

The Intercession with King Abdul-Aziz Al Saud: An Analytical Study

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Abstract: Intercession is a phenomenon and a social pattern prevalent in ancient and modern human societies. It means meditation with authority to repel harm or bring benefit without concealing what is right or fulfilling what is wrong. Within this context, the topic "Intercession with King Abdul-Aziz Al Saud: An Analytical Study" comes to address some cases of intercession with King Abdul-Aziz, whether he is an intercessor or being interceded. This research is based on the thesis that King Abdul-Aziz's intercession did not only reflect one of the well-known and important aspects of his personality, which is the aspect of tolerance and forgiveness, but it was also related to his wisdom and political and diplomatic statesmanship, which indicated an insightful vision of events internally and externally. Sources indicate that King Abdulaziz was dealing with intercessions that are offered to him with a kind of wisdom and mercy; He would accept or reject it based on what his religion, humanity, and position as a political leader dictated to him. Intercession with King Abdulaziz varied between religious, political, and social, and the people participating in it varied among scholars, rulers, leaders, intellectuals, and others who participated in its various stages, starting with the request for intercession, and ending with its acceptance or rejection. This is what the research is going to deal with in the light of two main sections. The first was devoted to defining intercession and its verdict in Islamic jurisprudence because of its importance in understanding the nature of intercession and its impact on Muslim society. The second section discusses a number of cases of intercession with King Abdul-Aziz.

Keywords: King Abdul-Aziz Al Saud; Intercession; Forgiveness; Interceding on behalf of others; Foreign Relations.

الملخص

الشفاعة لدى الملك عبدالعزيز آل سعود: دراسة تحليلية

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تعد الشفاعة ظاهرة ونسقًا اجتماعيًا سائدًا في المجتمعات الإنسانية، قديمها وحديثها، وهي تعني التوسط بالجاء لدفع مضرة أو جلب منفعة دون غمط حق أو تميم باطل. يأتي ضمن هذا السياق موضوع "الشفاعة لدى الملك عبدالعزيز آل سعود: دراسة تحليلية" ليتناول بعض حالات الشفاعة لدى الملك عبدالعزيز، سواء كان شافعًا أو مشفوعًا إليه.

ينطلق البحث من أطروحة مفادها أن الشفاعة لدى الملك عبدالعزيز لم تعكس فقط أحد جوانب شخصيته المعروفة والمهمة، وهو جانب التسامح والعفو، وإنما اقترنت أيضًا بحكمته وحنكته السياسية والدبلوماسية التي دلّت على رؤية ثابتة للأحداث داخليًا وخارجيًا، إذ تُشير المصادر إلى أن الملك عبدالعزيز كان يتعامل مع الشفاعات التي تُعرض عليه بنوعٍ من الحنكة والرحمة في آن؛ فكان يقبلها أو يردّها بناءً على ما يمليه عليه دينه وإنسانيته وموقعه كقائد سياسي.

تَنوّعت موضوعات الشفاعة لدى الملك عبدالعزيز، ما بين دينية وسياسية واجتماعية، كما تَنوّع الأشخاص المشاركون فيها بين علماء، وحُكّام، وزُعماء، وقادة رأيٍّ وفكر، وغيرهم ممن ساهموا بأدوار في مراحلها المختلفة، بدءًا من طلب الشفاعة، وانتهاءً بقبولها أو ردّها. هذا ما سيحاول البحث تناوله في ضوء مبحثين رئيسين، تُخصّص الأول للتعريف بالشفاعة وحكمها في الفقه الإسلامي لما لذلك من أهمية في فهم طبيعة الشفاعة وتأثيرها في المجتمع المسلم، ثم ناقش المبحث الثاني عددًا من حالات الشفاعة لدى الملك عبدالعزيز.

الكلمات المفتاحية: الملك عبدالعزيز آل سعود، الشفاعة، العفو، بذل الجاه، العلاقات الخارجية.

1-Introduction

Intercession means mediating on behalf of the needy with the people of authority and Power to provide and protect their rights and needs, and shield them against injustice. Allah calls for good intercession and warns us against bad intercession. The Almighty said, “Whosoever intercedes for a good cause will have the reward thereof, and whosoever intercedes for an evil cause will have a share in its burden. And Allah is Ever All-Able to do (and also an All-Witness to) everything”.⁽¹⁾

Thus, Allah, the Almighty, legislated intercession as one an aspect of righteousness that includes calming people and reducing their embarrassment; and relieving their distress. In general, intercession is an established social pattern in all societies throughout ages.

This Paper tackles the issue of intercession with King Abdul-Aziz in the light of a number of questions, most notably: What were the most important intercessions Presented to King Abdul-Aziz, how were they presented, who submitted them, what was his position towards them, what were the consequences and implications, and what were the most important intercessions that he made, in addition to some questions that may have had arisen during the preliminary discussion of each separate intercession. These are discussed after an introduction of the definition of intercession and its verdict in Islamic jurisprudence, as this is important for understanding its nature, evaluating its results, and examining its implications during the reign of King Abdul-Aziz. Then the researcher will summarise his findings at the end of his paper.

(1) Surat Al-Nisā': verse 85.

It should be noted that the researcher will present quoted texts to some of these intercessions without any intervention limiting himself on commenting on them because of the importance of understanding the purpose of the intercessor and the stages the intercession went through until it reached a positive or negative end.

2-Definition of intercession and its verdict in Islamic jurisprudence

Intercession has several definitions; one of which is duality, i.e. joining between two things which the opposite of singling (*al-Watr*) when one gives to another something and asks for something in return (Ibn Allan, 2004, 1: 41). In addition, it can also mean mediating, so that a person can gain an earthly or otherworldly benefit or get rid of harm (*Al-Ojaili*, n.d, 1: 206), and in this way, it is the mediation for the delivery of good or the prevention of evil, whether upon the request of the beneficiary or not (Ibn Ashour, 1969, 5: 143).

It is said to be a request for a favour (*Al-Nasafi*, 1893, 119), or to grant fame (*Al-Mawardi*, 1986, 334), and asking the assailed to transgress sins (*Al-Atheer*, 1979, 2: 485), as it is ‘the speech of the interceder to the King in a need he asks for others (Ibn Manzour, 1993, 8: 184). In general, intercession is ‘a person’s demand from someone else to provide a worldly need for another person’ (*Alghannam*, 1425AH, 2: 25). It demonstrates the status of the interceder to the intercession granter and the delivery of the benefit to the intercession seeker (*Al-Qurtobi*, 1964, 5: 295). It is the mediation between fame granters and authority owners and asking them to meet the needs of others by giving them their rights and needs or protecting them from injustice (*Al-Judaie*, 1996, 16).

The interceder is the seeker of intercession that they seek for others; the one for whom intercession is asked and the interceder is called a mediator of intercession. If their intercession is accepted, they are called intercession granter (Ibn Manzour, 1993, 8: 183-184; Al-Fayrouz Abadi, 2005, 1: 733-734).

In Arabic, intercession means combining two things, as a duality that is the opposite of uneven (Al-Faraheidi, n.d, 1: 260-261; Al-Qazwini, 1979, 3 :201; Ibn Manzour, 1993, 2: 291), which is the singular. By combining the intercessor with the intercession granter and supporting them, they became double after they were singular, and in this way, it means adding other people to you and your fame (Al-Qurtobi, 1964, 5: 295). In addition, intercession is normally in the form of a demand or question: A intercedes to B if the second person comes to seek their support (Al-Qazwini, 1979, 3 :201). If someone intercedes to me by enmity, meaning to support someone who is against me or fights against me (Al-Faraheidi, n.d, 1: 262; Ibn Manzour, 1993,4: 184), then it is as if he makes his enemy an intercessor (Al-Qazwini, 1979, 3 :201).

However, the term ‘mediation’ in the modern era, which refers to intercession, affects the concept of good intercession among many people negatively. Most people believe that mediation is misconduct as it is associated with injustice and giving rights to the unworthy, but the truth is that good mediation is essential for Islam and should be spread in society.

King Abdul-Aziz adopted this concept of intercession when he received the intercessions offered to him. He was aware of using legal opinions that called for accepting good intercession and, following the Prophet (peace and blessings of Allah be upon him), serving public interest,

and refusing anything else. This can be noted in the following examples of intercessions.

3-Intercession with King Abdul-Aziz and its implications

Before listing and discussing intercessions with King Abdul-Aziz, it is worth mentioning that there is a strong bond between a good intercession and justice. The first calls for justice and undermining injustice while the second considers good intercession as a means for spreading and achieving justice. Many accounts demonstrate King Abdul-Aziz's eagerness to establish justice in society (Al-Juraisi, 2008, 88-99; al-Zailai, 2012, 73-79), and he certainly proceeded from this principle when accepting or refusing the intercessions presented to him.

King Abdul-Aziz dealt with the intercessions presented to him with statesmanship sense of experience and mercy at the same time. He accepted or refused them based on the dictates of his religion, humanity and his position as a political leader.

One important document spoke of King Abdul-Aziz's refusal of an intercession requested by the Egyptian minister, Muhammed Ali Allouba Pasha,⁽¹⁾ to pardon the young Saudi national Abdullah Al-Qasimi.⁽²⁾ This

(1) Muhammed 'Ali 'Allouba Pasha was born in Assuit, Egypt, on 1292 AH/1875 AD. He studied law and became a professional lawyer in a law firm. He also held many ministries in Egypt including the Ministry of Endowments in 1925 AD, the Ministry of Education in 1926 AD, the Ministry of State for International Affairs in 1939 AD, and the Minister of Endowments again in 1946 AD in the Government of Al-Nuqrashi. (Alzirikly, 2002, 6: 307).

(2) 'Abdullah al-Qasimi: 'Abdullah bin 'Ali Alṣaeidi al-Qaṣimi, a Saudi thinker born in Al-Qasim Province, Saudi Arabia in 1907 AD and moved between Riyadh, Sharjah, Iraq, India and Syria, then settled in Cairo and joined Al-Azhar University on 1927 AD. He is considered one of the most distinguished controversial Figures in the Arab culture milieu throughout the last century, because of

intercession was in the form of a letter sent by the minister to King Abdul-Aziz on the 10th of Rabi' al-Thani 1366 AH/ 3rd of March 1947 AD (Appendix No.1), requesting forgiveness for al-Qasimi. King Abdul-Aziz replied in a letter detailing the case of al-Qasimi, and stated that he would not grant forgiveness unless the latter comes to his senses and realizes his wrong doing (Refaei, 1977, 2:102-104; Appendix No.1).

In his book “Rijāl Wamwāqī’”, Muhammed Ali Refaei⁽¹⁾ gave the details of the incident stating ‘The man (King Abdul-Aziz) was Keen to his religion, and does not accept any harm to it, and so he does not accept the intercession for a corrupted person, even if he was of a value and respect..... 30 years ago, the latter, Muhammed Ali Allouba Pasha; one of previous Egyptian ministers, told me while we were in his house at Masr al-Gadida, about the intensity of King Abdul-Aziz adherence to his religion’ While talking about the view of certain arab leaders towards Islam and its message. He said, ‘A Saudi Youngman named Abdullah Al-Qasimi asked for my intervention with King Abdul-Aziz for forgiveness and pardon, and to return him to his care and kindness. So, I wrote to the King asking for his forgiveness, and then I ,soon, received a letter from his majesty, full of care for religion and resistance of its enemies with no mercy or kindness. Allouba Pasha pulled King Abdul-Aziz’s letter from the drawer of his desk and gave it to me to read; it was dated 10th Rabi’ al-Thani 1366 AH/3rd March 1947 AD’(Refaei, 1977, 2:102-103).

his sudden intellectual transformation. For more about ‘Abdullah Al-Qasimi and his thinking, (Abdulrahman, 2015; Wasella, 2001; Al-Khurayif, 2015).

(1) Muhammed ‘Ali Refaei: A Journalist, Researcher, and Historian, who studied at the college of Dar Al-‘Olum in Cairo. He is described by Ibrahim Al-Ibiary in the introduction of his book as, ‘The honest journalist, the trustworthy narrator, and the reliable historian...’. See the Introduction in: (Refaei, 1977, 1: f).

Al-Refaei gave the details of the letter sent by King Abdul-Aziz to Allouba Pasha. It included a clarification of the King's position towards Abdullah Al-Qasimi and how he was fully cared for when he was performing his duties according to religion. However, afterwards, he changed and deviated from the right path and followed the wrong path: 'Since the afore-mentioned was one of our subjects, it became necessary upon us to call him to the truth. If we noticed something affecting religion, we fight it, no matter who the perpetrator was, whether he was al-Qasimi or anyone else. We have called him to repent and return to the right path, but he did not do so. Therefore, it is impossible for us to forgive the above-mentioned person unless he goes back to the right path and admit his mistake' (Refaei, 1977, 2:104; Appendix No.1). He concluded his letter by saying: 'This is the truth behind the case; we have explained it to your Excellency to be aware of it...' (Appendix No.1).

The previous incident raises many questions, including: why did al-Qasimi choose Muhammed Ali Allouba Pasha to intercede for him with King Abdul-Aziz? And why did the minister accept to intercede on his behalf while knowing that he was a controversial person any way?

The truth is that Muhammed Ali Allouba Pasha had a strong relationship with King Abdul-Aziz. He had come as a member of an Arab delegation to the Kingdom of Saudi Arabia in 1934 AD to meet King Abdul-Aziz to mediate between him and the Yemeni Imam; Yahiya Hamid al-Deen (1901–1948 AD)⁽¹⁾ after the war between the two countries commenced (for more about these incidents: Abdulaziz, 1999).

(1) Yahya Bin Muhammad Hamid Aldeen was the ruler of Yemen after the death of his father in Sana'a on 19 Raby' Alawaal 1322 AH/2 June 1904 AD and took the title of Al-motawakel 'Ala Allah. He

On his part, al-Qasimi was well-aware of the intellectual orientation of minister, Allouba Pasha, as he called for the freedom of thought and opinion. He was among the ministerial team resigned during the reign of King Fouad 1 (1868–1936 AD) after the intellectual debate that was inflamed by the book ‘Al-Islām wa’auṣūl al-Ḥukm’ by Sheikh Ali Abdulrazik,⁽¹⁾ in 1343 AH/1925 AD in support of Sheikh Abdulrazik and a refusal to dismissing him, ‘and erasing his name from the records of al-Azhar mosque and other institutes, firing him from every job, cutting of payment of his salaries any where, and disqualifying him from any religious or non-religious public job.’⁽²⁾

Consequently, al-Qasimi expected that the choice of the Egyptian minister was the right one, and that his intercession with King Abdul-Aziz would bear fruit by the King forgiving and treating him as one of his Saudi Subjects as he used to do in the past.

However, King Abdul-Aziz refused the intercession of minister Allouba Pasha and thanked him for his good intentions after explaining the reasons for his refusal. He summed up by saying that al-Qasimi was a Saudi citizen enjoying the care of the Saudi government when he was a supporter of religion and doing his duties but after he had deviated and harmed religion as this appears in the ideas of his book ‘Haḍhi Hiā Al-’Alghlāl’, ‘these are the shackles’, and when he was advised to return to the right path, he refused

continued to rule for 44 years until he was assassinated on 7 Raby’ Alakher 1367 AH/17 February 1948 AD. For more on his biography, (Motahhar, 1998; Zabarah, n.d, 169).

(1) ‘Ali Ḥassan ‘Abdulrazek was born in Minia Governorate, Egypt, in 1888 AD. He was educated in Al-Azhar then Oxford and was elected to parliament. He continued to lecture Ph.D. students at Cairo University for twenty years and died in 1966 AD (Alzirikly, 2002, 4: 296).

(2) For the debate raised by the book ‘Al-Islam wa Uṣul Al-Ḥukm by Sheikh ‘Ali ‘Abdulrazek, see: (Ridwan, 1966, 3–11; Emara, 1971, 90–111).

and insisted on continuing to do so, subsequently, the Kingdom disowned him.

The vision of King Abdul-Aziz, also, appears in his acceptance or refusal of intercessions presented to him in some incidents as explained by Muhammed Abdou Yamani; the former Saudi Minister of information (d: 1431 AH/2010 AD), in his article titled 'Al-tetidal fi-hayat al-Malik Abdul-Aziz' 'Moderation in the life of King Abdul-Aziz'.⁽¹⁾ He introduced this by saying, 'When King Abdul-Aziz entered Makkah, he was eager to keep religious scholars (Ulama) in their positions and, judiciary, and to respect their views.....but at the end he was the decision-maker if he believed that a certain opinion was in the interest of the nation or the country and does not contradict Islamic sharia' (Yemani).⁽²⁾

Yamani also narrates, 'When (King Abdul-Aziz) was in Makkah in al-Ḥamidia, a youth, who was the son of a high-ranking dignitary and scholar, committed a crime, he applied the punishment on him. People wrote to the King, and then his father interceded, but the King refused, and when they repeated their intercession, he ordered the execution of the Punishment and wrote to the man (the father) saying that whoever does a misdeed is not considered a member of your family'(Yemani).

Although, we do not know the name of this young man or his father who was described as 'one of the high-ranking personalities and scholars' and we have no information about the crime committed yet. The case shows that King Abdul-Aziz was very firm in applying punishments to crimes, even if the perpetrators belonged to the religious or social elite of society.

(1) The article was published on the web site of Doctor Muḥammed Abdou Yemani: <http://dryamani.com/ar/News.aspx?NID=215#.VDYVOKBOacs>

(2) Al-Ḥamidia was the seat of government in Makkah.

We can deduce that the message the King wanted to convey to the public and elite in his country was that he would never accept intercessions, even from his own court as long as it was against sharia, cause corruption, or might spread through its acceptance that the offence was insignificant, and could be repeated, or imitated.

Yamani continues his narrations on King Abdul-Aziz, saying, ‘When an Iranian pilgrim committed an offence against the grand mosque in Makkah, by polluting the black stone, the King ordered him to be brought in front of al-Ḥamidia door and had him beheaded without hesitation. Several mediations came, including that of the father of Shah of Iran, but King Abdul-Aziz refused any intercession thereof’ (Yemani).

King Abdul-Aziz would never accept an intercession for such an offensive action despite more than one intercession to pardon the Iranian, including one by Shah of Iran himself. King Abdul-Aziz wanted, as usual, to give an example of a ruler who was aware of his position and rank as a king of the land that is the cradle of Islam, the home of two holy mosques. By doing so, he wanted to demonstrate that he was aware of the feelings of Saudi citizens and Muslim pilgrims: ‘If the matter come to hurting Muslims or violating sanctities of God, the house of God, the holy mosque, or the Prophet’s Mosque, he would never accept, in any way, (any intercession), and he was firm and merciless in punishment’ (Yemani).

Yamani also narrates, quoting Prince, Saud b. Abdul-Mohsen b. Abdul-Aziz on the authority of Prince, Sultan b. Abdul-Aziz, when he was the governor of Riyadh, the incident of arresting a Yugoslavian doctor in Riyadh. The doctor held British nationality. Upon searching his house, the authorities discovered maps of Riyadh and the palace of King Abd el-Aziz;

and the King's daily schedule, including: when he goes for Prayers, his return and meeting with his subjects. The King ordered him to be punished, but Prince Sultan interceded and he was, then, sent to Prince Faisal in Jeddah asking him to re-investigate the doctor and do what was deemed appropriate. Subsequently, the doctor was deported out of the country (Yemani).

Among the famous cases of intercession with King Abdul-Aziz was the one involving Faisal al-Dawish,⁽¹⁾ who was one of the leaders of the 'Ikhwan' (Brotherhood) movement, and the chief of the Mutair Tribe. He was injured during al-Sbala battle⁽²⁾ and was brought before the King on a handbarrow surrounded by his daughters and wives who were weeping and interceding for him. King Abdul-Aziz was affected and accepted their intercession, and pardoned al-Dawish after he promised to be obedient (Wahba, 1375AH, 276; Phillby, 1994, 484).⁽³⁾

(1) Faiṣal Bin Ṣulṭān Al-Dawish was the Sheikh of Mutair tribe after his father. He was born on 1299 AH/1882 AD, and he was one of the strongest leaders during the reign of King 'Abdul-'Aziz. He died in 1349 AH/1930 AD. (Alzirikly, 2002, 5: 166). For more about Faisal Al-Dawish and his wars with King 'Abdul-'Aziz, see: (Almane, 1415AD, 109; Alshara, 2011, 11–50).

(2) Sbala battle is a battle that happened on 30 March 1929 AD between King 'Abdul-'Aziz and the rebels of 'Ikhwan' Brotherhood under the leadership of Faiṣal Al-Dawish and Ṣulṭān Bin Bijad in Rwdat Al-Sbala. It ended with a victory for the King's troops, and it is considered the last battle the King participated in to establish the kingdom of Saudi Arabia. For more about the Sbala battle. (Costner, 1996, 207). Al-Sbala: One of the biggest Meadows in Al-Yamama region in its northern side near Al-Zulfi. (Ibn Khamees, 1978 2: 8).

(3) It seems that King 'Abdul-'Aziz paid attention to the services provided by Faisal Al-Dawish for a long time in unifying the country. In this regard, John Phillby says, 'He was brought before the King on a stretcher, so he was awarded Ibn Saud's forgiveness because Faiṣal has served him strongly for long in the path of the religion of God... and he Could have been able then to live and die in peace among his family' (Phillby, 1994, 484). King 'Abdul-'Aziz knew the Status of Faiṣal Al-Dawish, and the old relations between them, Ḥafez Wahba, in this regard, says, 'The King considered him an old friend and one of his greatest leaders. He does not sit except besides the King... and when he asks to return

The key reason that motivated King Abdul-Aziz to grant pardon to al-Dawish was the latter's bad injury. He also sympathized with Al-Dawish's wives and daughters.⁽¹⁾

There might have been a political purpose for King's acceptance of this intercession because by forgiving Faisal al-Dawish he wanted to send a message to the Brotherhood 'Ikhwan' rebel leaders that they may be granted forgiveness as well if they turned themselves (Almane, 1415AH, 147–148).

However, King Abdul-Aziz's acceptance of intercession on behalf of Faisal al-Dawish in the hope that he spend the remainder of his life in peace had negative effects. As a result of the decision, the country experienced a period of disorder and insecurity for another eight months.

After al-Dawish recovered, he felt unease towards King Abdul-Aziz and thought that the king might arrest and jail him; so he rebelled and left al-Artawia.⁽²⁾ He roamed the area between Kuwait and Hasa and attracted a large number of Brotherhood members from the tribes of Mutair, Utaiba, and al-'ujman. They caused havoc and disorder all over the country and almost cut off traffic between Makkah, Riyadh, and the Gulf (Alshara, 2011, 26).

to Al-Artaweia, he submits to the King a list of requests starting from wells ropes... to weapon, and clothes for him and his children and wives'. See: (Wahba, 1375AH, 299).

(1) Muhammed Al-Mane^e mentions that one of the traditions of accepting defeat by the defeated in desert wars was that his wives to be hosted by the victor for 3 days, therefore Faiṣal Al-Dawish's wives stayed in the camp of 'Abdul-'Aziz for three days after the Sbala battle and before Faisal's surrender: 'It was traditionally agreed upon that the women of the defeated tribe should be given food and a tent and they shall not be harmed because they are in the hospitality of their host (Almane, 1415AD, 147–148).

(2) Al-Artawia: A settlement established by 'Abdul Moḥsen Bin 'Abdullah 'Abdulkareem on 1328 AH/1910 AD. Later Faiṣal Al-Dawish and some of his relatives settled there on 1335 AH/1916 AD. It is located 260 Kilometres to the north of Riyadh (Al-Madi, 2010, 64–66).

King Abdul-Aziz started to deal with the situation created by the Brotherhood rebellion for the second time, and so he strengthened the garrisons in Hasa, al-Qatif and Hail. He, also, fought the Brotherhood in more than one battle, and this ended in their defeat; while, Faisal al-Dawish and some of his followers retreated to the British Consulate in Kuwait, requesting asylum but they were handed over to King Abdul-Aziz, in January 1930 AD (Al-Juraisi, 2008, 17-177).

When examining cases of intercession with King Abdul-Aziz, an important personality come to light immediately. That is his sister, Princess Nourah b. Abdul-Rahman who had a very close relationship with him and used to intercede for many people, in particular, for those who had problems to be solved (Wahba, 1375AH, 289; Al-Mane, 1415AH, 159–187). The King never refused her intercessions, apart from a few cases that were hard to accept.

One example of these was the request from Sheikh Abdul-Rahman b. Saleh Al-Marshad's⁽¹⁾ mother, Latifa b. Ateeq,⁽²⁾ to Princess Nourah to intercede with the King not to send her only son, Abdul-Rahman, to the war in Yemen. The Princess informed the King, and because of the latter's knowledge of the man's importance and ability to do the task assigned to him, he told her, 'If you interceded for Ibn Marshad, who then would I send?' Consequently, he refused her intercession (Al-Harbi, 1999).

Sometimes, requests of intercession presented to King Abdul-Aziz to went beyond the borders of his country. As a sign of the deep relations between the King and the ruler of Qatar, Sheikh Qasim b. Muhammed Āl-

(1) The researcher has not found a biography for Sheikh 'Abdurrahman b. Saleh Al Marshad.

(2) The researcher has not found a biography for Mrs. Laṭīfa Bint 'Atiq.

Thani (d: 1331), the King did not accept intercessions or requests of forgiveness for individuals or families who committed misdeeds except for those from Sheikh Qasim.⁽¹⁾

This happened when Sheikh Qasim interceded for the release of members of al-Bassam's Family, including Sheikh Abdullah Abdul-Rahman Al-Bassam (Al-Bassam, 1419AH, 5: 407–408), when their residency was limited to Riyadh for sixteen months after King Abdul-Aziz annexed Onaiza city in 1322 AH/1904 AD, and appointed a member of al-Sulaim family as a governor (Al-Thani, 1389AH, 36). Consequently, fifteen of al-Bassam's family members were transferred from Onaiza to Riyadh in the month of Safar 1322 AH/1904 AD (Al Bassam, 1419AH, 5:407-408).

Several high-level authorities sought to intercede for them, including Al-Shareef Awn Al-Rafeek, the Ruler of al-Hijaz (1256–1323 AH/1841–1905AD) (Al-Dhukayr, 3:32), but only Sheikh Qasim al-Thani's endeavours succeeded (Al-Bassam, 1419AH, 5: 408).⁽²⁾

Some details regarding another intercession of Sheikh Qasim were mentioned in reciprocal messages between the Sheikh and King Abdul-Aziz (Al Bassam, 1419AH 5:407-408).⁽³⁾ This was an intercession for a number of al-Hazazina or al-Hazzani family who were the princes of al-Hareek

(1) The relationship between Sheikh Qasim Āl-Thani and King 'Abdul-Aziz was characterized by depth, goodwill, and mutual respect. The impact of this relation was reflected on the intercessions of Sheikh Qasim with King 'Abdul-'Aziz. For more on the relationship between the two leaders. See: (Asaker, 2011, 19–28).

(2) for more on the details of this incident, See: (Al-Shiḥ ā, 2006 AD, 192-200).

(3) For more about the details of these messages and commenting on them, see Sheikh 'Abdurrahman Bin 'Abdullah Al-Maḥmoud's article. <http://www.qatarshares.com/vb/showthread.php?581130>; (Al-Obeid, Manuscript, 2:160–162).

city⁽¹⁾. Eleven of them were arrested, including Rashed b. Abdullah Al-Hazzani,⁽²⁾ and put in prison by King Abdul-Aziz, then he accepted his intercession and released them (Al-Obaeid, Manuscript, 1:312–315).

The Imam of Yemen, Yahia Hameed al-Deen, also, interceded with King Abdul-Aziz to forgive al-Idrīsī⁽³⁾ who fled to him after their revolt in Jazan in 1351 AH/1932 AD, under the leadership of al-Hassan al-Idresi.⁽⁴⁾ The King accepted his intercession in a letter sent⁽⁵⁾ to the Imam in which he secured their blood, money, and honour. He, also, assigned an amount of

(1) Al-Hareek is a town located above Naam valley. 170 km south of Riyadh. It is known for its agricultural products especially dates and fruits. (Ibn Khamees, 1978, 1: 312–315).

(2) Rashed bin ‘Abdullah bin Rashid Al-Dahmali Al-Hazzani was one of the Princes of Al-Hareek. He became the ruler of the town following the murder of the Emir Muhammad bin Abdullah Al-Hazzani in 1325 A.H./1907 A.D. Following long events against King ‘Abdul Aziz, he was captured along with members of his family and imprisoned in Riyadh until Shaikh Qasim Āl-Thani, ruler of Qatar interceded for them with the King who released them. They went to Qatar and stayed there for over two years. Later they were hosted by the Sheriff of Mecca and remained there until King Abdul Aziz entered Mecca in the year 1343 A.H./1924 A.D. when he concluded a peace with them. Information provided by Eng. Abdul Rahman bin Abdul Mohsen Al-Hazzani, Riyadh, Saturday 27.7.1444 A.H./ 18.2.2023 A.D.

(3) The Idresis are the descendants of Mr. Aḥmed Al-Idresi who came with some members of his family from the city of Fez in Morocco to Makkah in 1214 AH/1799 AD, and then he moved to Ṣabia, near Jazan city in 1242 AH/1829 AD. He started to establish his family until his death in 1253 AH/1837 AD and was followed by a number of sons and grandsons. The most famous was Muḥammed Bin ‘Ali Al-Idresi (1327 AH/1908 AD–1341 AH/1923 AD) who was the real founder of the Idresi Emirate in Tuhama, Asir. (Al-Maddah, 2007, 85; Al-Jumaie, 2004, 343–382; Malkawi, 2001, 145–147).

(4) Al-Ḥassan b. ‘Ali Al-Idresi ruled the emirate after his nephew ‘Ali Bin Muḥammed abdicated to him on 1345 AH/1926 AD and continued until he rebelled against Saudi rule that ended with his defeat and retreat to Yemen in 1351 AH/1932 AD. (Al-Jumaie, 2004, 369; Malkawi, 2001, 152).

(5) This was mentioned in the security letter sent by King ‘Abdul-‘Aziz saying: ‘He secures Al-Ḥassan and his followers for their blood and honor, and that he will not be punished for all that happened in the past and he will be a dear brother to him’. (Sa‘eed, 1934, 605).

2,500 Riyals per month for Hassan al-Idresi for his livelihood (Al-‘ Oqaili, 1982, 1054; Al-Juraisi, 2008, 135–138).⁽¹⁾

It is noteworthy from the previous cases that forgiveness and tolerance were essential characteristics of the Personality of King Abdul-Aziz. He had no objection to the release of his opponents especially when the intercessor is someone close to him, such as Sheikh Qasim al-Thani, who was highly respected by him to the point that the King used to address him in his letters by the respected, honourable father, Sheikh Qasim b. Muhammed al-Thāni Al-Obaeid, Manuscript, 1:162).

Another type of intercession related to King Abdul-Aziz was when he was the intercessor and not the intercession receiver. He sent a telegram to the Ottoman Ministry of Interior, the Assembly of Interiors at the time, on the fourth of the month of Jumada al-Awwal 1327 AH/23 May 1909 AD to intercede for a fair trial for two notables of Nejd. Ibrahim and Ahmed, the sons of Abdullah Al-Ibrahim Al-Rashed,⁽²⁾ were accused of murdering Khaled al-Awn, the Sheikh al-Zubair.⁽³⁾ The King also requested that the trial be held in Baghdad not in Basra as the integrity of the evidence submitted to the court were questioned because they were forged by Ibn

(1) For more details on the letters of Yemen Imam Yaḥya Ḥamid Al-Deen with King ‘Abdul-Aziz about forgiving the Idresis, see: (Ṣawt Al-Hijaz Newspaper, 1933, 1).

(2) Abdullah Al-Ibrahim Al-Rashed took the leadership of Al-Zubair in 1304 AH/1887 AD and continued, until he abdicated under the consultancy of the Al-Zubair people, to Abdullah Bin Ahmed Al-Battah but not for long as he was killed in 1314 AH/1898 AD. The sons of Abdullah Al-Ibrahim were accused of killing him, which led ‘Abdullah to leave Al-Zubair to Kuwait. See: (Al-Bassam, 1971, 118–119).

(3) Khaled Bin ‘Abdulatif Bin Muhammed Al-‘Awn took the leadership of Al-Zubair in 1314 AH/1898 AD and was granted the title of Pasha. He was killed in Basra in the month Shawwal 1325 AH/November 1907 AD. See: (Al-Bassam, 1971, 119-120).

Rasheed's followers⁽¹⁾ who enjoyed the support of Khaled al-Awn and had many followers with influence residing in Basra (Saban, 2012, 47–49).

Ottoman Judicial circles were not convinced with the motives for transferring the accused to Baghdad for trial. The Sublime Porte memorandum submitted to the Ministry of Justice indicated that the accused were arrested because they murdered the Sheikh of al-Zubair, Khaled al-Awn and some of his companions. It also indicated that their trial will be held in Basra not Baghdad due to the difficulty of transferring witnesses, and to prevent the prolongation of the trial, while ensuring fair trial for both of them (Saban, 2012, 50–53).

In another case the details of which may indicate that King Abdul-Aziz interceded with the Ottoman state to prevent a violent action against two families from al-Hasa who were involved in fighting over internal dispute when the region was affiliated with the Ottoman state at the time. The details were stated in a memorandum sent from the Ministry of Interior to the Sublime Porte in the 19th of the month of Sha'ban 1326 AH/September 1908 AD. King Abdul-Aziz intervened to mediate for reconciliation between the Āl-Awda and Āl-Mehana Families,⁽²⁾ and guaranteed the compliance of the two of them to the orders of the state. Therefore, the situation subsided, and the Ottoman state accepted the King's guarantee and intercession (Saban, 2012, 45–46).

(1) Abdula'ziz Bin Muteib Al-Rasheed ruled Hail after his uncle Muhammed Bin Abdullah Bin Rasheed from 1315 AH/1897 AD. He died in the battle of Rawdat Muhanna in 1324 AH/1906 AD. (Alzirikly, 2002, 4: 5; Almane, 1415AH, 59–63).

(2) The tension between the two families of Al 'Awda and Al Munha goes back to old revenge conflicts that started in 1295 AH/1878 AD. (Al-Subaie, 1999, 64).

These are some examples of intercessions with King Abdul-Aziz, whether they were inside Saudi Arabia or beyond its borders, either in their topics or the people involved in them including intercession seekers, intercessors, or intercession receivers. This reflects the remarkable internal and external role of intercession in some important incidents throughout this period. In addition, it assures the importance of intercession with King Abdul-Aziz and reflects how the concept of forgiveness and tolerance was integral part of the King's character.

4-Conclusion

This paper presented a number of intercession cases with or by King Abdul-Aziz Al Saud. They varied between religious, political, and social. The intermediaries were personalities in political and social positions at the time and included ministers, princes, judges, Sheikhs, and scholars.

King Abdul-Aziz Al Saud dealt with the intercessions presented to him with wisdom and mercy, simultaneously. He accepted or rejected them based on religion, humanity, and his position as a political leader.

Intercessions with King Abdul-Aziz showed how he met people's needs and helped them. He sat in the morning of every day in his office and received people who came to him with their issues and needs. He listened to the needs of his people with great acceptance and ease, and subsequently, intercession was highly important to him.

This paper demonstrated that there was a consistent approach followed by King Abdul-Aziz in his acceptance or rejection of intercessions presented to him. He took into account that the intercessions needed to be consistent with Sharia and did not violate the values and traditions of the country. Therefore, he rejected certain intercessions for criminals because he

believed that the necessity of their punishment needed to set an example for other people, regardless of the status of the intercession seeker or their position. The King accepted intercession if he found that it was a merciful act that supported the justice and welfare of the country and his people.

Intercessions with King Abdul-Aziz were important internally and externally; for example, he interceded with the Ottoman state in some cases and accepted the intercession of some Arab leaders such as Sheikh Qasim al-Thani, the ruler of Qatar, and Yahia Hamid al-Deen, the Imam of Yemen. His actions were born from his firm belief in the values of tolerance and forgiveness, and his conviction in the positive impact of the results of these intercessions, both internally and externally.

Appendix1.

Zincographic copy of the King's letter to minister Allouba Pasha

In the Name of Allah, the Compassionate, the Merciful

No. 21/1/58/10549

Date.10/04/1366

From Abdul-Aziz b. Abdul-Rahman Al-Faisal to his excellency
Muhammed Ali Allouba pasha (God bless him)

Peace and mercy of God be upon you. We have received your Excellency's letter dated 27 Rabia Al-Awwal 1366 and took note of what you stated therein. We thank you for your sentiments and good intentions and want to explain to you the truth behind the case of Abdullah A-Qasimi.

Your Excellency knows that the aforementioned is one of our citizens and we gave him our help and support and took full care of him without default when he was doing his duties towards his religion. However, he,

lately, deviated from the right path and published his book “Hadhi Hia Al-Aghlāl” (These are the shackles), which he filled it with what affects religion and violates Muslims’ faith. Since the abovementioned is one of our citizens and close to us, it has become imperative upon us to call him to follow the right path and as far as our concern when we see something affects religion, we fight it no matter who the doer was, whether he was al-Qasimi or anyone else. We have called him to repent and return to the right path, but he did not. Therefore, it is impossible to be pleased with the aforementioned unless he returns to the right path and wrongs himself. You know that we are not fanatic in useless matters as there are many printed books full of corrupted beliefs, but when one of our citizens and followers issues a book like that we cannot stay silent and we disown him to God. If al-Qasimi returns to the right path, he is welcomed; otherwise, it is not. Your Excellency knows that our faith is as clear as the sun and we don’t accept or agree to any violating or replacement of it. This is the truth behind the case. We have explained this to your excellency to be aware of it. May God protect us and you and grant peace.

وهذه صورة زكوغرافية لكتاب الملك :
 بسم الله الرحمن الرحيم
 الرقم ١٠٥٤٩ / ٥٨ / ١ / ٢١
 التاريخ ١٣١٦ / ٤ / ١٠

من عبد العزيز بن عبد الرحمن الفيصل الى صاحب السعادة محمد علي عليه بناش سلمه الله
 السلام عليكم ورحمة الله وبركاته . وبعد فقد تلقينا كتاب سعادتك المؤرخ ٢٧ ربيع الاول ١٣١٦
 واحطنا علما بما جاء فيه . ونحن اذ نشكر لكم عواطفكم وحسن مقاصدكم نحب ان نوضح لكم حقيقة
 قضية عبد الله القصيمي .

تعلمون سعادتك ان المذكور هو من رعايانا ونحن الذين احطناه بمساعداتنا ومعاونتنا وكنا
 تعنى بامرنا المنسابة التامة ولاقتصرنا عنه في شيء حينما كان يقوم بواجبه نحو دينه ولكنسه
 حاد اخيرا عن سبيل الحق وتنكب الطريق السوي فاصدر كتابه (هذه هي الاغلال) الذي ملأه
 بما يمس بالدين ويخالف عقيدة المسلمين ولما كان المذكور من رعايانا وخاصتنا صار لزاما علينا
 ان ندعوه الى الحق ونحن اذا راينا امرا يمس بالدين قاوشاه ولا نبالي ايا كان الفاعل سواء كان
 القصيمي او غيره وقد دعواناه الى التوبة والرجوع الى الحق ولكنه لم يفعل . لذلك فمن المستحيل
 ان نرضى عن المذكور الا اذا رجع الى الصواب وخطا نفسه . وتعلمون اننا لسنا ممن يتعصبون
 في امور لا تائدة منها اذ ان هنالك كتبا لاتحصى مطبوعة منحوتة بالمقائد الفاسدة اما ان يصدر
 مثل ذلك من احد رعايانا ومن ينتسب اليها فلا نقدر على السكوت عليه ونهرا الى الله منسه
 فالقصيمي اذا رجع الى الصواب كان بها والا فلا . وسعادتك تعلمون عقيدتنا هي واضحة
 مثل الشمس ولا تقبل ولا نوافق على مسها او تبديلها هذه هي حقيقة القضية شرحناها لسعادتك
 لتكونوا على بينة منها تولانا الله واياكم بعناية وتوفيقوا السلام

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