 1355 H:⁽⁵²⁾

This is Uraidh! O, Ibraheem, we have seen it!
In it, the two mountains rising high are black.

I have seen the Al-Frei'a mount, its base, and sides yellow,
And the meadow whose flowers to defend we are ready.

2. Sand Dunes

They are represented by the Nufud or - as called by the people of Raghbah - "Nufud Raghbah". They are sand dunes parallel to Raghbah from the west, covering approximately 50 km².⁽⁵³⁾

3. Plains

They were formed by the erosion and retreat of the western edge of Tuwaiq Mountain, which is made of recent sedimentary formations as a result of erosion by water and desert wind. The surface generally tilts to the west. Whenever the wind is active, the soil is eroded, leaving gravel on the surface. As the wind weakens, it precipitates its load onto valleys and Nufuds. When floods come, they move the fertile soil to new areas which become rich meadows.

Around Raghbah there are well known meadows and pastures, most notable of which are Um Al-Shuqooq, Al-Ruwaidh, Al-Nisswaan, Al-Tuhaidha, Al-Siba'ah, Um Sidr, Al-Katheer, Al-Burdan, Al-Turaif, Um Raghal and Al-Dha'aleek.

In Fadhdhah Al-Ajlaan's poetry there is a description of Khashm Al-Hissaan and surrounding plains:⁽⁵⁴⁾

O Allah, I ask You to make rain fall,
Upon Al-Tuhaidhah and Khashm Al-Hissaan.

How great it is to harvest herbs, Fagha',
Raqruiq and white desert plants!

4. Valleys and Mountain Passes

There are many flood courses in Raghbah due to the many surrounding heights. Descending on the Tuwaiq Mountain's western edge are several valleys, where flood courses have forced their way through and crossed the plain area towards the west. Some valleys also descend from Uraidh Mountain towards the north and continue towards the west. Other valleys run down Al-Ghuraaba Mountain in the north. Most of these valleys end at Sabkhat Al-Qasab.

In Raghbah and its surrounding areas are several valleys and passes, most of which originate in the east. The valleys have great significance, because along their lower courses, many meadows and pastures emerge in the barren desert before the water eventually disappears into the sand. The most famous of these valleys are Khashm Al-Hissaan, Khashm Al-Turab and Al-Hossain. There are also many passes, such as Al-Mu'taridah, Al-Tarafiyah and Al-Sibba'ah.

Some of these water courses reach Raghbah, such as the course coming from Khashm Al-Hissaan, branching off at Matwiy Al-Sabkha (Al-Madareej) into two:



"Madareej Al-Ola" flood water canals

one continues into the heart of Al-Sabkha, and the other pours into Muraitil, where it waters palm trees, then flows towards Al-Makhr valley, to end at Sabkhat Al-Qasab. Recently, this flood course has been diverted to Al-Qaa' so as to facilitate the construction of the Raghbah-Al-Barrah road.

A flood project was carried out by the Emir of Raghbah (Ali Al-Jeraisy) on Al-Tarafiyyah Pass. It was known as Sun'a Al-Jaraasa. It diverted Al-Tarafiyyah pass into Al-Jaw to meet Al-Mu'taridah course, which was also diverted so that the two canals meet at Madareej Al-Oula. The Madareej was made in the form of canals, distributing water to Al-Jaw farms without eroding the soil.

Fourth : Climate

Raghbah's climate is not different from that of the Najd region. It is predominantly a hot desert climate of an extreme continental nature. Temperature ranges from 23° C to 42° C in summer, and from 6° C to 21° C in winter. The climate is generally affected by a number of factors, the most important of which are:

A. Location

Raghbah has a tropical hot weather due to its location to the north of the tropic of Cancer. The land is deprived of the effects of oceanic breezes as it is located deep inland. The extreme tropical weather, therefore, predominates. When the regular north-eastern winds blow, they lessen, to some degree, the heat of summer.

B. Atmospheric Pressure

The Arabian Peninsula is adjacent to a high pressure region in the middle latitudes which are affected by the seasonal movement of the sun. When the sun moves a little towards the north in the summer, and towards the south in the winter, pressure generally rises in the Arabian Peninsula in winter, but decreases in summer, particularly in the middle. This is due to the prevailing of extreme continental influences and to the high temperature of land. However, the atmospheric pressure in the Arabian Peninsula is greatly affected by the distribution of land and water in neighboring areas in Asia, Africa, the Mediterranean and the Indian Ocean. It is also affected by the deflection of the adverse western winds in winter and the southern monsoon in summer.

C. Atmospheric Depressions

They are some of the most important factors that affect the climate of the area because they cause a lot of atmospheric troubles and quick and sudden changes in the speed, direction and temperature of the wind. They form, by the Grace of Allah, clouds and cause winter rain, thunderstorms, sandstorms as well as extremely hot and cold waves. The impact of these atmospheric depressions could be on a locally limited scale or could cover vast areas. The longer they continue, the greater their impact.

D. Scattered and Scarce Plantation Cover

Due to scarcity and shortage of rainfall, the plantation cover is weak, as reflected in the small scattered areas in valleys and flood plains.

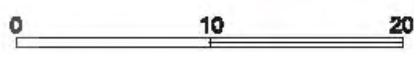
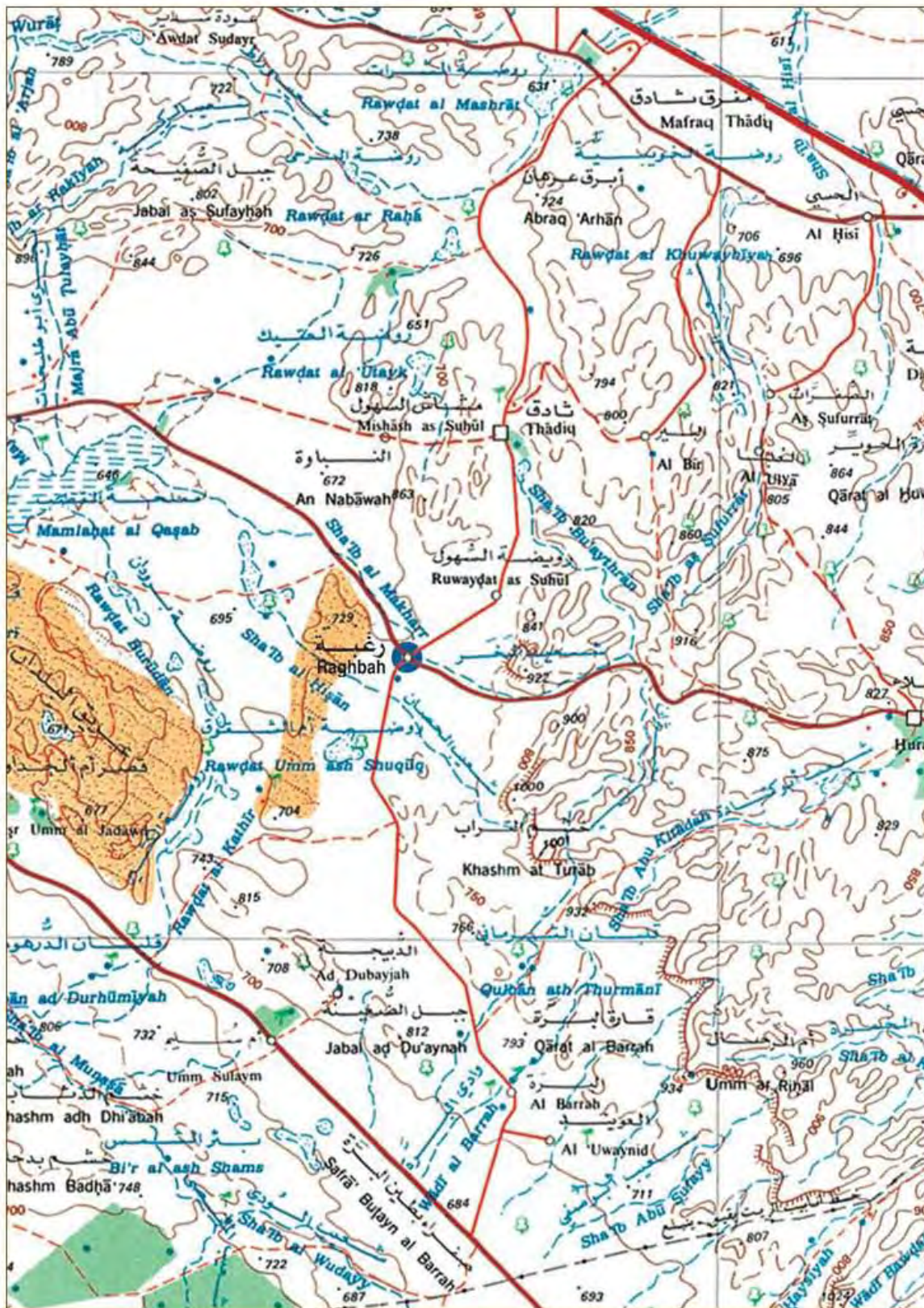
Some seasonal plants grow quickly after rainfall, turning the earth into new greenery. However, drought swiftly makes it dry and barren again, exposing it to the strong impact of erosion by wind, and, later, by water. It is common knowledge that a dense plantation cover protects the land surface against the extreme heat of the sun and that plant roots strengthen the soil, thus reducing harmful erosion effects.

Fifth : Water Resources

A. Rainfall

The amount of rainfall in Raghbah does not exceed 120 m³ a year. The adverse winds from the Mediterranean in winter and spring cause rainfall, which is the main source of surface ground water. This rain greatly fluctuates from one year to another in terms of its time and quantity - it may come late or may rarely fall, and it may be sufficient or little. Normally, desert rain is characterized by sudden fall as well as

Physical Geography of Raghbah



A map of physical features around Raghbah
Source: Ministry of Petroleum and Mineral Resources

sudden stoppage. It is sometimes localized, but it may be so abundant within a short time that it floods valleys, erodes soil, and destroys homes, crops, water wells and roads.

B. Ground Water

Ground water comes from two layers of sedimentary formations that took place in the Cenozoic and Mesozoic Ages. One layer lies deep (known as Al-Manjour layer), and the other is a surface layer.

The deep-layer water has a level of freshness ranging from good to acceptable. Many modern wells have been dug in this layer in order to utilize water at depths ranging between 700 and 800 meters. This makes digging wells very costly.

As for the surface layer, it is the source of almost all the water extracted in Raghbah. When rain is scarce, water salinity increases.

C. Springs

In the past, Raghbah had springs, the most famous of which was Khashm Al-Hissaan spring, which “used to flow from the highlands around it [Khashm Al-Hissaan] and from the back of Al-Tuhaidha area and its surroundings to Raghbah. It used to bring water and growth to Raghbah, but it has vanished, without a trace.”⁽⁵⁵⁾

There was another spring called Al-Quwairah Al-Baidha'. It was adjacent to the Uraidh Mountain. It supplied Al-Katheer Meadow with water. A third spring was northwest of Al-Jurf Al-Abyadh. It had some holes and drains and it flowed northward, providing water to the land called Al-Bulaidah, north of Al-Faidhah, as it was below the level of the spring. None of those springs exist today.

Sixth : Wild Plants

They grow naturally without any human intervention and adapt well to the desert and semi-desert environmental conditions. They are divided into perennial and seasonal.

A. Perennial Plants

They live for years, but not in large numbers. They adapt well to environmental conditions, such as extremely high temperature, scorching sun and dryness. They are mostly thorny, such as Acacia and Boxthorn. They usually grow in valley courses, passes, and mouths (flood areas and meadows).

Physical Geography of Raghbah



Map showing major layers containing water
Source: Ministry of Agriculture and Water

B. Seasonal Plants

They grow directly after rainfall, but have a short growth season; once there is no water, they wither away. They usually cover the land with attractive greenery and bright flowers, such as Lavender, Zalouq, Humaidha, Sheeh (*Artemisia Herba Alba*) and Pepper Cress (*Lepidium Satirum*). As a result, the land becomes a recreational resort and a rich pasture for livestock.

Seventh : Wildlife

Wildlife in the Najd desert is characterized by extreme fluctuations. In dry seasons and high temperature, the land looks lifeless and barren. However, after rainfall, it changes into a mat of greenery with bright colors and aromatic fragrance. As for wild animals, they adapt to such extreme environmental conditions. Unfortunately, some species have become almost extinct, and others are endangered as a result of undisciplined hunting, the use of modern arms and the construction of buildings and roads. To this the government responded by introducing regulations and designating conservation areas to protect wildlife.

Like other places in the middle of the Arabian Peninsula, Raghbah has various species of wild animals, including mammals, such as: foxes, wild cats, rabbits, damans and jerboas; reptiles, such as lizards and snakes; birds, such as: hawks, eagles, pigeons and nightingales; and varieties of insects, such as scorpions and centipedes, which are poisonous, and such as bees, which are useful.



A dam



Shuayb Al-Sabkha dam

Chapter 3

Human Geography of Raghbah



Human Geography of Raghbah

Population

Since its establishment, Raghbah has played a prominent role in Al-Mihmal region. We referred to its role earlier, when talking about the Salafi Daawah.

A lot of Raghbahns come from long established noble families. They formed a well integrated community, characterized by love, kindness and brotherhood, derived from Arab and Islamic values. Under the influence of urbanization and modernization, some Raghbahns migrated to Riyadh, Al-Hassa, Jubail and other major cities in pursuit of better living standards and education. Normally education and employment opportunities are more available in urban areas, where there is a high concentration of population.

There is poetry in praise of the people of Raghbah, such as that by Abdul-Rahman Ibn Mohammad Al-Suhaim, and that by Abdullah Ibn Saad Al-Ajlaan. The latter was one of Raghbah's prominent poets, and he was known as Al-Baraazi. He died in the 1960s.

Praising Raghbahns, Al-Suhaim says:⁽⁵⁶⁾

My hamlet lies behind Khashm Al-Hissaan,
Below the Nufuud, and with borders known.

Home of Tawheed people, with weapons ready,
For the day when ammunition thunders on shelling.

All are brave, none of them does ever desert,
In the battlefield, like lions, they always act.

Generous are they, meaty lambs they slaughter for guests,
Bravely the battle they endure when fighting intensifies.

In battle they slew the enemy of faith Mirbid,
Giving him the drink of the bitter end he deserved.

In disgrace, lay he shot dead,
Supper for the wolves to be fed.

Their deeds are not sweet words to be told,
But real acts witnessed by the young and the old.

As for Abdullah Ibn Saad Al-Ajlaan, he says:⁽⁵⁷⁾

O you, people of my hamlet, should an affliction you hit,
Let your own grown-ups, or else your youth, remove it.

Under our protection, all can outstand, around move in peace;
Wherever you are, hide not, be you near, or in a remote place.



*A space view of Raghbah Town (1999)
Source: King Abdul-Aziz City of Science and Technology: Spot 2*

The following is an alphabetically arranged list of some of Raghab's well known families:

1.	Al-Abu-Heemid	19.	Al-Rubaiq	37.	Al-Qaassim
2.	Al-Butiy	20.	Al-Rasheed	38.	Al-Qutayyaan
3.	Al-Jabr	21.	Al-Subay'y	39.	Al-Ladheedh
4.	Al-Jadeed	22.	Al-Suhaim	40.	Al-Mohammad
5.	Al-Judai'iy	23.	Al-Sinaan	41.	Al-Madluul
6.	Al-Jeraisiy	24.	Al-Suwairiy	42.	Al-Muzai'il
7.	Al-Jal'uud	25.	Al-Suwaini'	43.	Al-Muzainiy
8.	Al-Julayyil	26.	Al-Tareef	44.	Al-Mu'jil
9.	Al-Hussain	27.	Al-'Aamir	45.	Al-Mu'ammariy
10.	Al-Hamad	28.	Al-Ajlaan	46.	Al-Mughais
11.	Al-Hammaad	29.	Al-'Urainiy	47.	Al-Mufarrij
12.	Al-Humaid	30.	Al-'Ammaash	48.	Al-Mansour
13.	Al-Hameediy (Al-Hamaada)	31.	Al-Omar	49.	Al-Muhawwass
14.	Al-Humaidiy	32.	Al-'Ufaisaan	50.	Al-Mussa
15.	Al-Khurayyif	33.	Al-Faayiz	51.	Al-Naami
16.	Al-Khunaizaan	34.	Al-Faraawiy	52.	Al-Huwaimil
17.	Al-Duhgaishim	35.	Al-Fulaij		
18.	Al-Raashid	36.	Al-Fawzaan		

O you girl, with long straight hair on your forehead combing,
Rush it not; love not one low and always in the rear lingering.

Strongly bonded we are, but if disagreement arises,
In unison we take dignity of country as our choice.

I have done my best to trace the names of the families that lived in Raghab. I distributed questionnaires to all the above families in order to get sufficient information on each of them to be included in this book. Out of the total of 53 questionnaires distributed, I received only 20 duly filled. Therefore, I had to rely only on reference books as well as narrators for the names of the families mentioned in the list above. I do apologize to the families whose names are not on the list. Any new names I get will be included in a future edition.

Demographic Concentration

In the early days, the people of Raghbah were concentrated in two main areas, namely Al-Hazm and Nab'a neighborhoods. They represented the population's permanent residence. There was also a seasonal residence called Al-Butain, to which the people moved in rainy seasons. According to a census done for the population of Al-Butain in 1383 H, there were only forty-nine people - nobody lives there now.⁽⁵⁸⁾

In my recent tour of the area, I saw it booming with modern construction in the northwest. In addition, there are some concentrations of population around farms and other areas, such as Nab'a, Al-Faidha and Al-Makhr. As for Al-Hazm, nobody lives there nowadays, except some expatriate laborers.

Migration from Raghbah led to a sharp decline in its population. Migration was motivated mainly by the desire to improve educational and living conditions. It was mostly to cities within the Kingdom, particularly to Riyadh. However, a limited number of families migrated to Kuwait. According to the preliminary results of the general census for the year 1425 H (2004 AD), the population of Raghbah reached 1369, as shown in the following table.

Raghbah's Population in 2004

Occupied houses	Saudi			Non-Saudi			Total		
	Male	Female	Total	Male	Female	Total	Male	Female	Grand Total
324	476	545	1021	315	33	348	791	578	1369



Ruins of Al-Hazm Quarter

Emirs of Raghbah

The following is a list of the Emirs of Raghbah in chronological order in relation to the history of the Saudi State:

1. During the First Saudi State:

- **Ali Al-Jeraisy:** He was the first Emir of Raghbah. He is mentioned in Ibn Bishr's account of the 1171 H (1757 AD) events, and in Ibn Ghannaam's account of the same events in *Taareekh Najd (History of Najd)*. Ali Al-Jeraisy lived at the time of Imam Mohammad Ibn Saud, Sheikh Mohammad Ibn Abdul-Wahab and Imam Abdul-Aziz Ibn Mohammad Ibn Saud.⁽⁵⁹⁾
- **Khalid Ibn Ali Al-Jeraisy:** He succeeded his father as the Emir of Raghbah. His reign continued till the fall of Diriyah and the end of the First Saudi State.

2. During the period from the fall of Diriyah to the Recapture of Riyadh by King Abdul-Aziz:

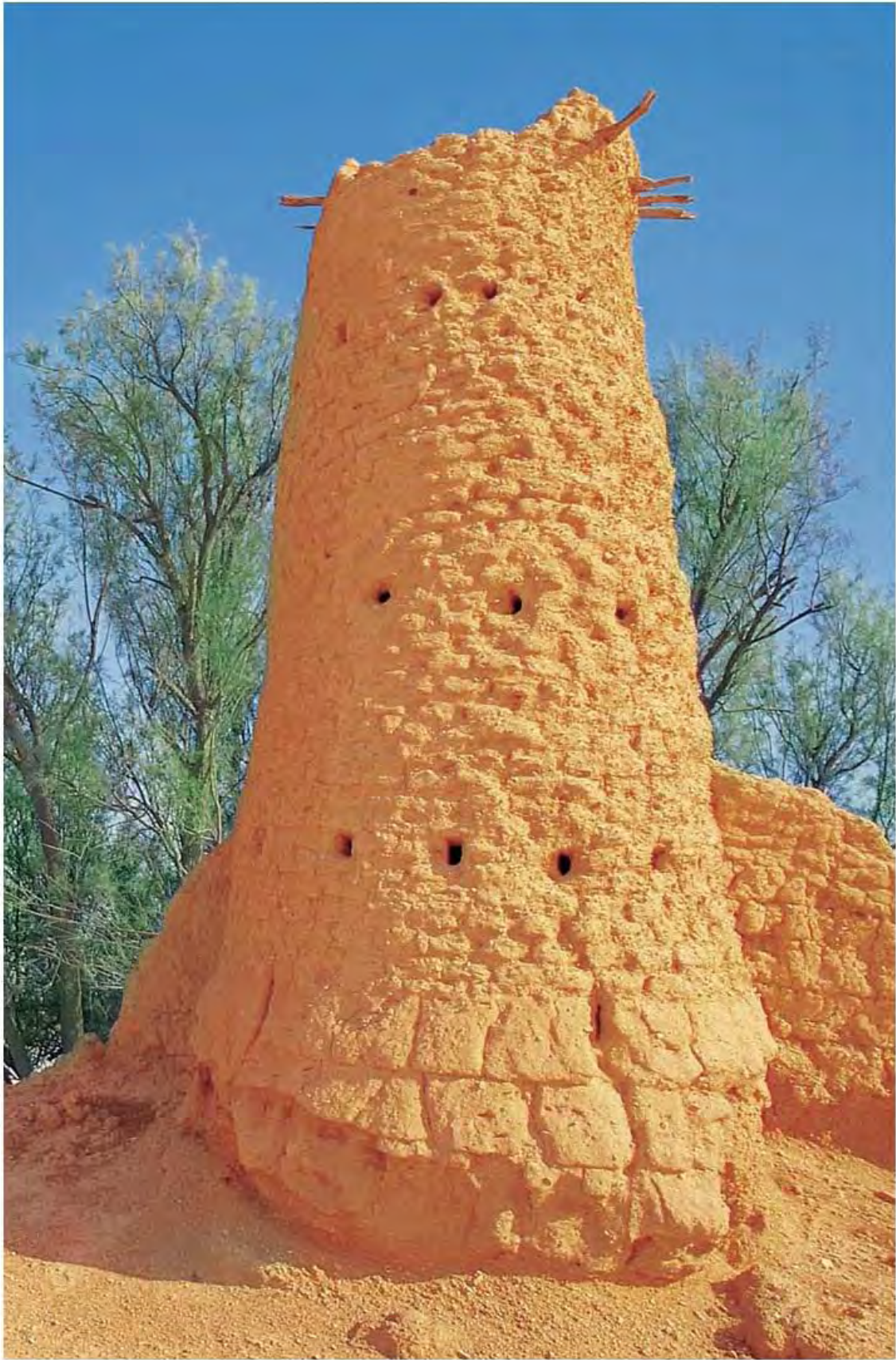
According to accounts by the Raghbah elders, the following Emirs reigned:⁽⁶⁰⁾

- Fawzaan Ibn Hamaad Al-'Urainiy Al-Subai'iy.
- Ibraheem Ibn Nasser Al-Rubaiq Al-Khalidiy.
- Saad Ibn Ali Ibn Hamaad Al-'Urainiy.

3. During the Period from the King Abdul-Aziz' Era till Now:

The following Emirs reigned:⁽⁶¹⁾

- Abdul-Aziz Al-Hamad Al-'Urainiy - during the reign of King Abdul-Aziz.
- Abdul-Aziz Ibn Khurayyif - first term.
- Ibn Ruwaishid (Abdul-Aziz Ibn Raashid Al-Haqabaani, from the Doussiri tribe in Al-Kharj).
- Abdul-Aziz Ibn Khurayyif - second term.
- Abdul-Aziz Ibn Mohammad Ibn Ajlaan Al-Huzaliy.
- Nasser Ibn Abdul-Aziz Al-Rubaiq Al-Khalidiy - the last Emir from the natives of Raghbah.
- Abdul-Rahman Ibn Si'diy - from Al-Kharj.
- Mohammad Ibn Hassan Al-Qahtaani, known as "Al-Munsharih".
- Abdul-Rahman Ibn Khamees.
- Mohammad Ibn Suwayyid - from the Doussiri tribe in Julaaajil.
- Abdul-Rahman Ibn Ghunaim Al-Khalidi - from Al-Muzahimiyyah
- Fahd Ibn Suhaim Al-Qahtaani.
- Saad Ibn Abdullah Al-Jibreen, the current head of the Raghbah County - from Al-Quway'iyah.



Al-Mutawwi'tyyah Tower

Renowned Personalities from Raghbah

Raghbah has produced a good number of renowned personalities who have played significant roles or assumed senior public positions. The most prominent of them are:

1. Sheikh Ali Al-Jeraisy

He was one of Raghbah's Emirs. He is mentioned in earlier sections in relation to his role in the Daawah movement.

2. Abdullah Ibn Ali Ibn Khunaizaan

He was one of the sixty-three fighters who stormed Al-Mismak fortress with King Abdul-Aziz to recapture Riyadh.

3. Abdul-Aziz Ibn Ibraheem Al-Ajlaan

He was a former Deputy Minister of Labor and Social Affairs.

4. Abdul-Rahman Ibn Ali Al-Jeraisy

He is one of the well known self-made business leaders in Saudi Arabia. He is the current Chairman of the Riyadh Chamber of Commerce and Industry, and the Chairman of the Board of Directors of the Jeraisy Group Company.

He was born in Raghbah in 1351 H (1932 AD). Two years later, he was orphaned when his father passed away. He was brought up by his uncle, Mohammad Ibn Abdul-Rahman Al-Jeraisy - may Allah have mercy on his soul. At the age of eight, he moved to Riyadh, where he started his career as an assistant in a shop.

After eleven years of hard work, during which he performed a variety of jobs and rose in rank, he became the manager of the shop where he had been working.

In 1377 H (1958 AD), he started a joint business called Riyadh House Establishment. Ten years later, he became its sole owner. Through that business, he was able, by Allah's Grace, to realize a lot of his aspirations. It was the nucleus of his present business group, Jeraisy Group Company, which holds a number of companies and factories.

Besides his private business, Sheikh Abdul-Rahman Al-Jeraisy has been positively involved in the activities of the business community as well as society at large. This is reflected in his outstanding record of responsibilities, past and present. Presently, he assumes the following responsibilities:

1. Chairman of the Board of Directors of the Jeraisy Group Company, which consists of the following:
 - Riyadh House Company
 - Jeraisy Computer Services and Communication
 - Jeraisy Company for Internet Services (Atheer)

- Center for Electronic Services (Tawaf) for Hajj and Omrah
 - Al-Areebah Center for Women's Skills
 - Services Center for Systems and Computers (HP)
 - Computer Paper Product Company
 - Jeraisy Group Cardtec Factory
 - Al-Jeraisy Furniture Factory
 - Jeraisy Steelcase Ltd
 - Al-Mihmal Manar Trading Company
 - Dawaat Trading Company
2. Chairman of the Board of Directors of the Riyadh Chamber of Commerce & Industry for four successive periods:
- | | |
|----------------------|----------------------|
| 1. From 1993 to 1997 | 3. From 2001 to 2004 |
| 2. From 1997 to 2001 | 4. From 2004 to now |
3. Chairman of the Board of Directors, Raghbah Charity Society.
4. Saudi Chief Representative in the Saudi-Sino Friendship Society.
5. Deputy-Chairman of the Council of the Saudi Chambers of Commerce and Industry.
6. Chairman of the Saudi-Japanese Business Council.
7. Chairman of the Saudi-Sino Business Council.
8. Deputy Chairman of the Union of Arab Chambers.



ALGharaba Mountain

9. Member of the High Consultative Commission of Prince Sultan Ibn Abdul-Aziz Charity Foundation
10. Member of the Riyadh Philanthropic Foundation for Sciences and member of its Founding Committee.
11. Member of the Board of Trustees of Prince Sultan Ibn Abdul-Aziz Private University.
12. Member of the High Commission for the Development of Riyadh.
13. Member of the Board of Directors of the Saudi-American Council of Businesses.
14. Member of the Okaz Press and Publishing Establishment.
15. Member of the Board of Directors of the Saudi Wildlife Fund
16. Member of both the Board of Directors and the Executive Committee of the Philanthropic Project for Youth Marriage Support
17. Member of the Board of Directors of SAUDIA
18. Member of the Saudi Team in the Arab Union for International Arbitration.
19. Member of the Board of Directors of the General Corporation for Nutrition and Medicine.
20. Member of the Board of Trustees, the Foundation of King Abdul-Aziz and his Companions for the Welfare of the Gifted.
21. Member of the Council of Prisons.
22. Chairman of the Founding Committee for the Estate Finance Company.
23. Deputy-Chairman of the National Organization Council for Joint Training.
24. Member of the Board of Directors of Al-Birr Charity Society.
25. Member of the Board of Trustees of the Abdul-Aziz Ibn Baaz Charity Foundation.

Sheikh Abdul-Rahman Al-Jeraisy has been awarded the following:

1. King Abdul-Aziz First Class Medal, on 26 / 10 / 1999.
2. Muslim Personality Award for the Year 1999 by the Mohammedan Islamic Foundation.
3. Honorary Doctorate of Philosophy in Economics, by Kensington University, on 11/11/1999, for his outstanding contribution to human welfare worldwide.
4. International Distinguished Muslim Personality Award for the Year 2000, by the Mohammedan Islamic Foundation, Chicago, Illinois, USA.



*Mosque of Khaled Ibn Ali Ibn Mohammed Al-Jeraisy
built by Sheikh Abdul-Rahman Ibn Ali Al-Jeraisy*

5. Honorary Doctorate of Philosophy in Business Administration, the American University, Montana, USA, September 2000.
6. American International Foundation Award for Achievement Evaluation, Los Angeles, USA, October, 2000.
7. Honorary Professor and Fellow of Economics, the American University, Montana, February 2001.
8. Leopold II Legion of Honor Medal, Commander's Degree (a Belgian high medal) by Crown Prince Philip of Belgium, October 2002.
9. Man of the Year Award for the Year 2004, by the American Institute of Biographies.
10. Was elected by the Russian Academy of Social Sciences as a full member of the Academy on January 31, 2007.

Previously, Sheikh Abdul-Rahman Al-Jeraisy held the following positions of responsibility:

1. Chairman of the Board of Directors, Riyadh Industrial City.
2. Chairman of the Council of the Saudi Chambers of Commerce and Industry for 2 periods: from 1411 H to 1414 H and from 1/7/1423 H to 29/6/1426 H.
3. Chairman of the Board of Directors of Tabuk Cement Company.
4. Chairman of the Board of Directors, TAIB Bank in Bahrain.
5. Second Deputy-Chairman of the Board of Directors of the Riyadh Chamber of Commerce and Industry, from 1409 H to 1413 H.
6. Member of the Executive Council of the International Chambers of Commerce.
7. Member of the Board of Directors of the Saudi Arabian Monetary Agency (SAMA).
8. Member of the Board of Directors of the Saudi Corporation for Industrial Cities and Technological Areas.
9. Member of the Board of Directors of the Riyadh Company for Construction.
10. Member of the Board of Directors of the Saudi House for Consultative Services.
11. Member of the Board of Directors of the Saudi Red Crescent.
12. Member of the Board of Directors of the Saudi Arabian Organization for Standards and Specifications.
13. Member of the Board of Directors of the Faisal Islamic Bank.
14. Member of the Board of Directors of the Public Foundation for Social Insurance.

15. Member of the Board of Directors of the Gulf Company for Arab Investments.
16. Member of the Board of Directors of Prince Salman's Social Center.
17. Member of the Board of Directors of the Civil Service Council.
18. Member of the Prize Committee for the Disabled Children's Society.
19. Member of the Joint Consultative Committee for the Private Sector and Saudi Arabian Airlines.
20. Member of the High Commission for Fund Raising for Bosnian Muslims.
21. Member of the Supreme Steering Committee for Saudi-French Dialogue
22. Member of the Supreme Steering Committee for Saudi-Japanese Dialogue.
23. Member of the Founding Committee of the Charity Society for Orphans' Welfare.
24. Member of the People's Philanthropic Organization for the Construction of Mosques in the Riyadh Region
25. Member of the Labor Force Council.
26. Member of the Committee for the Investigation and Development of the State of Saudi Sports and Youth.
27. Member of the Riyadh Chamber of Commerce and Industry, from 1395 H to 1409 H.



Uraidh Mountain

A Record of Firsts in Raghbah⁽⁶²⁾

- The first place inhabited by the Raghbah folk was called Al-Nuqyyaat.⁽⁶³⁾
- The first Emir of Raghbah to be mentioned in history books was Ali Al-Jeraisy. Ibn Ghannaam and Ibn Bishr mentioned him in their accounts of the 1171 H events.
- The first tall tower built in Raghbah was Al-Muraiqib, at Al-Bilaad Al-Sufla.
- The first concrete structure in Raghbah is the old water tower. It was built around 1374 H (1954 AD).
- The first elementary government school for boys was built in 1374 H (1954 AD).
- The first intermediate government school for boys was built in 1395 H (1975 AD).
- The first secondary government school for boys was built in 1419 H (1986 AD).
- The first elementary government school for girls was built in 1391 H (1971 AD).
- The first intermediate government school for girls was built in 1415 H (1982 AD).
- The first secondary government school for girls was built in 1394 H (1994 AD).
- The first artesian water well in Raghbah was built by Yousuf Ibn Humoud.
- The first water pump to operate in the area belonged to Ibraheem Ibn Rubaiq.
- The first person to own a car in Raghbah was Mohammad Ibn Mutailib Al-Jeraisy.
- The first shop was started by Saad Al-Hussain.
- The first paved road going through Raghbah was the one that comes from the south and joins the old Hijaz Road.
- The first electricity distribution network was provided by Sheikh Abdul-Rahman Al-Jeraisy in 1391 H (1971 AD).
- The first seller of petrol in Raghbah was Abdul-Aziz Ibn Yahya Ibn Humaid, and the first to have a petrol station was Ibn Jadeed.
- The first house built with local stone was that of Saad Ibn Fahd Al-Jabr.
- The first mosque built with reinforced concrete was Al-Hazm Mosque.

Economic Activity in Raghbah

Agriculture

Agriculture is a basic source of income, and it is indispensable for food security. This explains why the Saudi government pays great attention to and supports the vital agricultural sector.

In the past, agricultural activities in Raghbah were very limited, compared to the present situation. Now, farms have spread and increased in area, and crops are more varied than before. This is the fruit of the generous financial help given by the Agricultural Bank and the consultancy services provided by agricultural co-operative societies. Specialized farms have been established, including four poultry projects - each with a production capacity of 704,000 chickens per year. According to the branch of the Ministry of Agriculture in Thadeq, the overall capacity of the projects established in Raghbah amounts to 2,816,000 chickens per year.



A modern farm in Raghbah using Axial Splashing

Crops in Raghbah

In Raghbah, there are perennial and seasonal crops:

A. Perennial Crops

Palm trees occupy a major portion of the cultivated land in Al-Mihmal area, sometimes reaching 70%. In fact, Raghbah has grown palm trees for ages.⁽⁶⁴⁾ It used to be called "Al-Busaira" (small Basra) because of the multitude of palm trees growing there - Basra, in Iraq, is famous for dates. According to the estimates of the Ministry of Agriculture branch in Thadeq, the total production of dates in Raghbah in 1425 - 1426 H was nearly 250,000 kgs.

Clover is another important perennial crop in Raghbah. It has also other crops, such as grapes, figs, pomegranates, lemon and oranges, but in small quantities.



A palm tree farm in Raghbah



Farmland in Raghbah

B. Seasonal Crops

Seasonal crops are grown annually for a short period, and they vary according to seasons. Wheat is the major crop, and it is greatly encouraged by the government for the sake of attaining food sufficiency in the Kingdom. As mentioned in Ibn Bulaihid's *Saheeh Al-Akhbaar* (The Right News), Raghbah has been known for growing wheat for ages. Now, it has several wheat farms that are irrigated by axial splashing. Annual production of wheat in Raghbah has reached 1,400 tons. Some of it, the surplus, is sold to the Riyadh granaries.

As for barley, it is grown only in small quantities despite rising demand. This is due to the competitive prices of imported barley.

Vegetables are also grown, and they include tomatoes, cucumbers, eggplants and zucchini.

It is worth mentioning that agriculture is totally dependent on ground water, the depth of which ranges from thirty to sixty meters. There are six water wells with depth ranging from 700m. to 800m., which makes irrigation by ground water more costly than that by rivers or rain.

Grazing and Grazing Land

A major portion of the area of the Kingdom was productive grazing land. According to surveys conducted by consulting companies in 1968, there were 1,018,844 km² of grazing land, of which 477,256 km² ranged from good to excellent, 392,514 km² were average (their arable soil not removed), and the rest was poor or barren."⁽⁶⁵⁾

As mentioned earlier, Raghbah is surrounded by a lot of meadows that were used for grazing, e.g. Um Al-Shuqooq, Al-Katheer, Al-Bordan, the meadows near Turaif Al-Habl, Sahaq Raghbah, the grazing land near Khashm Al-Maqyood, Nufud Raghbah, Faidhat Al-Tuhaidha, Faidhat Raghbah, Khashm Al-Hissaan Pass, Al-Sabba'ah Pass, etc. According to the branch of the Ministry of Agriculture in Thadeq, the size of the suitable grazing land belonging to Raghbah is more than 300 km².

Earlier, grazing was second to agriculture as a source of income. Animal production was based on keeping camels and sheep. However, this way of keeping animals declined due to the adoption of new animal breeding techniques based on agricultural fodder. Raghbah has several modern projects that use modern techniques for breeding chicken for meat purposes.



Palm trees bearing dates



A Raghbah farm

Commerce

Thanks to its strategic position on a caravan road, Raghbah has experienced trade activities for a long time. However, trade was confined to simple selling, buying and barter.

At present, some people from Raghbah are investing in modern agricultural projects, while others have left for different cities in the Kingdom and are actively engaged in commercial and industrial activities.

Cultural Activities in Raghbah

Education in Raghbah

1. The Kataateeb Stage

In the past, education in Raghbah was characterized by the kataateeb (plural of “kuttab”, a place, like a room, for teaching and learning). There, children studied the Holy Qur’an, reading, writing and arithmetic, as an introduction to the world of knowledge. The kataateeb were in mosques, in classrooms attached to mosques, or at home. They were financed by the people of Raghbah and pupils’ guardians. Usually, Imams and muezzins, as well as others, taught at the kataateeb. Teachers were required to have good knowledge and recitation mastery of the Holy Qur’an.

Among the well known kataateeb at Raghbah were the following:

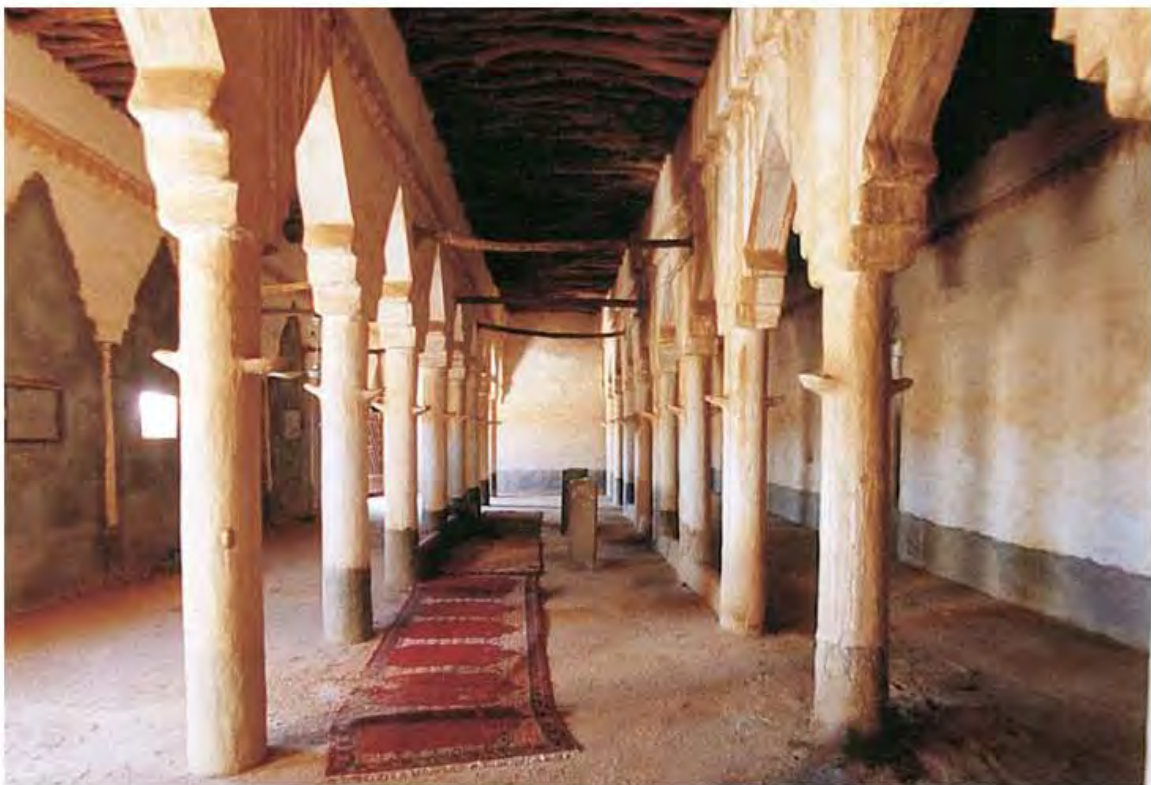
- Kuttab of Sheikh Hamad Al-Muzainy.
- Kuttab of Sheikh Al-Rajhi.
- Kuttab of Sheikh Ibraheem Al-Hameediy.
- Kuttab of Sheikh Hamad Ibn Abdul-Aziz Ibn Omar.
- Kuttab of Sheikh Abdul-Rahman Ibn Abdul-Aziz Ibn Rasheed.
- Kuttab of Sheikh Yousuf Ibn Saad Ibn Ajlaan.
- Kuttab of Sheikh Duhaish Ibn Saad Al-Muzainy.
- Kuttab of Sheikh Abdulla Ibn Fahd Al-Ajlan.
- Kuttab of Mohammad Ibn Abdullah Ibn Ammar.
- Kuttab of Sheikh Ibraheem Ibn Nasser Ibn Mozai’il.
- Kuttab of Sheikh Hassan Ibn Muhawwas (the Old Mosque muezzin).

All the above were kataateeb for boys. There were others for girls, supervised by honorable, knowledgeable ladies. Among the girls’ kataateeb were:

- Haya Al-Hameediy’s Kuttab.
- Sarah Al-Khurayyif’s Kuttab.



Al-Taali'i Mosque in Al-Hazm Quarter



Al-Taali'i Mosque from inside

2. The Formal Education Stage

Formal education began in Raghab when the first boys' elementary school was opened in 1374 H (1954 AD). It was followed by an intermediate school in 1395 H (1975 AD). This was in response to a request submitted on behalf of the people of Raghab by Saad Ibn Mohammed Al-Mo'amari to His Royal Highness, Prince Khaled Ibn Fahd Ibn Khaled, the then Deputy Minister of Education. In 1419 H (1989 AD), a secondary school for boys was opened.

As for girls' schools in Raghab, the General Presidency for Girls' Education opened the first primary school for girls in 1391 H (1971 AD), an intermediate school in 1403 H (1982 AD), and a secondary school in 1415 H (1994 AD).

The first government school building for boys was established in Al-Hazm neighborhood in 1374 H (1954 AD). It incorporated both the primary and intermediate stages.

In the year 1407 H (1986 AD), a compound for boys' schools was established in accordance with the national 5-year plan, comprising all levels - primary, intermediate and secondary.

As for girls, the first government school building was established according to the plan in 1402 H (1981 AD). At present, it incorporates the primary, intermediate and secondary stages.

In 1420 H (1999 AD), a renovation operation for the school compounds for both boys and girls was carried out. Affirming his continued care for promoting education in Raghab, Sheikh Abdul-Rahman Al-Jeraisy paid the renovation costs.⁽⁶⁶⁾

It is worth noticing that the General Presidency for Girls' Education opened the first secondary school for girls in Raghab before the Ministry of Education did for boys. Also, compared to the past, the number of students in formal education is steadily increasing. According to the statistics of 1426 H (2005 A. D.), the total number of male and female students reached 371.

Regarding elimination of illiteracy, two centers for adult education (male and female) have been established.

Below is a table showing the number of male and female students for the year 1426 H (2005 AD) according to the statistics of the Boys' School Compound in Raghab and the General Presidency's Commission for Girls' Education in Thadeq:

Stage	Boys	Girls	Total
Elementary	80	78	158
Intermediate	70	42	112
Secondary	50	51	101
Total	200	171	371



Boys' school compound



Girls' school compound

Poetry in Raghbah

The Arabs have been fond of poetry since ancient times. They used to memorize and recite it generation after generation. It was the medium through which they recorded their history, glory and inner feelings. Raghbah has had a number of poets, and they recorded some of its history. They expressed their emotions towards Raghbah in their local dialect. This book quotes selected verses in some of its sections (in Arabic) where relevant.

Among the prominent poets of Raghbah are:

1. Abdullah Ibn Saad Al-Ajlaan (known as Al-Baraazi).
2. Ibraheem Ibn Qaassim.
3. Abdul-Aziz Al-Fulaij.
4. Saud Ibn Abdul-Aziz Al-Fulaij.
5. Saud Ibn Abdullah Al-Fulaij.
6. Yahya Al-Hameediy.
7. Abdullah Ibn Yahya Al- Hameediy.
8. Abdullah Ibn Mohammad Ibn Abdul-Rahman Al-Jeraisy.
9. Raashid Ibn Mohammad Al-Howaymil.
10. Abdullah Ibn Mansour Al-Mansour.
11. Mohammad Ibn Saad Ibn Abdullah Al-Ajlaan.
12. Ajlaan Ibn Saad Al-Ajlaan.
13. Fahd Ibn Ajlaan.
14. Abdullah Ibn Fahd Ibn Jal'uud Al-Sahli.
15. Abdullah Ibn Mohammad Ibn Ja'far Ibn Ali Al-Jeraisy - known as Obaid.
16. Fahd Ibn Ajlaan (known as 'Oqair).
17. Fahd Ibn Saad Ibn Ajlaan, (known as Al- Shoubouhy).

Among the poetesses are:

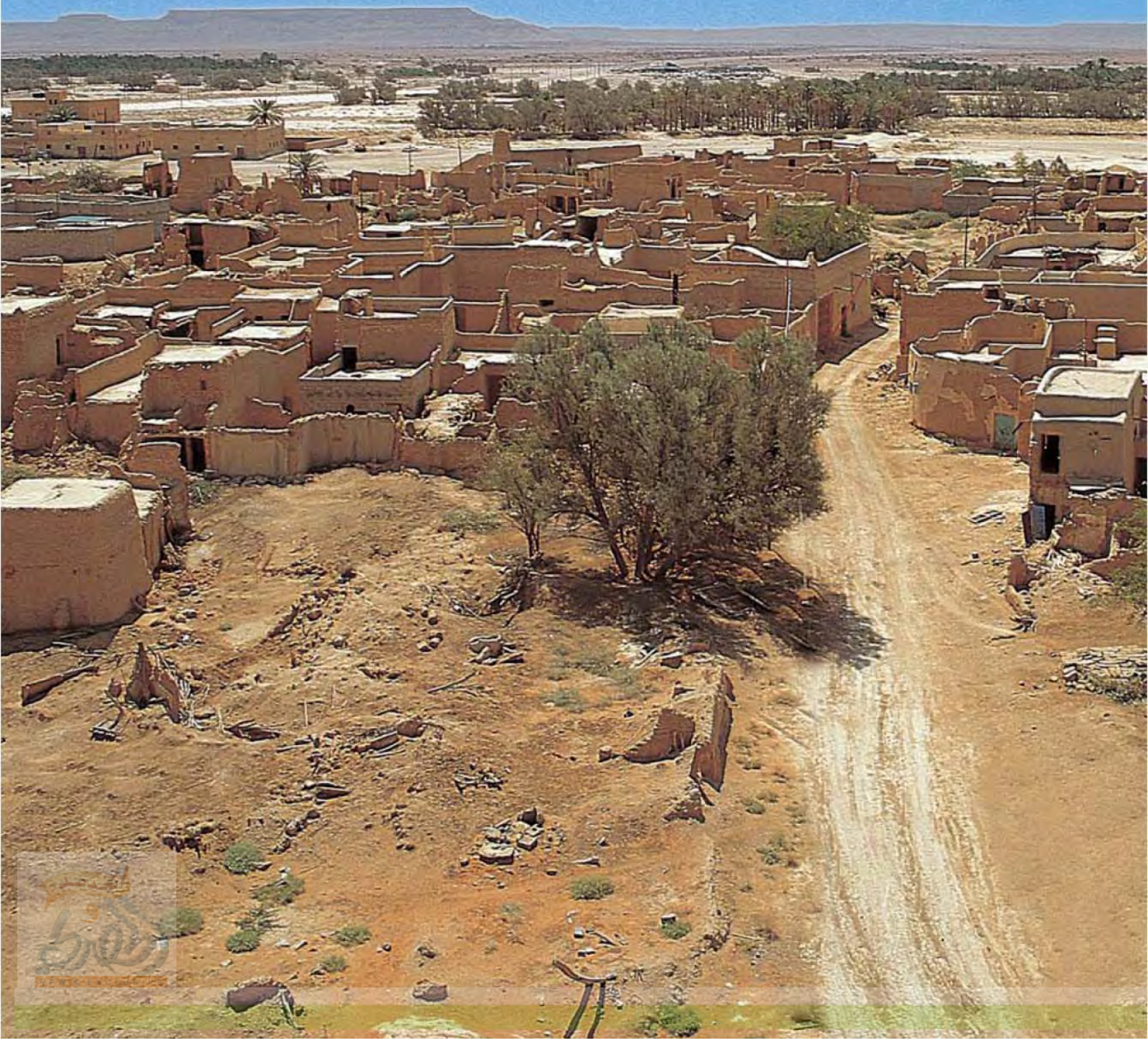
1. Fidhdha Al-Ajlaan (known Al-Braaziyyah).
2. Haya Al-Hameediy.
3. Haya Al-Suhaim.



Camels coming back from a meadow at sunset

Chapter 4

Raghbah's Urban Growth



Raghbah's Urban Growth

1. Early Settlement

[A] Tracing the history of settlement in Raghbah reveals that it started in 1079 H (1668 AD). It reveals also disagreement on which of its sites was built first. Some say it was in Al-Nuqayyat, whereas others say Al-Fuqair.

[B] Later, Al-Bilaad Al-Sufla (Lower Area) was built - this name derives from the fact that it was lower than adjacent areas. A field survey shows that it was located west of the new neighborhood. Unfortunately, the buildings of this area were completely demolished, leaving no historical evidence.

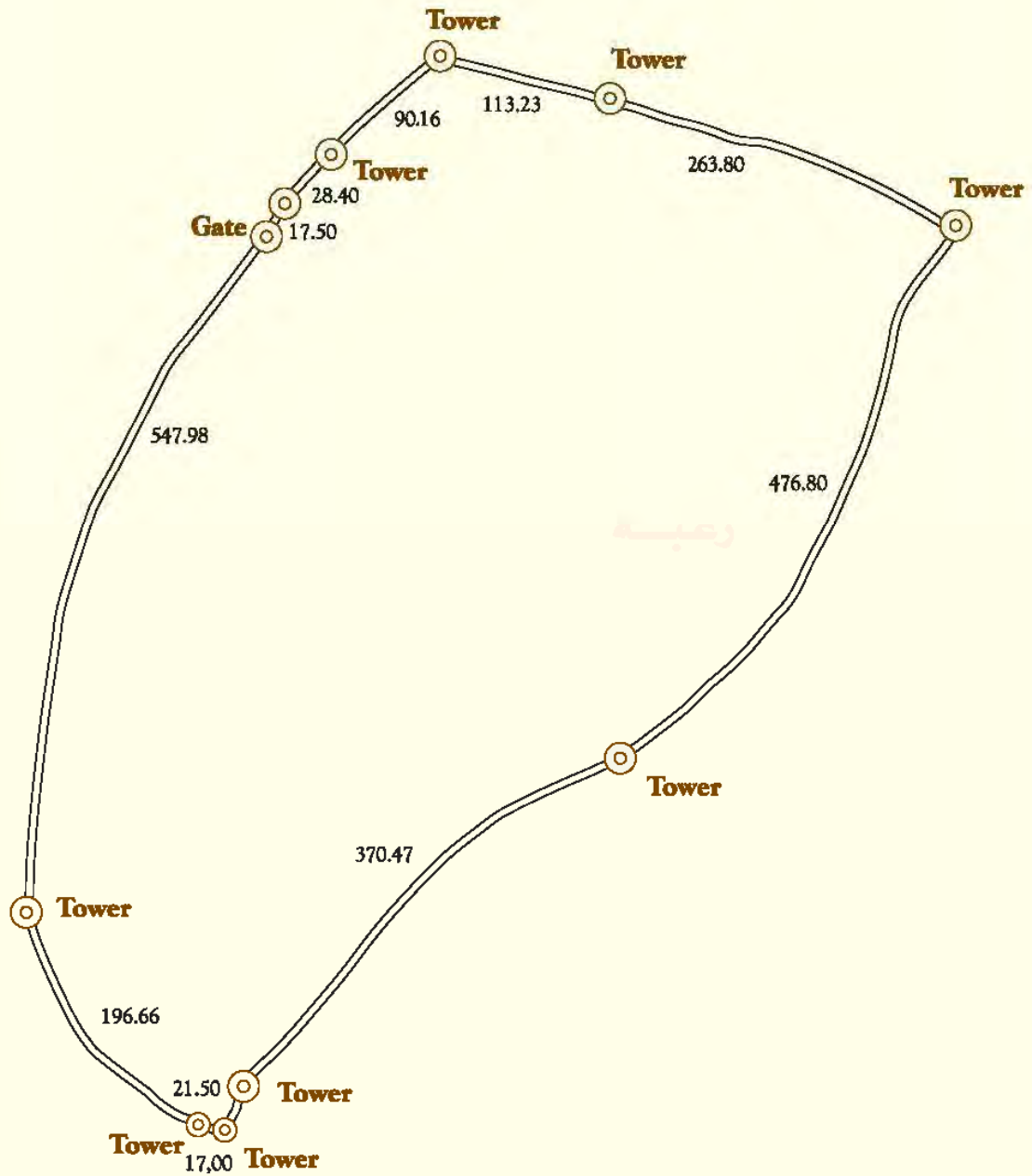
Having investigated the wall that used to surround Al-Bilaad Al-Sufla, I managed to identify some of its features, especially the towers' area. With help from the elders of Raghbah and from space photography, I succeeded in drawing a sketch for the wall, defining its dimensions and towers, as the drawing shows.

[C] From Al-Bilaad Al-Sufla branched off two quarters: Al-Hazm and Nab'a. According to *Lissaan Al-Arab*, "Al-Hazm" means "the coarse ground".⁽⁶⁷⁾ As for "Nab'a", it means "a spring of water". Like the water spring when gushing and

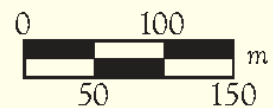


Main Quarters in Raghbah

Raghibah's Urban Growth



Prepared by Al-Fayiz office for studies and statistical consultations, based on I.F. Al-Jabr's oral description



Area: 341,500m²

Towers and walls of Al-Bilaad Al-Sufla

spreading, houses emerged and spread quickly in Nab'a.⁽⁶⁸⁾

The old buildings remaining in these two quarters reflect the style of architecture that existed in Al-Bilaad Al-Sufla. The Hazm and Nab'a quarters represent the third basic stage of settlement, after Al-Fuqair/ Al-Nuqayyat and Al-Bilaad Al-Sufla, where the people of Raghbah settled, starting in 1170 H, when they emerged in Al-Jaw Al-Zaahiri, till the beginning of the construction boom in the Kingdom. This marked the introduction of modern planning into Raghbah. There emerged modern planned neighborhoods, and people began to move to modern concrete buildings. Perhaps, the floods that ravaged the town in 1400 H (1979 AD) and 1406 H (1985 AD) and damaged many buildings, contributed effectively to the movement to the new quarters. Thus, the old buildings were deserted and most of them were destroyed.

2. Old Style of Planning and Architecture

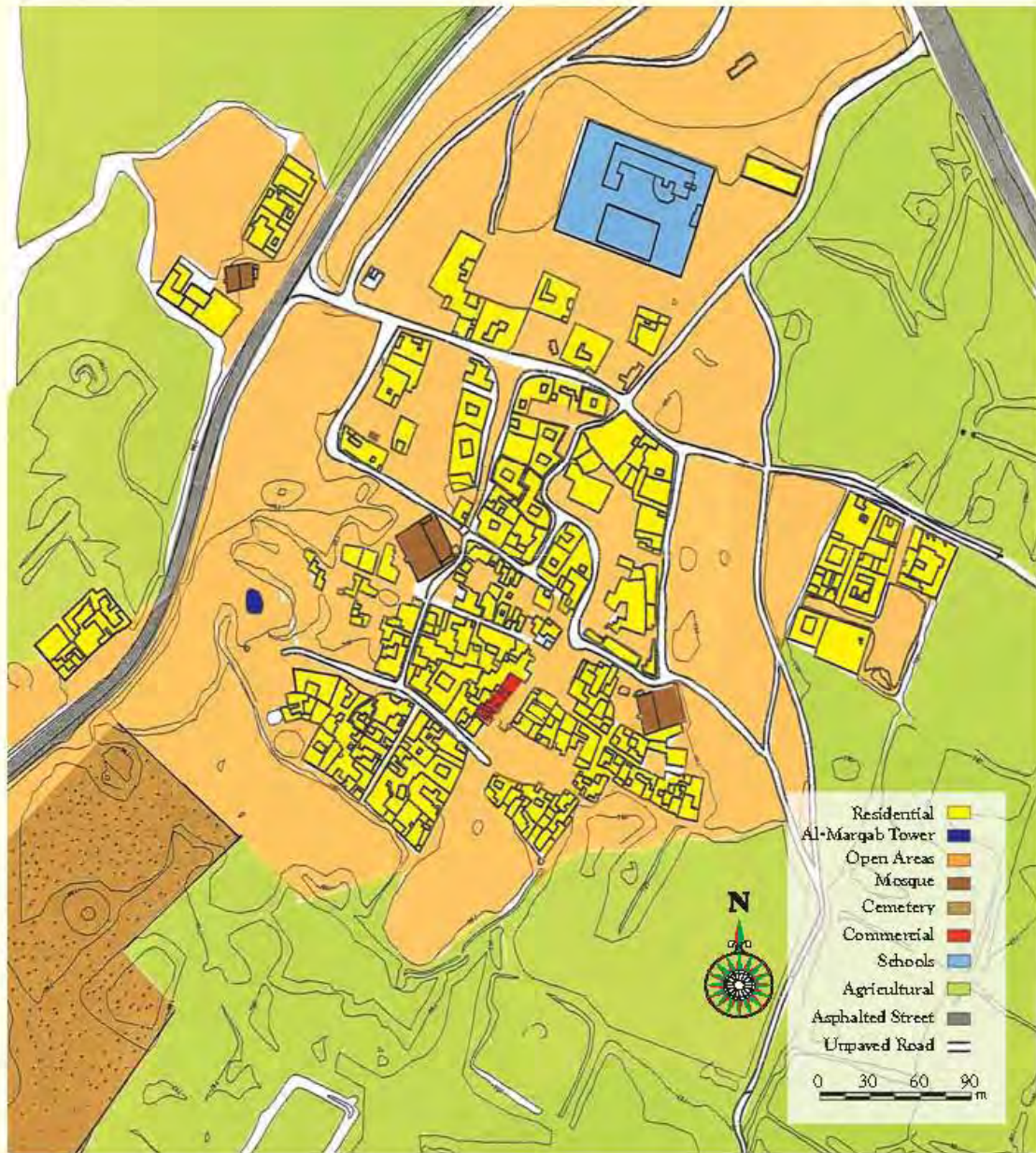
A. Planning Characteristics

It is evident from studying the planning and building styles in Al-Hazm and Nab'a quarters that there is correlation between the architecture style and the environment. Environmental conditions gave rise to adaptations. Raghbah is located in a harsh desert environment that required a particular style of traditional architecture. The style applied to neighborhood planning as well as to the design and construction of



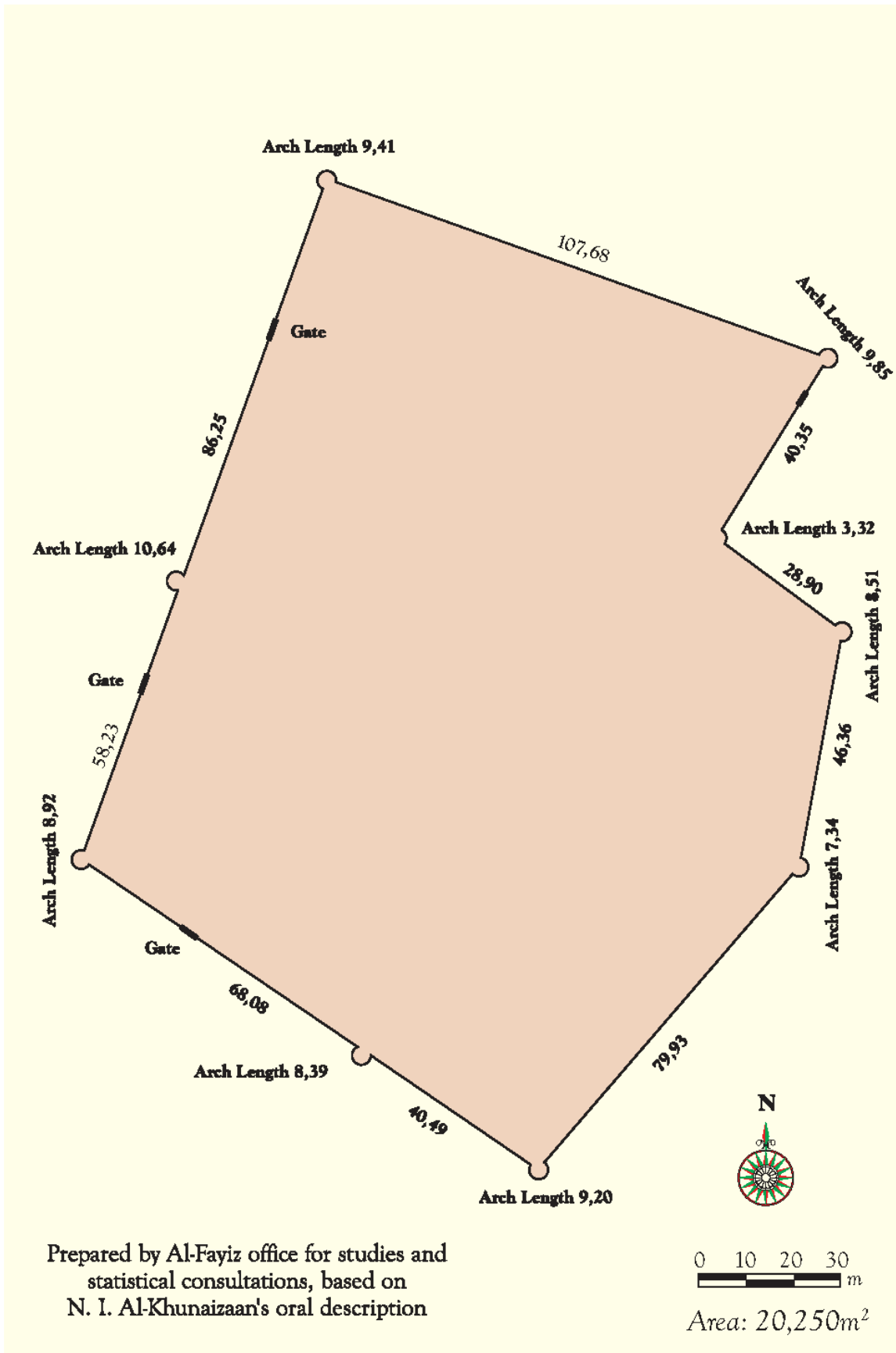
Al-Hazm Quarter

Raghibah's Urban Growth



A site plan of Al-Hazm Quarter

Your Guide to Raghbah



Area sketch of Al-Hazm Quarter

houses. In fact, it was typical of all the villages and towns in the Central Province of the Kingdom.

The style of traditional architecture, dictated by the desert environment, is reflected in the attachment of buildings and the scarcity of large spaces among them in Al-Hazm and Nab'a quarters. In adaptation to the climatic conditions of the region (hot and dry), buildings were closed outwards, but opened inwards onto internal yards; corridors were very narrow, and there were very few external openings (see the drawing).

Human factors (religious, social and economic) had a great impact on the style of traditional architecture. Obviously, Islam was the most important factor. This is the great number of mosques in Raghbah. Mosques are the center of religious, political and cultural activities. Mosque building occupies a distinct location and plays a crucial role in defining the directions of houses, and the building of roads that link together mosques, houses, the marketplace and farms. We managed to identify the sites of the old mosques in Al-Hazm and Nab'a. Some of the old mosques are still in a good condition, such as Al-Taali'i Mosque in Al-Hazm and Al-Jaw Mosque in Nab'a.



A lane in Al-Hazm Quarter

Your Guide to **Ragbah**



Ruins of houses in Nab'a



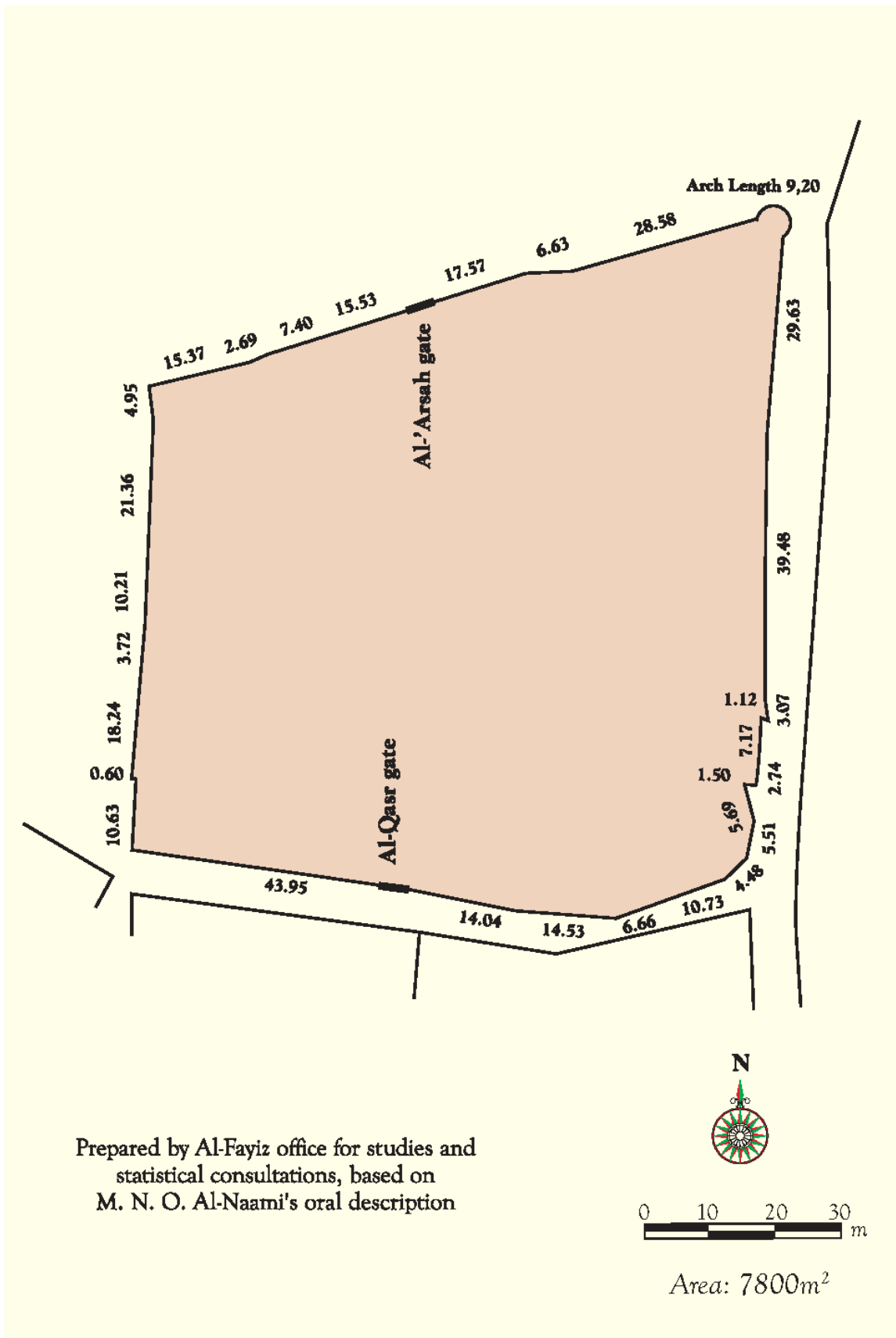
An old muse in Nab'a

Raghibah's Urban Growth



A site plan of buildings in Nab'a

Your Guide to Raghbah



Area sketch of Nab'a Quarter

The impact of economic conditions is manifest in the shaping of open areas and building styles. For instance, the marketplace occupies a central position, and from there roads branch off to houses.

Farming activities, which were dominant, made people set up their buildings near arable land. This gave rise to the building of roads and gates linking quarters with farms.

The construction of traditional buildings depended on local materials, such as clay, stones and wood. This explains the uniformity and simplicity of houses in terms of material and shape. There were no tall buildings, nor were there any competitions in building in Raghbah. This reflected the closeness, warmth and strength of social relations among its people.

Before the unification of the Kingdom by King Abdul-Aziz Al-Saud, fear was widespread in villages, towns and cities. Due to feelings of insecurity and instability, walls were set up around buildings to protect neighborhoods against attacks. Each wall had a number of towers, which were used for observing enemy movements. The walls had a number of gates and doors that could be controlled as needed. Remains of those walls still exist in Al-Hazm and Nab'a.

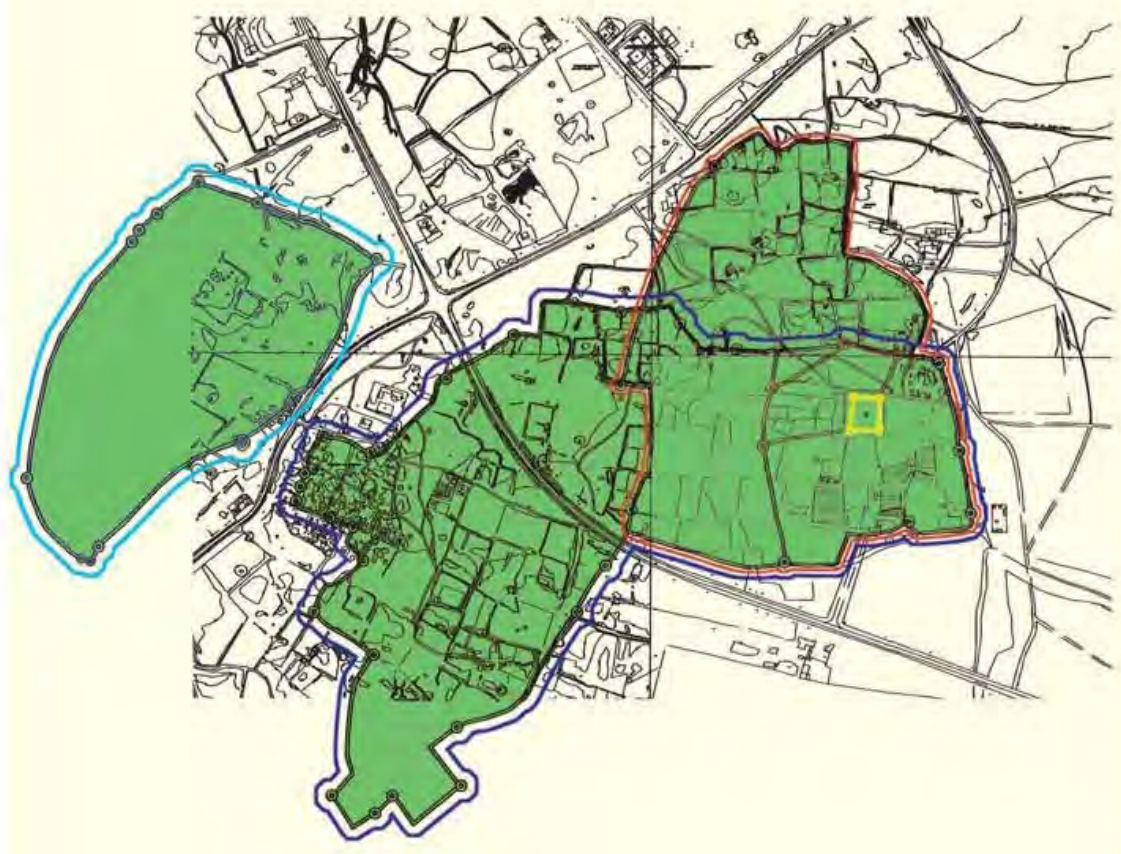
With the unification of the Kingdom, people felt secure, and buildings spread beyond the walls.

A field survey of Raghbah has identified the most important walls there:

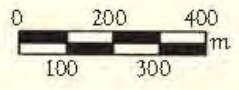
1. **Al-Bilaad Al-Sufla Wall:** It surrounds the second location of Raghbah, and its remains are still visible. It has a number of gates, such as Farha gate to the east of the wall and Al-Bowaibiyya gate to the west.
2. **Al-Hazm Wall:** It surrounds Al-Hazm Quarter to protect it against attacks. It has three main gates: Al-Masaaree' gate to the north, Al-Hazm gate to the south and Al-Dirwaaza gate (Al-Taali'i) to the east. It also has a number of doors on the southern side of the wall.
3. **Al-Uqdat Wall:** It surrounds Uqdat Al-Jeraisy - there will be more about it in the section on architectural features.
4. **Al-Jaw Wall:** It surrounds Nab'a Quarter, Al-Jeraisy Castle and Al-Jaw Farms.

Your Guide to Raghbah

- Al-Bilad Al-Sufia Wall 
- Uqdat Al-Jeraisy Wall 
- Al-Jaw Wall 
- The Last Wall 



Prepared by Al-Fayiz office for studies and statistical consultations, based on I. F. Al-Jabr's oral description



Area: 1,335,209m²

A sketch plan of Raghbah's walls and towers at different phases of development

Your Guide to **Raghbah**

5. **Nab'a Wall:** It surrounds Nab'a Quarter and has a number of gates and small doors, such as:
 - a. **The Palace Door:** It is known as Dirwaazat Al-Qasr, near the mosque in the southern part of Nab'a.
 - b. **Al-Suwayyaan Door:** It is on the west side, near Al-Abbaadiyyah.
 - c. **Al-Arssa Door:** On the northern side.
 - d. **Al Huwaymil Door:** To the south of the wall.
 - e. **Al-Muzai'il Door:** On the west side.
6. **The Last Wall:** It linked Al-Hazm and Al-Jaw walls, which surrounded the whole town as one wall towards the end of the thirteenth Hijri century.

The following are some of Raghbah's Towers:1. **The Lower Area Towers**

They are Al-Muraiqib Tower and Al-Sumaitiyyah Tower.

2. **Al-Marqab Tower**

It followed the pattern of Al-Muraiqib Tower, west of the Lower Area - There is more about it in the section on the architectural features.

3. **Al-Hazm Towers**

The following are some of Al-Hazm towers:

Ibn Jabr's Tower; Al-Fuhaid's Tower; Al-Hussainiyah Tower; Ammaaliyyah Tower; Mulaita Tower; Faid Ibn Seif's Tower; Faid Ibn Hamid Al-Sharqi's Tower; Faid Ibn Hamid Al-Gharbi's Tower; Faid Ibn Alyah Maadhi's Tower; Ibn Nasser's Tower; Al-'Urainy Tower; Bab Al-Hazm Tower, Al-Fahd Tower, Al-Tayaar Tower, Al-Tawaali' Tower and Ibn Qu'aid Tower, Al-Rumaila Tower, Jubaila Tower, Al-Zarqaa' Tower, and Al-Hamad Tower.

4. **Towers and Farms in Al-Jaw and Nab'a**

The following are some towers and farms in Al-Jaw and Nab'a: Al-Abbaadiyyah Tower; Faid Al-Olayyan Tower; Al-Mutawwa'iyya Al-Sharqi Tower; Busriyya Tower; Al-Butiy Tower; Faid Mutailib Tower; Faid Al-Jumu'a Al-Sharqi Tower, Faid Al-Jumu'a Al-Gharbi Tower, Faid Abi Yahya Tower, Al-Jomaim Tower, Futaimah Tower and Saeeda Tower.

Around 1882, new towers were built, linking the above-mentioned towers, and constituting a joint defense line around Raghbah. Of those towers were: Rumailah Tower, Al-Hamad Tower, Al-Zarqaa Tower, Al-Jubairah Tower, Al-Rakiyyah Tower and Al-Mutawwi'iyyah Northern Tower.

Raghbah's Urban Growth



A wall part around "Uqdat Al-Jeraisy" ruins



A farm's wall in Raghbah

B. Traditional House Design

In order to have a better idea about the style of design and building methods of traditional houses in Raghab, two sample houses were architecturally surveyed by experts. The selection of the two houses took into consideration a number of factors, the most important of which were the following: the house had to be in a good condition; one house consisted of one floor, whereas the other had two floors; one represented very old, traditional buildings, whereas the other represented comparatively new traditional ones.

The following is a description of these two houses.

1. House A

This house is inside the quarter walls, and it belongs to Yahya Ibn Mohammad Al-Hameediy. According to an elder of Raghab, the house is 50 years old. It overlooks two passes: one on the eastern side, and the other on the western side. It had joint walls with the neighboring houses on the northern and southern sides - most buildings used to be attached. The house was rectangular in shape with two floors. It was mainly divided into two parts - one for men, and the other for women. Each part had its own entrance and staircase. Thus, the house had two gates and two staircases, one to the east and the other to the west.

The design of the floor suggests that there was a number of rooms opening toward the internal yard. There are no external openings (windows) on the ground floor, presumably to preserve the privacy of the house, and to protect against forced entry through windows. The first floor had a Divan (a sitting room for the reception of male guests) and a number of other rooms, in addition to a kitchen and a toilet.

The upper floor could be reached via two staircases near the two entrances. It served two functions. It was used as a reception room, which was the most distinct and biggest one. The reception room opened toward what was called *almisbaah* (roofed corridor) on the second floor, and opened onto the outside via windows. The owner gave special attention to the room's interior design. This indicated care for guests on the one hand, and fine arabesque in Raghab on the other hand.

The other function of the upper floor was its use as a family sleeping area, particularly during hot seasons. This area was an open space with a high wall on all sides to secure privacy. From architectural details, decorations and design style, it is apparent that people took great interest in architecture.

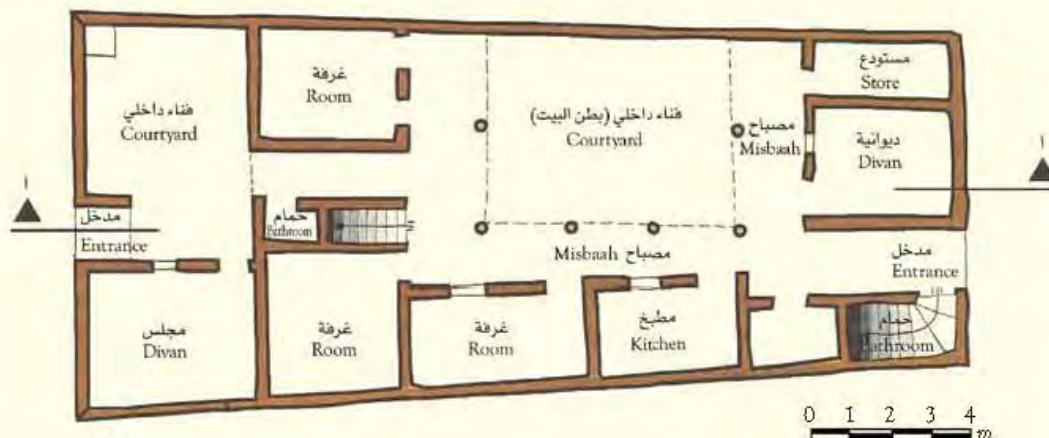


Divan (House A)

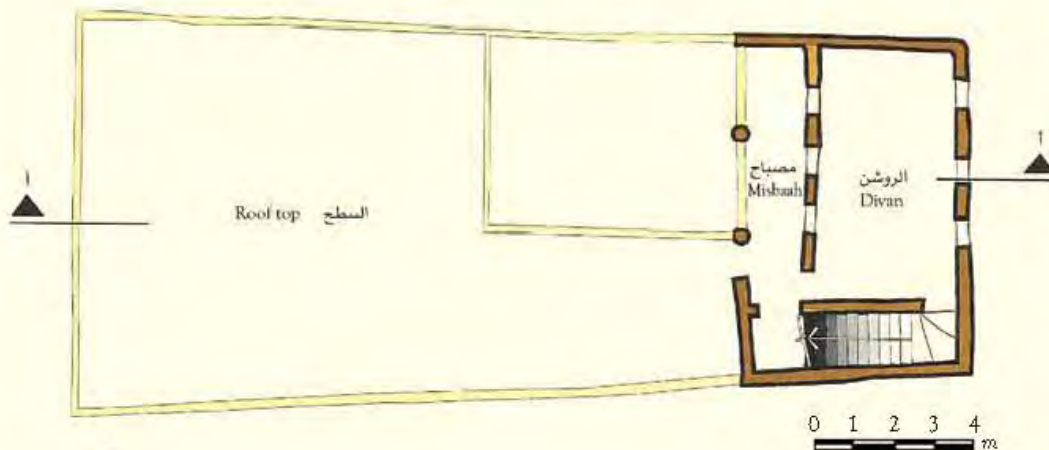


Misbaah (Roofed open gallery, House A)

Your Guide to Raghbah



Ground floor plan (House A)



First floor plan (House A)



صورة لواجهة منزل (أ)
Front elevation (House A)



واجهة منزل (أ)
Front elevation (House A)



مقطع (أ-أ) منزل (أ)
Section (A - A) House (A)

2. House B

This house was built by Mohammad Ibn Mutailib Al-Jeraisy. It was one of the houses built outside the walls of Raghbah. Building outside the walls was due to the stability and security brought about by the Kingdom's unification by the late King Abdul-Aziz. Some elders claim that the house was built 50 years ago. It was considered one of the finest houses ever built in Raghbah and is still in a good condition. It is now used as a residential place and is very nice and well designed. Hence, it is important to maintain it in good condition, for it reflects the technique of building and the lifestyle of previous generations.

The house, therefore, links the past with the present in Raghbah. It is worrying that negligence of such houses will lead to their deterioration, as in the case of previous ones. We risk losing our architectural legacy if we do not take utmost care of our old buildings.

This house is designed in such a way that it faces all directions, and it has three entrances. The ground floor windows face the outside. This is evidence of security, stability and absence of fear of burglary.

The house design is based on the idea of having a large inner courtyard in the middle. The courtyard is surrounded by a roofed open gallery / corridor called *almisbaah*, connecting the rooms with the courtyard. Rooms are divided according to their use. The Diwan is the biggest and is used for receiving guests. Beside it, there is an entrance and a staircase leading to the roof. Also, there is another staircase, apparently for the family.

The roof was prepared as a sitting area, but at night, as a sleeping area. Near the men's staircase, there is a space over the Diwan, where a screen was put up to separate it from the rest of the roof. It was used for guests or family as a sleeping area. In the design of this house and its balconies, beautiful architectural details are obvious.

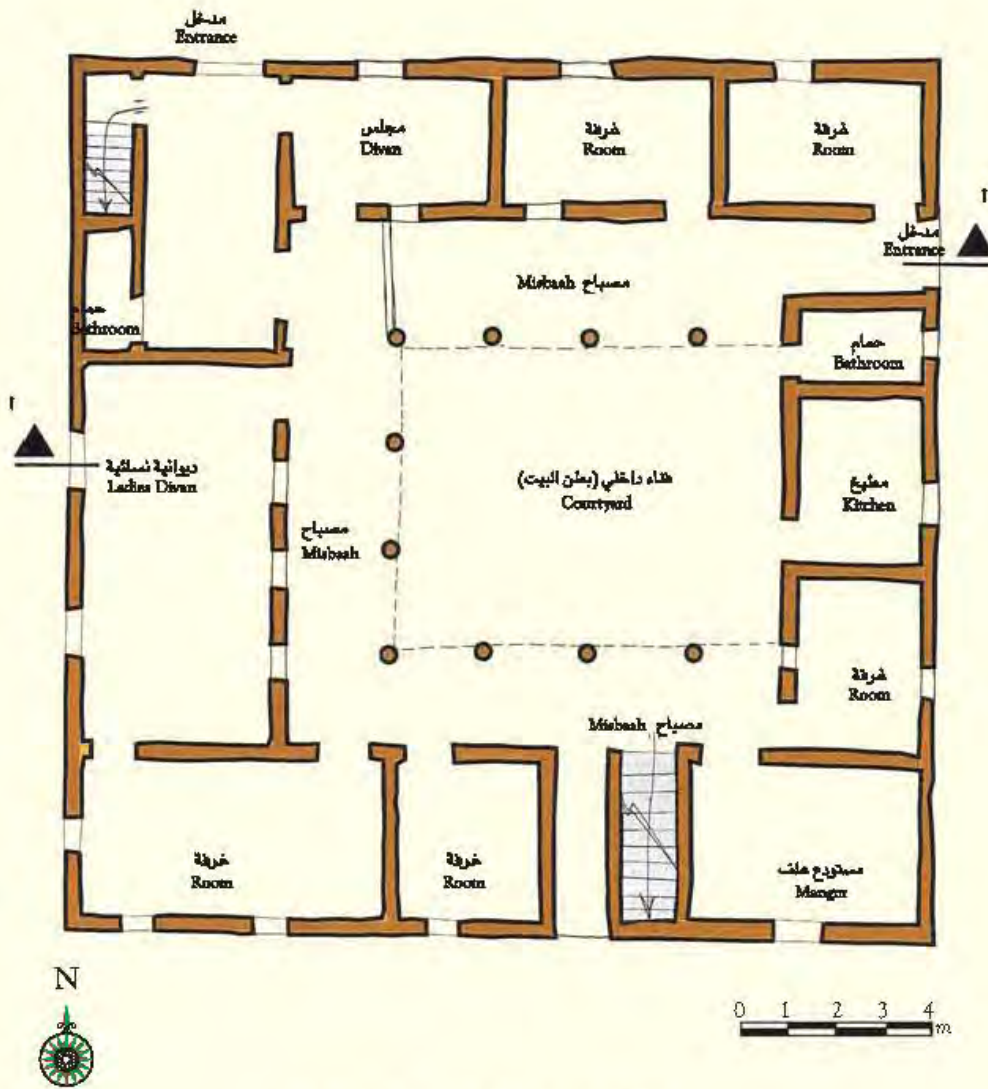
Raghibah's Urban Growth



A front view (House B)

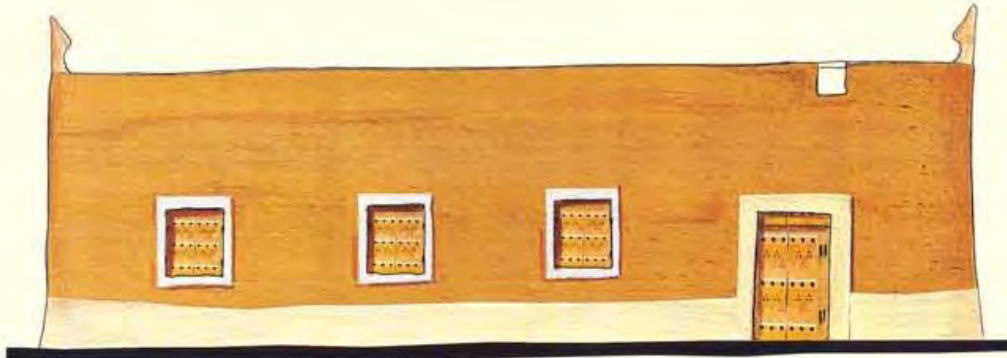


'Misbaah (roofed open gallery) 'House B

Your Guide to **Raghab**

مَسَقَمَط الطابق الأرضي - منزل (ب)

Ground floor plan (House B)



واجهة منزل (ب)
Front elevation (House B)

0 1 2 3 m



مقطع (أ - أ) منزل (ب)
Section (A - A) House (B)

0 1 2 3 m

C. Techniques of Constructing Traditional Buildings

The traditional buildings in Ragbah and in the central region of the Kingdom were basically built with mud, water and straw, all mixed together by mashing them with the feet. Houses were not built according to modern architectural plans, but according to builders' experience and owners' requirements. Once the number of rooms and floors was decided, materials were supplied and builders started construction.

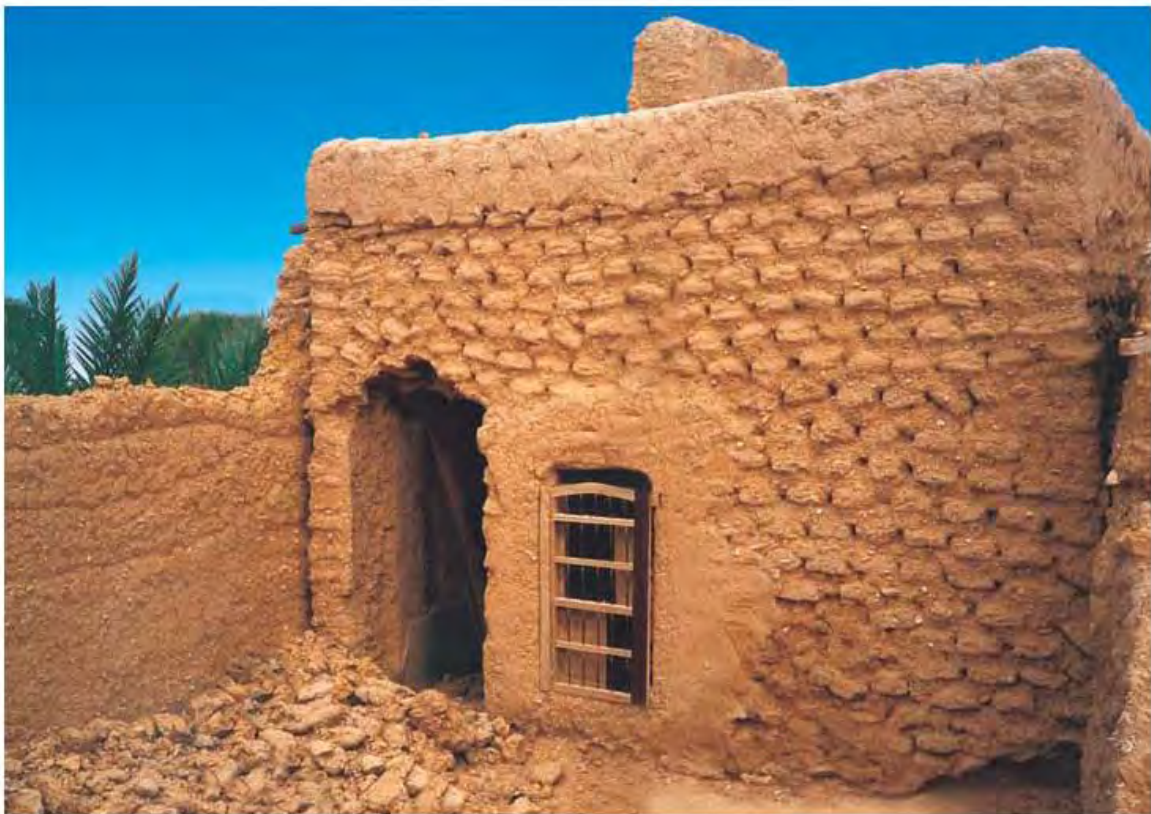
They began with digging for the foundation (a meter deep, depending on the ground's firmness). Then, they built the foundation with stones and mud, until they reached about 50 cm. above the ground in order to protect the buildings from floods. Affordability decided what type of foundation was built. A foundation may have been built only with mud. Then, walls were built in two ways:

1. One way was known as mud layers. Mud was brought to the site and mixed with straw and water. This mixture was pressed and mixed well by bulls or human feet. It was then left for a period of up to 4 days to ferment. In the last two days, the mixed mud was transferred to a covered place, in preparation for building the walls. In this process, a laborer called *Almizwary* carried mud blocks to the builder, who put them next to each other to form a complete overlapping layer along the wall, with a height of 40 cm. and a width of 70 cm. The layers were left to dry for one or two days. This process was repeated when building the next layer. A day later, a *mashshaash* (plasterer) would even and smooth the walls with his hands using a mixture of mud and straw and left-over flood water. The mixture would normally be left to ferment for a sufficient period of time. By repeating the process of putting layers on top of each other, the wall reached the required height. Walls and towers built that way proved to be stronger and more durable.⁽⁶⁹⁾
2. The other way of building walls used mud bricks made from mud mixed with straw. The mixture was molded into blocks with specific dimensions by means of a wooden frame called *milban*. The blocks or bricks were left under the sun until they became dry and hard. They were then put on top of each other in an interlocking way, stuck together and sealed by a wet paste of mud, straw and

Raghibah's Urban Growth



Pattern of building with mud layers



Pattern of building with mud bricks

water. The bricks were built to a height of one meter per day for all the house walls. This process was repeated until the walls reached the required height.

After walls were built, came the roofing stage, using wooden beams from the trunks of Tamarisk trees. The beams were set horizontally on the walls from edge to edge, leaving spaces of about 20 cm. between each two beams. On the wooden beams, palm branches were thoroughly arranged. On the branches, palm leaves were laid to prevent the falling of mud. If palm branches were not available, branches of Tamarisk trees and their fringes would be used instead.

On the branches on the roof, a 10 to 20-cm-thick layer of mud would be laid down, and then pressed with people's feet and left to dry. After drying, the layer would be covered with another layer of mud called Ghareef. It was made of pure mud (taken from flood plains) mixed with water and straw. This process is called roof smoothing, and this layer was tight enough to protect the walls from rain.

To support the roof of the house, people used columns made from trimmed stones that were set on each other and sealed by plaster. The column stones were carefully selected and thoroughly laid. The columns had different shapes, through which builders displayed their creativity. They were called al-sawaari (masts). On top of each mast, there were two stones called al-qanaayi', one on the other. The upper stone was longer to reduce the distance between masts. Al-qanaayi' carried the al-sawaakeef, which formed a bridge between masts. In conjunction with walls, the bridges supported the rest of the roof, particularly in the roofed galleries / corridors, which are called *almasaabeeh*.

The floor of the house would be leveled, and then covered with reinforced mud. Mats made from palm leaves would be put on the floor to prevent dust. They were the specialty of women.

As for plastering, it was done with a mixture of al-mashash (mud taken from flood plains), straw and water. The mixture was left for a day or more to become firmer. With it the walls were plastered, marking the last stage of building. It protected the building from rain and other climatic conditions.

The doors were made from special local palm trunks. The wooden blocks were cut



Roofing style of houses



Interior walls' decorations

Your Guide to **Raghbah**

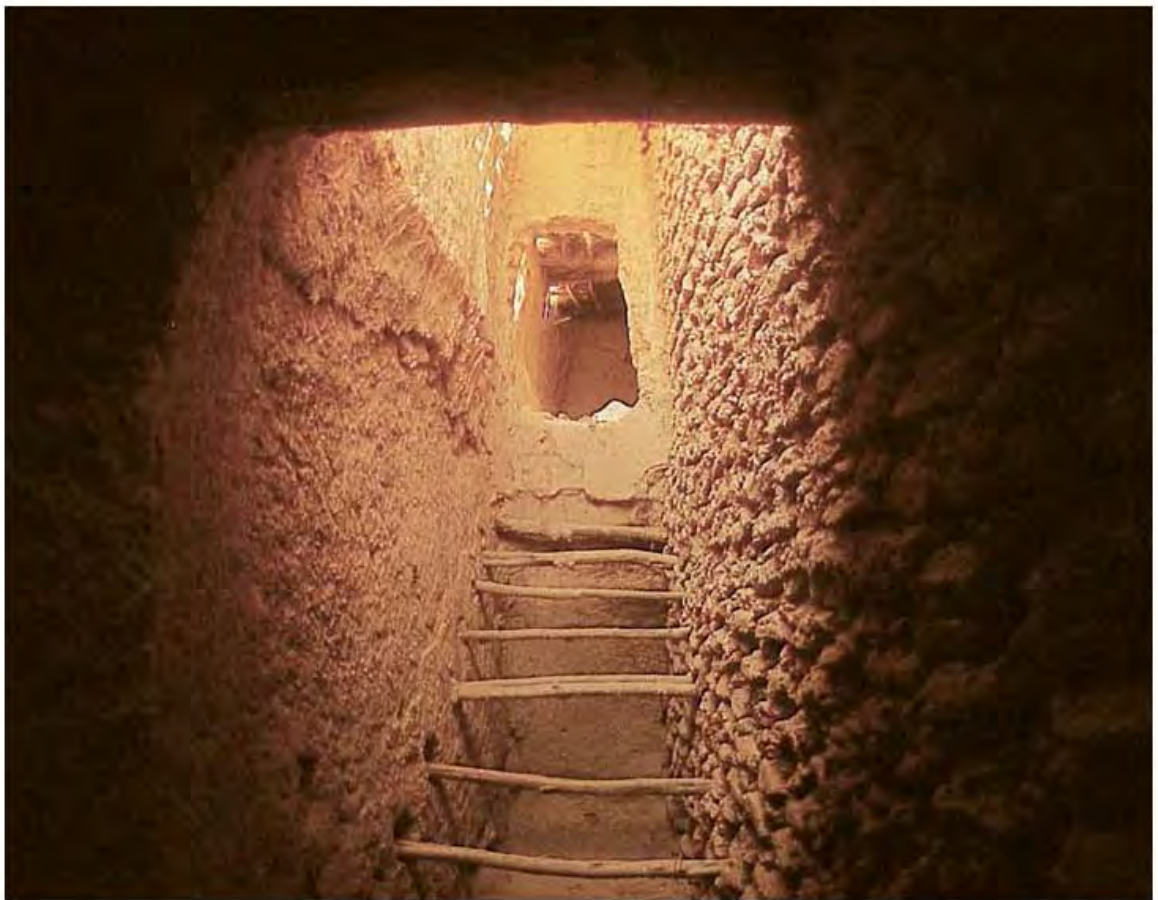
into slices called al-fuluuj, arranged beside each other on three beams of Tamarisk wood - on the top, middle and bottom - and fixed with metal, big-headed nails.

Regarding the door frame, its upper part was made of Tamarisk wood. The part that carried the door was called al-saayer. The door rested on a groove that was made from stone so as not to wear out. Doors and windows were painted in various styles, manifesting beautiful geometrical shapes as well as creative architectural decorations. These were clearly manifested in the house front, the inside walls and on al-wajaraat (shelves for coffee pots).

The door lock was made from Tamarisk wood and consisted of a latch and a duct. The latch had some kind of teeth which could be raised by a wooden key, thus releasing the duct to be pulled, opening the door.



External housetop ornaments



Ruins of a Staircase

3. Prominent Historical Buildings

Ragbah has a number of archaeological remains that catch the visitor's eye. The following are among the historically important remains:

1. Uqdat Al-Jeraisy (Al-Jeraisy Castle)

Built in Al-Jaw area by Ali Al-Jeraisy, Emir of Ragbah, Uqdat Al-Jeraisy was a strong castle. It was built in an open area away from the populated part of Ragbah. This is a clear indication of its strength and fortification. It had four sides and was surrounded by a strong wall (length of sides: north 48.82 m, south 58.74 m, east 62.24 m and west 67.91 m). Its total area was 5115,95 square meters. The wall had a base of three meters in width, which narrows gradually to reach less than one meter at the top.

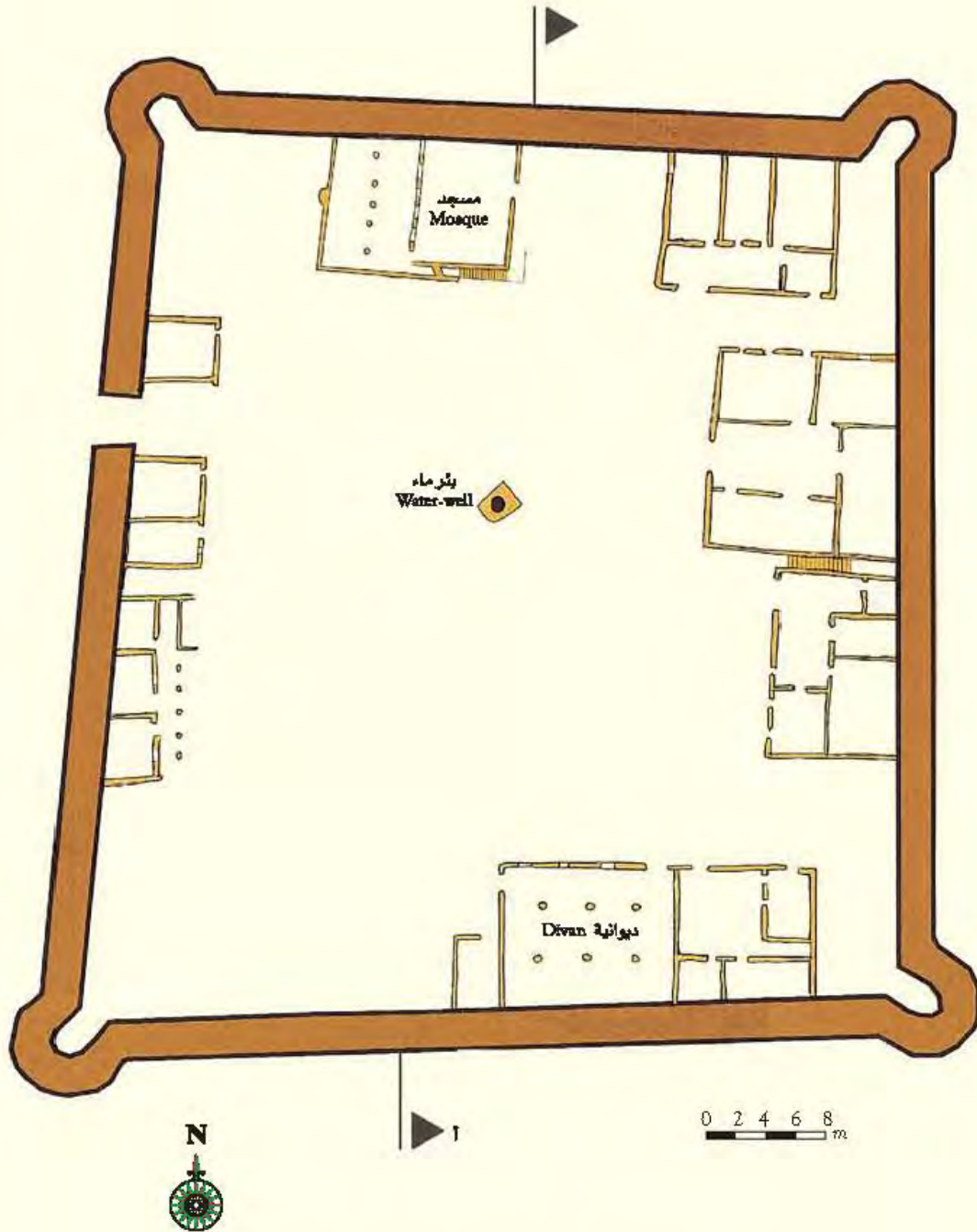
Uqdat Al-Jeraisy consisted of three separate parallel walls; the gaps between them were filled with sand. The walls were built with special mud layers. As mentioned earlier, the mud layer method of building made the wall so strong and hard that it could not be penetrated.

The castle had four towers, one on each corner. They were arched, with a height of about 16.5 meters. Each tower had a number of observation holes for monitoring enemy movements.

On its western side, the castle had a gate (3.85 meters wide). Inside was a number of buildings, in the middle of which was a water-well. The well had four sides built with stones. By supplying the castle with water, the well enabled residents to resist for a long time when besieged.

For extra reinforcement, Emir Ali Al-Jeraisy built a number of towers connected by walls in Al-Jaw area. The towers and walls constituted the front line of defense for the castle and the surrounding farms.

The castle was later destroyed by the Turks. However, by carefully looking at its remains, we realize that it was built for a role to play, and it is recorded in history.



Uqdat Al-Jeraisy (Al-Jeraisy Castle)
as described by Raghab elders

Your Guide to **Raghbah**

Describing Uqdat Al-Jeraisy (Al-Jeraisy Castle) and its residents, the local poet Abdullah Ibn Mohammad Ibn Abdul-Rahman Al-Jeraisy (born in Raghbah, in 1337H) says:⁽⁷⁰⁾

From Al-Sail, to Al-Rihaat, to Al-Thuwairaat,
Our forefathers had for habitat

There, did they walk, and camels ride,
Slim ones, strong and with firm strides.

There, camels, goats and sheep, all
Did wander and comfortably stroll.

Every season we had them graze,
In meadows and freshly green places.

Distinct are all Jeraisies in greatest feats,
How kind they are to sufferers in need!

Zealous and supportive at hard times are they,
Their deeds are but a testimony to their say.

Their folks in calamities they do assist,
Support of Al-Zulfee people is to all manifest.

Al-Jaraasaa great acts of benevolence always do,
Al-Jaraasaa's impact on surroundings does show.

Prestige was by the support mustered,
Offering help our forefathers mastered.

To Al-Zulfee's courage all do testify,
And all the Faraaheed do it exemplify.

In history records, my grandfather you can see,
If them you read, clearly will you there find me.

In Najd's history in particular,
Historical facts are my proof.

In Ibn Ghannaam's accounts events are recorded,
And in Ibn Bishr's history, there I am mentioned.

Amidst Al-Zulfee my great grandfather settled,
Camels and sheep he generously slaughtered.

His influence was in Raghbah clear,
Neighbors became to one another dear.

Years and years, there he spent,
With endless vigor the castle he built.

He went on building and renovating,
May Allah reward him for his working.

In it were held assemblies regular,
There he was the castle's master.

His family were his hard times' support,
In battles they were his reliable resort.

In the footsteps of Khaled came Ali,
Brave and strong in fighting the enemy.

The Turks raided them firing,
Near and far guns terrifying.

But the impossible did he, war not fearing,
So keen was he on the aggressors battling.

The Turks had to, seeing him resisting,
Push more guns and troops into battling.

All their utmost the brave defenders did,
But against such an enemy they had no bid.

Who would have dared to clash,
At that time with troops Turkish?!

Horses had they, and slim, strong camels,
With arms equipped: Sum', Hutf and spears.

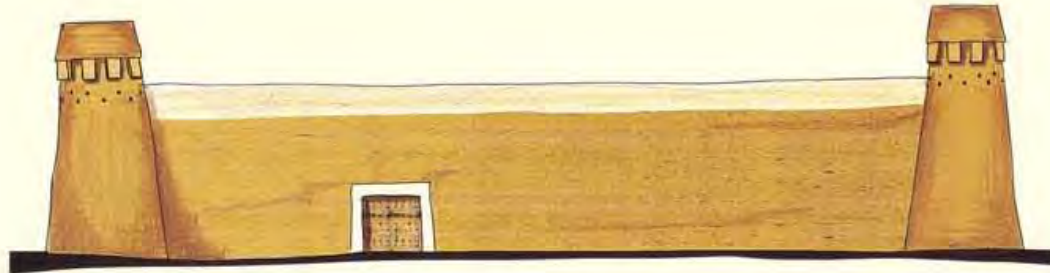
The battlefield noises could be heard,
By all the people, young ones and old.

Allah is the greatest! What took place?!
In funerals were a lot of wooden stretchers.

O Allah, have your mercy on the dead,
Protecting homeland those ones killed.

Of heroic acts the Busairah people had records,
Were hospitable to guests, neighbors and sufferers.

On reliable sources this account does depend,
But only Allah knows what actually happened.



Front elevation of "Uqdat Al-Jeraisy" (Al-Jeraisy Castle)

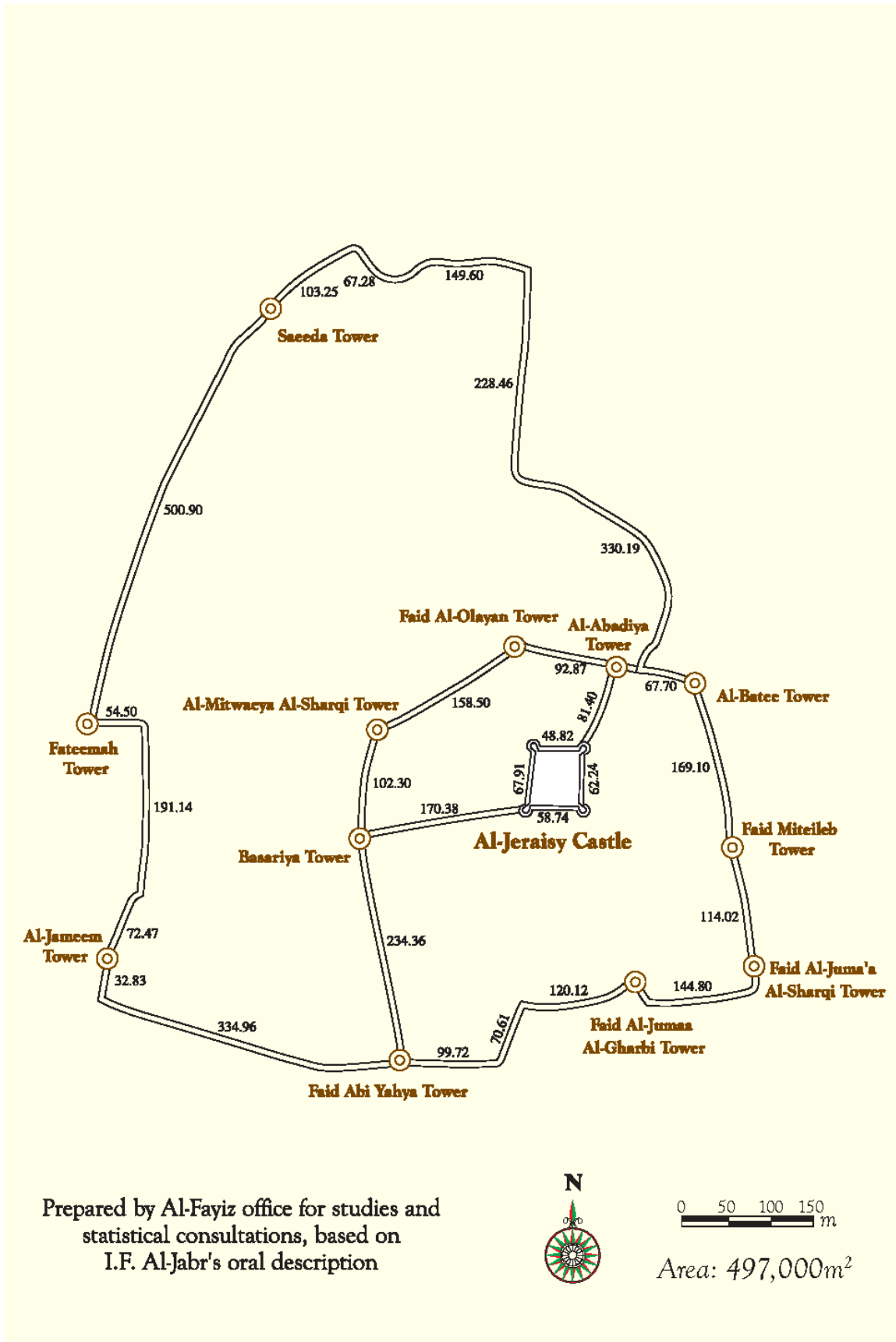
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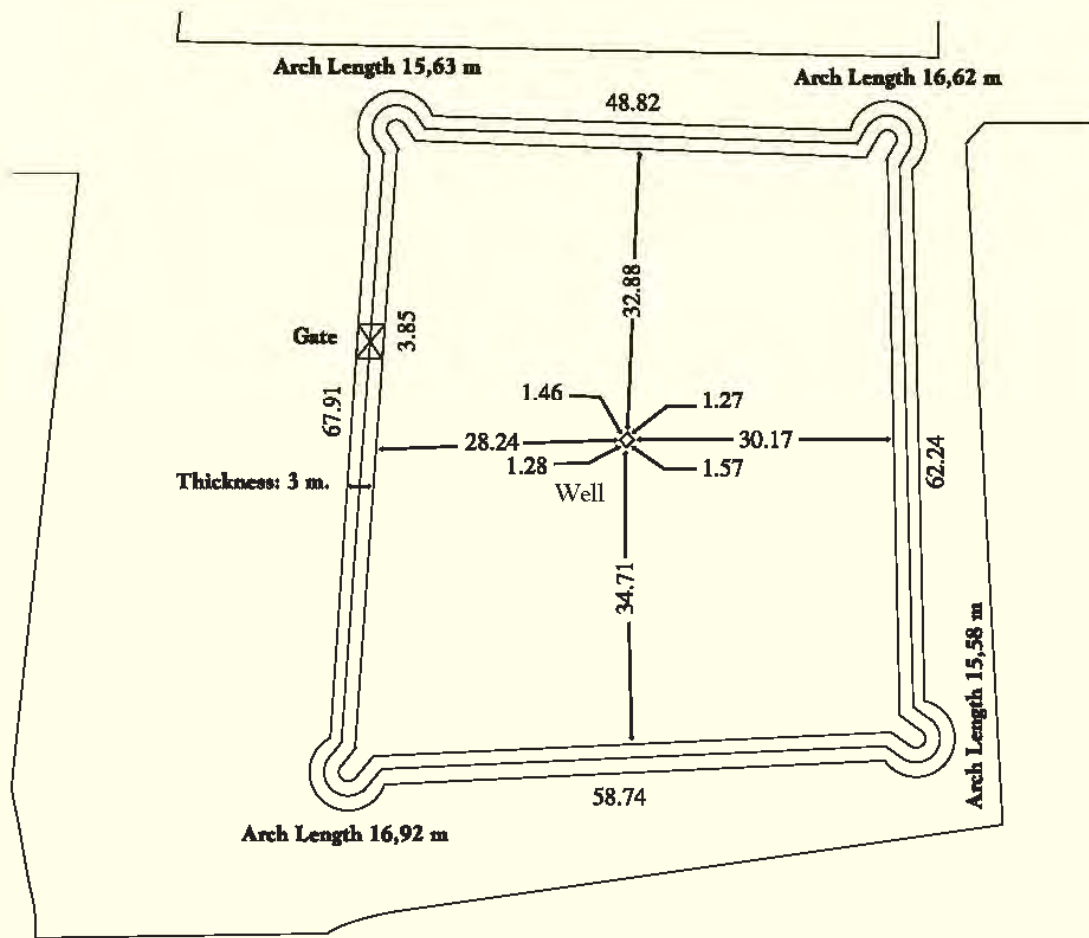
Section (A - A) of "Uqdat Al-Jeraisy" (Al-Jeraisy Castle)

0 2.5 5 m

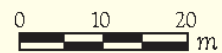
Your Guide to Raghbah



Area sketch of Al-Jaw Walls and Towers during Ali Al-Jeraisy's reign



Prepared by Al-Fayiz office for studies and statistical consultations



Area: 5115m²

A sketch plan of the dimensions of Al-Jeraisy Castle and its towers

Your Guide to **Ragbah**



A drawing of Uqdat Al-Jeraisy, based on oral description



Ruins of "Uqdat Al-Jeraisy" (Al-Jeraisy Castle)



A 3-Dimensional model of Uqdat Al-Jeraisy

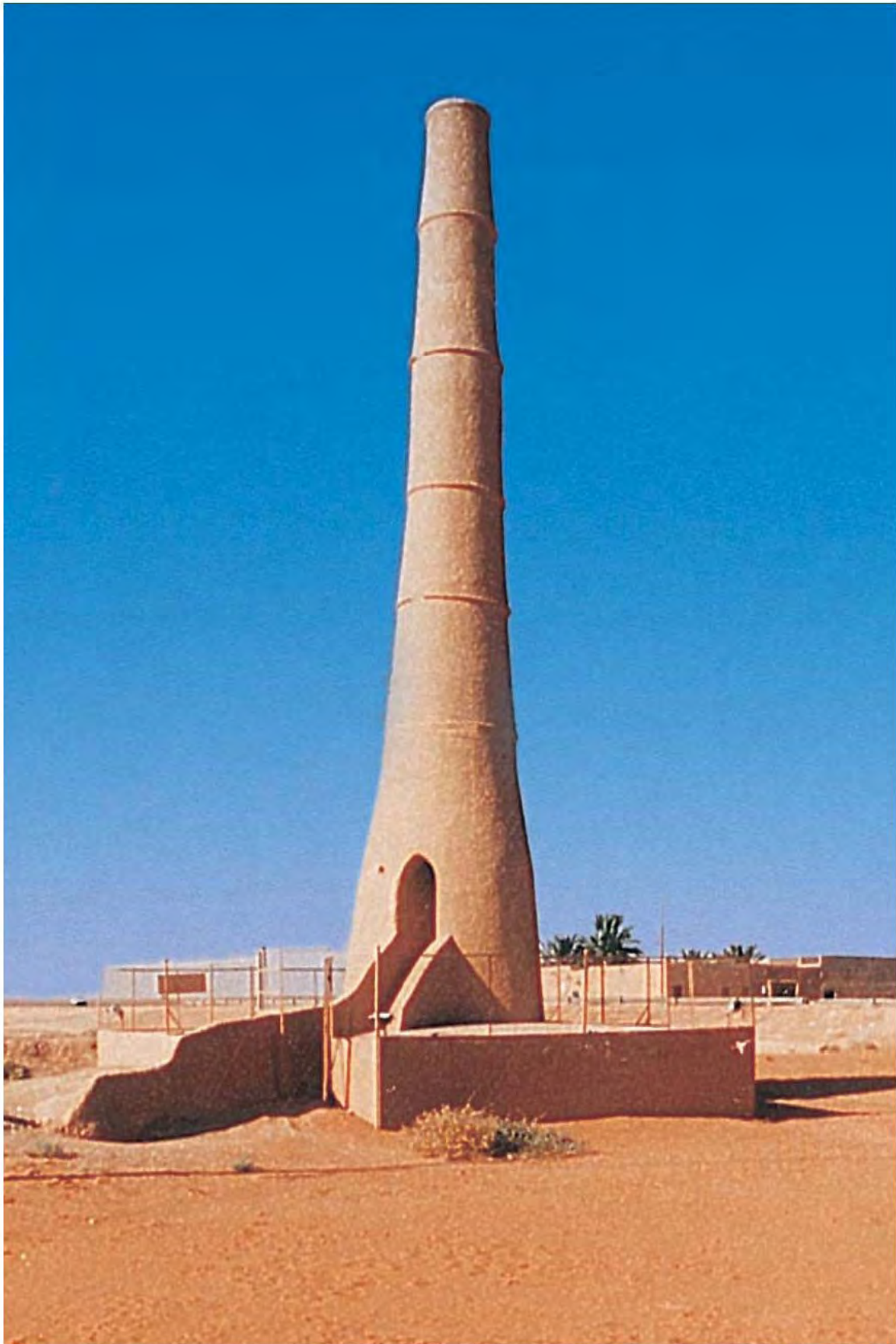


A water well in Uqdat Al-Jeraisy

2. Al-Marqab Tower

When one reflects on Raghab's Al-Marqab Tower, one of Najd's famous ruins, one realizes that it is not only a historical monument, but it also reflects architectural ingenuity. The tower had more than one function and was built by highly skilled builders, capable of implementing what they designed. The fact that such expertise existed at a time when knowledge of architectural theories was not common like today makes us more appreciative of it. The tower structure also reflects a high level of artistry. It is amazing to note that if such a structure were to be built today, a lot of detailed calculations and principles of engineering would have to be applied. One wonders how that high structure was built in such a way that it could resist the wind. It is also amazing to note that the tower dimensions, when now measured, conform to all engineering requirements. This explains why the structure has remained intact all this time. Although the tower has been renovated more than once, the main structure has remained strong for over one and a half century, challenging environmental and geographical conditions. It is thus evident that this region has witnessed a period of civilization in the heart of the Arabian Peninsula.

The tower lies south-west of Raghab, and it was built by its people with the help of an expert from Thadeq named Ibraheem Ibn Salaamah. It has been renovated twice. The first time was in 1394 H (1974) and was financed by HRH Prince Salman Ibn Abdul-Aziz, Governor of the Riyadh Region. The second time was in 1417 H (1996) and was financed by Sheikh Abdul-Rahman Al-Jeraisy.⁽⁷¹⁾



Al-Marqab Tower (Observation Tower)

How the Tower was Built

Inside the tower, there are cylindrical stones stacked over one another, forming the column upon which the tower relies. The column is wide at the base and narrows gradually as it ascends. In building it, mud and bricks were used.

The tower has a spiral staircase around the column, with flat stones connecting the column to the outer part of the wall. The staircase is wide at the base and narrows towards the top.

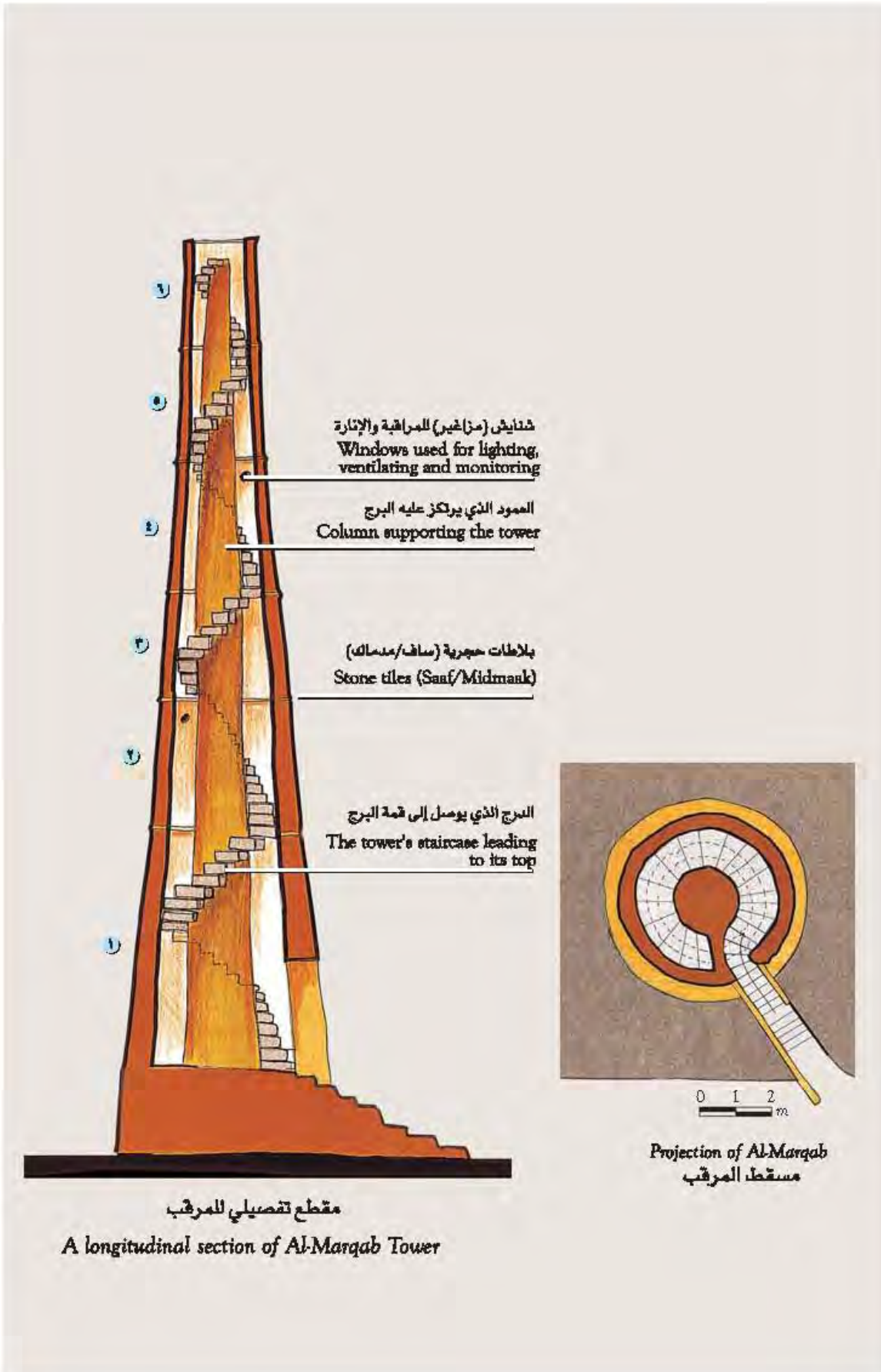
As for the method followed in constructing this landmark, the builder Ibraheem Ibn Salaamah was aided everyday by two volunteers. He used to keep the stone column supporting the tower higher than the other parts of the building. As the column grew higher, he used to fix one stair of the tower, then he built the outer wall parallel to the stair. In this way, the tower gradually grew higher and higher. The assistant builders handed over the building material to the master builder when they were on the ground. However, when the building rose above their heads, they had to climb the stairs in order to deliver the building materials.

At the end of each day, the last finished part of the tower was immediately smoothed and plastered.

To check the column's balance, however, Ibn Salaamah used a string with a stone tied to one of its ends.

The tower is divided into sections separated by stone tiles, called al-saaf or al-midmaak, which has a fortifying and strengthening effect. The following are approximate heights of its different sections:

- 1.The first part is 7.30 meters high
- 2.The second part is 2.80 meters high
- 3.The third part is 2.40 meters high
- 4.The fourth part is 2.80 meters high
- 5.The fifth part is 2.60 meters high
- 6.The last part is 2.40 meters high



Your Guide to **Raghbah**

I have personally ascended the tower to take some measurements. I found it large at the base but gradually narrowing as one climbs up. To reach the top, one has to go up turning on one's side. The dimensions I took are as follows:

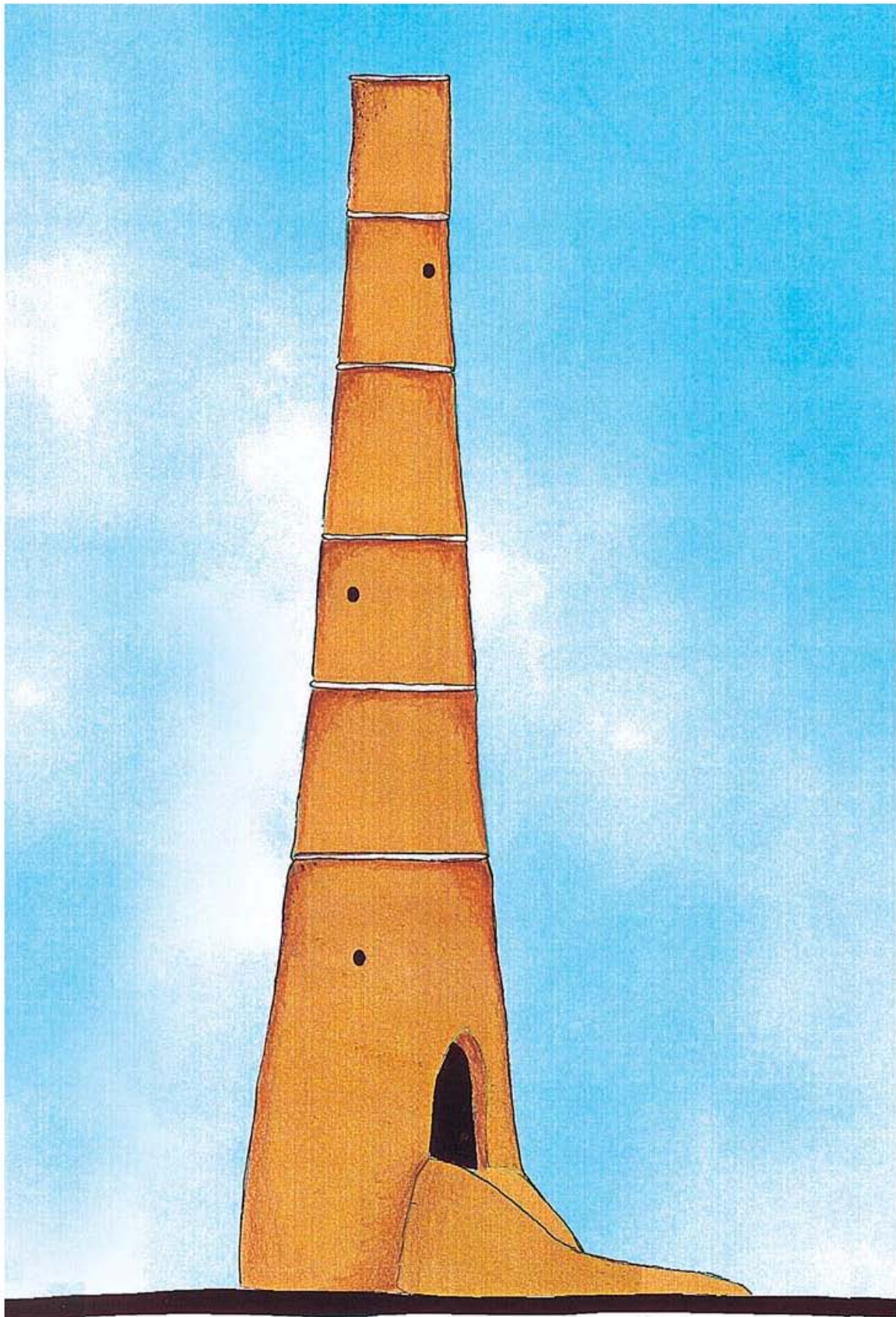
1. The tower's exterior diameter at the bottom is 4.70 meters.
2. The exterior circumference of the tower at the bottom is 15 meters
3. The exterior diameter of the tower at the top is 1.55 meters
4. The interior diameter of the tower at the top is 0.85 meters
5. The exterior circumference of the tower at the top is 4.85 meters
6. The tower's lower base dimensions have a length of 11.60 meters, a width of 11.40 meters and a height of 1.70 meters
7. The height of the tower, including the lower base is 22 meters
8. The height of the tower excluding the base is 20.30 meters
9. The tower's entrance is 0.70 meters wide and 2.50 meters high
10. Eleven windows, 15 centimeters wide and 25 centimeters high, were used for lighting and ventilating the tower and also for monitoring and shooting at enemies.
11. The tower staircase has sixty steps, excluding the base.
12. The steps from the ground to the tower entrance at the base are 13. The total number of steps is 73, varying in height and length as one goes up the tower.

The tower was used in the past to monitor the movement of people coming to Raghbah, and to warn its people in case of impending danger or invasion. It was also used to monitor herds and to ensure that they were not stolen. There is no record of incidents of camels or sheep stolen from the residents of Raghbah. Apparently, the raqeeb (observer) was on the alert on the tower all the time.

Al-Marqab Tower is mentioned in several poems, e.g. by Abdul-Aziz Ibn Mohammad Al-Qasim.

Several poems were composed in praise of Al-Marqab (observation tower). Abdul-Aziz Ibn Mohammad Al-Qasim, a local poet, composed the following verses:⁽⁷²⁾

Captured my admiration as I was passing,
A tower tall in its surroundings outstanding.



Elevation of Al-Marqab Tower

0 1 2 3 m

Your Guide to **Raghbah**

It was the Busairah Tower renovated
By the hospitable, yet on enemy the hardest.

Once I climbed it, tears filled my eyes,
Onto my cheeks, down ran they in plenty.

On seeing it in the distance, my heart
Was delighted as if celebrating the Feast.

To the tribe the heart is attached so high,
Like a bird, within my chest, fluttering.

In seeking consolation, once of it I am reminded,
My anguish grows, and for food I lose appetite.

In another poem about Al-Marqab, Abdul-Aziz Al-Qaasim said:⁽⁷³⁾

On coming home, those away will be
Very happy, when the Marqab they see.

How gorgeous it is to see it in the distance,
Overlooking Twaiq mount and its highlands!

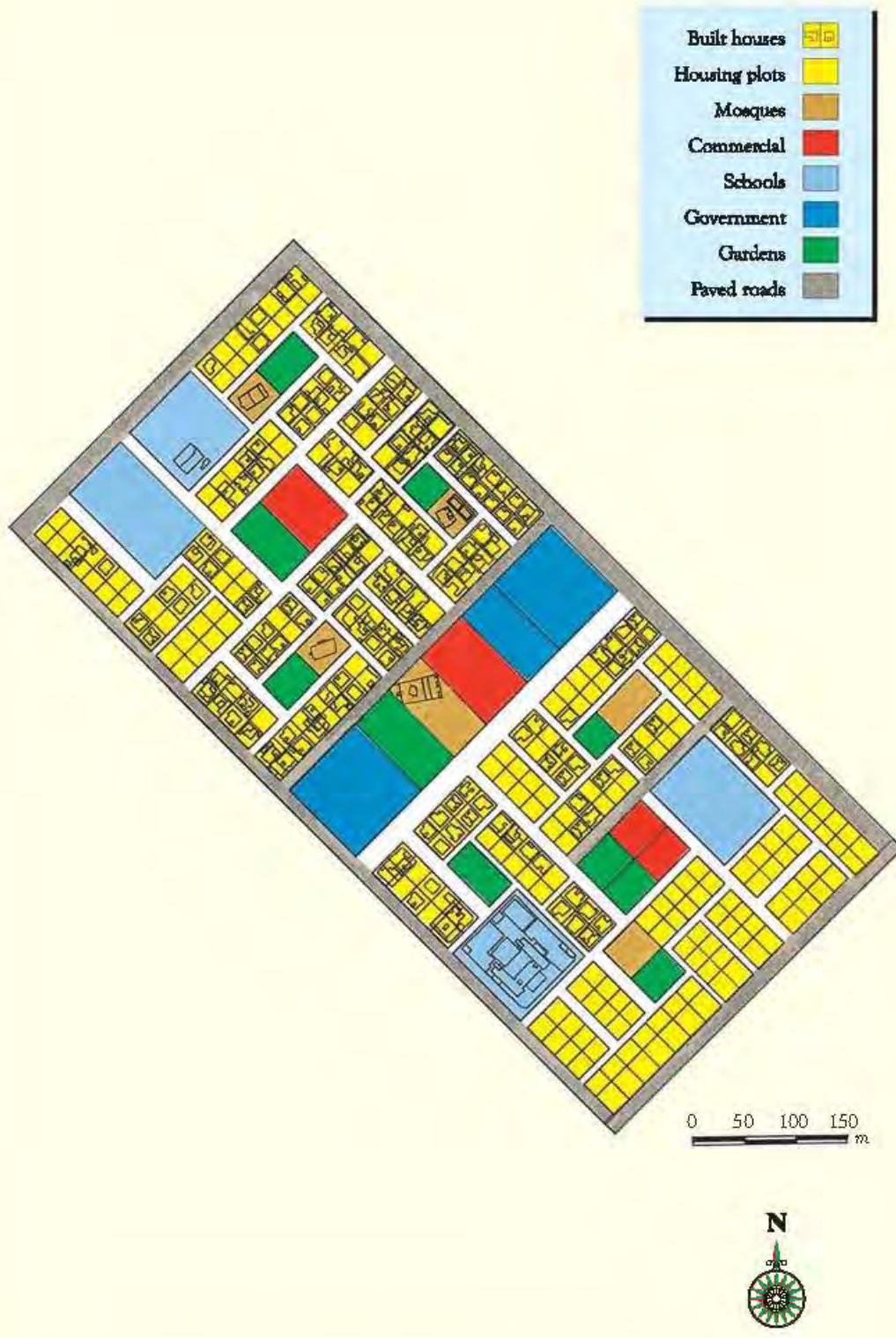
Onto you is Al-Busirah Tower calling,
Proud of it are all its surroundings.

4. Modern Urban Development

After the unification of the Kingdom by the late King Abdul-Aziz, and the discovery of oil and its production at a commercial level in 1357 H (1938), economic resources increased, and cultural development was launched. Since then, Saudi cities and towns have experienced spectacular cultural and economic changes. These changes have been accompanied by rapid urban development that is clearly reflected in the great expansion of urban areas.⁽⁷⁴⁾

Stability, security and rapid urbanization have brought about the disappearance of the walls surrounding cities and villages. Due to the construction of buildings outside them, the walls lost their protection function, and were not needed anymore. In 1367 H (1947), Jeddah's wall was removed, and Riyadh's wall in 1370 H (1950).⁽⁷⁵⁾ This was followed by the removal of the walls of all other cities, towns and villages. Raghbah's walls were no exception; building beyond its walls started

Raghibah's Urban Growth



Plan (87): The first modern plan of Raghibah

half a century ago.

Raghbah expanded greatly, especially towards the east. The use of cars and permissions for new building plans led to the expansion of construction, and consequently reduced the importance of traditional areas. This caused shifting to modern buildings, especially after the government offered incentives, such as services, public utilities, free land and the establishment of the Estate Development Fund to give easy loans for the construction of houses.

The beginning of the big urban shift in Raghbah can be said to have begun with the approval of the first residential plan No. 87 for the year 1398 H (1977 AD). The Ministry of Municipal and Rural Areas Affairs implemented the plan for a new residential area outside the old one, to the north-east, parallel to the road leading to Thadeq. The plan had 427 residential units, each unit with a total area of 400m², with two primary schools, one for boys and one for girls, two intermediate schools, one for boys and one for girls, and three mosques. Public parks occupied a total area of 1,200m² in addition to the wide streets. The Site Plan area was 440,000m².

Implementing the Site Plan, the Thadeq Municipality paved some streets. It gave those eligible in Raghbah their due land. Its people rejoiced and started to build their houses on wider areas. They also started to use modern building materials, such as reinforced concrete and other imported materials.

Old mud houses gave way to modern ones. The former no longer meet people's needs, because of their limited space, lack of facilities and narrow streets.

The preparation and approval of site plans in Raghbah steadily increased. The Second Site Plan, No. 152, contained 296 residential units, four market sites, five mosques, in addition to seven public parks and other services. After the approval of the Second Site Plan, construction started, and a number of new houses were built. The municipality paved some parts of the site.

In 1409 H (1988), the Raghbah Third Site Plan (No. 242) was prepared. The Site is east of Site 152. It contained 106 residential units, 17 utilities, 5 mosques, 6 public parks, 3 buildings for government services. It is characterized by its spacious areas.

Distribution is still going on.

Raghbah's Urban Growth



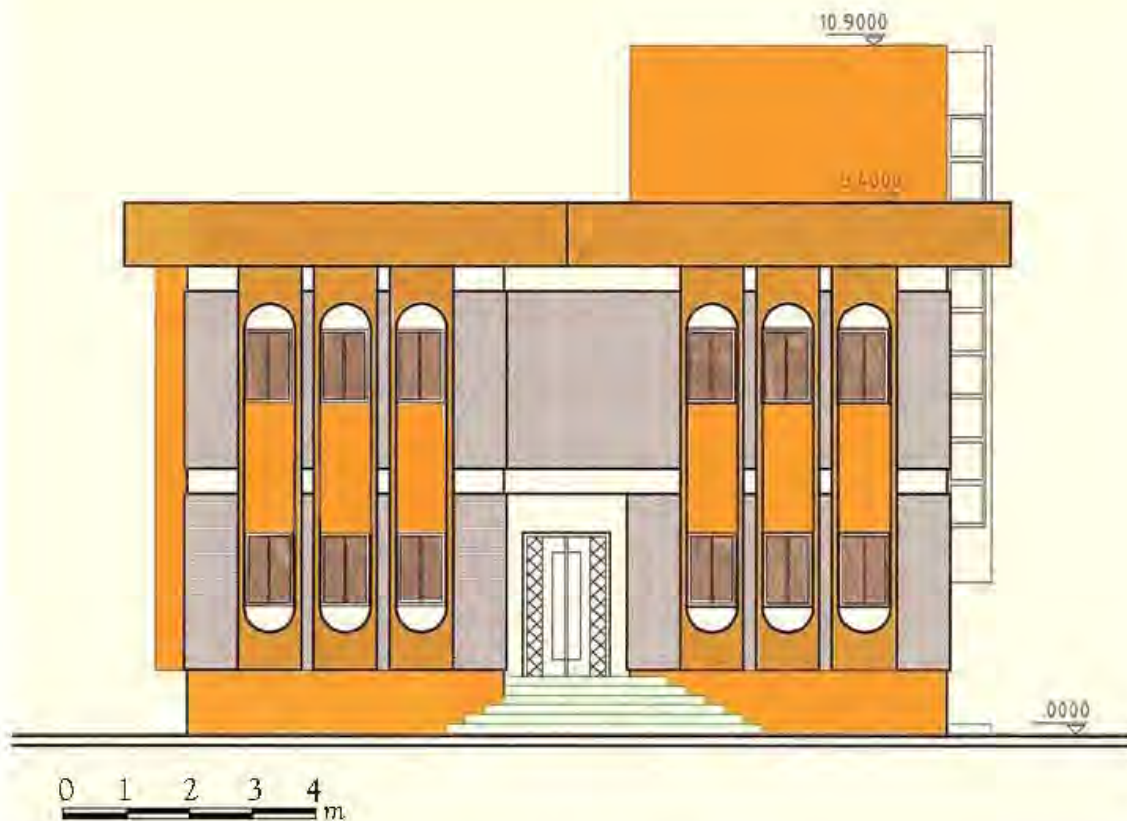
Modern Raghbah site plan

Your Guide to **Ragbah**

Site 242 was followed in the east by the Fourth Site Plan (No. 286). Site 286 includes 284 housing plots, 5 mosques, 5 administrative sites, 2 schools, 4 commercial markets and 9 parks that vary in area.

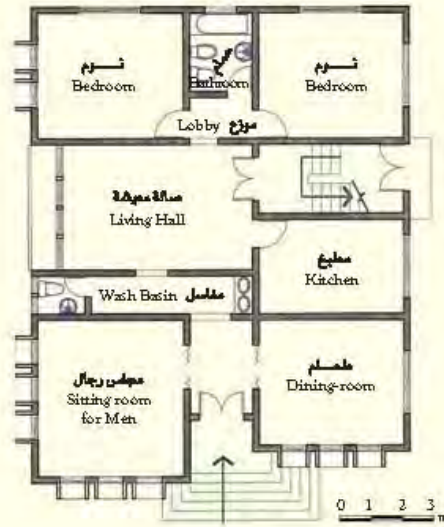
The municipality has allocated a site for the industrial area along the road to Huraimila, but it is still in the process of endorsement.

Most modern houses seem similar in design. They often consist of two floors, a ground floor and a first floor. They have a living room, a drawing room, a number of bedrooms, toilets and a kitchen. Reinforced concrete and various new construction materials are used in building, as shown in a modern villa plan.

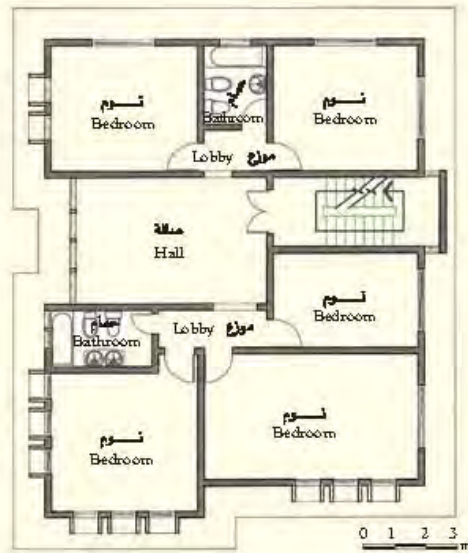


A front elevation of a modern villa

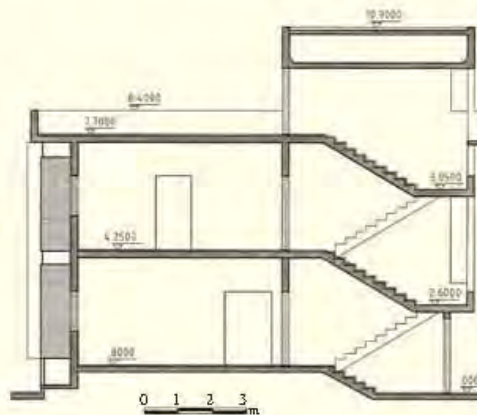
Ground Floor
مقطع الطابق الأرضي - منزل حديث



First Floor
مقطع الطابق الأول - منزل حديث



Section A - A
مقطع أ - أ المنزل حديث



A typical modern house in Raghbah

Your Guide to **Raghbah**

With regard to mosques, Al-Hazm Quarter has two. One is the internal mosque, built within the walls by an anonymous benefactor. The other is Al-Taali'i Mosque, parallel to Al-Hazm wall, and it was built by Sheikh Saad Ibn Abdullah Al-Ajlaan. There are two other mosques: one in the Nab'a Quarter, Al-Jaw Mosque, and the other in Al-Butain Quarter. There are seven mosques on the modern sites; five on Site No. 87 and two on Site No. 152, in addition to a number of mosques at rest-house areas, and on the highway.

The Mosques Administration Department has given new names to the operating mosques in the region. The following is a list of their new names along with their respective locations:⁽⁷⁶⁾

No.	Mosque Old Name	Mosque New Name	Location	Donor
1.	Al-Jaw / Nab'a	Sufyaan Al-Thawriy	Nab'a	Rashid Ibn Mohd. Al-Huwaimil
2.	Al-Jawwiyy	Al-Jawwiyy	Nab'a	Land donated by Abdullah Ibn Nasser Ibn al-Ufaisaan; bulding financed by Fahd Al-Jabr and Ahmad Ibn Mohammad Al-Ajlaan
3.	Eastern Site Plan	Ibn Jareer Al-Tabariy	Eastern Site Plan	Anonymous
4.	Al-Jeraisy	Al-Jeraisy	Site Plan	Abdul-Rahman Ibn Ali Al-Jeraisy
5.	Endowments	Al-Laith Ibn Saad	Site Plan	Ministry Of Endowments
6.	Al-Nour	Al-Nour	Site Plan	Abdullah Ibn Musaa'id Al-Qutayyaan
7.	North Site Plan	Saced Ibn Zaid	Site Plan	Mohammad Ibn Hamad Ibn Khurayyif
8.	Al-Masjid Al-Jaami'	Zaid Ibn Haaritha	Site Plan	Ibraheem Ibn Ajlaan Al-Ajlaan
9.	Mohd. Ibn Qutayyaan	Mohd. Ibn Qutayyaan	Site Plan	Mohd. Ibn Nasser Ibn Qutayyaan
10.	Musalla Al-Eed	Musalla Al-Eed	Site Plan	Abdul-Rahman Ibn Ali Al-Jeraisy
11.	Al-Shaikh	Abu-Muslim Al-Khulaaniy	Mifraq Al-Faidhah	Abdullah Ibn Musaa'id Al-Qutayyaan
12.	Al-Badaayi'	Imam Mohd. Ibn Hassan	Al-Faidhah	Nasser Ibn Sahw
13.	Al-Faidhah	Al-Waaqidiy	Al-Faidhah	Ibraheem Al-Utaibiy
14.	Al-Mughaamisiyyah	Salamah Ibn Deenaar	Tareeq Al-Barrah	Anonymous
15.	Al-Mahattah	Seibawaih	Tareeq Al-Qassab	Saad Ibn Jadeed
16.	Sataan	Ubaidah Ibn al-Harith	Tareeq Al-Qassab	Sataan Al-Rasheediy
17.	Khalid Ibn Ali Al-Jeraisy	Khalid Ibn Ali Al-Jeraisy	Al-Jaw	Abdul-Rahman Ibn Ali Al-Jeraisy

As for burial grounds, Raghbah has 2 cemeteries surrounded by 2 modern walls. One is west of Al-Hazm, and it is for Alawwaleen (earlier ones), and the Tawalee (ones that follow). The second is north of Nab'a and is called Al-Jaw Cemetery, an endowment from Ali Al-Jeraisy, one of Raghbah's Emirs.



Zeid Ibn Haritha's Mosque



Eid prayer yard, where the prayers and sermons of Eid Al-Fitr and Eid Al-Adha are performed

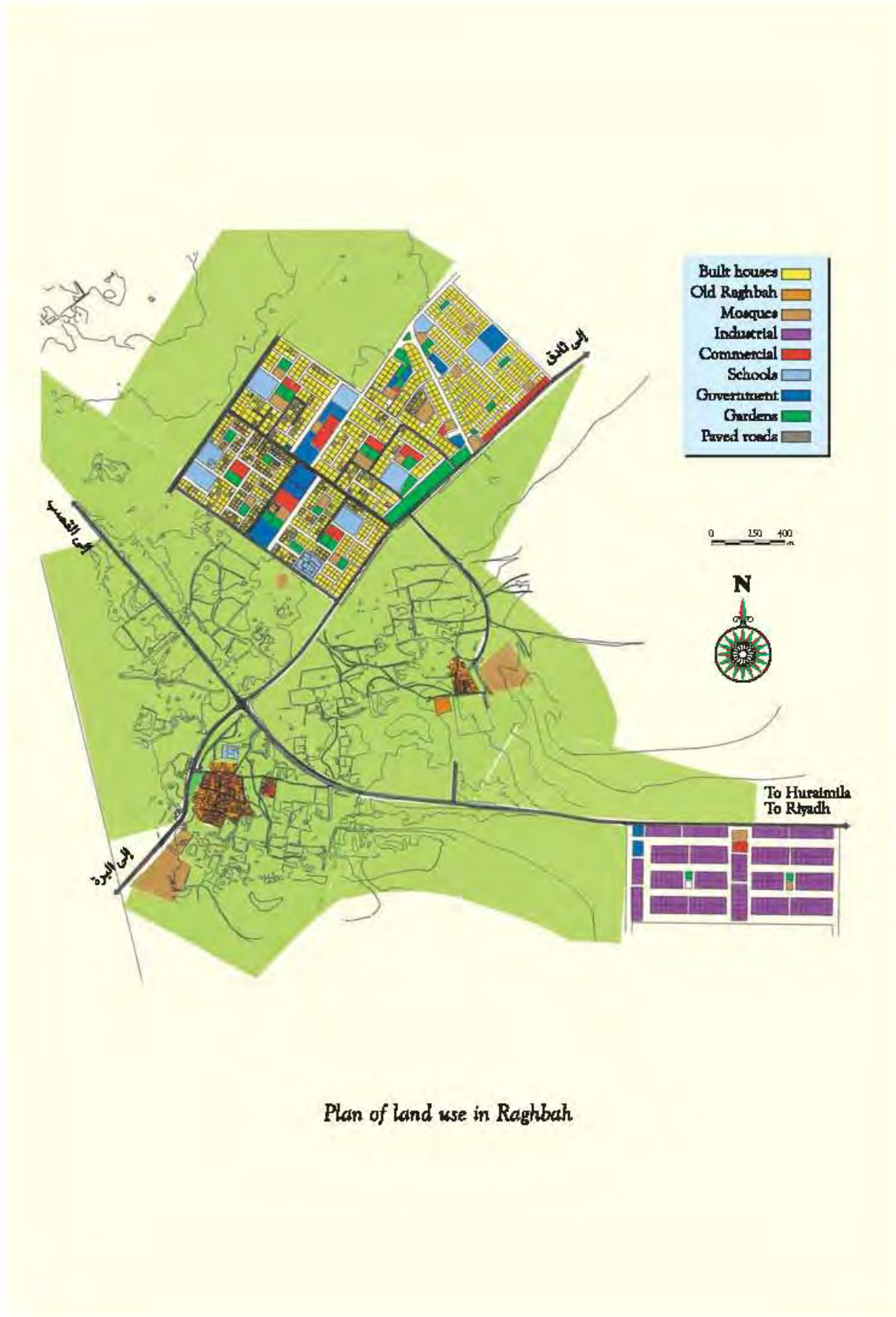
Your Guide to **Raghbah**

From all the maps obtained from the Ministry of Municipality and Rural Affairs, a comprehensive map of Raghbah has been drawn. It embodies all the new site plans, the old quarters, and the existing buildings and how they are being used, in addition to the services and other available facilities. By reading the map, we can identify the present state of Raghbah and explore possible future developments.

The present state of Raghbah can be summarized in the following table:

1. Housing Plans / Developments	Implemented so far
1113 building sites	334 housing units built.
9 schools	Two school compounds, one for girls, and one for boys; each compound accommodates 3 stages.
13 shopping centers	Not implemented yet.
16 mosques	7 mosques, including a Jaami.
12 administrative centers	Not implemented yet, but the health and the government centers occupy rented buildings.
30 public parks	Only one.
2. Industrial Plan	
214 industrial building sites	
3 mosques	
3 public parks	
2 administrative centers (a health center and a civil defense center)	
3. Other services:	
Electricity services	Raghbah has an electricity network covering all areas.
Water services	There is a public water network, but drinking water is provided by a supplier.
Communication services	Raghbah has an advanced large earth telephone network. In addition, the mobile telephone service covers all areas.
Transport services	Raghbah is linked to other towns by two main roads: one between Thadeq and Al-Burrah; the other between Al-Qasab and Huraimila; both roads intersect at Raghbah.
Social services	An example is the Raghbah Charity Society. It occupies a rented building.

Raghbah's Urban Growth



Plan of land use in Raghbah

5. Future Development of Raghbah

Through historical and field studies of Raghbah as well as the identification of its residents' aspirations, the researcher realizes the government's great contribution to Raghbah's development. The researcher calls for coordinating the services provided by both the government and the private sector as follows:

[A] Having examined the map showing future urban expansion of Raghbah, as drawn by the Thadeq municipality, the researcher considers it too ambitious. The map links Raghbah's urban development with that of Al-Rowaidha, Thadeq, Al-Beer and Al-Mushaash. Though desirable, such an urban plan is not realistic. The researcher deems it appropriate to direct Raghbah's urban development towards the road to Huraimila because land there is suitable for building, and it is closer to the main road to Riyadh.

[B] There should be built a government complex to accommodate all Raghbah's public departments: administrative center; medical center; post office; the office of the Hay'ah (the Agency for Promoting Virtue and Preventing Vice)... etc.

[C] Services and unfinished facilities should be completed, e.g.:

1. The public fresh water network.
2. Beautifying the Raghbah entrances through attractive landscaping, antiques, paving streets, and lighting neighborhoods.
3. Building a furnished housing complex, containing a market to meet residents' needs.
4. Implementing the projects of recreational parks within residential areas.

[D] Raghbah should have an economic base, for its resources seem limited. Towards this end the following recommendations are put forward:

1. Investment in agriculture should be encouraged, for water is available, and there is a vast area of arable land. Agricultural products should satisfy market needs.
2. Specialized training institutes should be established to train the locals (males and females) and provide them with the technical skills required to satisfy local community needs.
3. The industrial area should be developed and supplied with all means to achieve

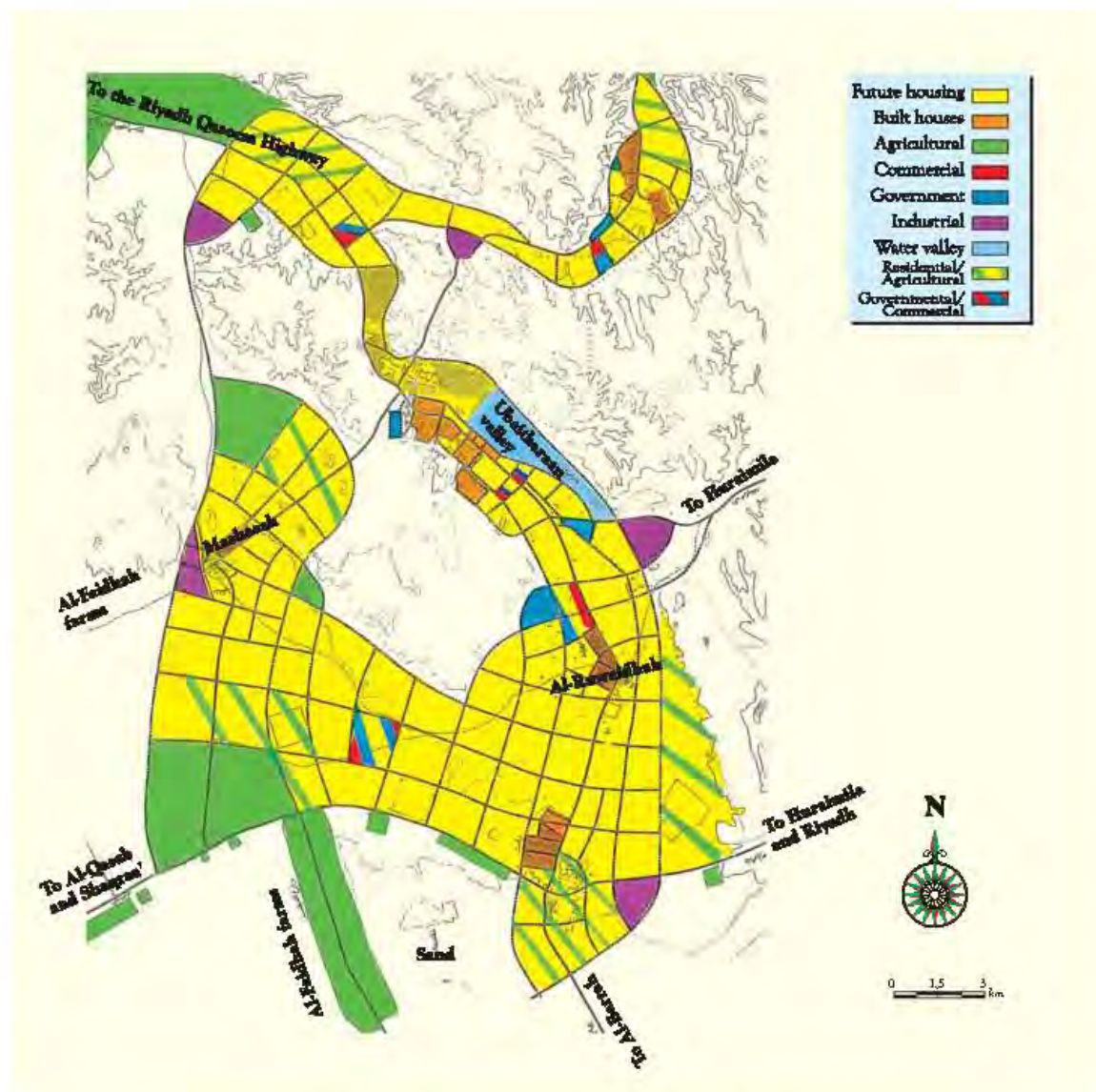
Raghbah's Urban Growth

success. Also, projects should be set up to contribute to revitalizing Raghbah's economy and attracting people to it.

[E] Adequate attention should be paid to floods and flood courses, e.g.:

1. A dam should be built to keep flood water for irrigation purposes.
2. Flood courses should be well-maintained, and barriers should be put up for protection against flood disasters.

Thus, efforts should be mobilized and coordinated in order to carry out the aforementioned recommendations for Raghbah's development and making its residents' dreams come true.

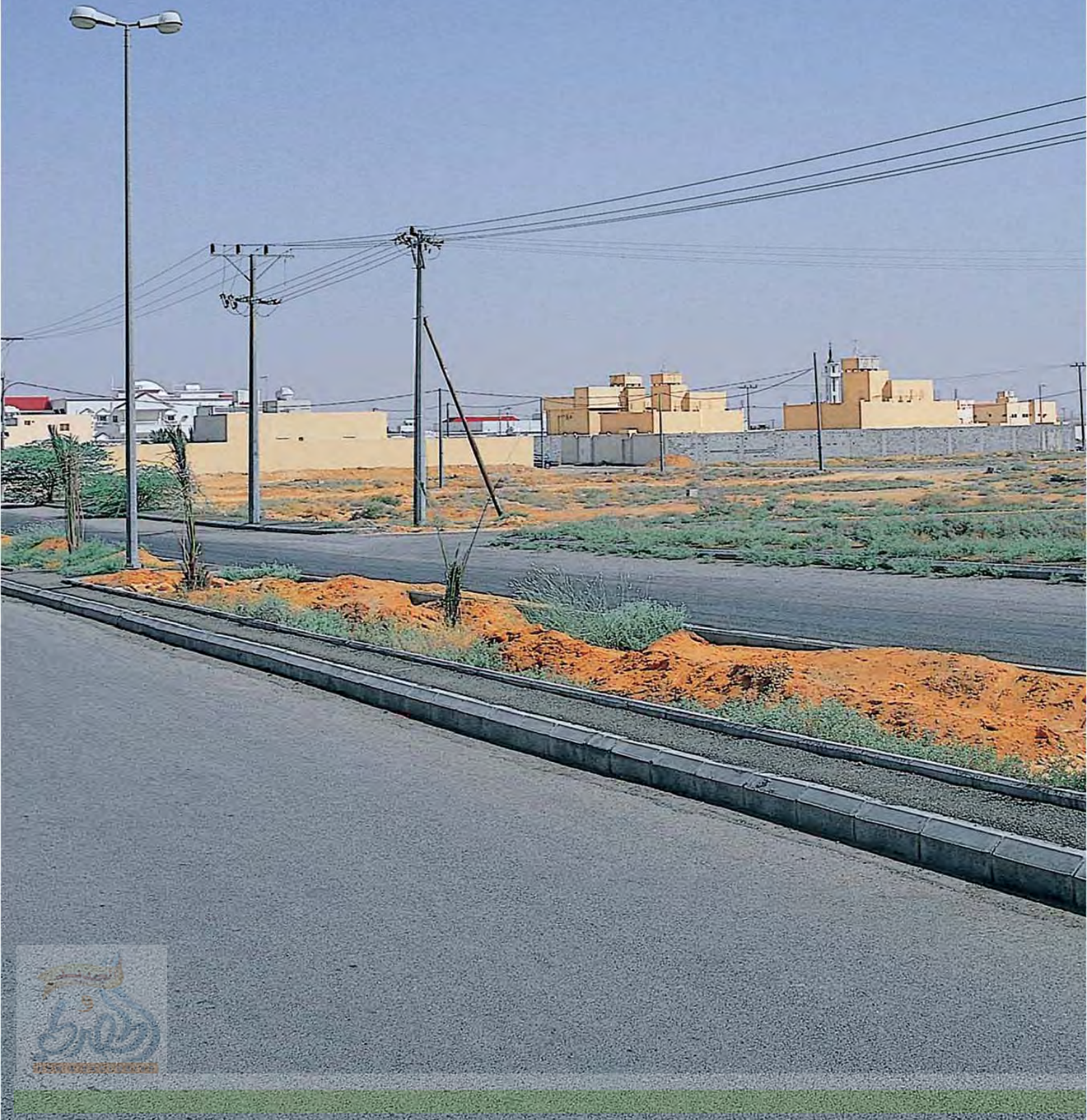


Predicted future growth of Raghbah and neighbouring towns

Source: Thadeq Municipality Archives

Chapter 5

Services in Raghbah



Services in Ragbah

Like all towns in the Kingdom of Saudi Arabia, Ragbah enjoys many services, which our generous government provides to its citizens. The following are some of the services in Ragbah:

Administrative Services

Administrative services in Ragbah are the responsibility of its Administrative Center, which is headed by an administrative governor. He is responsible for people's welfare and is in charge of all service activities in town. He represents the link between Ragbah and the higher authorities in Thadeq Governorate.



Ragbah's Administration Center



Raghbah site plan - from an aerial photograph in 1994, scale 1 : 1000

Source: Archives of the Ministry of Municipal and Rural Affairs

Medical Services

In order to boost health awareness among Saudis and to combat diseases, the Saudi government has established clinics throughout the Kingdom. The first clinic in Raghbah was opened in 1376 H (1956 AD).

Before that, mobile dispensaries used to visit Raghbah from time to time to check people's health.

The clinic is a rented two-storey concrete building. The ground floor includes a doctor's room, a men's waiting-room, a ladies' waiting-room, a pharmacy, a men's dressing-room, a management office and a furniture store. The upper floor has a delivery-room and nurses' residence. The clinic has 10 staff members altogether.

Electricity Services⁽⁷⁷⁾

Electricity started in Raghbah through individual efforts and for specific needs, and its supply was modest. Only in 1391 H (1971) was it available to all, when Prince Abdul-Rahman Ibn Abdullah Ibn Abdul-Rahman Al-Saud donated some generators to Raghbah. Sheikh Abdul-Rahman Ibn Ali Al-Jeraisy financed their operation as well as the development of an advanced network for transmitting electricity to all parts of Raghbah, including farms. He also supplied additional more powerful generators that increased the generation capacity. They continued to supply Raghbah with electricity till 1398 H (1977 AD), when Raghbah's electricity network, which was of a high standard, was linked to Thadeq's network.



Raghbah's modern medical center

Transportation & Communication Services

A. Transportation

Several roads pass through Raghbah, linking it with all the towns of Al-Mihmal. The most important of these roads is the one linking the old Hijaaz Road to Al-Qaseem highway via Raghbah. It was built in 1385 H (1965 AD). Mohammed Ibn Mutailib Al-Jeraisy campaigned with the concerned authorities in order to have it built. The road contributed to the economic revival in Raghbah. It shortened the distance from and to Raghbah, and it made traveling much easier.

Recently, work has started on widening the Huraimila-Shaqraa' road that passes by Raghbah. This will turn it into a highway, making access to Raghbah easy.

Also - thanks be to Allah - a lot of Raghbah's streets have been paved and lighted. In addition, check points have been set up at the intersections on the main road, thus contributing to more security and crime prevention.



A road passing by Raghbah

B. Communication

1. Telephone Services

Like all parts of our beloved country now, Raghab has an advanced network of telephone and mobile services, which cover all its neighborhoods.

2. Postal Services

In 1381 H (1961 A. D.), Saad Ibn Mohammed Al-Moamari, along with some people from Raghab, submitted a request to His Royal Highness, Prince Sultan Ibn Abdul Aziz Al-Saud, the then Minister of Communication, to open a post office in Raghab. His Royal Highness immediately instructed the Director General of Post to open the post office. The first person to take charge of the post office was Abdullah Ibn Musa Ibn Jadeed.



Thadeq Power Plant

Agricultural and Irrigation Services

Raghbah is served by the Thadeq branch of the Ministry of Agriculture and Irrigation. The branch provides necessary services and advice to farmers. It is responsible for fighting plant diseases, providing veterinary services, and granting land for agricultural projects.

Irrigation in Raghbah depends on underground water, which is obtained at a high cost. The people of Raghbah used to get water for drinking and personal use from a reinforced concrete water tower, which was built in Al-Jaw area in the period from 1957 to 1959. An artesian well was also drilled to supply water to the water tower. Water pipes were then laid to supply water to houses. The late Mohammed Ibn Mutailib Al-Jeraisy made sustained efforts to get the Ministry of Agriculture and Water Resources to accomplish this project. In fact, his own house accommodated the staff of the company implementing the project. Because of the services he rendered in facilitating the project implementation, the company called him the "Emir".

The artesian well and the water tower continued to supply Raghbah with water, till Raghbah was linked to the Sudair Water Project, which supplies Raghbah with water. In addition, some quarters are supplied with water by suppliers that bring drinking water from Riyadh.



The Samha farm water well

Social Services

The Raghbah Charity Society was officially founded on 9/7/1998. It was the outcome of joint efforts of 40 people, its main founders. Presently, its board of directors has 14 members. They are:

- | | |
|--|-------------------|
| 1. Abdul-Rahman Ibn Ali Al-Jeraisy | Chairman |
| 2. Abdul-Aziz Ibn Mohammad Saad Al-Ajlaan | Deputy-Chairman |
| 3. Abdullah Ibn Abdul-Aziz Al-Hussain | Secretary General |
| 4. Abdul-Aziz Ibn Mohammad Ibn Saad Al-Hussain | Member |
| 5. Ibraheem Ibn Ajlaan Ibn Saad Al-Ajlaan | Member |
| 6. Mohammad Ibn Abdul-Aziz Ibn Mohammad Al-Fayez | Member |
| 7. Ibraheem Ibn Abdul-Aziz Ibn Mohammad Al-Ajlaan | Member |
| 8. Mohammad Ibn Raashed Ibn Mohammad Al-Huweimel | Member |
| 9. Saleh Ibn Abdullah Ibn Saleh Al-Mozai'il | Member |
| 10. Ali Ibn Abdul-Aziz Ibn Ali Al-Ajlaan | Member |
| 11. Abdullah Ibn Abdul-Aziz Ibn Abdallahh Al-Raashed | Member |
| 12. Abdul-Aziz Ibn Mohammad Ibn Hassan Al-Muhawwas | Member |
| 13. Abdullah Ibn Ibraheem Ibn Saad Al-Ajlaan | Member |
| 14. Mohammad Ibn Ibraheem Ibn Abdul-Aziz Al-Sinaan | Member |

Objectives of the Raghbah Charity Society

Since its foundation, the Society has been doing its best to realize the following noble objectives:

1. Promotion of the Holy Qur'an through teaching how to read, recite and understand it and through inculcating the love of the Qur'an in people's hearts.
2. Raising social and economic standards of services.
3. Offering welfare and accommodation services to the disabled, the orphans and the elderly.



The Raghbah Charity Society Building



Al-Jeraisy Mosque

4. Offering help to the needy among orphans, widows, the poor and the youth seeking marriage.
5. Providing aid to victims of disasters and emergencies.
6. Looking after mosques and supporting programs that promote religious awareness.
7. Contributing to the maintenance and improvement of public facilities.
8. Holding religious and cultural contests.
9. Organizing breakfast schemes during the holy month of Ramadan

Achievements of the Raghbah Charity Society

Although the Raghbah Charity Society has not yet completed its second year, it has made several achievements, most important of which are:

1. It has rented premises, equipped and furnished by Sheikh Abdul-Rahman Al-Jeraisy; it has recruited technical and office staff and has secured transportation and communication facilities (a van, a telephone and a fax machine).
2. It has started the teaching of Qur'an recitation in the Grand Mosque. The teaching is done by two Saudi teachers. The Society also encourages children to join lessons by offering cash incentives to each child who can recite chapters of the Holy Qur'an. The more one can recite the higher the reward.
3. It has given help and financial aid to poor families, needy orphans and widows. It has also helped some youth get married. The Society's total contribution has reached SR. 858,500 to date.
4. It has carried out the Ramadan breakfast scheme in two mosques, the Grand Mosque and Al-Mighamisyya Mosque.
5. It has set up a special place for ladies inside the Eid prayer area.

In addition to the above, there are a number of projects, approved by the Society's Board of Directors, which are under implementation. They include:

1. Providing, in coordination with the Ministry of Health, the town's clinic with a laboratory.
2. Building a commercial complex accommodating shops and furnished flats for

daily and monthly rent and a head office for the Society.

3. Starting and running Al-Ihtida' Women's School for Learning the Holy Qur'an.
4. Establishing a complete dental clinic at the Raghbah Center.

There are also other projects and welfare services for the benefit of the people of Raghbah and its suburbs.

Donations by the Major Founders of the Raghbah Charity Society

S. No.	Name	Zakat	Donation	Subscription	Total S.R.
1.	Abdul-Rahman Ibn Ali Al-Jeraisy	400,000	700,000	10,000	1,110,000
2.	Ibraheem Ibn Ajlaan Ibn Saad Al-Ajlaan	200,000	30,000		230,000
3.	Abdul-Aziz Ibn Mohammad Al-Hussain	55,000	50,000	10,000	115,000
4.	Abdul-Aziz Ibn Mohammad Ibn Saad Al-Ajlaan		100,000	10,000	110,000
5.	Mohammad Ibn Abdul-Aziz Ibn Mohammad Al-Fayez	30,000	30,000	200	60,200
6.	Saleh Ibn Abdullah Ibn Saleh Al-Mozai'il		50,000	10,000	60,000
7.	Abdul-Muhsin Ibn Ibraheem Al-Fulaij		50,000	10,000	60,000
8.	Mohammad Ibn Raashid Ibn Mohammad Al-Huweimel	50,000		10,000	60,000
9.	Mohammad Ibn Ibraheem Ibn Abdul-Aziz Al-Sinaan	50,000		200	50,200
10.	Ibraheem Ibn Abdul-Aziz Ibn Mohammad Al-Ajlaan		50,000		50,000
11.	Ali Ibn Abdul-Aziz Al-Ajlaan	30,000	10,000	10,000	50,000

Ruins and Natural Recreational Sites in Raghab

Raghab has a lot of ruins, which reflect its past and represent a record of its history. It is surrounded by many natural sites. In spring, heavy rain turns these sites into attractive green spaces, suitable for recreational activities. There is a vivid description of Raghab's natural beauty in Mohammad Al-Hameediy's poetry.

Describing the beauty of Raghab's public parks and blessings, the local poet Saalih Ibn Mohammad Al-Hameediy (born in Raghab, in 1366 H) says:⁽⁷⁸⁾

How beautiful it is to camp in Al-Busairah land,
Between Al-Hissaan Mountain and dunes of sand!

If you have a good companion, look not for anybody,
You should be keen on companionship of the friendly.

There, the tent is pitched, and fire starts burning,
In the fields you can see sheep and camels grazing.

Like singing birds, the tribe rises early,
Greenery is all over mountains and valleys.

On their own grow mushrooms in these places,
There, you can see Zubaidi variety and Khalaasses.

There is the place for close friends' meeting,
Away from the envious and the mean staying.

Below is a table of the sites of Raghab's ruins:

Site name	Longitude	Latitude
Raghab	N 25° 09.043	E 045° 47.054
Al-Hazm	N 25° 09.633	E 045° 47.786
Nab'a	N 25° 10.412	E 045° 47.809
Uqdat Al-Jeraisy	N 25° 09.722	E 045° 48.422
Al-Marqab	N 25° 09.849	E 045° 47.920
Al-Bilad Al-Sufla	N 25° 09.783	E 045° 47.607
Al-Faidha Ruins	N 25° 10.831	E 045° 42.668
Al-Nuqayyaat	N 25° 08.817	E 045° 43.480
Al-Fuqair	N 25° 04.945	E 045° 42.005



Al-Faydah ruins

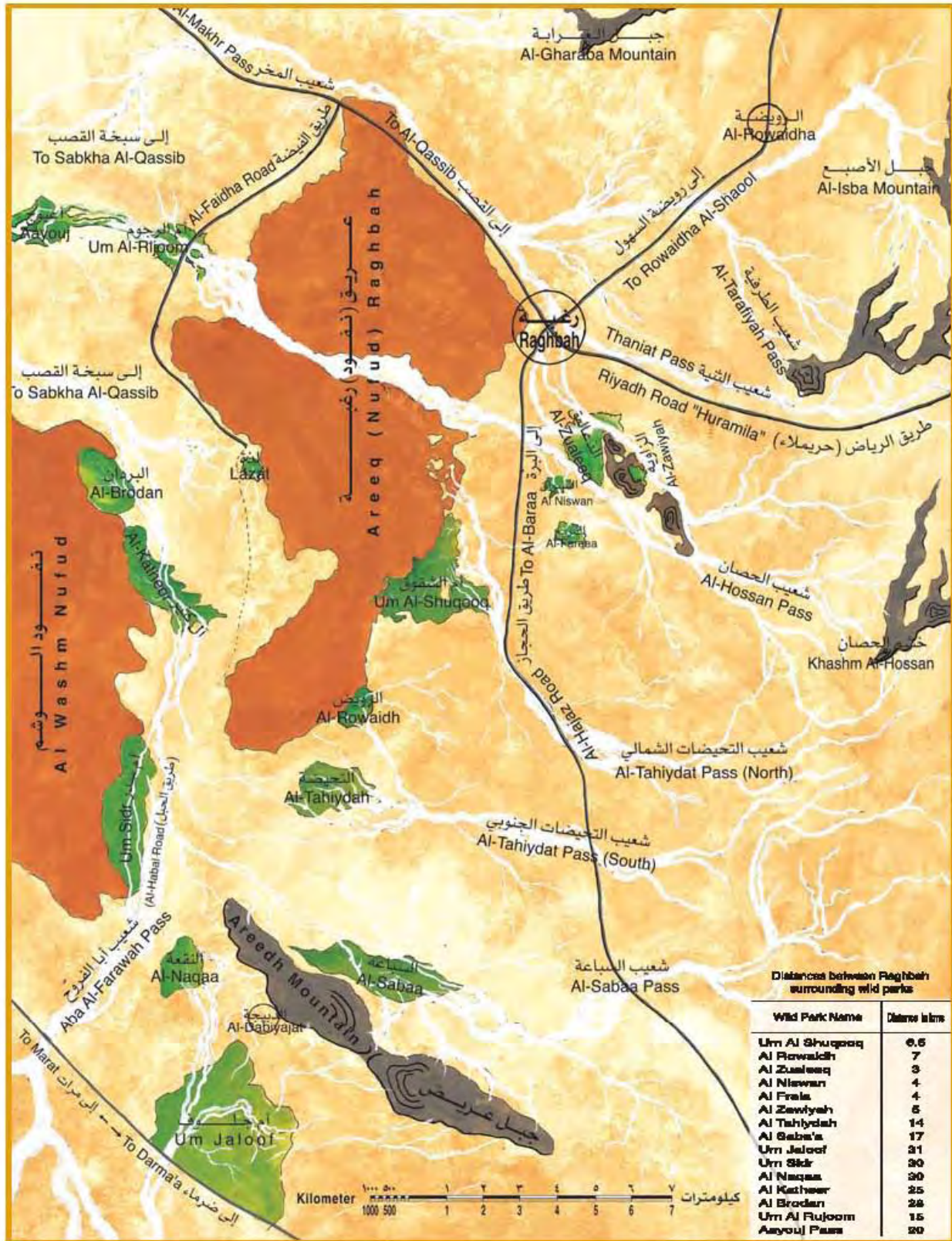


Ruins in Al-Hazm Quarter

Below is a table showing the locations of the recreational sites surrounding Raghbah:

Park Name	Longitude	Latitude
Rawdhat Om Al-Rujuum	N 25° 11.723	E 045° 41.450
Rawdhat Al-Sibaa'ah	N 25° 00.670	E 045° 47.169
Rawdhat Om Sidr	N 25° 00.052	E 045° 38.877
Rawdhat Om Al-Shuquuq	N 25° 06.640	E 045° 45.250
Rawdhat Al-Burdaan	N 25° 09.915	E 045° 39.344
Rawdhat Al-Tuhaidhah	N 25° 05.389	E 045° 44.623
Rawdhat Al Katheer	N 25° 06.976	E 045° 41.152
Rawdhat Lazzah	N 25° 08.778	E 045° 43.340
Rawdhat Al-Niswaan	N 25° 06.445	E 045° 48.149
Rawdhat Al-Za'aaleeq	N 25° 08.320	E 045° 48.122
Al-Ruwaidh	N 25° 05.170	E 045° 44.466
Rawdhat Al-Zaawiyah	N 25° 07.720	E 045° 48.938
Rawdhat U'aiwij	N 25° 11.810	E 045° 39.986
Rawdhat Tareef Al-Habl	N 25° 00.054	E 045° 38.721
Rawdhat Om Jaluuf	N 24° 58.584	E 045° 40.504
Rawdhat Al-Furai'	N 25° 05.383	E 045° 49.212
Rawdhat Al-Naq'ah	N 25° 59.613	E 045° 39.771
Waadi Al-Hissaan	N 25° 05.170	E 045° 50.661
Waadi Al-Hussain	N 25° 06.448	E 045° 51.351
Waadi Al-Turaab	N 25° 03.878	E 045° 51.975
Sho'aib Aba Al-Farruuh	N 24° 59.370	E 045° 37.981
Sho'aib U'aiwij	N 25° 11.884	E 045° 40.196
Sho'aib Khashm Al-Hissaan	N 25° 07.790	E 045° 48.348
Sho'aib Al-Tuhaidhah South (Abu Al-'Awshaz)	N 25° 02.967	E 045° 47.508
Sho'aib Al-Tuhaidhah North (Abu-Sidrah)	N 25° 03.920	E 045° 47.539
Sho'aib Al-Sibaa'ah	N 25° 00.830	E 045° 47.737
Sho'aib Al-Makhr	N 25° 13.281	E 045° 45.482
Sho'aib Al-Thaniyyah	N 25° 07.667	E 045° 51.561
Sho'aib Al-Tarfiyyah	N 25° 08.241	E 045° 51.800

Services in Raghbah



A map showing location of wild parks in Raghbah

Your Guide to **Ragbah**



Um Al-Shuqooq Meadow



A brook surrounded by trees



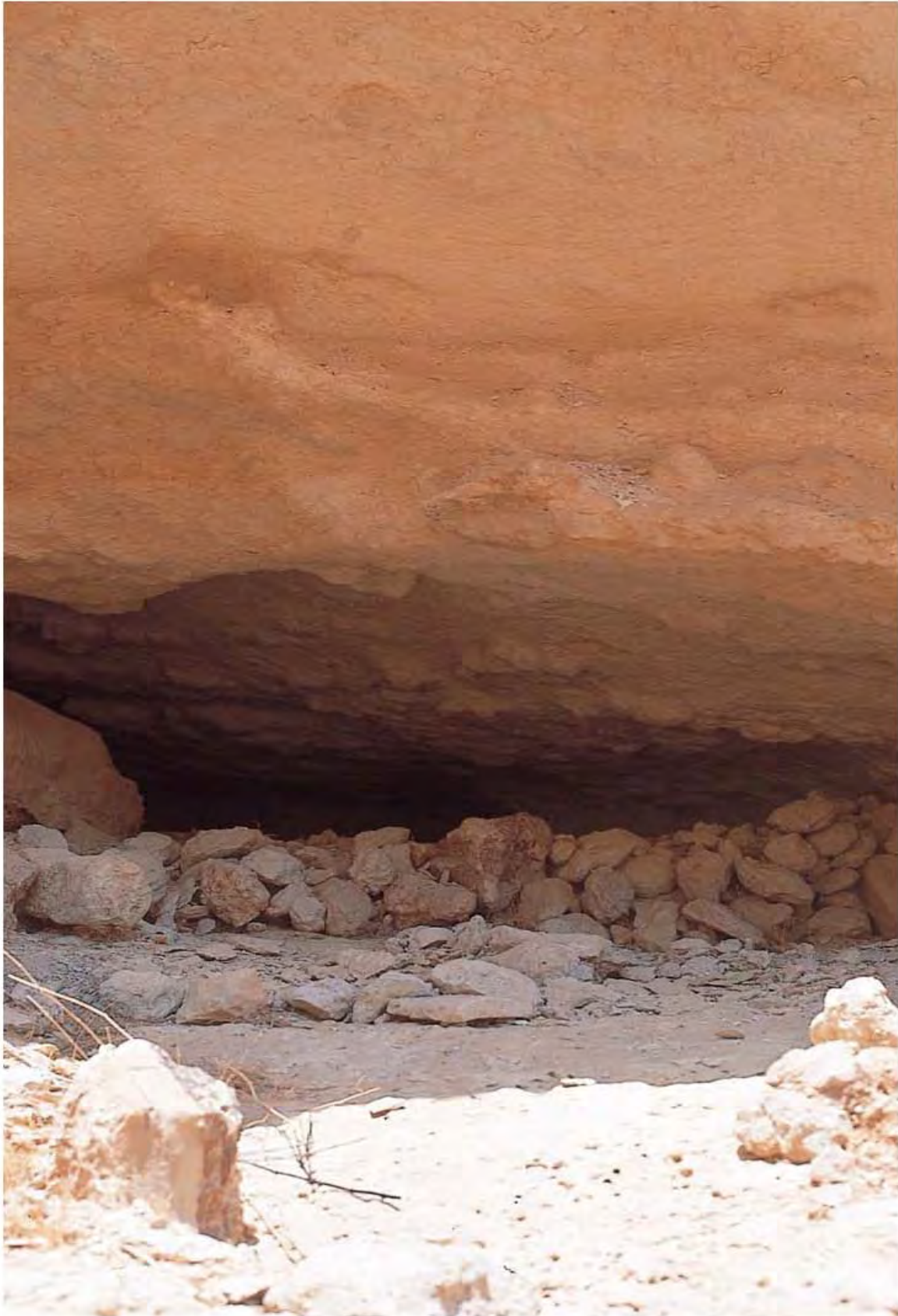
A brook



A wild park



Al-Munhaddah Cave in Uraidh



*Bedha Cave, in Uraidh Mountain, Famous for Fairy Tales
Longitude N 25° 01.086 – Latitude E 045° 41.984*

Chapter 6

Raghbah in Photos



Ragbah in Photos

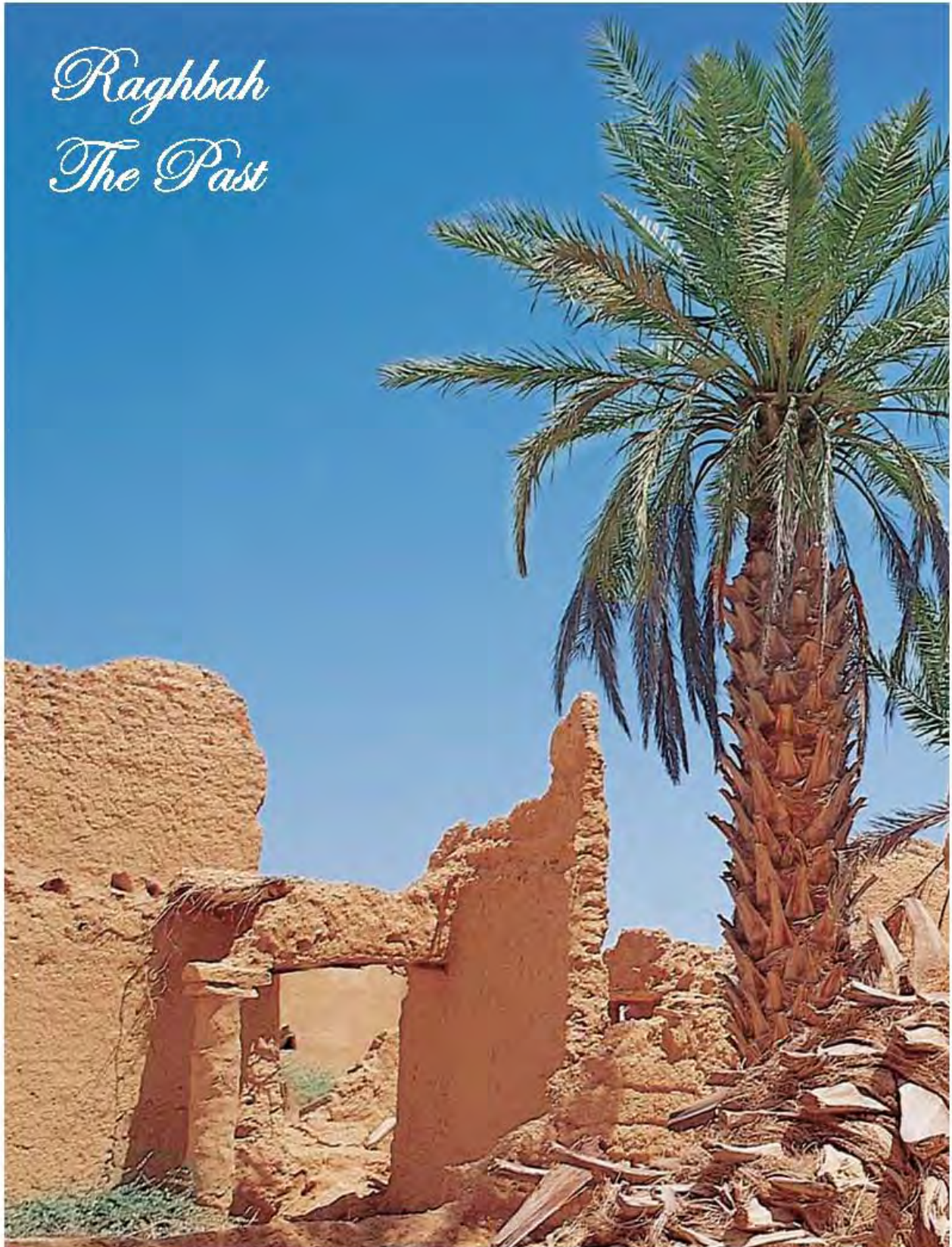
If you climb to the top of one of Ragbah's old houses and take a look at the other houses, ruins, yards and towers, you immediately feel that the whole panorama puts its best expression forward to narrate part of Najd's history. When you raise your head a little and move your eyes to carefully examine Khashm Al-Hissaan plain, Uraidh Mountain and Nufud Ragbah, you get a full picture. This place combines the fragrance of the ancestors' history and the beauty of nature.

In order to transmit these images to coming generations, the people of beloved Ragbah are urged to preserve its ruins and to invest in projects there. This will attract visitors and interested persons. Ragbah enjoys natural beauty and is a suitable place for tourist activities.



A Pool of Water from Rainfall

Your Guide to **Ragbah**



*Raghbah
The Past*

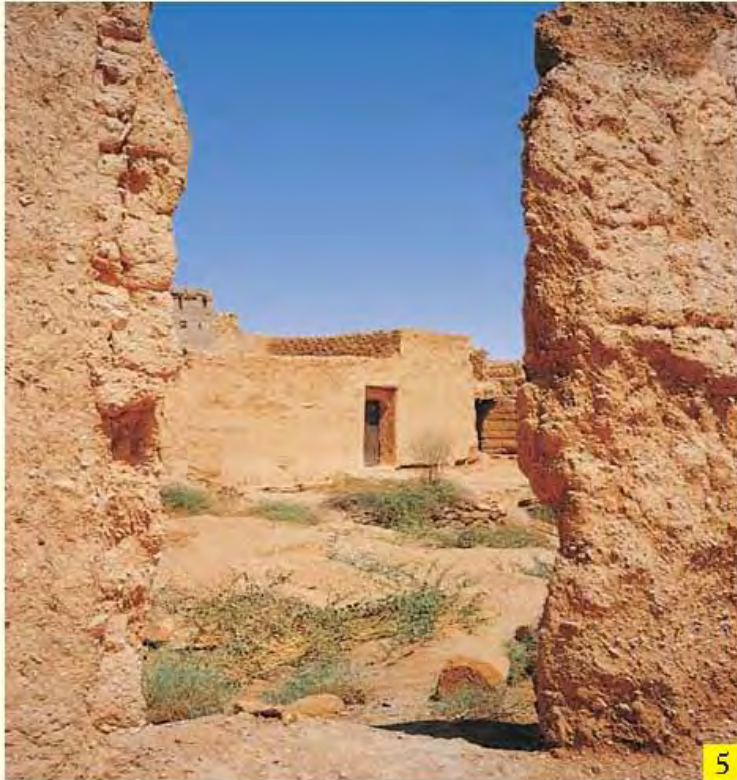
Al-Hazm Quarter Ruins

Your Guide to **Ragbah**



1. A house in Nab'a Quarter
2. Al-Jaw Mosque
3. Suna Al-Jarasa
4. An alley in Nab'a

Raghbah The Past



5



1



2



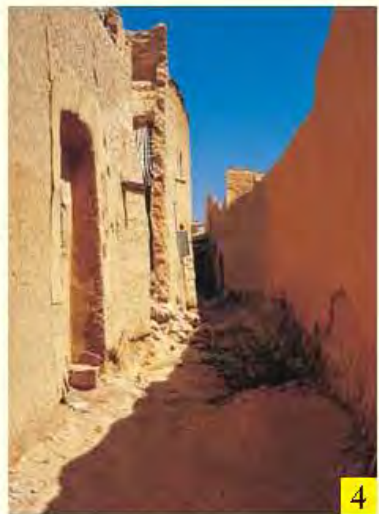
6



3



7



4

1. Al-Jaw Cemetery
2. Al-Taali'i Mosque – A view from the north side
3. Qibla of Al-Jaw's Mosque (Qibla is the part of the mosque pointing towards Al-K'aba in Makkah)
4. A muse in Al-Hazm Quarter
5. A house in Al-Hazm Quarter

6. A wall in Raghbah
7. A house in Al-Hazm Quarter

Your Guide to **Raghbah**



1



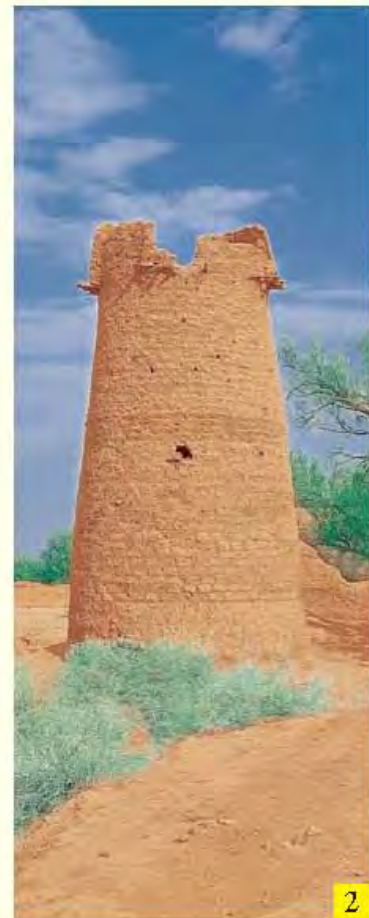
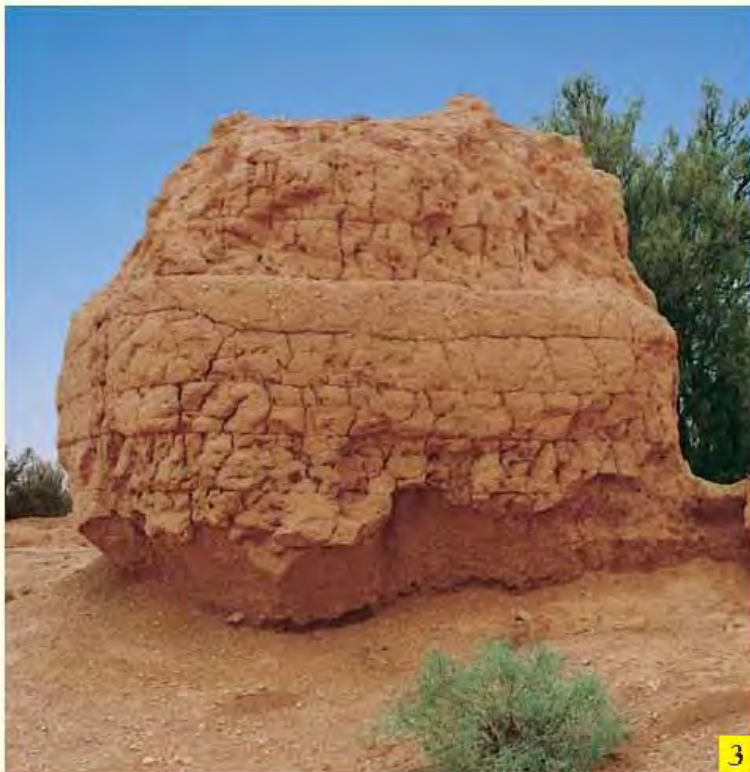
3



2

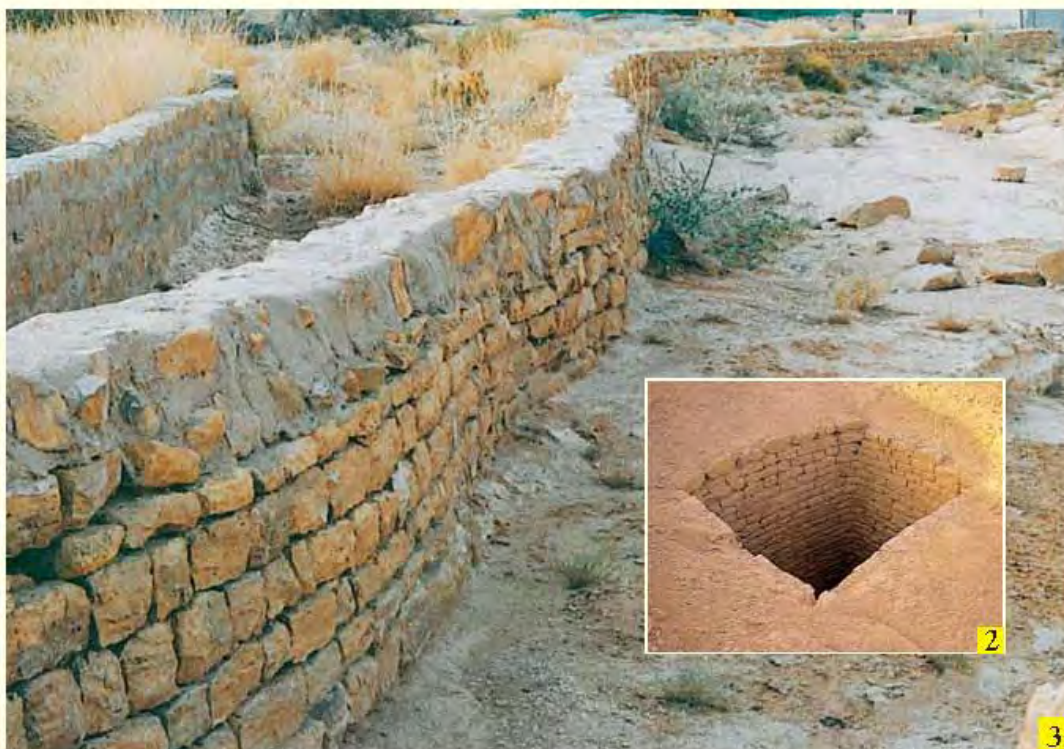
1. Al-Hazm Quarter wall
2. Faid Mutailib Tower
3. Faid Al-Jumu'a Al-Sharqi Tower

Raghbah The Past



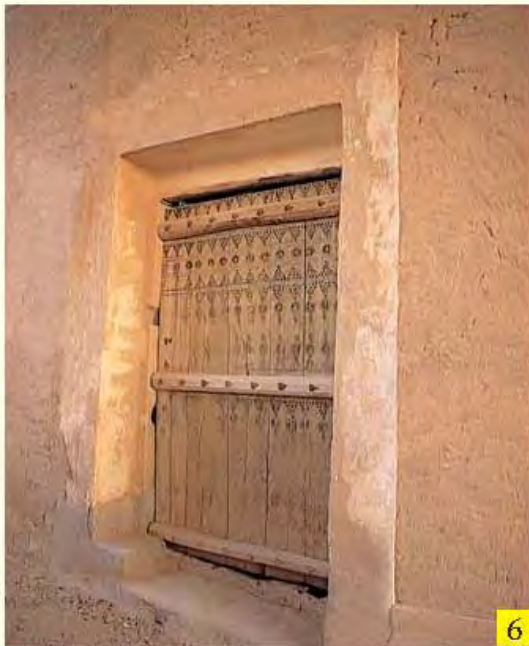
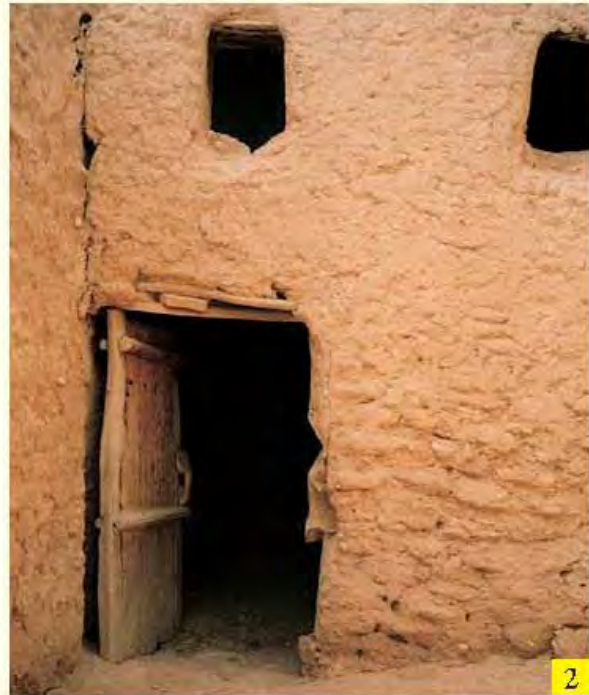
1. *Mulaita Tower*
2. *Ummaalyyah Tower*
3. *Ruins of Al-Jomaim Tower*

Your Guide to **Raghbah**



1. A dam
2. Al-Rafee'a water well
3. Flood water canals (Madareej Al-Ola)

Raghbah The Past



- 1. Al-Hazm Quarter
- 2. Ruins of a house in Al-Hazm Quarter
- 3. Ruins of a Staircase
- 4. An old traditional door made from wooden boards
- 5. Ruins of a house in Al-Hazm Quarter
- 6. A typical traditional door made from palm trees and Tamarisk trunks

Raghbah : Antiques⁽⁷⁹⁾



Your Guide to **Raghbah**



Sam'aa' : an old gun

"Um Isba" : an old gun



An old sword

An old sword

Your Guide to **Raghbah**



A knife



A dagger



"Nabbata"
(a stone shooter for hunting birds)



A knife

A knife



A Qudaymiyah knife



A dagger



A knife





"Mih'ala"
(a device used in drawing water from wells)



"Sahhara/Sundouq" (a cabinet for keeping clothes and women's accessories)



"Magfala / Mazawada" (a saddle bag)

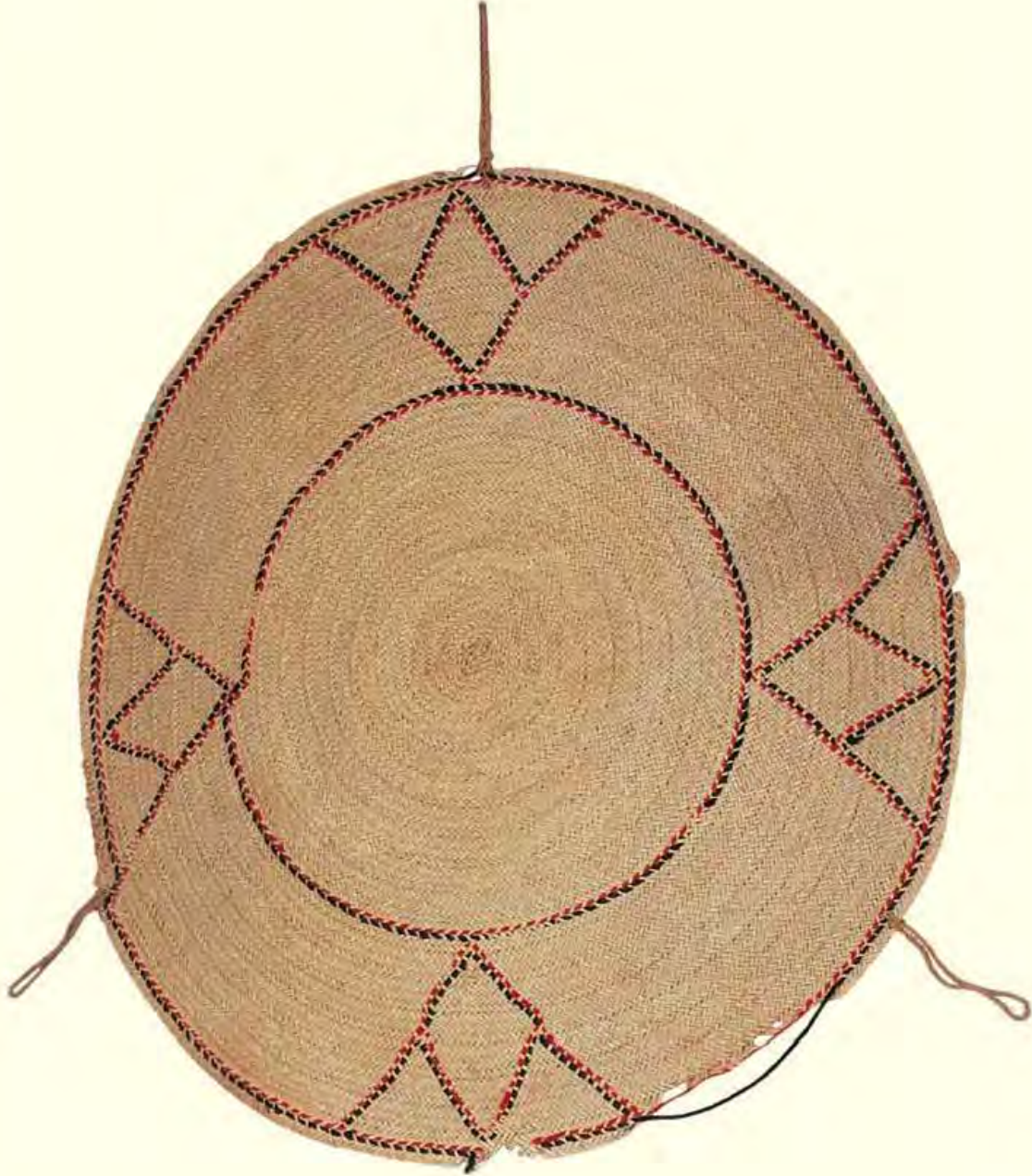


"Mabkhara" (an incense burner)



"Sahhara" (for keeping clothes and women's accessories)





A dining mat (from palm leaves)



A prayer mat (from palm leaves)



"Mirwahas"/"Mahafs" (hand fans made from palm leaves)



Slippers made from palm leaves

"Mat'am Tamr" (a kind of tray from palm leaves used for serving dates)



"Quffa" (a container made from palm leaves for carrying food supplies and locusts)



"Makhras/Mahfara/Zibeel" (baskets from palm leaves for carrying dates and cereals)

Your Guide to **Raghbah**

"Naqeera" (a cracker/crusher for crushing nuts, crushing and grinding spices)



"Minhaz" (a stone poulder for crushing cereals)





"Mojan" (a cardamom grinder)

"Qana" (a dried pumpkin used as a milk/ghee container)



"Mukhairif" (a small basket for keeping dates)



"Mayqa'a" (a bowl for food)

"Madd" (a measuring bowl)



Saa' (a measuring unit)



Your Guide to **Raghbah**



Coffee cooler: used to cool coffee seeds after roasting



"Munkhal" (a sieve)



"S'ahfa" (a wooden bowl for serving food)

Raghbah Antiques



"Majrasha" (a hand mill for crushing cereals)



"Mit-hana" (a coffee/cardamom grinder)



"Huqq" (a container for jewellery and beauty accessories)



Bellows



"Mihmasa" (a coffee roaster)



"Math'awiyah" (a container for pouring milk, water or ghee)



"Darraja" (a wooden cylinder, hollow in the centre)



"Maghrafa" (a scoop)



"Mikhrax" (an awl)

Your Guide to **Raghbah**



"Dalw" (a leather bucket for lifting water from wells)



"Qirba" (a leather bag for fetching and keeping water)



"Messwat" (a draw hoe for levelling earth after ploughing)



"Shidad / Cour" (a camel's wooden saddle)



"Shidad Masama" (a wooden saddle to be put on a camel's back for carrying loads)



"Mish'ab (a long stick for directing camels and defence against wild animals)



"Qatab" (a kind of wooden saddle put on the back of an animal when being used for drawing water from wells)

Your Guide to **Raghbah**



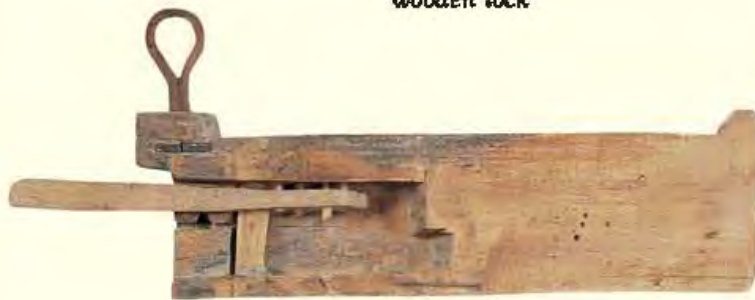
"Fahr" (for grinding Kuhl and similar materials)



"Bab Jussah" (a door of a dates' store)



A wooden key of a door's wooden lock



"Majra" (a door's wooden lock)



"Shaz'aaz" (rope stretcher)

"Mihjan" (hooks for tying loads or hanging water leather bags / "Qirbas")



"Waqla" (a wooden device used in tying straw or cane)



"Milban" (a wooden frame for moulding mud bricks)

"Firjar" (compasses for measuring when cutting wood)



"Hasat Quf'an (a weight unit from stone)



Balance / Scales

Raghbah as seen by an Artist⁽⁸⁰⁾

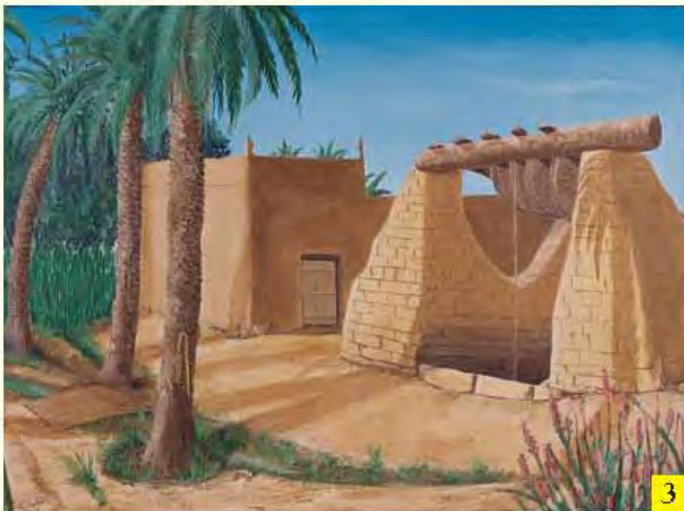


"Uqdat Al-Jeraisy": (an impression of Al-Jeraisy Castle as described by narrators)

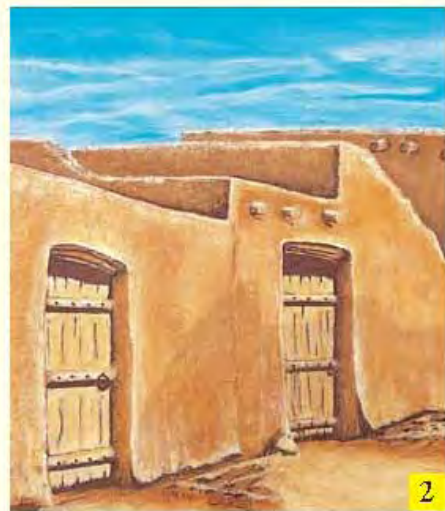
Your Guide to **Raghbah**



1



3



2

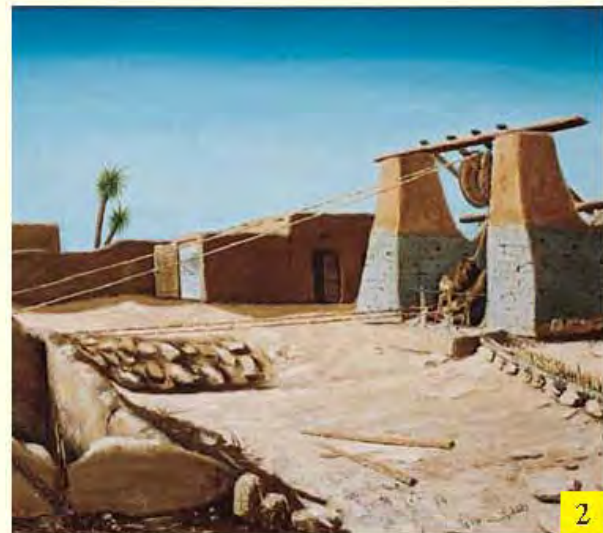
1. Roofed Passage (Mojabab)
2. A house in Nab'a Quarter
3. Fraiha farm water well

Raghibah as seen by an Artist



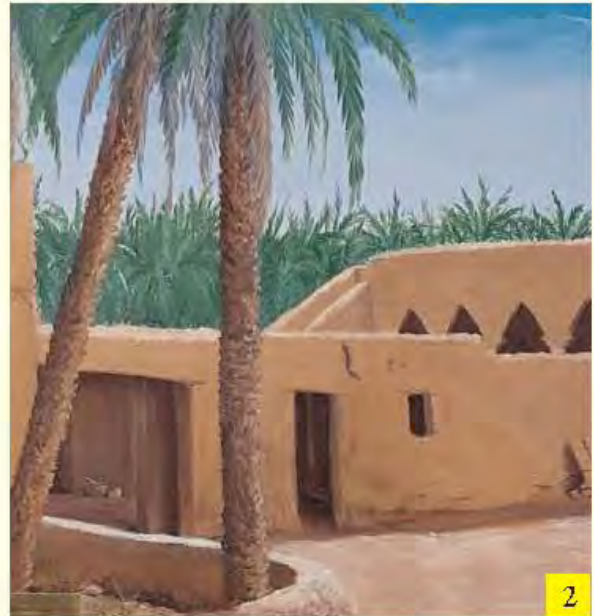
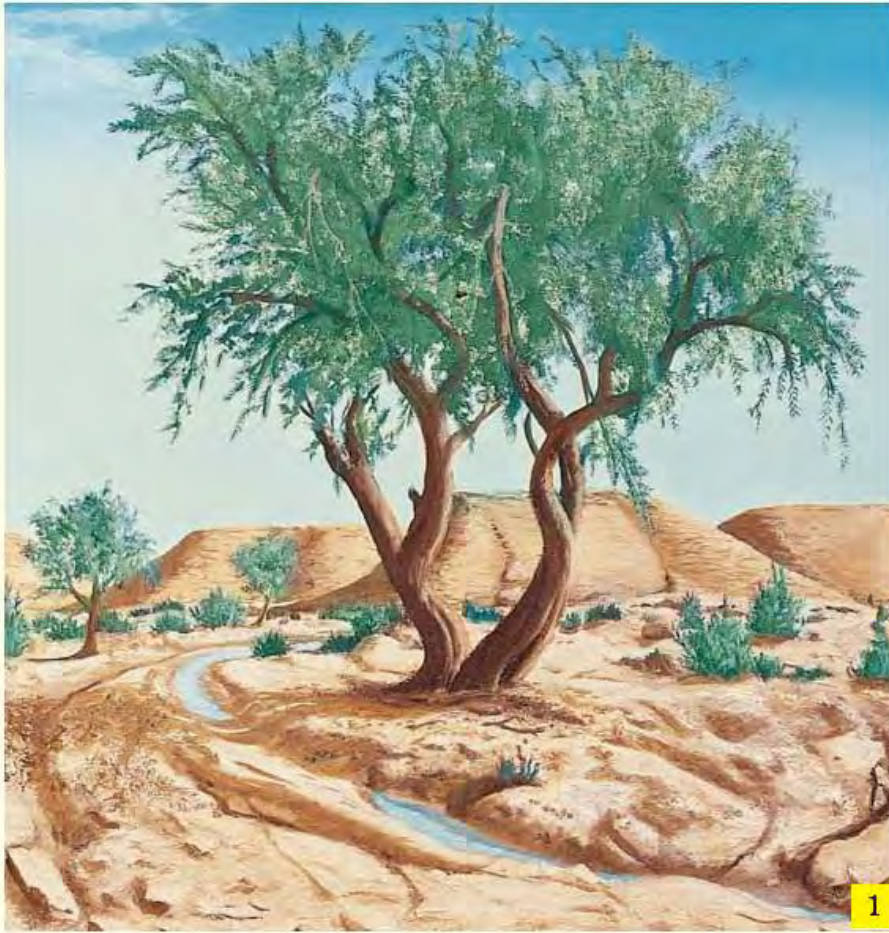
1. Um Al-Shuqooq meadow
2. Antiques
3. Ummaaliyyah Tower

Your Guide to **Raghbah**



1. *AlMarqab Tower*
2. *Water wheels of AlWasee'ah farm well*
3. *Water wheels of the well on Fraiha farm*

Raghibah as seen by an Artist



1. Obaithnan Pass
2. Al-Jaw Mosque
3. "Khulwa" in Al-Jaw Mosque
(a seclusion section in the mosque)

Your Guide to **Ragbah**

Raghbah from Space



A space view of Raghbah Town (1999)
Source: King Abdul-Aziz City of Science and Technology: Spot 2

Your Guide to **Ragbah**



A close space view of
Ragbah Town (2005)

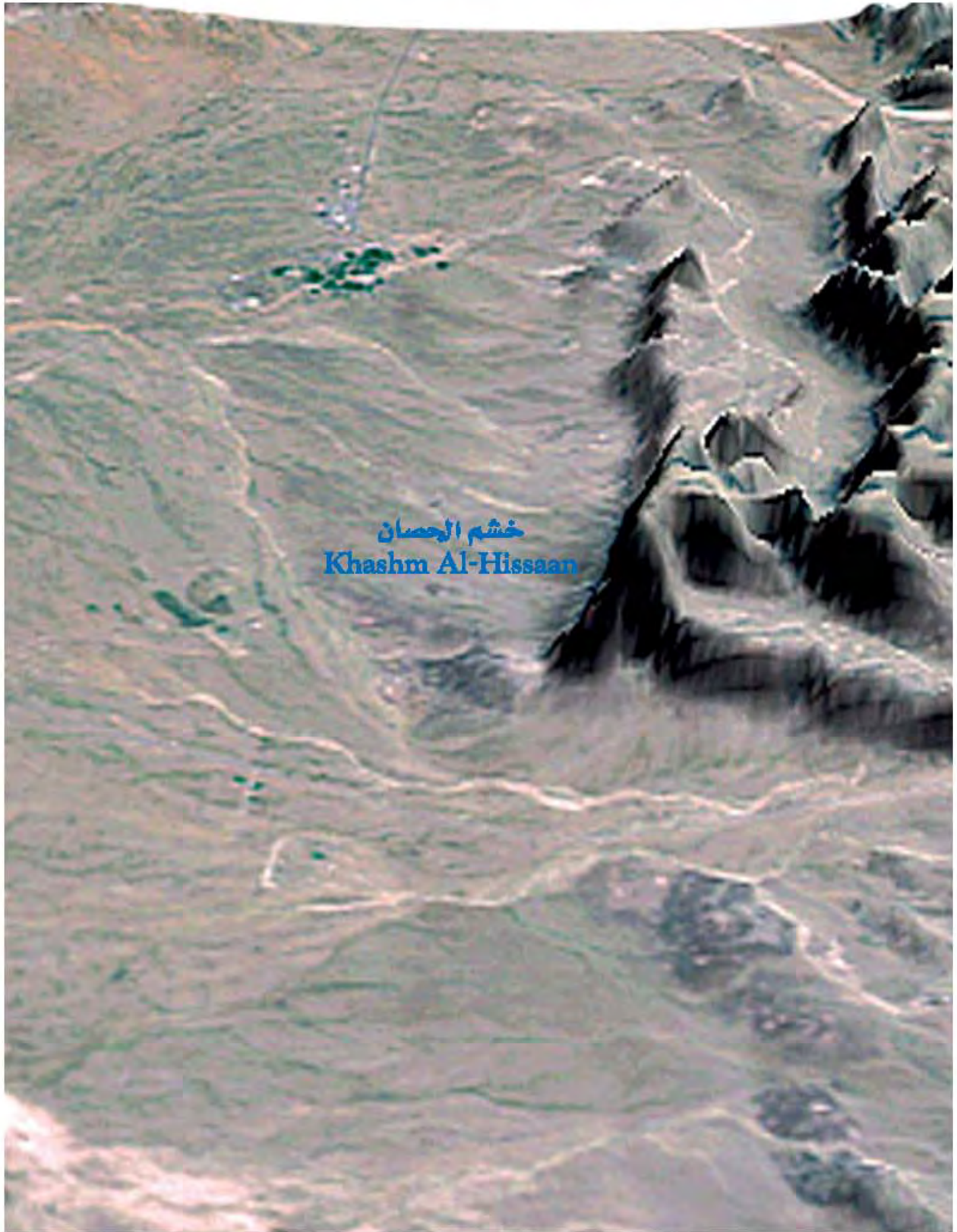
Raghbah from Space



Khashm Al-Hissaan

*A space view of Khashm Al-Hissaan, Raghbah
Source: King Abdul-Aziz City of Science and Technology: Spot 2*

Your Guide to **Raghbah**



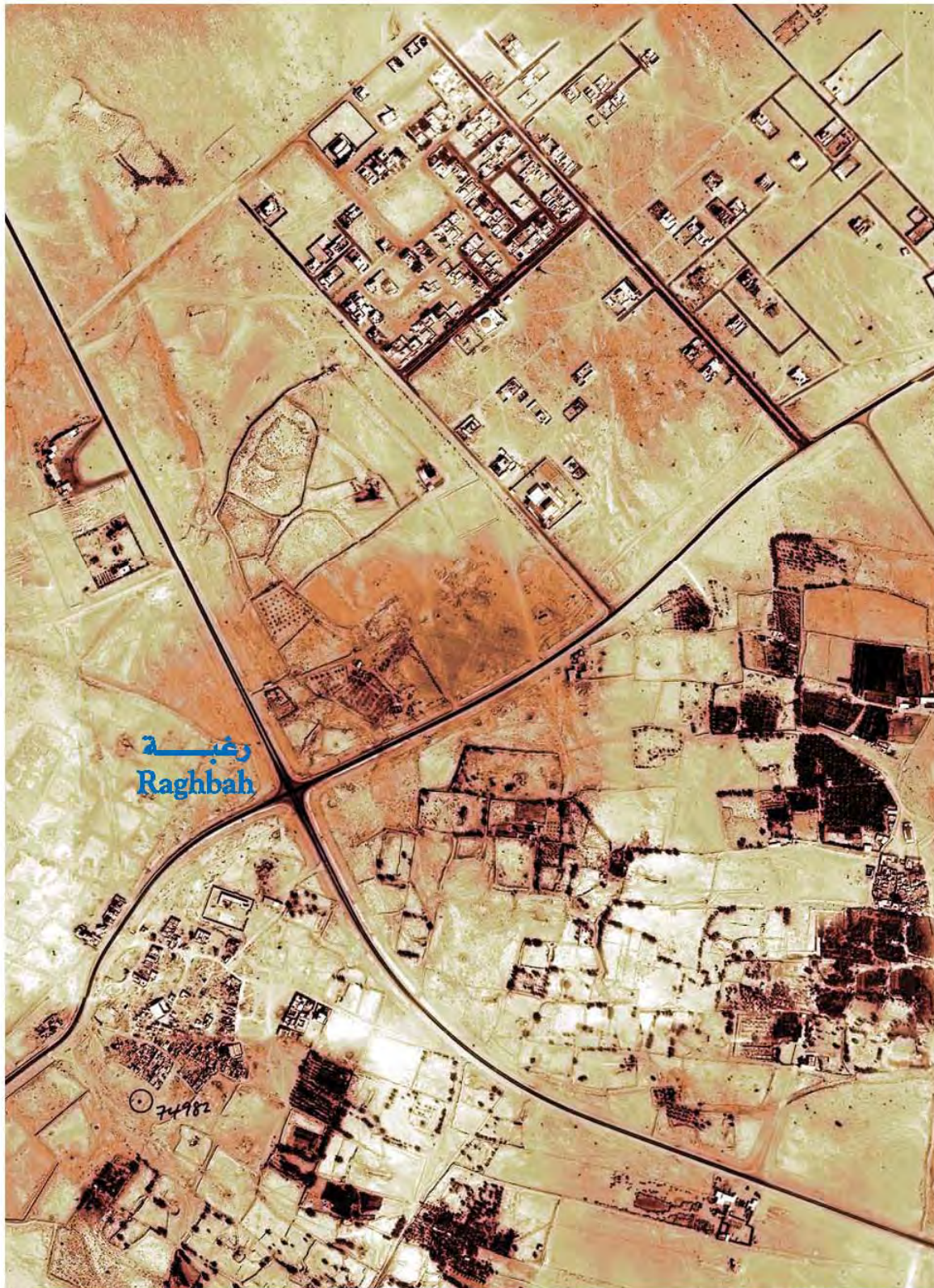
A 3-dimensional satellite photo of Raghbah (1999)
Source: King Abdul-Aziz City of Science and Technology: Spot 2

Raghbah from Space



A 3-dimensional satellite photo of Raghbah (1999)
Source: King Abdul-Aziz City of Science and Technology: Spot 2

Your Guide to **Raghbah**



An aerial view of Raghbah Town, 1994
Source: Ministry of Municipal and Rural Affairs

Raghbah from Space



An aerial view of modern Raghbah plan for the year 1994
Source: Ministry of Municipal and Rural Affairs



*An aerial view of Nab'a Quarter in Raghbah Town, 1994
Source: Ministry of Municipal and Rural Affairs*



An aerial view of Al-Hazm Quarter in Raghbah Town, 1994
Source: Ministry of Municipal and Rural Affairs

Your Guide to **Raghbah**



Raghbah site plan – from an aerial photograph in 1994

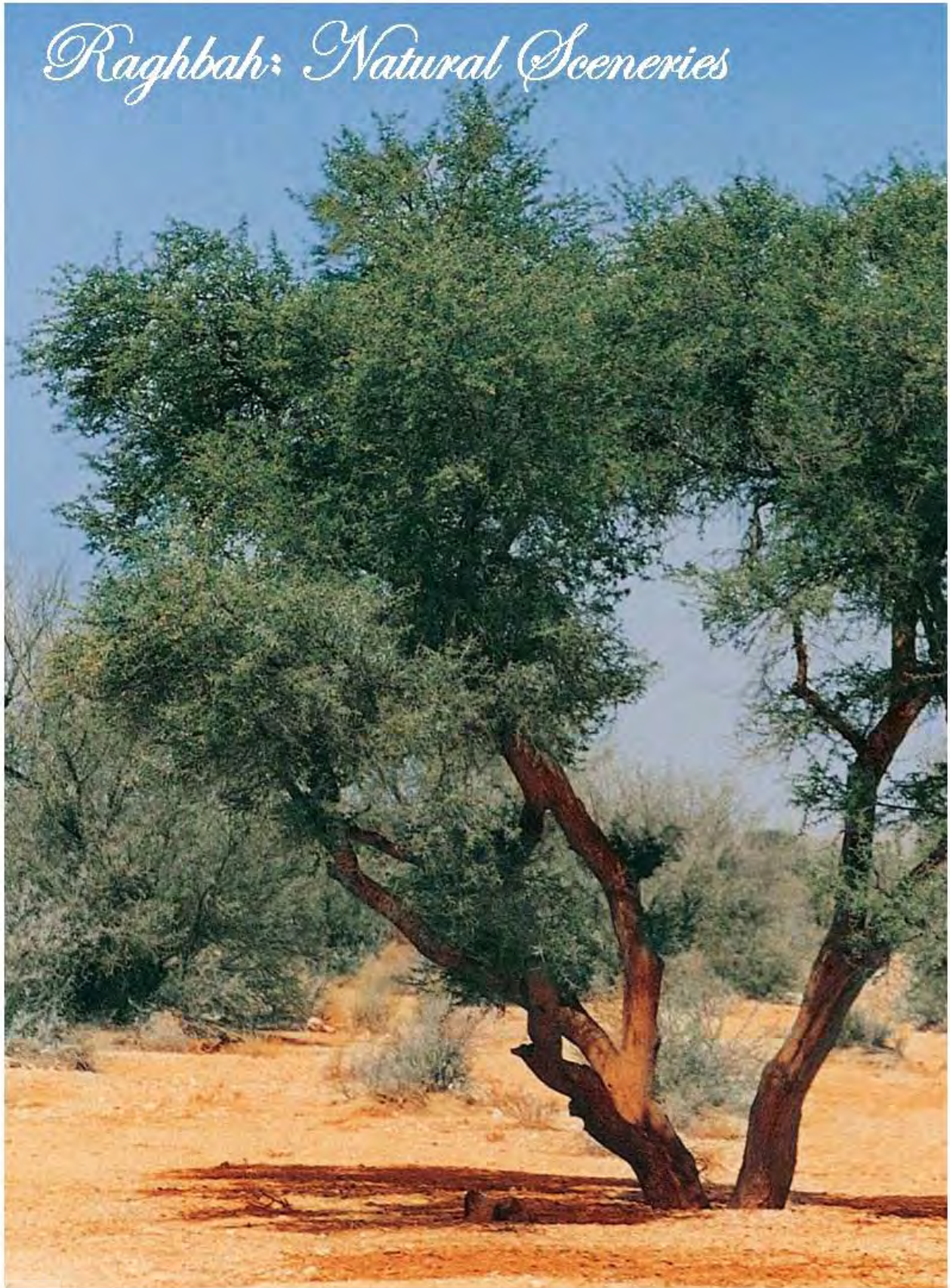
Source: Ministry of Municipal and Rural Affairs

Raghbah from Space



Raghbah site plan – from an aerial photograph in 1994

Source: Ministry of Municipal and Rural Affairs



Your Guide to **Ragbah**



Desert plants in Khashm Al-Hissaan Pass



A Scene from Khashm Al-Hissaan Pass

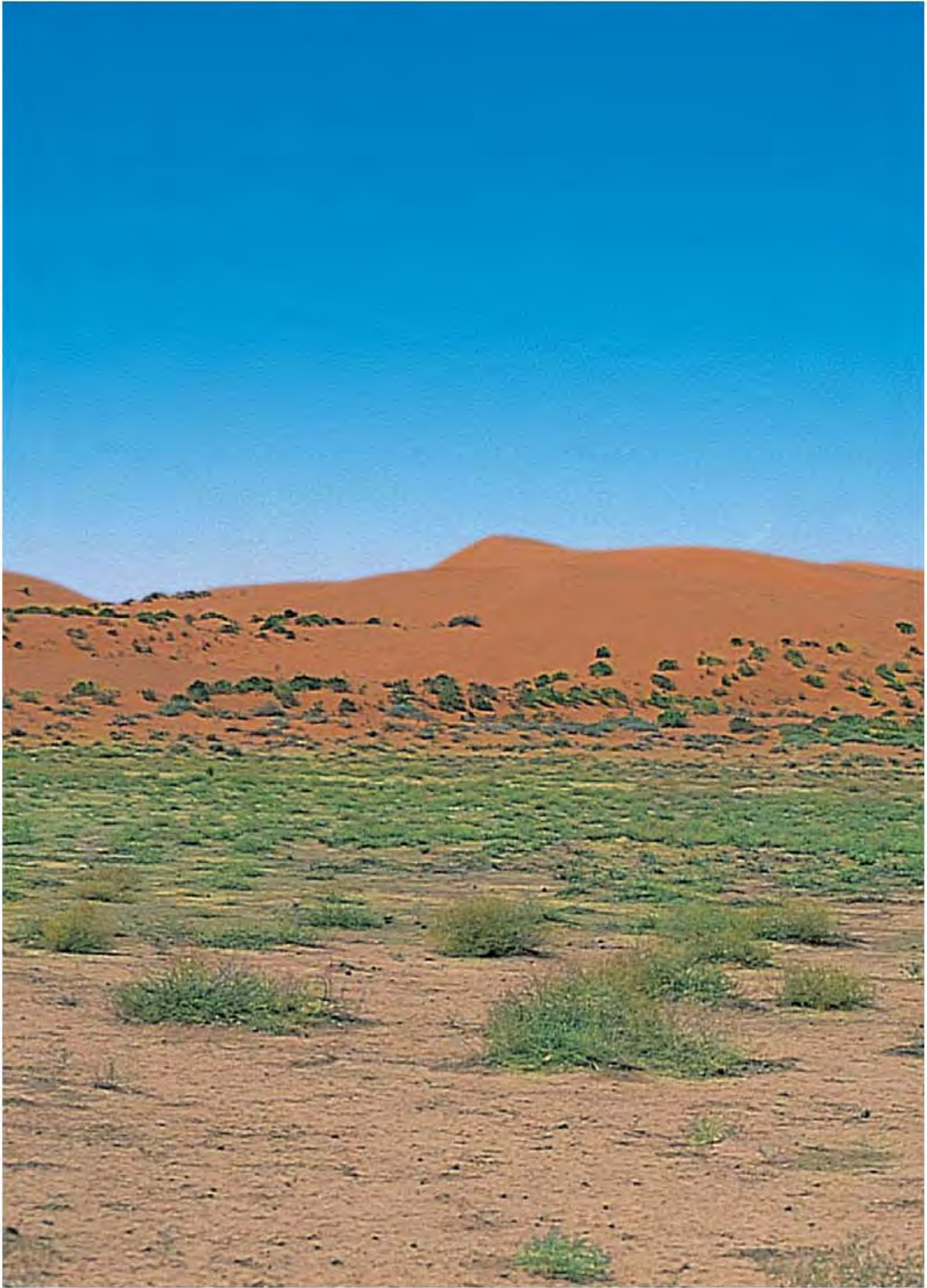
Raghibah Natural Sceneries



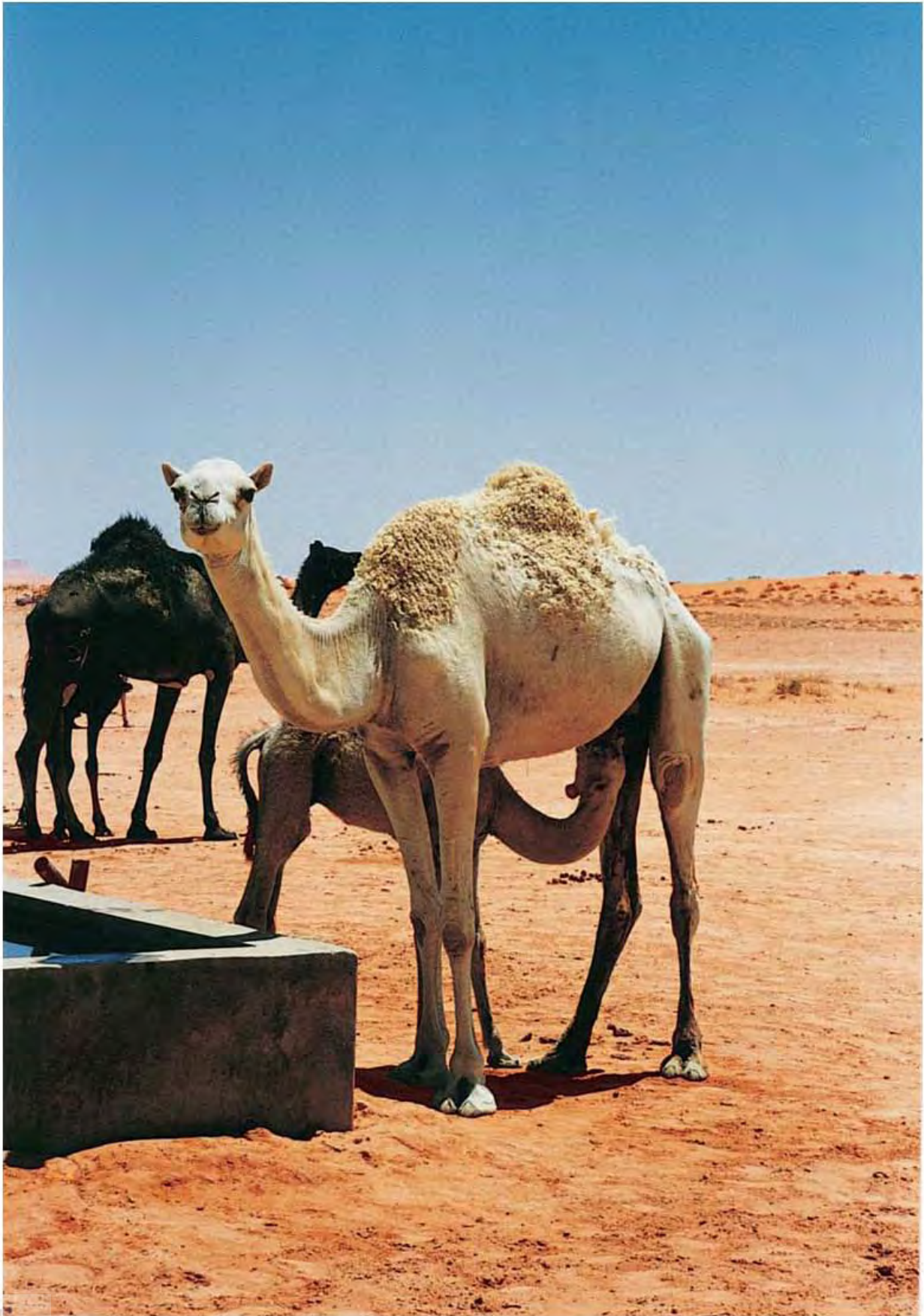
A Scene from Khashm Al-Hissaan Pass



A Scene from Khashm Al-Hissaan Pass



A sand dune in the Nufud of Ragbah



A she-camel feeding a babycamel

Your Guide to **Raghab**



A farm in the middle of the desert



A water pool in the desert

Raghbah Natural Sceneries



Part of Uraidh Mountain



A hill in Raghbah



A palm tree farm in Ragbah



A palm tree in the middle of the Nufud

Your Guide to **Raghbah**



A palm tree farm in Raghbah



A brook

Raghibah Natural Sceneries



A Scene from Um Al-Shuqooq meadow



A Scene from Um Al-Shuqooq meadow



Raghbah at Present

A scene from a modern quarter in Raghbah

Your Guide to **Ragbah**



A scene from a modern quarter in Ragbah



A scene from a modern quarter in Ragbah

Raghbah at Present



A modern house in Raghbah



A modern house in Raghbah

Your Guide to **Raghbah**



A typical modern house in Raghbah



A typical modern house in Raghbah



Mohammad Ibn Qutaiyyaan Mosque



Al-Laith Ibn Saad Mosque

Your Guide to **Raghbah**



A modern house in Raghbah



A modern main road in Raghbah

Raghbah at Present



A restaurant in Raghbah



A petrol and services station in Raghbah

Before Farewell⁽⁸¹⁾

After absence, twilight of farewell did appear,
What a painful occasion to be parting, my dear!

Like the kohl unto eyelashes so nicely stuck,
So beautiful a dream I did not want it to stop.

Between the pen and the perfume of its lines
Did I experience fondness with fresh fragrance.

Toward its passes and meadows I went straight,
To keep into my poetry its fragrance sweet.

Aimed I for its core of pride and dignity,
A message wrote in the tablet of eternity.

It saw me in eagerness approaching,
From love, longing and agony suffering.

Its nicest clothes and perfume it was wearing,
With kohl on eyelashes, for suitors meeting.

O Raghbah, the desire of my soul, to you I am proposing!
Don't be shy. To my proposal, for a response I am asking.

With eyes cast down, it responded with shyness:
Of grievances my heart is full and painful sadness.

My heart uttered, "How sweet is its complaining!"
It is my love, for my return, happiness showing.

Raghbah's breeze I spent time enjoying,
And the fragrance of its meadows smelling.

O Raghbans, how great for you is my yearning!
How enjoyable it is to be loved ones meeting!

O people of Raghbah! Who can feel
My eagerness for its remains and ordeal?!

A generous town it is, let us water it
That we into green, from desert, change it.

Its dew and ruins we should preserve,
For its remains do admiration deserve.

Let future generations forefathers' work see,
Proud of the observation tower let them be.

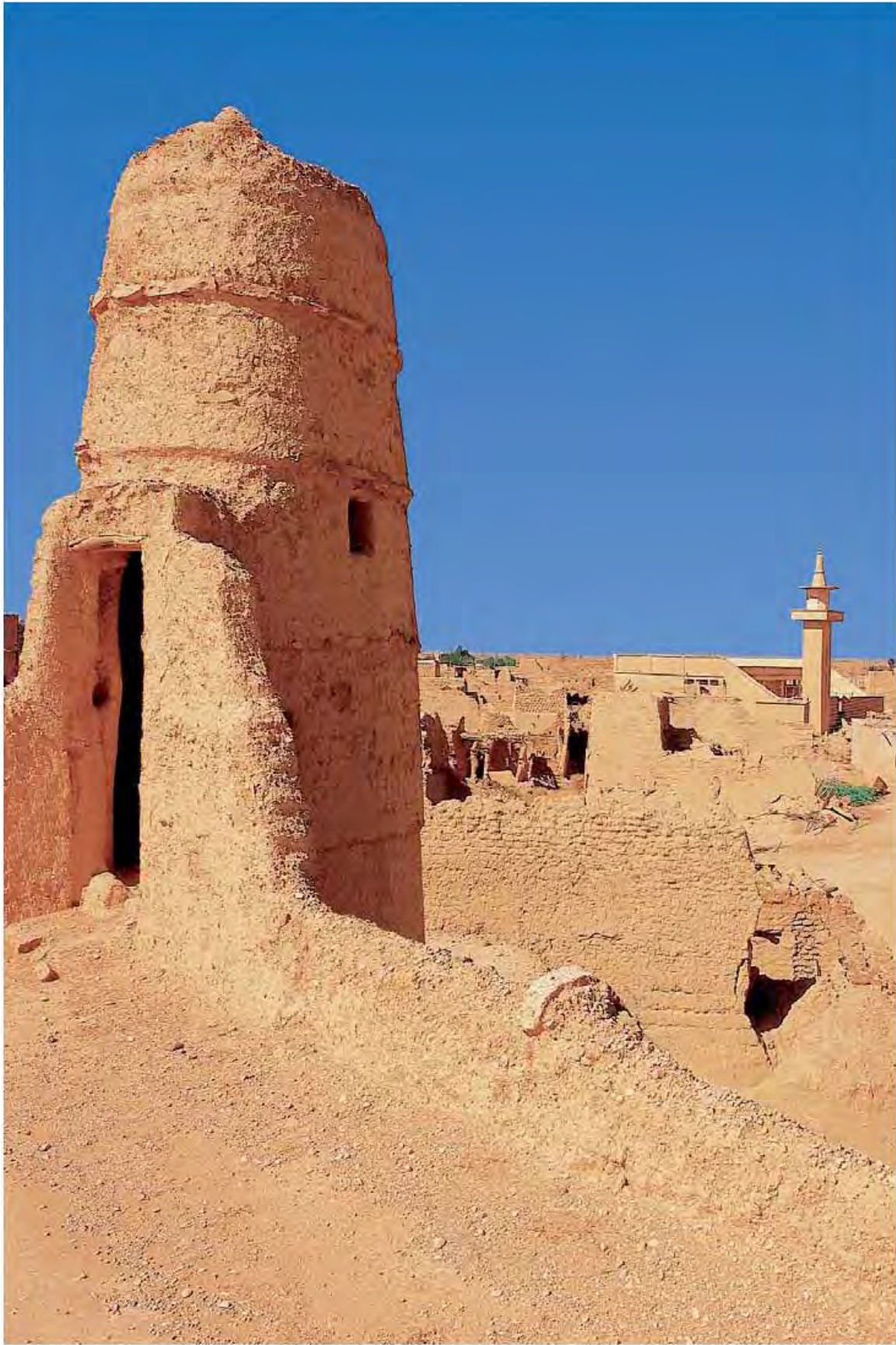
Let the fresh perfume us together bring
For our soil I am eagerly yearning.

O Raghbans, to you its dowry let me present,
As a love token, hoping that it will me accept.

From a lover, these are but verses humble,
Yet, pardon me, friends, for being neglectful.

Your advice deny me not, your support I need,
My gates are open for your counsel to proceed.

I'm proud my line is from Raghbah pure,
But with you, my dear, honor is more.



Ruins in Al-Hazm Quarter

Conclusion

Praise be to Allah, and peace be upon His chosen Messenger, Prophet Mohammad.

This field research, with its pictorial component, shows Raghbah's specific features. Raghbah occupies a strategic position at the crossroads linking a number of towns. In addition to the natural beauty of the desert, Raghbah is surrounded by a vast area of rich farmland and meadows. The ruins provide a valuable historical background. Furthermore, Raghbah has witnessed development in all fields as a result of the great efforts made by the government, which provides material as well as moral support to all Saudi towns for building their infrastructure.

I hereby urge the people of Raghbah to concentrate all their efforts on making use of all the potentials made available by our caring government in order to achieve development and welfare. In order to accomplish this, I do recommend the following:

1. Giving special attention to the archaeological sites and the old mud houses, which reflect the history of the old quarters. Through renovation and maintenance, they can stand as a manifestation of the past for future generations.
2. Renovating Uqdat Al-Jeraisy and turning it into a museum reflecting the history, culture, traditions, customs and antiques of Raghbah, as well as past styles of living. This will acquaint present and future generations with lifestyle in Raghbah in the past.
3. Giving due attention to the practice and development of handicraft, which reflects its heritage, especially as raw materials are available.
4. Promoting agricultural activities, especially in the fertile land around Raghbah.
5. Providing Raghbah with fresh drinking water.
6. Establishing a vocational training institute for males and females to meet the needs of Raghbah and surrounding villages.
7. Establishing a cultural center, a public library and a center for teaching the Holy Qur'an for both males and females, preferably linked to one of the mosques.



A Scene from Khashm Al-Hissaan Valley

Your Guide to **Raghbah**

8. Building a place, adjacent to a mosque, for washing the dead before burial.
9. Building a shopping mall to meet the needs of the local people.
10. Building a hall to be used for celebrations.
11. Encouraging the building of a complex of furnished flats for visitors.
12. Developing the industrial area and providing it with the necessary services.
13. Beautifying the town's entrances with sceneries and antiques.
14. Beautifying the streets by planting trees, paving and lighting.
15. Building multi-lane roads.
16. Encouraging tourist projects and related services, such as restaurants and public utilities, for the sake of improving Raghbah's economic conditions.
17. Looking after the many beautiful meadows surrounding Raghbah and protecting them by preventing access to vehicles, delineating them and putting guiding signals to direct visitors via paved roads and providing waste baskets.
18. Establishing recreational centers for traditional sports, such as camel and horse riding, and setting up tents in parks for rent during spring.
19. Opening a specialized shop to supply desert trip equipment.
20. Building rest-houses to accommodate the families visiting Raghbah for its tourist and natural attractions.
21. Setting up a public park with amusements for children.
22. Keeping animal and poultry farms far from residential areas for health purposes.
23. Constructing dams to store flood water for use in farming.
24. Paying due attention to flood water courses, and building barriers and canals in order to protect the town against floods.
25. Giving special consideration to public property by utilizing it for agricultural and construction purposes.

At the end of this book, I would like to extend my gratitude to all those who supported and provided me with valuable guidance and information. I am also grateful to those who took part in identifying and photographing related locations. I must say that I have spent with them a very enjoyable time.

I would also like to express my thanks to the people of Raghbah for their affection and sincerity, and I hope they will excuse me for any shortcomings. I welcome any remarks or comments from those who have read this book. I promise to spare no effort in taking comments and remarks into consideration in future editions, insha'allah (God willing).

In conclusion, may Allah's peace and blessings be upon Prophet Mohammad, his kin and his companions!



An old house wall

Endnotes

1. This is an English translation of an Arabic poem composed from the author's material in prose by brother Adeeb Al-Isma'eel.
2. This quotation is taken from HRH's foreword in *Daarat Al-Malik Abdul-Aziz*.
3. This is an English translation of an Arabic poem composed from the author's material in prose by brother Adeeb Al-Isma'eel.
4. *The Atlas of the Kingdom of Saudi Arabia*, (in Arabic), Riyadh, 1419 H., p. 24.
5. General Statistics Dept., the Ministry of Planning and Economy: *Preliminary Statistics of Population and Houses*, Riyadh, 1425 H (2004 AD), pp. 3-4.
6. General Statistics Dept., the Ministry of Planning and Economy: *Statistical Index*, Issue No. 21, Riyadh, 1996, p. 15.
7. Ibn Khamees, Abdullah: *Mu'jam Ibn Khamees (Al-Yamaamah Dictionary)*. 2nd edition, Riyadh, 1400 H, p. 1/471.
8. Ibn-Manzoor: *Lissaan Al-Arab (The Arabic Dictionary)*, Vol. 3, p. 1697.
9. Al-Jaassir, Hamad: *Mu'jam Al-Ossar Al-Mutahdhahirah bi Najd (Dictionary of Urban Families in Najd)*, Vol. 2, Riyadh, p. 539.
10. Ibn-Manzoor: *Lissaan Al-Arab (The Arabic Dictionary)*, Vol. 3, p. 1697.
11. Ibn-Manzoor: *Lissaan Al-Arab (The Arabic Dictionary)*, Vol. 3, p. 1697.
12. Al-Astrabaathiy, Radhiy Al-Deen: *Sharh Shaafiyat Ibn Al-Haajib (Explaining Ibn Al-Haajib's Shaafiyah)*, p. 1/40 and p. 1/47.
13. Al-Zirikliy: *Al-A'laam (Prominent Figures)*, p. 5/219. Kuthayyer is the well known poet, Kuthayyer Ibn Abdul-Rahman Al-Khuzaa'iy; he died in Madeenah in the year 105 H.
14. Al-Hamawi, Yaqout: *Mu'jam Al-Buldaan*, Vol. 1, p. 54.
15. Ibn Bleihid, Mohammad Abdullah: *Saheeh Al-Akhbaar (The Right News)*, Vol. 3, 2nd edition, 1392 H (1972 AD), p. 66.
16. This note is related to the Arabic edition only.
17. Ibn Eessaa, Ibraahim Ibn Saalih: *Taareekh Ba'dh Al-Hawaadith Al-Waaqi'ah Bi Najd (The History of Some Events that Took Place in Najd)*, Riyadh, Dar Al-Yamaamah, pp. 61-62.
18. This note is related to the Arabic edition only.
19. Ibn-Rabee'ah, Mohammad: *Taareekh Ibn Rabee'ah (Ibn-Rabee'ah's History)*, investigated by Abdullah Ibn Yousof Al-Shibl, Riyadh, Daar Al-Malik Abdul-Aziz, 1419 H, p. 63.

20. Ibid., p. 68.
21. Al-Fakhiri, Mohammad Ibn Omar: *Al-Akhbaar Al-Najdiyyah (The Najd News)*, investigated by Abdullah Ibn Yousof Al-Shibl, Riyadh, Imam Mohammad Ibn Saud Islamic University, p. 87.
22. This note is related to the Arabic edition only.
23. Ibn Bishr, Uthman: *Unwaan Al-Majd fee Taareekh Najd (The Title of Glory on the History of Najd)*, Vol. 3, investigated by Abdulrahman Ibn Abdullateef Al-Sheikh, Riyadh, Daar Al-Malik Abdul-Aziz, 1403 H, p. 358.
24. Ibn Eessaa, op cit, p.90.
25. Ibn Eessaa, op cit, p. 109.
26. Imam Mohammad Ibn Saud Islamic University: *Pictorial Illustrations of the Spread of Sheikh Mohammad Ibn Abdulwahaab's Daawah*, 1400 H, p. 5, Figure 1.
27. It is Sheikh Mohammad Ibn Abdulwahaab Ibn Sulaiman Al-Tameemi. He is well known as Sheikh Al-Islam for his role in the revival of the Salafi Daawah, i.e. Prophet Mohammad's Daawah. He was born at Al-Uyainah in 1115 H, and died in 1206 H.
28. Ibn Ghannaam, Hussain: *Taareekh Najd (The History of Najd)*, investigated by Nasseruddeen Al-Assad, 4th. ed., Beirut, Cairo, Dar Al-Shurooq, 1415 H, p. 105.
29. Al-Reehaani, Ameen: *The Modern History of Najd and the Biography of Abdul-Aziz Abdulrahman Al-Faisal Al-Saud*. (Arabic), 6th edition, Beirut, Daar Al-Jeel,, 1988, p. 32.
30. Imam Mohammad Ibn Saud Islamic University: *Pictorial Illustrations of the Spread of Sheikh Mohammad Ibn Abdulwahaab's Daawah*, 1400 H, p. 5, Figure 1.
31. Ibn Ghannaam: op cit., p. 105.
32. Ibn Khamees, Abdullah: *Taareekh Al-Yamaamah (Al-Yamaamah History)*, Riyadh, Al-Farazdaq Press, 1407 H., p. 4/104.
33. Al-Fileij, Abdul-Mohsin Ibn Mohammad: "Raghab: A Typical Najdi Village," *Majallat Al-Arab (The Arab's Magazine)*, p. 842.
34. Al-Bassaam, Abdullah A. Salih: *Ulamaa' Najd khilaal Thamaaniyat Quruun (The Scholars of Najd in 8 Centuries)* Vol. 2, 2nd. Edition Dar Al-'Aasimah, 1419 H. p. 6/416.
35. Ibn Bishr: *Unwaan Al-Majd fee Taareekh Najd (The Title of Glory on the History of Najd)*, op cit, pp. 1/80.
36. This note is related to the Arabic edition only.
37. This note is related to the Arabic edition only.
38. Ibn Bishr, op cit, p. 1/80-81.

39. Ibn Eessaa, op cit, p. 147.
40. Ibn Bishr, op cit, p. 1/454 & Ibn Eessaa, op cit, p. 149.
41. These verses are narrated by Abdul-Mohsin Al-Fileij.
42. Ibn Bishr, op cit, p. 1/454.
43. These verses are narrated by Abdul-Mohsin Al-Fileij.
44. The word "state" refers to the Ottoman authorities.
45. Ibn Bishr, op cit, p. 2/32.
46. This note is related to the Arabic edition only.
47. Ibn Bishr, op cit, p. 2/152.
48. Al-Zamil, Abdullah Al-Ali: *Asdaq Al-Bunood fee Taareekh Abdul-Aziz Al-Saud (The Credible Events in the History of Abdul-Aziz Al-Saud)*, Beirut, Al-Mo'assassah Al-Tijaariyyah Lil-Tibaa'ah wal-Nashr, 1392 H, p. 51.
49. Al-Fileij, "Raghbah: A Typical Najdi Village," op cit, p. 419.
50. Ibid, 406.
51. Ibid, 400.
52. Ibid, 396.
53. Ibn Khamees, Abdullah: *Taareekh Al-Yamaamah*, op cit, p. 1/419.
54. Al-Fileij, op cit, p. 48.
55. Ibn Khamees, Abdullah: *Taareekh Al-Yamaamah*, op cit, p. 2/16.
56. Al-Fileij, op cit, p.418
57. Al-Fileij, op cit, p.398.
58. Ibn Khamees, Abdullah: *Mu'jam Al-Yamaamah*, op cit, p. 2/12.
59. Ibn Bishr: *Unwaan Al-Majd fee Taareekh Najd*, op cit, p. 1/80 & Ibn Khamees: *Mu'jam Al-Yamaamah*, op cit, p. 1/473 & Al-Hussein, Ahmad Ibn Mohammad: *Raghbah: Past and Present*, Riyadh, 1410 H, p. 20 & Al-Fileij: "Omaraa' Bildat Raghbah" (Emirs of Raghbah), *Majallat Al-Arab*, Year 27, p. 574.
60. Al-Fileij: "Omaraa' Bildat Raghbah" (Emirs of Raghbah), *ibid*, p. 574. & Al-Hussein: *Raghbah: Past and Present*, *ibid*, p. 20.
61. Al-Fileij: "Omaraa' Bildat Raghbah" (Emirs of Raghbah), *ibid*, p. 574. & Al-Hussein: *Raghbah: Past and Present*, *ibid*, pp. 20-21.
62. The information under this heading is based on Abdul-Mohsin Al-Fileij's oral account, except the last 2 points, which are taken from Ibraaheem Ibn Fahd Al-Jabr
63. There is no agreement on the early dwelling of the Raghbah people. Some say it was Al-Nuqiyyaat and Al-Hutaimiyyaat; others say it was Al-Fuqair; a third party says it was Al-Hazm.

64. Docksias Foundation: *The Middle Province Urban Scheme*, Riyadh, Vol. 1, pp. 137-139.
65. Al-Shareef, Abdulrahman Al-Saadiq: *Geography of the Kingdom of Saudi Arabia*, Riyadh, Dar Al-Mirreekh, 5th edition, 1415 H, p. 1/ 186.
66. This information was received from Abdullah Ibn Abdul-Aziz Al-Raashid, Director of Male Schools in Raghbah, and from Sulaiman Ibn Mohammad Al-Durayhim, Director of Female Education Section in Thadeq.
67. Ibn Manzoor, op cit, p. 2/860.
68. Ibn Manzoor, op cit, p. 6/4326.
69. Information from the Turkish document.
70. From an oral account by Abdullah Ibn Mohammad Ibn Abdulrahman Al-Jeraisy.
71. This information is from Fahd Ibn Hamad Al-Furaawi.
72. Al-Fileij; op cit, p. 413.
73. Al-Fileij; op cit, p. 414.
74. Al-Qarni, Mohsin Ibn Farhaan: "Areas of Deserted Architectural Heritage in Urban Centers," a research submitted as part of the graduate program for Urban Design, King Saud University, 1410 H.
75. Al-Qarni, Mohsin Ibn Farhaan: "Traditional Villages in the Southern Region," an unpublished master's dissertation, King Saud University, 1414 H.
76. Source of this information: The Thadeq Administration of Mosque Affairs, Ministry of Endowments.
77. Source of this information: The Thadeq Electricity Company.
78. This information is based on Salih Ibn Mohammad Al-Hameediy's oral account.
79. All the photographed antiques in this book belong to the author's father, Sheikh Abdul-Rahman Ibn Ali Ibn Abdul-Rahman Al-Jeraisy, and to Fahd Ibn Khaled Ibn Nasser Al-Jeraisy.
80. All the drawings in this chapter are done by Abdul-Rahman Ibn Abdullah Alqutayyaan.
81. This is an English translation of an Arabic poem composed from the author's material in prose by brother Adeeb Al-Isma'eel.

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- Ministry of Agriculture - Thadeq Branch.
- Girls' Education Commission in Thadeq.
- Thadeq Electricity Company.
- Raghbah Boys' School Compound.
- Raghbah Medical Center.

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