

The Three Arabian Islands Status Through The Documents Of The Ottoman Archives

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This paper deals with the document found in the Ottoman Archives that is concerned with the Three Emirate Islands (Tomb al-Kubra, Tomb alSughra and Abu Mosa)in the Arabian Gulf which were occupied by Iran after the withdrawal of Britain from the Gulf in the early seventies A.D. of the 20th century.

The author translated the documents from the Ottoman-Turkish language into Arabic, comment on them and point out their significance.

Agricultural Activities in Al-Jawf During the 19th Century A.D.

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Al-Jawf region is renowned for its diverse human and natural circumstances that made it rich in several economic aspects. Agriculture was one of these aspects which represents one of the main professions the population practiced in the region during the time span of the study. They reclaimed the soil, planting trees and cereals, fertilizing the soil with the right manures and choosing the plants that are suitable for every soil and the right time for planting them. In addition to providing water and fighting plant pests.

The paper will concentrate on studying in details all the aspects of agricultural activities in al-Jawf region during the time of the study. The factors behind the flourishing of agriculture there, the most important agricultural projects in the region, and shedding light on the main agricultural crops.

There are numerous sources for the study of this subject such as geography and travels writings, local and chronological histories. And biographies and Tabaqat books.

Aspects of the Intellectual Life in Al-Yamamah (from 1-300,A.H.)

Dr. Fawzi Ibn Inad Al-Quburi Al-Otaibi

When Khalid Ibn al-Walid(MGBPWH) quelled the movement of apostasy of the people al-Yamamah in 11 A.H. /632 A.D.Most of them resorted to tranquility and apathy and concentrated on trade agriculture and intellectual and scientific activities. Looking at al-Yamamah site in Arabia one can notice its remote geographic situation from the center of authority in al-Medinah and then in Damascus and Baghdad and isolated from its political surroundings consequently it became a heaven for those who were at odds with the central Government. Hence, al-Yamamah received numerous Ulama and students who escaped political prosecution. The location of al-Yamamah in central Arabia was exploited by revolutionary groups for training to counter the local authorities at that time. The congregational Mosque of al-Yamamah became a meeting spot for the sciences seekers and Ulama and a center for intellectual radiation in the middle of the Arabian Peninsula. Such element made al-Yamamah witnessed a divert intellectual and cultural revival and exported to the Islamic world some of the finest literary and jurisprudence students who became outstanding Ulama in their fields.

It is possible to say that al-Yamamah contributed in the making of a distinctive scientific movement durin these three centuries and form a link with al-Hejaz, Iraq and ash-Sham.

Notes on the Methodology of Examining Source Interpretations

Dr. Torki bin Fahad Al-Saud

This paper explores the method by which research is conducted to examine source narratives and the evaluation of source interpretation. Additionally, the paper will investigate various historical methodologies, old and new pertinent to the subjects with a review of modern Arabic research.

This paper does not claim to provide a correct answer; however, I hope the paper will clarify a number of challenging issues which may ignite rich, further discussion.

**Banu Jahsh, Their Origin, Their Residences and their Role During
al-Madinah Prophet`s era**

**Hanan Faisal Ateeq Al-Mutairi,
a Ph.D student,KSU.**

Synopsis:

The reason behind choosing this topic is that the people of Jahsh had a historical role during the years of the Hijrah to al-Madinah(1 A.H. -11 A.H.).They supported the Prophet(pbuh)during that time of building the early Muslim entity.

The most difficult part of my work in this paper is the scarcity of research materials and data and the repetition of most of it in the old sources.The name Asad is not a common tribal name in Arabia , hence, the difficulty in determining the it belong to Banu Jahsh the Asadiyyun.

The paper is devided into three parts: the first is the origins of Banu Jahsh, the second is the places where the clan resided, third their role during the Prophet stay in al_Madinah.

Conic Towers in the Fort of Zaabal, the castle of Marid and the Palace of al-Kaf in Al-Jawf

(A comparative Archaeological, Archetectural study)

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The buildings of al-Jawf are renowned for their conic towers especially the cylindrical ones through the consecutive periods of history.We find them in Zaabal Fort and the castle of Marid in al-Dira quarter in Dawmt al-Jandal and in the palace of al-Kaf north eastern al-Kaf village.Further more the minarate of al-Omary congregational Mosque was also built according to this architectural style despite its square contour.

The fort of Zaabal at Sakaka was built on a mountain over looking all its surroundings and overlooking the city. It took the shape of the mountain it was erected on. Its wall were also fortified with four cylindrical towers getting slowly thinner towards the upper parts.

The impregnable castle of Marid according to the archaeological researches, to date, proves that the castle is from the Nabatean time in the area. It was built on a mountain 620 meters in height overlooking its surroundings. It took the shape of the mountain it was erected on. The planning of the castle takes the shape of a semicircle and has four square towers built of stone and clay. It consists of four floors.Its roofs are from the local tree trunks and palm leaves and belong to a later period from the initial foundation of the castle.

The palace of al-Kaf represents the the architecture of modern times. According to the foundation stone ,that is engraved over the ornament of

the entrance to the castle, It was built by Shaykh Sultan Ash-Sha alan of the Ruwala Bedouins in the 23rd of Rajab 1328 A.H. corresponding to the 15th of April 1920 A.D.

The castle is evenly planned because it is built on a flat ground. It takes the shape of a square supported by cylindrical towers that are getting thinner from the ground up. The lower parts are of stone and the upper of clay.

The minaret of al-Omary congregational mosque was built according to these construtional traditions. The foundation of the minaret takes the shape of a square getting thinner from the ground up. It consists of five floors.

This phenomenon of the local constructional culture that is particular to inner Arabia and its coastal regions .This paper is an attempt to originate this architectural phenomenon in the building towers in forts and castle of Arabia and in al-Jawf province as a model to these distinguished towers in the Arab defensive Architecture.

Crafts and Industries in al-Jawf during the 13th Century A.H/ 19th century A.D.

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The writings on travel occupy a noted part of Modern and contemporary historical studies especially in the economic and social fields. These writings expose the life style of communities and their mentalities, which makes it a historical document of paramount importance based on direct observation and graphic description of the situation of the community which was visited by the traveler and became acquainted with its affairs. Furthermore the geographical, historical, social and cultural information presented by the are based on direct cohabitation and observation of the general conditions of the countries that were visited by the traveler, their manners, customs and history.

Dawmat Al-Jandal Fortifications through the Ages

Dr. Said Ibn Dbais al-Otaibi

Dawmat al-Jandal is one of the ancient cities in North Arabia. The modern field archaeological discoveries indicate the existence of humans in the region since the lower old stone age approx. (1.2 Million years). The known and recorded history of the region goes back to the year 800 A.D. It was mentioned in the records of Assuriyan and Babilunian kings as part of the scope of their expeditions, in their attempts to extend their suzerainty to the cities and tribes of North Arabia. The historical sources in their narratives indicate a continuous human settlement without interruption. The archaeological excavations which were carried out in the old city that showed the existence of layers of settlement that belonged to the 2nd century B.C.

A historical source describes Dawmat al-Jandal as a fortified city and mentioned its famous fort called Marid and the wall that surrounds it. These fortifications were mentioned in the context of reporting the Muslim expeditions that were sent to Dawmat al-Jandal during the time of the Prophet (PBUH) and his two Caliphs Abu Bakr and Omar (MABPWt).

The fortifications of al-Jawf were mentioned in the European travelers' writings. Most of the fortifications are still standing but some were removed or destroyed.

This study will concentrate on the defensive fortifications that existed in Dawmat al-Jandal through the ages. It will study the monuments, their styles, descriptions, the method of their building and their history.

The Health Situation in al-Jawf region during the 19th century through the writings of foreign Travelers

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The writings of forgein travelers are of paramount importance in the field of historical studies for they are considered one of the sources of the academic research in the field of human sciences .where the historian, geographer, sociologist, economist and men of literatures find their data in these writings. The value of these travels is found in what the traveler record in his dairies which include geographical ,historical,social and cultural information based on cohabitation and direct acquaintance of the general situations in the counties the traveler visited and spend time in them, their manners, customs, their culture and history.

The study endeavor to rely on the writing of foreign and Arab travelers to discover the health situation that was at al-Jawf region during the 19th century A.D. where the region was because of its importance a destination for a great number of travelers who recorded their daily observations among which some scattered signals about diseases, the methods of their treatments and the community stance towards diseases.

**The Historical Dimension of Archibold Forder Travel to Al-Jawf
(1900-1901,A.D.)**

**Amal Ahmad Al-Harbi,
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Synopsis:

The West European interest of Arabia could be traced back to the 5th century B.C. .In the 16th century A.D. the European travelers started to flock to Arabia. Orientalism is the fruit of this interest. One of these Travels to North Arabia and al-Jawf in particular was that of Archibold Forder who began his journey in Jordan and Palestine and end up discovering Arabia.

The European Travelers such as Forder and those who came to Arabia before him were the vanguards of the European colonial powers who were jostling influence the fate of the orient in preparation for the extension of their domain. The impartiality and objectivity of those travelers differs greatly as well as the purposes of their missions. Archibold Forder main aim was to spread Christianity among the tribes of North Arabia. His mission ended in failure due to the tribe strong adherence to Muslim believes and the rise of The Emirate of Al Rashid>

THE kingdom of Adomato
Between the Holy Quran and the Assyrian Inscriptions
Dr. Faraj Allah Ahmad Yosof

The Holy Quran Mentioned the Queen of Sheba who along with her people were worshipping the sun and her relations with King Solmon (PBUH).The kingdom of Adomato (Dawmat al-Jandal) was mentioned in the Assyrian inscriptions since the 8th century B.C.

Did the Holy Quran mentioned the kingdom of Sheba and meant the Kingdom of Adomato? Especially with the existence of historical hints the about the kingdom of Sheba which was situated in North Arabia.

The study attempts to answer a question regarding Jundub(Jundubo) which was mentioned in an Assyrian inscription dated to the year 853,B.C.the question is : was he one the kings of Adomato Kingdom?

And was a predecessor to the Queens mentioned in the Assyrian inscriptions?

Was

The Ottoman Expansion in Arabia During Tanzimat Era:

Case of Jouf and Sarhan Valley

Prof : Uwaidah M. Al-Juhany

The Ottoman empire lost numerous provinces and regions in Eastern Europe the Mediterranean basin and the coast of Arabia during the 13th century A. H. 19th century A.D. As a result the Ottoman Sultans and statesmen introduced a comprehensive Reform movement in military administrative and economic etc. spheres in order to transform the state from the mediaeval systems to modern systems /emulating the European systems in order to strengthen different state institutions and to enable it to defend itself and its regions, facing the dangers and pressures of the European powers .This period was dubbed as: “The Age of Ottoman Reforms”.

The reform movement achieved a great deal of achievements in the military and administrative fields towards the end of the 13th/ 19th centuries. These success encouraged the pioneers of reform movement such as Mostafa Rashid Pasha , Aali Pasha and Midhat Pasha to face the British threats and expansions in the Arabian southern and Eastern coasts .Therefore, the Ottoman empire sent three military expeditions in the year 1289 A.H./ 1871 A.D. to conquer Asir, Sanaa and Al-Ahsa . In approximately the same year The Governor of Ash-Sham Subhi Pasha and the commander of Al-Sham Pilgrimage expedition were very enthusiastic about extending the Ottoman suzerainty to Al-Jawf province and Al-Sarhan valley and the latter led a military expedition to achieve that goal.The project was a failure because it coincided with the beginning of the rule of Muhammad Ibn Rashid the strong Amir of Hail and the objection of Al-Madinah Governorship to the project.

The Relation between the Al Shaalan Family in Al-Jawf and the Ottomans in the Light of the Ottoman Archives

(1233-1340,A.H/1818-1921,A.D.)

Dr. Saleh Al - sulami

The Emirate of al-Shaalan was performing a vital role during the period the ottomans were facing external threats and internal problems. This important role stems from its strategic situation Arabia al-Sham . Historically al-Jawf was a notable pilgrim rout, and the Hejaz rail road and the telegraph lines that connect Istanbul with the important vilayat of Hejaz ,pass through it . Because of the importance of al-Jawf to all the parties of the conflict the relation of al Shaalan with the Ottomans became strained at times due to the factors which finally shaped the relation between the two parties.

The study starts with the year 1233,A.H/ 1818,A.D.which represents the beginning of the official contact between the Ottomans and the Emirate.The year 1340.A.H./1921,A.D.marks the end of the study after the Emirate came under the suzerainty of king Abdul Aziz Al Saud and the end of its relations with the Ottomans.

THE ROAD FROM THE Holy Makkah and Jeddah During the Ottoman Time

(An Historical Study)

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The road is a strip of land with several lanes to facilitate traffic movement of the different means of transportation

Linking cities and countries together. the importance of some roads stem from the importance of the its geographical situation . The road being the only link between the Holy Makkah with its religious holiness and the port city of Jeddah that transport pilgrims and good from the red sea port to the holy city. And due the scarcity of historical information about the road with the exception of scattered bits of pieces data in the writings of European travelers , historians and the documents in the Ottoman Archives.

Treatment And Medication in Western and Southern Arabia in: The 5th and 6th Centuries A.D.

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This paper endeavors to study the medical aspects in western and southern Arabia during the 5th and 6th centuries A.D i.e. what is dubbed by the Muslims as “Al-Jahiliyyah” which witnessed many battles that took their toll in the injured combatants who needed care and treatment. The people of Arabia also practiced commercial activities in that period especially in its western and southern parts that took them to different countries meeting merchants inside their country and outside it. The interaction with foreign countries and foreign merchants easily made them susceptible to catch diseases and catch different illnesses, hence the need and search for physician and drugs becomes of paramount importance. In This research we will shed more lights on the well known diseases in Arabia at that time, the drugs that were used to cure these diseases and the procedures of treatment that were followed and who were the most famous Arab physicians of that age. The paper will discuss the relation between medicine and sorcery. The Arabs adapted some of the medical practices of the nations they mingled with.

The Contribution Of Al-Jawf’s Ulama

in the Jurisprudence Sciences

Khalid Hussein Mahmoud

Synopsis:

The advent of the 19th nineteenth century A.D. coincided with a comprehensive flourishing of the Islamic culture in Arabia as a result of the Scalfi Da wah which caused a general interaction in the whole of Arabia. This Scientific flourishing was helped by the letters that ash-Shaikh Muhammad Ibn Abdul Wahhab sent to the Ulama of the different regions of Arabia and their Judges and which included Jurisprudence questions that were a matter of polemic and arguments. Every group tried to prove that his view point was the correct one regarding these questions. This scientific atmosphere caused the Jurisprudence books to be wide spread, in addition to the role played by Al-Saikh students and disciples in teaching people and spreading the Da wah among them. The Da wah also contributed in the widening of the field of study and the fields the students specialized in which previously confined to the Hanbali jurisprudence, hence the interest in the commentary on the Quran ,the Prophet's life and traditions and grammar.

Those Familiar with the intellectual life of Al-Jawf can help but notice the dominance of the quantitative nature. Most of the Ulama and jurisprudents concentrate their interest in commenting on and abridging the works of the early writers so see numerous abridgment to the early Ulamas works in Sciences.

However, the sole mentioning of of the names of the intellectuals and the works that were attributed to them and their attempt in writing in these fields and the numerous intellectual centers in al-Jawf community is an evident enough to judge this culture as genuine and original.

Women and their role in al-Jawf community

**During the 19th Century A.D.,Through
the writings of the Travelers
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Synopsis:

The research on the history of Saudi women and their contribution to their communities is still lagging behind and shunned by the researchers in history. A quick glance in lists of the title of academic theses shows almost a total negligence to this field of study. Hence, there is no specific study of the history of women in al-Jawf in the time of this study. This is due largely to the scarcity of the data on women history in al-Jawf and on women in general. The old writers were obsessed with the male dominated culture that went along with the norms of the time and sent women back to the background. Women were barred from holding judicial posts, teaching , fatwa let alone military, government and administrative posts. This was a fact easily discerned from biography writings and books of Tabaqat and virtues of the Ulama and notables. There comes the importance of the writings of travelers who visited al-Jawf during the 19th century A.D. and included –although in modest form- valuable information about women of al-Jawf, their standing in the community, their social relations and economic activities and their political and military roles .

The Rock arts in Al-Jawf

Sharefa el- moteiry

(An artistic and cultural study) This academic study deals with a number of unique and old façades of Rock Arts (graffiti) from sites that were not studied before, through undertaking field trips to these site to collect and arrange the Rock graffiti facades analyzing them to realize the artistic styles, the carving techniques the meaning that could be discerned from them, determining the time frame of these Rock arts and their position among the rock arts facades in Saudi Arabia.

In this study the author took samples for the study from four locations:1) mount gara an-Nisiyyah,2)mount muaisen, mount brins, 3) mount garaa.

We hope this study will uncover the intellectual aspects that were connected to the culture of this region weather economic, social, climate, environment and human interaction.

Al-Jawf is situated in the north of the Arabian Peninsula and its good environment attracted ancient population to dwell in it. It is considered one of the most important cultural centers that housed the most renowned sites that is related to the stone ages , the periods of the

Arabian kingdoms and the Islamic era with abundant of various rock monuments and rock tools and ancient architecture in addition to ancient inscriptions rock arts and the existence of finds, artifacts , ornaments and pottery.

Al-Jawf region, as it is the case in other parts of Saudi Arabia ,enjoyed the full support of the commission of tourism and national heritage. It prepared the sites of the monuments such as ad-Dira quarter to be visited by the public.

A journey of the Emperor Hadrian to Egypt 130 A.D

(A critical study)

Dr.Redha Abd El-gwad Raslan

Several Roman emperors paid visits to Egypt, but the emperor whose visit has left the most mark was the travel-Hadrian.

During his reign, he made two long tours of the Roman Empire. The First from 121-125, the second from 128-134 A.D. This paper will examine in the light of classical sources a Journey of the emperor Hadrian to Egypt in 130 A.D. He spent some eight months in Egypt. He came from Arabia, travelled via pelusium to Alexandria. Hadrian accompanied by these persons, Sabina the wife of the emperor, Julia Balbilla a poetess, Hadrian favorite Antonius.

Restored the tomb of pompous Magnus in pelusium. At Alexandria he went to the Museum and He discussed the teachers and answered himself what he had prourded. He founded the City of Antinoopolis in commemorations of his favorite Antinoos who was drowned in the river wile. He went to Thebes which the poetess Julia Balbilla had carved four poems on the colossus of Memnon.

Some uncertain evidence suggest that Hadrian visited, Heliopolis, Memphis, Tebtunis, Oxyhrynychus.