

**PRINCE MOHAMMED BIN
ABDULRAHMAN ALFAISAL ALSAUD**

THE BIOGRAPHY, MARCH, AND STRUGGLE OF A HERO

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His highness

**Prince Mohammed Bin Abdulrahman
Alfaisal Alsaud**

May Allah have mercy on him.



Among the believers are men who have been true to their covenant with Allah; of them some have completed their vow (till their death), and some still wait, but they have never changed their determination in the least.

Holy Quran (The Clans 33:23)



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Prologue

By Prince Bandar Bin Mohammed Bin Abdulrahman Al Saud

Only history has the right to talk fairly and objectively of my late father prince Mohammed Abdulrahman Alfaisal Al Saud, may Allah have mercy on him. As for me, I find it extremely difficult to write of him and I believe that others, who lived in his time and were close to him, would be in a better position to write about his honorable stands, noble biography, amicable attributes, great struggle, and his honorable stand with and support for his brother King Abdulaziz, God's mercy on both of them. Determined with the power of their faith, they both decided to win the battle for Riyadh or martyrdom and, with the care and help of Allah, they indeed gained Riyadh back in the year 1319AH, thus, restoring the glory and rightful kingship of their forefathers.

I have to admit that the thought of writing a book about my father has often passed by my mind. As time passed, many brethren encouraged and blessed my thought which offered me more enthusiasm to do so. With the blessing of Allah, I embarked on the fulfillment of my thought which I have always considered a dream and an honest wish that awaits its realization.

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My feeling that my dream is getting materialized; this feeling encouraged me to write the prologue for this manuscript which contains a great deal of my father's journey, life, march, and honorable biography. It also contains a great deal of his stands and attributes which are rich of charity, hardiness, sacrifice, boldness, and extreme heroism.

There is no doubt that all his attributes were wonderful and all of his stands were bright and a source of pride for his offspring. They rightly took him as their leading and enlightening character. Rightly so because his stands were great and unforgettable, his unique acts of heroism are hard to be wiped off memory. My father's good character and worth-mentioning attributes are deeply imprinted in my memory and deeply rooted in my being for I have lived my childhood and part of youth in his presence. He was the best father. He was indeed a kind, merciful, and amicable man. I had sipped of his kindness and great mercy which, till now, have been reflected in my heart as an honest love and a rushing yearning to these wonderful moments. Since then, I have always wondered if this kind, gentle, and merciful man is the very same Mohammed whose heroic and bold acts in battle are the talk of men? Even though I have heard of his heroic acts from others, I quite often heard of them from him and it made me relive moments which were a blend of excitement, fear, and pride.

When I grew up, I realized why he was telling me some of these brave acts; he indeed wanted to nourish my heart and



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stir the call and motivation for bravery, heroism, and love for the homeland. He never looked for self promotion or pride. Despite my young age, I passionately listened to him talking about these heroic and brave acts. I was almost twelve years old when my father met his Lord on the year 1362AH.

These events have always been part of my memory since my childhood. It is well known that children's memory is more capable of holding events than older minds. Age takes its toll on human memory and many sweet and bitter memories are lost therein. Young age memories, however, are always vivid and clearly memorable. After passing decades, I have hardly tried to fetch deep in my memory what I heard from my father and from some of his contemporaries and their children and grandchildren. I found out many of his acts, characters, and great deeds are popping out of the corners of forgetfulness talking of the greatness of this great man.

Even though a great man in the grandeur of my father and his contribution deserves a biography that tells of his sacrifice for his faith and country, I consider my writing of him a living expression of my love, gratefulness, and indebtedness to his unique, kind, generous, and sincerely loving fatherhood.

Another purpose for writing such biography would be to paint a leading example to our youthful generation who are enjoying the fruits of the sacrifices of this unique generation. A generation led by King Abdulaziz who exemplified pride, bravery, boldness, and steadfastness on

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the path of the truth. They sacrificed the dear and the precious for the sake of their country and preservation of its soil, and, after all, for the sake of the tenants of their faith and tolerant ideology.

The father Prince Mohammed Bin Abdulrahman grew up, like the rest of his brothers and sisters, under the care of his father Imam Abdulrahman Alfaisal Alsaud, may Allah have his mercy on them. The Imam was a generous river flooding with nobleness, dignity, and honor feeding my father the best of characters and traits which deeply affected his persona and directed the course of his life.

Imam Abdulrahman was well-known for his righteousness, steadfastness and holding to his faith with a good character, truthful tongue and ascetic soul. He was a proud man who will bow for no one but Allah, known for his love of justice, determination in ruling, sticking to the truth, despise of injustice and supporting values of justice and equality. All this made him hold a prominent status amongst the ruling Saudi family, and other ruling families in the Gulf and the rest of the Arabic and Islamic world of that period.

Hardship reveals the true essence of great men and the essence of Imam Abdulrahman glowed up when he faced the hardship of losing his emirate after the fall of Riyadh in the hands of Ibn Alrasheed. The Ottoman state offered then to help him regain Riyadh in return for recognition of its hegemony, but this offer was met with complete rejection of a noble proud Arabic knight.



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After the failure of the negotiations lead by Akef Pasha, governor of Al Ihsaa, Imam Abdulrahman, Abdulaziz and Mohammed, along with their family and some followers, left to the desert for seven months near the dwellings of Al Murra and Ajman. On the year of 1310AH, Sheikh Mohammed Alsabah agreed with the consent of the Ottomans to host Imam Abdulrahman and his family¹.

These formidable events had their deep imprint on Prince Mohammed's character and personality. He had to bear great responsibilities in the beginning of his youth. Nonetheless, he learned a great deal of the hardships his family had to go through as well as the lessons of the past and their outcomes, and the major events he witnessed. In addition, he comprehended the causes that lead to the fall of the first Saudi state, established 1157AH, and the second state, established 1240AH.

All these major historical and political events that afflicted the Saudi ruling family at that particular period of history, as well as the fighting within other Gulf ruling families such as the quarrel between Mubarak Alsabah, Sheikh of Kuwait, and his brothers, all these events had a profound impact on Abdulaziz and Mohammed while they were away from home. All this deepened their feelings towards their home and family, and strengthened their unbounded belonging to Riyadh and its surroundings.

From this moment on, the thought of returning back to the land of the fathers and grand fathers kept lurking in their minds and awakening their determination to regain Riyadh

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whatever the cost may be. King Abdulaziz and his right hand prince Mohammed left Kuwait to Riyadh on the year 1319AH accompanied by a group of daring men who believed in their Mighty Lord, and then the ability of King Abdulaziz to accomplish this formidable mission.

Indeed, on Shawwal 5th, 1319AH (January 15th, 1902), Riyadh was regained and Ajlan fell dead. The caller declared that the rule belongs to Allah first and then to Abdulaziz Bin Saud; people are in the trust and safety of Allah². The opening of Riyadh was not the end of the mission, rather, it was the beginning of a long and difficult march of bitter struggle and sacrifice that continued till most of the Arabian Peninsula was united in a single state (the Kingdom of Saudi Arabia), which is a continuation of the first and second Saudi states.

The father was persevering and patient and he was never seen fable in the face of calamities for he was always close to his creator, satisfied with his share of Allah's destiny. This satisfaction assured him and his faith held him strong in the face of calamities and hardships. This was very clear when he and family were terrified with the death of his oldest son, my older brother Khaled who was a bold and brave knight and an honorable man. He died in a traffic accident. The painful incident fell upon him, his immediate family, the rest of the ruling family, and the public like a striking thunderbolt and grief folded the land and people, young and old, women and men³. Father bore the affliction of loosing Khaled and his patience would reveal the



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strength of his faith in Allah, his close relation to his Lord, and absolute satisfaction with God's will and destiny.

One of the many characters of my father was his strong will and bravery which showed up in the hardest of situations and the most difficult circumstances. He was determined and unwavering in circumstances that recalled determination and hardness; he was coherent and bold in the face of situations that will consume the hardest of men.

He was also wise, foresighted, with deep vision and mind capable of coming up with solutions to matters of peace and war. He was generous and bountiful; in fact, generosity and father were synonymous. Whenever he was mentioned, generosity would be called because his generosity and bountifulness were the talk of people. Some are known for being generous, but my father was generous at all times and in his all states. His hand was never held back from giving and he never returned a request for an excuse.

Even though he never returned a request without answer, he sought the needy before they expressed their need and he would look for the need of people to relief the anxious poor or pay the debt of a restless man. He gave generously in public and, often in private, so that his left hand was unaware of what his right was giving to preserve the dignity of the needy and afflicted as if he was meant by the words of the famous Arabic poet Almutanaby:

*The giving of a prince is a surprise without talking
And peoples' offering is just talking.*

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Generosity is synonymous to every good character. Father had many characters that featured generosity itself such as gracefulness, kind heart, and ease with people, meeting them with a smiling and welcoming face, and humbleness that raised his prominence in their hearts. That was the reason people were keen to attend his meetings and to listen to his interesting talks which were dominated with simplicity, frankness, joy and benefit.

Prince Mohammed treated citizens equally with no distinction between a Bedouin and a city dweller. He was a father for the young, a brother for those of his age, and a son for the elder. All are treated fairly and equally for his scale of justice was always the same. Similarly, he never distinguished any of his sons and daughters in an offering or treatment and, despite his abundant generosity and kindness, he treated us equally. He always advised and exhorted for our benefit and his raising for his children was literally matchless and unparallel for it was derived from his kindness and sincere love for our goodness. He was kind without weakness, strong without harshness, fair in either case; his anger will never take him out of his kindness and his kindness and simplicity will never shake his respect and equanimity.

It was also his habit to meet us and our children talking and joking, in a natural way, and advising sons, daughters, and grandchildren to learn Quran and its sciences, the teaching of the Prophet (peace be upon him), and try to gain as much



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as possible of modern knowledge as long as it does not conflict with Islam's teachings.

It would not be fair to talk of my father without saying that he was the prince of formidable stands that reveal the greatness of men in the time of hardship and major events. A major incident that history recorded with golden letters was his stand beside his older brother King Abdulaziz in the battle to regain Riyadh in the year of 1319AH. He was also the support and companion in most battles that ensued the opening of Riyadh which was a turning point in the history of the kingdom and, in fact, the modern Arabic and Islamic history. He commanded many of these battles demonstrating a hard leader whose banner knew only victory. In other battles, he was a strong and bold soldier under the command of his brother King Abdulaziz fighting under his banner and striving to establish righteousness and justice. One of the unforgettable stands of my father is his brave stance in the battle of Shanana at the year 1322AH in which Abdulaziz Bin Alrasheed was defeated, and his stance in the battle of Kanzan and many others.

My father was a knight who hardly got off his horse and spent many long days and nights away from his family in battle after battle. Long periods will pass before he would have a chance to change his clothes to the point that his clothes would stick to his body and tear into rags. Often, his skin would be full of rashes and ulcerations and this happened not only in a battle or two, but in numerous battles. One of these battles was the battle of Kanzan.

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Mother Princess Munira Bint Alshaikh Abdullah Alshaikh, may Allah have mercy on both of them, in one of her saloons in Taif described Prince Mohammed and his state upon return from battle. I was present in that meeting with my brothers Prince Fahd and Abdullah, and Prince Fahd Bin Khaled Bin Mohammed, may Allah have mercy on them all. Mother said:

“When Prince Mohammed came back from the famous battle of Kanzan, his white clothes turned dark like the color of earth and their touch was thick and rough. They were torn and worn and he had a belt full of bullets around his waist. When he wanted to take off that belt, his clothes came off with it because he did not take off that belt for more than 40 days and nights due to the unceasing battle. In fact, when he took off that belt, his dress was torn into two halves”

I should not also forget in the conclusion of this prologue to mention some of my father’s important historical stands that demonstrated his determination, foresight, deep vision, and wise decision. For example, his wise treatment of the famous problem of Alikhwan at the year of 1343AH stopped it from turning into a full battle between them and the Meccans. Also, his wise and decisive stand prevented another incident with the Egyptian force carrying the Mahmal in the Hajj of the year 1344AH, and finally, his wise stance in the battle of Sablah at 1347AH.

These are some of the major events that demonstrate some of abilities of the desert knight in major and formidable



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stands. They also demonstrated his stands in the battles he led as a commander or fought as a brave, sincere, and bold soldier under the command of his older brother King Abdulaziz.

My father fought battle after battle with his brother raising Quran and sword till the miracle was achieved and the land was united and people enjoyed peace and security under the banner of Monotheism. The reader shall find the details of these great and major events within the pages of this book.

May Allah bestow his mercy upon Imam Abdulrahman and his sons Abdulaziz, Mohammed, Saad, and all their brothers, Saud, Khaled, Mohammed, Faisal, Fahd, and all those who strived and struggled to raise the word of God. May Allah place them in the dwellings of paradise and reward them for their effort and sincerity; Allah is indeed capable of doing what He wishes.



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Foreword

By Princess Dr. Aljohara Bint Fahd Bin Mohammed Bin Abdulrahman Alsaud, Director of Girl's University

Praise be to Allah, the Lord of the worlds, and peace and prayers be on his messenger and the mercy to mankind, Mohammed Bin Abdullah, and his family, companions, and their followers till the Day of Judgment.

Out of his kind thoughts of me, my uncle Prince Bandar Bin Mohammed Bin Abdulrahman Alfaisal Alsaud asked me to write the foreword of the book at hand (Prince Mohammed Bin Abdulrahman Alfaisal Alsaud: The Biography, March, And Struggle of a Hero). Prince Bandar's trust of my ability to write a foreword for a book about a person of such importance and greatness certainly gives me joy and honor. Issuing a book on Prince Mohammed, may Allah have mercy on him, is also a source of my joy for it is a fair tribute to a unique personality that gave great contributions to this nation, expecting no thanks nor anything in return, noble acts, and major sacrifices that blossomed into great and bountiful blessings to this nation.

Issuing such a book is indeed a job to be commended and a successful endeavor. It is also a token of appreciation and

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gratefulness for the great services the prince offered to his nation and country. The book is a documentation and collection of available assembly of his memorable biography. The reader of this book would definitely reach the conclusion that Prince Mohammed stands alone for his noble and high attributes, for his bravery, boldness, sacrifice, and steadfastness, and for his benevolence, humane character, mercy, kindness, generosity, forgiveness, honesty, faithfulness and loyalty. Hence, the book is more than a biography; it provides an example to be followed, a bold fighter, a noble man, and above all, a citizen who puts his country above all and sacrifices for its welfare his soul and wealth.

The book introduces an exemplary personality that instigates the youth of this nation to demonstrate their mental and physical abilities, and motivates them to give and sacrifice for the welfare and development of their country. The life of Prince Mohammed confirms that man of clear intentions and determination can perform miracle and reach what others consider impossible.

This book is a witnessing record of the great contributions and grand acts that our forefathers made for their faith and country. It also attracts our attention to the fact that the wealth, development, and security of this land is the fruit of the persistent work and efforts of these great men and the least we can pay them back would be to remember their contribution, praise their work, and memorize their



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wonderful mention in our hearts as well as printed books and documents.

It is my hope that this book would be a first initiative towards writing more books on the life of prince Mohammed and the documentation of great contributions for he deserves much more books and writings in return for his grand acts. It is extremely difficult to pay him back through such writings irrespective of their size and number. Nonetheless, it is a step in the right direction for what cannot be wholly achieved, should not be entirely left. Reward can be expected only from our Lord, but spreading his life story and biography is an act of fidelity and sincerity to his cause and the great acts and sacrifices he offered to his nation and countrymen. There is no doubt that this book will also deliver to the readers eloquent lessons in morals, sacrifice, and a deep understanding of how high morals can transform a man of humble abilities into an a great power that is unaware of the impossible and stops at no boundaries to become a glorified symbol loved by hearts and memorized by history.

The publishing of this distinctive work was a source of my pleasure and joy. I pray to my Lord to bless those who initiated and helped this work to be a reality. May Allah shower his mercy and rewards upon prince Mohammed Bin Abdulrahman Alfaisal Al Saud and may raise him amongst the high ranks of paradise for his innumerable and great acts and services he did for his faith and nation; Allah is verily able to do what he wills.

PART ONE

Pages of the Life of Prince Mohammed Bin Abdulrahman

CHAPTER 1

THE KAIROS OF A BIOGRAPHY

(Lineage, Birth, and Adulthood)

Genealogists agree upon the legitimacy of the lineage of Al-Saud to Rabi'a who is related to both Anaza and Bani Hanifa.



Lineage

Every person has his own characteristics and traits of which he or she may be described and distinguished of others. Such characteristics or traits can either be innate to the persona inherent within and carried from birth, or gained through life experiences and contact with its various elements. Successes and hardships, experiences and faced obstacles, along with earned knowledge and culture, do form the essence of a person's character. Such character can be inherent to the person and inherited from ancestors who would, naturally, have a deep and profound effect on any person's character. A certain attribute may be ascribed to a whole tribe for no factor other than inheritance and forefather's effect. For example, a tribe may be known for its courage, another for generosity, and a third for its cleverness and ingeniousness.

Since we are certain of the effect of inheritance on the character of a person, we feel that we should devote a few pages to talk of Prince Mohammad's lineage, even though we realize that his profound lineage which is deeply rooted in history needs volumes to be given a fair account.

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To talk of Alsaud within pages or even a book or an encyclopedia is a hard task if not impossible not only for their deeply rooted and well established lineage, but also for their active participation through different periods of time. Wherever they set a foot, history recorded for them lasting stances and effects.

Historians confirm that the settlement of Alsaud (at Al-Aredh of Najd) dates back to 850AH in the middle of the ninth Hijri century (the fifteenth in Gregorian calendar). This happened when the grandfather of Alsaud, Mani' bin Rabi'a Almureedy - of Bakr Bin Wa'il - from Anaza to Al Aredh after a friendly correspondence due to their blood relation. Mani' Almureedy and his family were invited by his cousin Ali bin Dir', the chief of the town of Hijr Al-Riyadh and Al Jaz'a (in ruins near Riyadh now)¹. He was of his clan and handed him Al Mulaybid and Ghusaiba which are well known sites till date. Mani' Almureedy then established Al Dir'ya, named after the village (Balad al-Duru' near Qatif) he lived in before coming from the eastern region of the kingdom².

Mani' Almureedy put a great effort in reviving Al Dir'ya land, establishing farms and planting palm trees around the little town. Later, he included surrounding little towns to Dir'ya. His off springs maintained this tradition of reviving Dir'ya³. After his death, his son Rabi'a followed him and became well known with expanded reign. Then came his son Mousa bin Rabi'a who took control during his father's life and became more famous than his father. Upon his



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death, he was followed on the control of Dir'ya by his son Ibrahim who had many sons (Abdurahman, Saif, Abdullah, Mirkhan, to name a few). His son Mirkhan inherited the rule after his death. Mirkhan had two sons, Rabi'a and Migren⁴.

It is well known that Migren had a son named Mohammad and Mohammad had a son named Saud. It is also well known that Saud, the father of Imam Mohammad, is the main person in the Almigren Bin Mirkhan branch of the family. He died 1137AH and the Saudi family is named after him and is called Alsaud after they were called Almigren. Hence, Al-Saud is a branch of Almigren⁵ and his grandfather was Prince Mirkhan bin Ibrahim who ruled Al-Dir'ya after the death of his father, Ibrahim.

Historians also mentioned that Alsaud is related to one of the branches of the tribe of Anaza. In fact, Hamad al-Jasser maintains that "the relation of Alsaud to Alhanifya and Al-Anazyia is correct since Alsaud and bani Hanifa are of Bakr bin Wa'il who relates them to a single Anazy grandfather, namely Rabi'a"⁶. On the other hand, Abbas Al-Ghazzawy, the renowned Iraqi lineage scholar, relates Alsaud to Anaza bin Asad bin Rabi'a quoting King Abdulaziz saying that Al-Saud come from Almasaleekh, from Alahsina, down to Anaza⁷.

It is quite clear from the above discussion that lineage scholars do agree upon the validity of relating Alsaud to Rabi'a who is related to both Anaza and Bani Hanifa; hence no contradiction⁸.

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Prince Mani' descends down from the tribes of Rabi'a bin Nizar bin Adnan where his lineage meets with the honorable lineage of the prophet (peace and blessings of God be upon him) at the common forefather Nizar bin Ma'ad bin Adnan, a descendent of Ismael bin Ibrahim (peace and blessings of God be upon him) ⁹.

Prince Mohammad bin Abdurahman's father is the Imam Abdurahman Alfaisal Alsaud and the father of Imam Abdurahman is Imam Faisal bin Turki who is well-known for his nobility and fame. The father of Imam Faisal is Imam Turki, the founder of the Saudi state in its second phase, and the father of Imam Turki is prince Abdullah bin Mohammad bin Saud whose father is the founding Imam Mohammad bin Saud who was given the pledge as the main chief of Dir'ya in the year of 1139AH¹⁰.

A new era in the history of the whole of the Arabian Peninsula was ushered as Imam Mohammad bin Saud became the prince of Dir'ya. It was the first time the peninsula was governed by a genuine capable Arab house of true faith; a house that aspired to unify the peninsula under the banner of pure Islam away from ignorance and false innovation, and the practices that came out of centuries of ignorance, poverty, and oppression¹¹.

There is a clear consensus amongst historians that the historical agreement between Imam Mohammad bin Abdulwahab and Imam Mohammad Bin Saud (may Allah have mercy on both) the founder of the first Saudi state (1157AH-1179AH) was indeed the first of its kind that



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gushed with dynamic and vital power towards the application of the pure Salafi direction in our contemporary world after a very long departure from the straight direction of Islam. Both have pledged to be faithful to the one God to spread monotheism amongst Arabs¹².

Thus, we see that the lineage of Prince Mohammad is genuinely and deeply rooted in nobility. He inherited the best of character from his grandfathers; his tribe (Rabi'a) is a tribe of marvel, grandeur, and power; a tribe of pure lineage and proud men with untarnished history. His fathers, starting with his very own father Abdurahman till his grandfather Ismael bin Ibrahim) have always been the leaders and dignified commanders of their people who enjoined in the best of actions and thought of wisdom leaving behind the kindest of memory.

Prince Mohammad should rightly be proud of this noble lineage, nonetheless, he is equally proud of being an independent man who struggled and strived hard to earn his high position in the slate of great men. His steady hands have written glorious pages of a biography that stands out as days and years pass. Prince Mohammad independence does not mean in any possible way that he was cut off his noble blood, for nobility incites men and commands them towards great deeds and characters. Such nobility inspired Prince Mohammad to reach a high step of honor and dignity matched only by a few of mortal men.



Birth and Adulthood

In a blessed day of the Hijri year of 1294, the cries of a new born had broken the silence of the desert and were echoed by the joy of its mountains and valleys, and joy spread all over the house of Imam Abdulrahman Alfaisal Alsaud. That was the screaming of Mohammed Bin Abdulrahman Alfaisal Alsaud after countable decades that were calling upon knights to ride for the sake of Allah and to strike fear in the hearts of the enemy.

In that blessed year of 1294AH¹³, Prince Mohammed came to life with bright and shining face and his lungs breathed life. His features showed signs of obvious intelligence and brightness and his beauty captured hearts. His brother King Abdulaziz, who came to life just one year earlier, shared his father and mother Princess Sara Bint Jalawy the joy of welcoming the newcomer¹⁴. A deep feeling of love and closeness tied King Abdulaziz to this new wonderful creature as if he could foretell the prominent status of this newcomer in his life and how he would be a close supporter for him.

Arabs read very clearly the signs of Mohammed's nobility and intelligence. They welcomed these signs which proved their truthfulness as evident by the lifelong truthfulness of

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the new prince. They read in his face all good attributes and they were indeed correct about it. After all, Arabs are well known for their astuteness, vision, and foresight.

His birth took place in his father's palace in Riyadh and he was raised under the care of his parents, may Allah have mercy on both of them. He was raised on goodness and piety which became an inseparable part of his character. Imam Abdulrahman's house inherited the purity of faith and direction from fathers and forefathers, so it was not unusual for Prince Mohammed to hold up to his faith, good characters and attributes since his eyes were opened on this life.

Prince Mohammed was taught by Sheikh Ibn Msibih the basics of reading and writing, memorized parts of the Holy Quran¹⁵, the basic principles of Quranic interpretation and Islamic law (Shari'a). His instinctive brightness helped him for speedy learning and memorization and since his early childhood, he was quite smart and quickly responsive with a clear and deep mind¹⁶. Prince Mohammed was the pupil of Sheikh Ibn Msibih who was known for his prominence in the sciences of Quran and Shari'a. He also benefited from his father's teachings who was a well-known jurist and a man of knowledge. He had a wide knowledge of Arabs' lineage, affairs, and histories. Prince Mohammed was quite keen to attend his father's open lectures and his skills of reading and writing¹⁷ helped him study the history of his forefathers who pioneered in their support for the Salafi call. He was well versed in the history of Alsaud and the Arabian



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Peninsula; he practiced in the arts of war and knighthood, desert geography, tribes' dwellings and their authentic Arabic habits and traditions.

At those days, women played a great role in raising their children for men were essentially more occupied with war and securing the basic needs for their families. Prince Mohammed's mother, Princess Sara Bint Jalawi, had a major share in his raising. She was an intelligent lady of noble lineage and character; she was a virtuous royal lady known for her piety, goodness, and following of religious teachings. She had a great passion for her son and she properly raised him and made available for him all means to grow up as a good and righteous man. Like the rest of his brothers and sisters, he grew up in a proper Islamic environment.

After Allah's care, Prince Mohammed's parents had a major contribution in shaping his religious and spiritual character and adherence to the true and authentic Arabic traditions. Since his childhood, he was known for his tolerant faith, politeness and proper character in dealing with his acquaintances of Alsaud and countrymen. He had the virtues of best and noble character, generosity, boldness, determination, kindness, vision, foresight and wisdom; the virtues passed to him through his father and the heroes of the Royal family of Alsaud.

As mentioned before, Prince Mohammed Bin Abdulrahman was born in his father's palace and lived part of his childhood in Riyadh, the capital of his forefathers, close to

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his father enjoying his care and kindness. But life was never to stay the same, thus, Prince Mohammed changed too. He had to exchange the palace with its hallways, large and numerous rooms, and wide backyard with the desert life when his father along with King Abdulaziz and Royal Family of Al Saud left Riyadh on the year 1308AH (1890AD)¹⁸. Their life was in the desert between the tribes of Almurra and Ajman who lived in a wide barren and hard desert¹⁹. It was a unique experience which gave him the taste of the hard and meager desert life. They moved between Ihsaa, Bahrain, Qatar and finally Kuwait to spend harsh years that left their positive impressions on his unique ambitious character. He learned the ins and outs of the desert and the details of its valleys and mountains, and lived as a Bedouin travelling with his father and brother Abdulaziz learning the skills of tribesmen of archery, hunting, and searching for water in the bellies of the desert and its valleys and mountains.

There is no doubt that Prince Mohammed's life does reflect the history of the emergence of the Royal family of Al Saud from the second Saudi state all the way to the third state (The Kingdom of Saudi Arabia). This family was a ruling family with Arabic roots and traditions which established its rule on a religious basis with the clear objective of supporting faith and applying Shari'a and called for by Sheikh Mohammed Bin Abdulwahab. Therefore, Prince Mohammed had to gain the skills of his generation of contemporary Arabic ruling families such as archery, horse



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riding, and war techniques²⁰. The prince had to learn all of these skills at a young age.

Prince Mohammed Bin Abdulrahman grew up with his loving brothers who were raised in a similar manner. These brothers are:

Prince Faisal Bin Abdulrahman Alfaisal, King Abdulaziz Bin Abdulrahman Alfaisal, Prince Saud Bin Abdulrahman Alfaisal, Prince Abdullah, Prince Ahmad Bin Abdulrahman Alfaisal Bin Abdulrahman Alfaisal, Prince Faisal Bin Abdulrahman Alfaisal, Prince Musaid Bin Abdulrahman Alfaisal, Prince Saad Bin Abdulrahman Alfaisal, Prince Abdulmohsin Bin Abdulrahman Alfaisal, Prince Saad (the second) Bin Abdulrahman Alfaisal who was named after his brother Saad who was martyred in the battle of Kanzan against Ajman tribes, Prince Khalid Bin Abdulrahman Alfaisal, and Prince Fahad Bin Abdulrahman Alfaisal²¹.

His sisters also grew up under the gentle care of the Imam who held deep affection and gratitude to their brother Mohammed for his kindness, care and respect. These sisters are:

Princess Norah, Princess Norah, Princess Haya, Princess Munerah, Princess Shaha, Princess Dalil, Princess Sheikha, Princess Aljawharah, Princess Hossah, Princess Modhie, Princess Luluah, Princess sarah, and Princess Sharifah (Tarfah)²².

CHAPTER 2

PRINCE MOHAMMED FAMILY AND HIS RELATIONS

**(My father's care and kindness towards his sons, daughters,
and grandchildren had no bounds.)**

Prince Bandar Bin Mohammed Bin Abdulrahman Al Saud.



Prince Mohammed Bin Abdulrahman Alfaisal

Naturally, when a heart is full of deep human feelings and honest love and care, then the first to enjoy the fruits of such care and live under the shades of these feelings would be family and close relatives; or so it should be. Since man has a natural tendency towards his relatives and close relations such as parents, children, grandchildren, brothers and sisters, Islam gave them the lion's share in material giving as well as affection manifested in visitation, kindness, love and care.

Prince Mohammed, may Allah have mercy on him, had a great affection and care to his family and relatives not only in response to his religious duties and commands of Allah and his Prophet (peace be upon him), but also in response to a passionate and kind heart and a gentle and deeply sensitive character. Since Prince Mohammed's feelings touched the distant, it is not unexpected that his close relatives and blood relation would have a major share of such feelings in the form of a deeply sincere and honestly warm love and care.

His doors, and his heart, were always wide open for all of them. He would be respectful of the old and gentle to the young, give the poor and pay condolences to the afflicted, visit their sick and share their joys. His gentle heart would be broken for their calamities and sadness. He was humble and never asked a reward in return for his giving. He would

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kindly touch the head of an orphan, wipe the tears of the surviving, pay visits to the widows, and spend his money for the needy. He was very close to his relatives spreading the wings of mercy and kindness for all of them. He talked gently avoiding harsh and impolite words. His relatives found in him the best father, brother or son, depending on their age; the young is his son, the old is his father, and his peer is a brother and a friend. All could find with him compassion, gentleness, and care.

He was also a good husband seen always around the house with a smiling face. He always provided well to their livelihood and attire. He was considerate of their feelings and emotions; no beating nor harsh words. Rather, he uttered gentle words and forgave their shortcomings extending for them the rope of lenience and patience without being weak. His behavior was definitely derived from his clinging to the teachings of his faith which demanded husbands to treat kindly their wives and to be patient with them. Allah, be glorified, has said: "They are your garments and you are their garments¹". The prophet (peace be upon him) was quoted saying: "Be good to your wives as they are a deposit with you²". He also said: "The best amongst you is the best to his family and I am the best to my family³".

As with his sons, Prince Mohammed was an example of the caring and passionate father whose feelings overflowed with tenderness, kindness, and affection. He would play and have fun with them and, despite his many occupying



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responsibilities, he was keen to share with them many hours of his valuable time. He cared for them, gave advice, and enjoyed their innocent childish and frivolous play. On the other hand, when they grew up to manhood, he treated and consulted with them as grownups. He was never inclined to violent treatment of his children. On the contrary, he always tried to gently rectify their mistakes. He would rather use inspiration and motivation than fear and intimidation.

He, may Allah have mercy on him, had a great interest in the proper religious teaching of his children. Besides teaching them reading and writing, he was very keen to take them to Sheikhs who have been known for piety, extensive knowledge and proper faith, so that they learn Quran Sciences, jurisprudence, Prophet's traditions, and biography. When they grew out of childhood, he was keen on their attendance of his council which was crowded with scholars, jurists, and persons of wisdom and opinion. They certainly benefited from such councils a great deal of knowledge, wisdom and fluency. Further, he was very keen on teaching them the principles of horsemanship and authentic Arab hobbies. He inculcated the spirit of courage and bravery and all good qualities in them.

His way and interest in the education and teaching of his children and his determination to build their personality and religious upbringing bore fruitful results. His children and grandchildren were raised on morals, religion and extensive knowledge.

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Prince Mohammed, may Allah have mercy on him, was the best of brothers to his brothers. He cordially attended to them, sincerely loved them, and offered them a noble and honest love. He often counseled with and visited them. People never heard of a dispute with them in a worldly matter nor did he raise his voice over a trivial issue. This kind and intimate relation between Imam Abdulrahman's children can perhaps be attributed to the following:

- First:** The Imam was keen to raise his children on love and unity for he knew well that the kingship of his fathers and forefathers will not be repeated and continue unless his children were united in a single heart and consolidated into a single hand.
- Second:** The fact that these children had suffered hardship in the period of migration and travel away from home. Hardship always binds people together and makes them more related. It has been said: "Indeed, calamity unites the afflicted."

Even though Prince Mohammed offered his brothers and sisters alike all sorts of care and affection, he did pay further attention, care and affection to his sisters. He felt that women naturally needed a more comprehensive care and affection. Therefore, he showed a great deal of care and affection towards his sisters; he would inspect their conditions, yield to their requests, address them gently, and offer them his sincere emotions. In return, they appreciated



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his sincere feelings and emotions, feeling love towards him and paying him frequent visits. Their gathering with the Prince would always be the kindest; adorned with sweet talk, deep feelings, and innocent humor. They were certain of his true feelings and wise judgment. They always counseled him in all matters of their life and the problems they faced. They would often find satisfactory answers that would rightly rectify matters and get the sympathy that heals wounds, relieve pain, and comfort soul.

In spite of the fact that Prince Mohammed had equal care and love for all of his brothers and sisters, a brother and two of his sisters held a very special place in his heart. The brother was King Abdulaziz and the two sisters were Princess Norah and Princess Aljawharah. Prince Mohammed and King Abdulaziz, may Allah have mercy upon them, held special feelings towards each other seldom offered to others. They held for each other a deep love, sincere compassion, and honest affection. This may be easily explained if we know that Abdulaziz was born one year earlier than Mohammed and they were so close to each other throughout their life. In addition, innocent childhood love was strengthened by the hardship they faced together during their adult life and the hard wars they fought together.

In addition to his unique love for Prince Mohammed, Abdulaziz deeply trusted him and was very confident of his judgment and his fine ability to confront the hardest of difficulties. When matters are at a stake and need for the

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right judgment, bold heart, extreme bravery, and wisdom arises, King Abdulaziz would cry: (Where is Mohammed?) and Prince Mohammed's answer would always be: (Here I am). If he commissioned him for a task beyond the tallest of men and their abilities, Prince Mohammed will always resolve it using his wisdom, courage or both. His shot never failed, his thought never got astray, and never took hardship as an excuse.

The two sisters whom Prince Mohammed, may Allah grant him mercy, loved more than the rest of his sisters were Princess Norah and Princess Aljawharah. Norah was two years older than Abdulaziz and three years older than Mohammed; she was born in 1291H⁴. She was a woman of the deepest understanding, proper judgment, and best of character. This made her adored by all members of Al Saud family. She was also very close to people's hearts and minds. This may explain why the name Norah is one of the most common names not only amongst Al Saud, but also amongst common people. They named their daughter after her in recognition of her noble character, right judgment, good faith, generosity, proper tongue, and humbleness.

Aside from all of these characters, she had an amazing ability for solving the problem of those around her, Al Saud and others alike, especially family matters using her clear and enlightened judgment. She was also able to connect with others, Saudis and non-Saudis. For example, during her stay in Kuwait, she managed to hold friendships with Kuwaitis especially Alalsabah family and despite hardship,



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her home was always open to all and her humble table was shared by all⁵.

Norah was one of the few women of her time who mastered reading and writing. This definitely increased her horizon and made her capable of deeper understanding. King Abdul Aziz and Prince Mohammed admired their sister Norah so much that they were proud of being her brothers and used to call her name in the darkest of circumstances as well as in situations of peace. Each used to say: (I am Norah's brother)⁶.

Prince Mohammed had children and offspring that have been touched by his unique personality and the care and guidance he provided them. He made sure they received proper Islamic upbringing and teaching, and directed them to capable Sheikhs to learn Islamic jurisdiction, and principles of Quranic interpretation, to memorize Quran and to learn of the prophet's biography. He further instructed them to attend circles of knowledge to gain knowledge and wisdom and to attend his council which was visited by scholars, Sheiks, cultured men, tribe leaders, and citizens.

Many of Prince Mohammed's grandchildren received high degrees and held high ranking positions and employments. In each ranking and position they held, their reputation was the best amongst people and the rare quality of delving into people's hearts and minds protected by their lofty knowledge and religious beliefs. They were kindhearted to people because of the tenderness kindled in their hearts by

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the teachings, sponsorship, and care of their father Prince Mohammed.

The following are the names of children of Prince Mohammed, males and females, ranked by age as mentioned by his son Prince Bandar:

(1) Khaled (2) Fahad (The First) (3) Saad (4) Sarah (5) Abdul Rahman (The First) (6) Al Jawhara (7) Nora (The First) (8) Faisal (9) Hasna (10) Kimash (11) Sheikhah (12) Fahad (The Second) (13) Hussa (14) Abdullah (15) Saud (16) Haila (17) Abdulaziz (18) Modhi (19) Anoud (20) Munira (21) Bandar (22) Badr (23) Abdulrahman (The Second) (24)Norah (The Second) (25)Watfa

Prince Bandar Bin Mohammed said:

“My father flanked his sons, daughters, grandchildren and his wives with unbounded affection, tenderness, and compassion combining mercy, clemency and decisiveness. As a father, he never discriminated between his sons, daughters, offspring and any Saudi citizen. For him, all were equally the same.

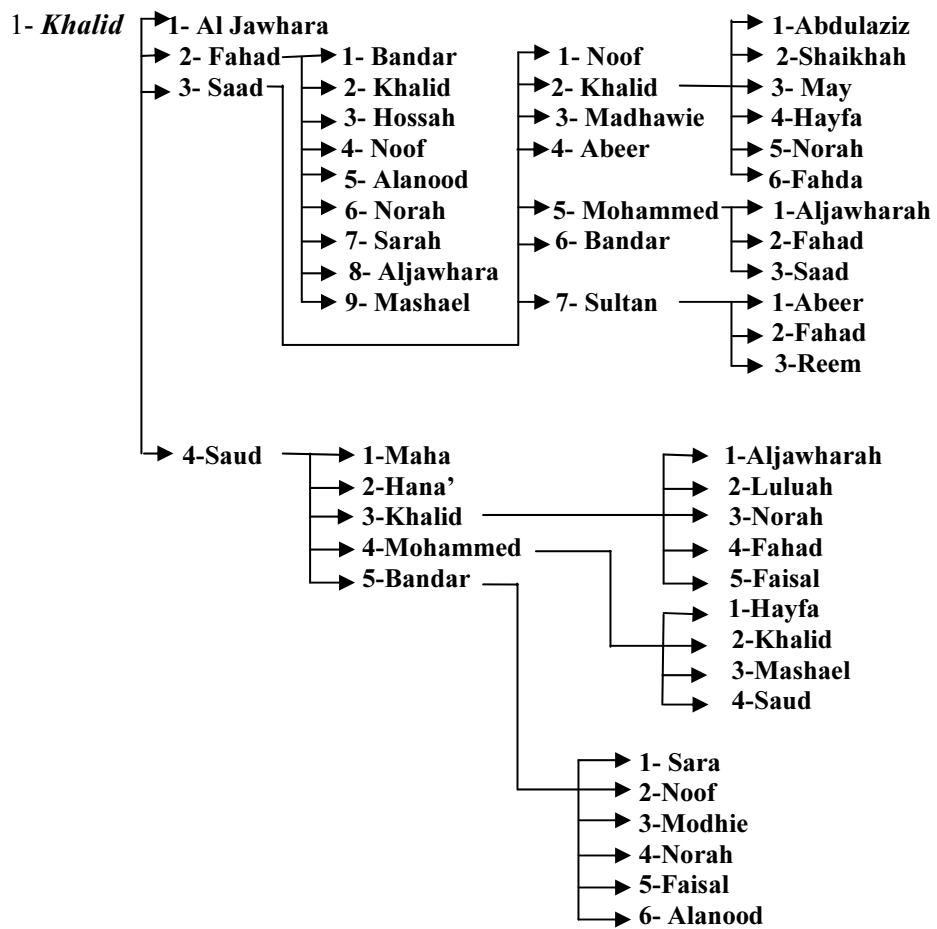
The compassion of my father towards his sons, daughters, and grandchildren had no limits. He showered them with unbounded compassion. He treated the senior amongst them as a friend, and treated the juniors as a loving, compassionate, and merciful father”.

***Progeny and Grandchildren of Prince
Mohammed Bin Abdul Rahman***



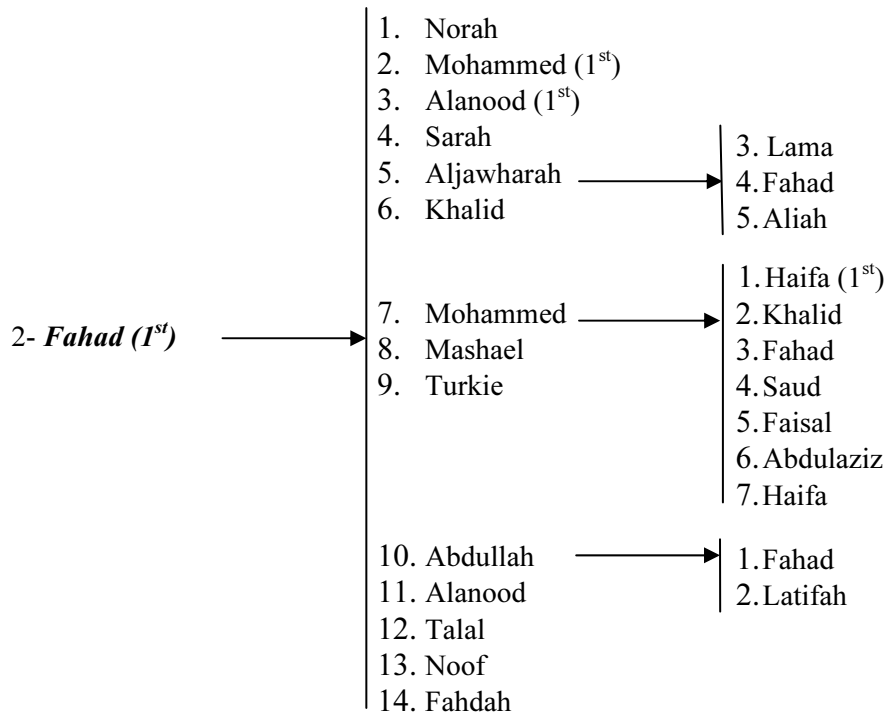
Prince Mohammed Bin Abdulrahman Alfaisal

Progeny and Grandchildren of Prince Mohammed Ibn Abdulrahman:



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Progeny and Grandchildren of Prince Mohammed Ibn Abdulrahman (Continued):





Prince Mohammed Bin Abdulrahman Alfaisal

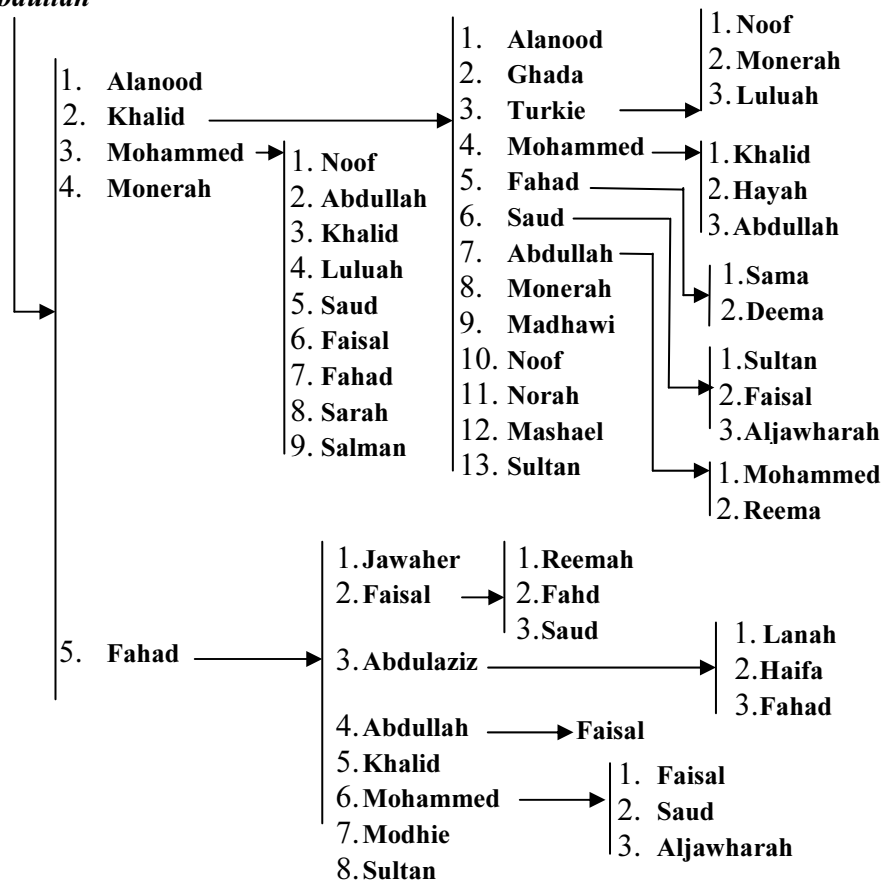
Progeny and Grandchildren of Prince Mohammed Ibn Abdulrahman (Continued):

3. *Saad* —————> Sultan
4. *Sarah*
5. *Abdulrahman (1st)*
6. *Aljawharah*
7. *Norah (1st)*
8. *Faisal*
9. *Hasna*
10. *Qmash*
11. *Shaikhah*
12. *Fahad (2nd)*
13. *Hossah*

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Progeny and Grandchildren of Prince Mohammed Ibn Abdulrahman (Continued):

14. *Abdullah*

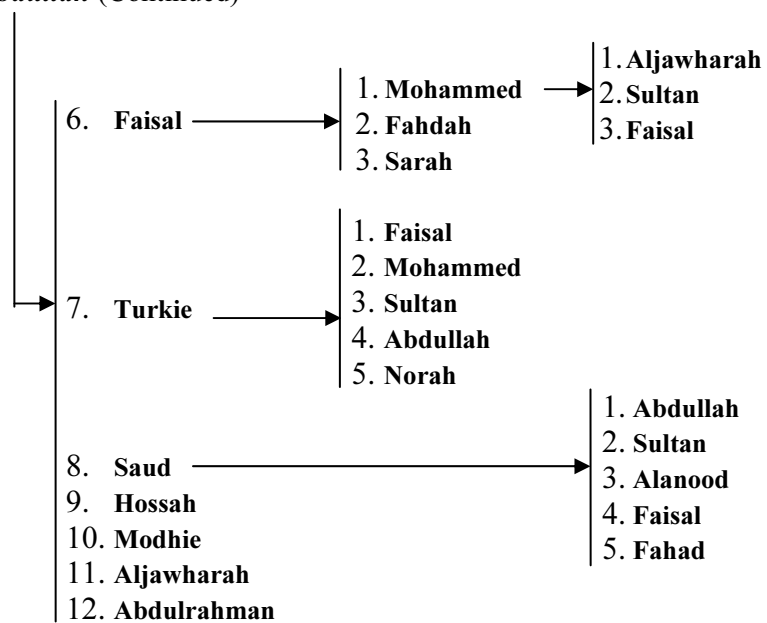




Prince Mohammed Bin Abdulrahman Alfaisal

Progeny and Grandchildren of Prince Mohammed Ibn Abdulrahman (Continued):

14. *Abdullah* (Continued)



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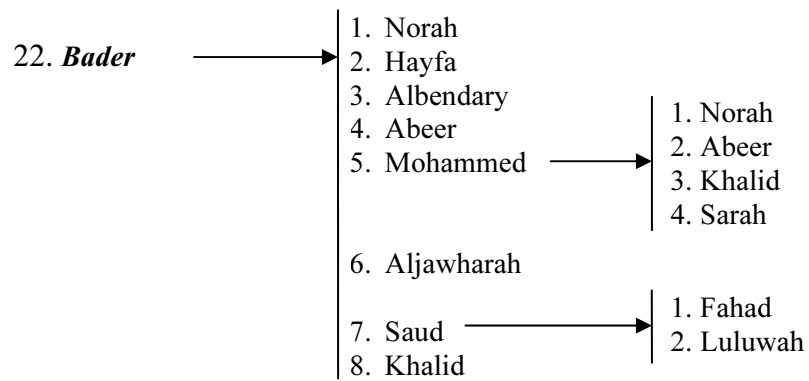
Progeny and Grandchildren of Prince Mohammed Ibn Abdulrahman (Continued):

- | | | | |
|----------------------|---|---------------|---|
| 15. <i>Saud</i> | | | |
| 16. <i>Helah</i> | | | |
| 17. <i>Abdulaziz</i> | | | |
| 18. <i>Modhie</i> | | | |
| 19. <i>Alanood)</i> | | | |
| 20. <i>Monerah</i> | | | |
| 21. <i>Bandar</i> | → | | |
| | | 1. Fahdah | |
| | | 2. Aljawharah | |
| | | 3. Saud | |
| | | 4. Modhie | |
| | | 5. Norah | |
| | | 6. Mohammed | |
| | | 7. Maie | |
| | | 8. Moteb | → 1. Abdulaziz
2. Albandary |
| | | 9. Turkie | → Faisal |
| | | | |
| | | 10. Fahad | → 1. Bandar
2. Saud
3. Abdulelah
4. Aljawharah |
| | | 11. Noof | |
| | | 12. Salman | |
| | | 13. Noor | |
| | | 14. Sultan | |



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Progeny and Grandchildren of Prince Mohammed Ibn Abdulrahman (Continued):



23. *Abdulrahman (2nd)*

24. *Norah (2nd)*

25. *Watfa*

CHAPTER 3

HUMANE CHARACTERS AND ATTRIBUTES

(Even though I am free to deal with you as I wish, I would not. I can tie you now and deliver you to Abdulaziz in Makkah to treat you as he wills. However, this is not my character.)

(As for my children, Allah provides for them and me. I do not like to upset Abdulaziz.)

Prince Mohammed Bin Abdulrahman Alsaud



Prince Mohammed Bin Abdulrahman Alfaisal

Imam Abdul Rahman Bin Faisal (May mercy of God be upon him) did foresee in the face of his young son, as did the Arabs too, the qualities of intelligence, diligence, nobleness, and pride. Their prediction proved to be correct for they were well known for their physiognomy and foresight. Prince Mohammed was a gentle, friendly, soft-worded, extremely bright child. These characters were polished and magnified by his religious studies. He was taught the Holy Quran, principles of Quranic interpretation, and Shari'a (Islamic law) in the correct way.

His good characters intensified as he grew up as a fine man and his qualities became more mature and blossomed as days and years passed by. Consequently, people loved him and hearts were attached to him. Tongues would speak well of his good mentioning and caravans would chant his wonderful actions.

Many of Prince Mohammed's good characters were liked by people. These characters are called for by God and his messenger (peace and mercy of Allah be upon him), and called for and praised by Quran. Actually, his characters were birth traits that grew up with him and he was keen to hold unto these qualities in the face of hardships and grave incidents. Many men would be weakened in moments of adversity unless their qualities were deeply rooted in their

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hearts and minds. Prince Mohammed never befell in face of such challenging hardships; he was constantly the very same man, in peace and fear, adverse and good times.

His heart was always inclined towards benevolence, compassion, and the best of characters. He was kind, generous, sympathetic, satisfied, forgiving, steadfast and strong in moments of truth. His heart never knew hatred and he never sought revenge from those who meant evil for him. He never held a grudge against any human being. He also was humble, well mannered combining the best of characters, knowledge, and reason. Experience made him wiser and more humble; wisdom would silence him and he would speak only out of knowledge. He would utter nothing but good and his words are like pearls.

Despite his noble character and gentle kindness, he was well known for his rare boldness, unique courage, and witnessed bravery. He never wavered, hesitated nor retreated in face of hardship and eminent death. One of his main characters, may Allah have mercy on him, was his perseverance in the face of hardship no matter how tough it may be. He, along with his father Imam Abdulrahman, brother Abdulaziz, and rest of family, went through a great deal of unspeakable hardships and dangers from the moment Ibn Rasheed forced Imam Abdulrahman out of Riyadh till it was regained in 1319AH.

Prince Mohammed's patience was evident during the painful events that befell his family. He was an example of the patient believing father when he lost his elder son



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Khaled after a traffic accident. The loss of his son was tragic for he was a young man full of life and energy. He used to be beside his father in the battles of unification and his father loved him so much and did hold for him great regard and hopes. However, when he lost him, he was patient like a true believer and said nothing but what pleased God to be amongst those that God Almighty said regarding them: (Who say, when afflicted with calamity, to God we belong and to Him we shall return: They are those on whom (Descend) God's blessing and Mercy and they are the guided ones)¹. Prince Mohammed faced his misfortunes with patience in the hope of God's promise:

(Those who patiently preserve will truly receive their full reward without measure)² as if he was meant by Imam Al Shaf'ie's words:

*Choose for yourself its share and be patient
For patience is your shield.*

Among Prince Mohammed's qualities was his absolute trust in Allah. Nonetheless, he was at the same time quite prepared for each situation and took the appropriate steps and arrangements the situation may require. Relying on God, for him, never meant letting things run on their own or disorder.

His big soul stopped him from initiating an evil act to others and he was never inclined to embarrass anyone even if he or she was a liar. His tender heart, sensitive feelings, and overwhelming humane character always prevented him from

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embarrassing anybody. This attitude may also be attributed to Prince Mohammed's pride and dignity. A person who would uphold his own dignity and pride would always be keen to respect and preserve others' dignity since he knew well the value of dignity and its high status.

The qualities of Prince Mohammed mentioned above may seem contradictory and amazing in the sense that he is tender as well as severe, tolerant and courageous, sensitive and patient, gentle and furious if the limits of God are violated, and soft character versus consistency. In fact, there is no contradiction for the evidence throughout history indicates that greatness in personality sharpens qualities. For example, courage in such figure may be as clear and sharp as tenderness and compassion. There is no doubt that Prince Mohammed was among such great personalities who are close to perfection. We would like to remind the reader that true perfection can be attributed only to God. However, in human terms, we find him a high figure that is hardly matched by other men. He is a man of his own fabric in such qualities. In war, he is a horseman whose dust is hard to catch and to overcome. His shooting seldom misses and his blow is never matched. In the realm of moral standing, he is hardly matched by men of will and determination in the hard path of good harvest.

If we try to enumerate Prince Mohammed's qualities or talk of his glorious attributes in these few pages, we would certainly be paying him grave injustice. Nonetheless, what cannot be enumerated should not be ignored altogether.



Prince Mohammed Bin Abdulrahman Alfaisal

Consensus on Man's qualities is hard to get. However, we see that many of the good characters are established for the Prince. He never accepted to be a middle man or satisfied with the lower share; rather he always reached for the peak in every good character.

Prince Mohammed was a very generous man whose hand was always widely extended to the near as well as the far. He showed no fear of poverty in spending and this earthly life mattered less for him. Whoever asked him never returned empty handed and he always sought the needy who would shy away from asking (for help). His giving is not meager and he never reminded others of his favors. He was never bored with the many who frequented him nor did he hold his hands. He gives a lot and apologizes for it as the poet would say:

*He apologizes for his abundant giving and
He pardons while he is capable.*

He was so generous that if he did not have available cash at the moment he is asked, he would give a camel, a horse, clothing, food or even weaponry³. His character was based on generosity and such person would never return others empty handed. The poet said:

*Oh! Your palms are shaped by God for giving
And they do nothing better than giving.
Your generosity has reached dwellers of earth alike;
Generosity and you are carved of a single branch.*

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Prince Mohammed's palace was wide open for his guests day and night, the fire of his kitchen was always kindled, and the blood of his slaughtered animals hardly dried⁴. His guests are dignified and honored, treated with respect and kept away from harm. His guest always slept with full stomach and worriless mind. His generous hand was extended to all; the poor, the weak, and the needy; the old and young; the widowed and orphans; even the rich.

Ibrahim Abdulrahman Al Khamis, who was amongst those who have been taken care of by Prince Mohammed Bin Abdulrahman, has been quoted saying:

“Prince Mohammed treated me as one of his own children substituting the loss of my father. He secured all the needs of my life prior to my marriage, indeed all without exception, which elevated me up in society amongst my generation and my colleagues. The Prince granted me a house to be my own. He even paid all the expenses of my marriage and presented me countless horses and cars. He helped me and continued to help me; financially and morally, supported me in all fields till my business flourished and the standard of my living became as best as it could be, thanks to God. That was his deed and actions with me and tens, even hundreds, of others who could not deny his generosity and grace⁵”.

Even though people did love Prince Mohammed for his perfect character, kindness, and modesty, he was best known and loved by people for his generosity. People are



Prince Mohammed Bin Abdulrahman Alfaisal

naturally inclined towards those who are fair and generous to them.

*I see people are the brethren of the generous
And I do not see a single friend for the miser.*

There is no doubt that generosity is the synonymous of multitudes of good qualities such as chivalry, honor, magnanimity, forgiveness, and love of good for others; even bravery, for bravery means offering thy self and soul for others. This is very much true of Prince Mohammed as the poet says:

*He commanded matters with his generosity and sword
An honor that leashes his enemy to follow him.*

*He obeyed the orders of generosity in his money
And he obeyed the orders of God's provisions.*

Indeed, Prince Mohammed was one of the best and most honorable men of the kingdom, actually in the Arabic world. He commanded men's hearts with his generosity and honor⁶.

Prince Mohammed won the hearts of the widowed and orphans through his bountiful care and kindness. He treated the orphan as his own child which reminds us of the saying of the famous Arabic poet Abu Tammam addressing the Omayyad Khalif Almaamoun:

*And you ensure the needs of the orphans
So much that we wished if we were orphans*

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“It is said that there was an old man by the name of Ibn Akeel. He was blind, quite aged, and had a sweet tongue. He lived in Salam Street in Mikaaal at the city of Riyadh during the first days of the reign of King Abdulaziz. Once upon a time, Prince Abdullah Bin Abdulrahman got out in the morning to attend King Abdulaziz’s council. He passed by this old man and wanted to know his opinion of himself. He said I came to Riyadh for a craft but I had no success. I am now hungry for three days and I do have nothing and added, what do you think of the owner of this place? Do you think that he would accept guests? The old man answered, yes indeed, he would.

The Prince added I am your guest. The man said I am like you, I have nothing. Immediately, after walking away a few steps, the old man called upon him and said:

If you are determined, go to Ibn Khaled in Atiga and he will fill your stomach. He might even embarrass you and return your convoy.

Prince Abdullah was very pleased to hear this talk. He then headed to Abdulaziz and mentioned to him that he met Ibn Akeel. Abdulaziz said: what did he say about you? Abdullah answered: he actually talked about you. Abdulaziz insisted that he mentions what he said about him first. He then told him of what he said about him, Abdulaziz and Ibn Khaled. Abdulaziz answered by saying that he was telling the truth. He then ordered to bury his house with provisions⁷”.



Prince Mohammed Bin Abdulrahman Alfaisal

Miser princes, rulers and public figures usually hide away from the public for the fear of being asked by people. If he holds back his hand, he will be labeled with dishonor and shame and if he gives, it will be like a lump at his throat. Prince Mohammed, on the other hand, gave the public his time as well as his money without any limit. He used to receive those who frequented his vast council from the beginning of the day. His council was not exclusive; it was wide open for all, the rich and the poor, the old and the young. He was generous with his time and authority, as he did with his money. He respected the old and was kind to the young which made people love him. People of all walks of life frequented his council; laymen, men of culture, historians, scientists and poets.

Prince Mohammed was an imminent and distinguished figure in the family of Alsaud, loved by his own folk and the public, city dwellers and Bedouins alike, of all ages, all the year round.

Prince Mohammed's notion of generosity went beyond giving only money; he as well offered his time, authority, effort, opinion, and noble kindness. He was indeed an open gate for the good and a sealed wall blocking evil. He always sheltered who sought his refuge, answered the desperate, and never returned the needy.

He always devoted his resources and authority to answer whoever knocked his doors, meeting the needs of the desperate, and intercedes for those needing his intercession.

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This is the true essence of the genuine Islamic and Arabic generosity.

*And the best amongst people would be
A man with hands to fulfill people's needs.
Do not hold your hand of favor
As long as you are able, for good is but a chance.
Thank the favors of your Lord's making
That he made them seek you, not the other way.
Men die and their deeds live
And men walk around while dead in people's eyes,*

The above mentioned attributes of Prince Mohammed such as courage, magnanimity, generosity, and piety are always related to forgiveness. Prince Mohammed was very forgiving and pardoned at the moments of anger and answered the bad deed with the good one. He would even forget the mistake and reward with the best.

If you had the chance of sitting with Prince Mohammed, you would find him unique in his kindness, humane dealings, sweet talk, and smiling face. This is of course due to his good character for it has been said before: "The best of man's character is to be easy, smiling, and sweet talking."

This is not unusual for a man who is known for holding to teachings of the religion of Islam which calls for good character and its practice amongst Muslims. Islam identifies



Prince Mohammed Bin Abdulrahman Alfaisal

faith with virtues and piety with good character. The prophet, God's peace and blessings be upon him, said:

“Nothing weighs heavier in the balance of a believer in the day of judgment than his good character⁸”.

Prince Mohammed was perspicuous, farsighted, and careful. He would not embark on an action unless he was aware of its consequences and he would not utter a statement unless he knew well what it will lead to. He is neither abrupt nor hasty. Situations do not provoke him to rush into regrettable ends.

Prince Mohammed had the ability to foresee matters before they materialize. His wisdom and foresight gave him the considerable ability to read men's intentions and what their words and actions actually meant. For example, at the year of 1343AH, Prince Mohammed became the head of the army at Jeddah after the return of King Abdulaziz to the holy city of Makkah Al Mukkaramah. The army was waiting orders of war or peace. Two older men used to visit him day and night and had food together at all times. They urged him to advance towards Jeddah and his answer would always be: “Patience is the key to victory”. One time, they visited him and were very excited about what they had and he encouraged them to open up and tell him what they wanted to say. They said: “We speak to you as we have been instructed. You have to choose between two things; either we move together to Jeddah tomorrow morning or

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you leave to Makkah and be free to do whatever you wish”. At this point, Prince Mohammed stood up and said:

“Now, your intentions have become clear to me. I am Noura’s brother and even though I am free to deal with you as I wish, I would not. I can tie you now and deliver you to Abdulaziz in Makkah to treat you as he wills. However, this is not my character. I swear by my Lord, if any of you makes a move or utters a single word from now on, his fate will be death and that is a final warning”.

Their rage and revolt damped down and they went back quite grateful for their safety thanking God for escaping Prince Mohammed’s wrath and anger. They were quiet and did nothing wrong after. In fact, Prince Mohammed was keeping up with them till they revealed their intentions⁹.

The incident of the Alikhwan with the Makkans during the Hajj season in 1343AH, while Prince Mohammed was the governor of Makkah Al Mukkaramah, is a vivid example of his strength, firmness and wisdom. The incident started as an altercation between some of the Ikhwan and people of Makkah which developed into a fight. Both parties called for the support of their folk and matters became so serious that King Abdulaziz sent the details of the situation for his brother prince Mohammed. He even called him by phone.

Prince Mohammed confronted the Ikhwan and spoke to them in decisive and firm tone: “I swear by my Lord if any of you steps forward a single step, he shall meet his death”.



Prince Mohammed Bin Abdulrahman Alfaisal

At this point, anger subsided and the Ikhwan groups were dispersed.

It is well known that many factors contribute to the formation of human character, shape and determine its features, and direct its behavior. Some of these factors are genetic and inherited, others are gained. One of the primary factors that forms human character and sets its direction is religion. Religion accentuates good attributes and leads man to the right direction. Prince Mohammed was a pious man who set his obedience to his Lord and the teachings of the Prophet to be the centre of his life. Many of Prince Mohammed good characters were innate and part of his nature. They were further strengthened by his adherence to his religion and the fact that they were acts of worship to his Lord. One of these attributes that could not be missed was his complete reliance on his Lord. He trusted what God held for him; or you could say, it was the full trust in his Lord that culminated in a unique reliance of his Lord. Faith, no doubt, leads to complete reliance¹⁰.

Allah, be glorified, says: "Let all men of faith put their trust (in their Lord)¹¹". He also says: "The believers are those who, when God is mentioned, feel a tremor in their hearts and, when they hear His verses recited, find their faith strengthened, and they put (all) their trust in their Lord"¹².

Trust and reliance are the essence and pinnacle of faith. It has been narrated that Muslims are displayed at the Day of Judgment before the Prophet peace be upon him and he is told this is your nation. They enter paradise along with an

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extra seventy thousands who enter paradise without reckoning. These seventy thousands never seek nor offer relief, never minded an omen, and upon their Lord they lay their full trust.

Prince Mohammed actions revealed and indicated a complete and absolute trust in Allah. He never worried about tomorrow and he never put his head to sleep and thought of next morning provision. This trust is evident in the fact that he left little to his family after his death despite his rank and closeness to King Abdulaziz. The following story depicts a wonderful and an amazing model for his reliance and trust of Allah as narrated by one of his co-workers:

“In 1352AH Ibrahim Abdulrahman Al Khamis was in Makkah to finish some of the Prince’s needs. A neighbor of the Prince in Makkah met him and said: Did not you know that King Abdulaziz allowed the Ashraaf who live outside the Kingdom of Saudi Arabia to sell their property and to send them their sale amounts abroad. He further added: Abdullah Pasha’s house which is currently occupied by your uncle Prince Mohammed is offered for sale for the sum of five thousand gold pounds. So, why does not Prince Mohammed buy it or ask his brother King Abdulaziz to buy it for him? ¹³”

Al Khamis said: “Since I was aware of the fact that Prince Mohammed had no such money to buy the house and I was quite confident that King Abdulaziz would never refuse such a request for his brother Prince Mohammed, I hurried



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back to Riyadh leaving everything behind, hoping that the Prince would buy the house to secure his present and future residence. I was also considerate of the Prince's feeling if he were to leave the house which he furnished well. When he met me, he was surprised at my quick return and said: Are you finished with all our needs? I answered: No. He quickly said: So, what brought you back? I said that there was a more pressing matter and I told him the story that his house is offered for sale for five thousand pounds and suggested for him to ask King Abdulaziz to buy it for him before it is too late to do so.

Prince Mohammed surprised me saying: By Allah, I thought it was something more serious, God forbid. He kept praising his Lord that it was only that matter and he then gently told me: No, Ibrahim ... Why should I ask Abdulaziz to buy it for me? I said: Well, it is your house, your furniture is there, and it is already known by your name. Besides, there is no better house for you in Makkah and, in the future, it shall belong to your children. Prince Mohammed answered back: Hear Allah Ibrahim and resort to your senses. If I asked Abdulaziz and, for some unknown reasons, he declined my request, would you like to be the reason behind any ill thoughts I may hold in my heart for Abdulaziz? What would then be in my heart against you? Please, go back and finish your business. I request you to get done only with the matters I requested you to finish and added: Thanks to Allah for the bounties he bestowed on me. As for my children, Allah provides for them and me.

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When he met his Lord, he left only 400 riyals. He left no inherited land, no deposits in banks and a debt of almost three million riyals as a result of his generosity and hospitality. That debt was later paid on his behalf by his brother King Abdulaziz¹⁴.

This splendid trust and reliance on his God made him spend believing that God's treasures never run out, always repeating Allah's words: "And in heavens is your sustenance as (also) that which you are promised¹⁵". Whenever he is asked to take it easy and not to burden himself with overspending and to leave something for his children after he passes away, he would say: Thanks to my Lord and his grace unto me. As for my children, Allah will provide for them and me.

Despite his simplicity and humbleness with people, Prince Mohammed had prominence that cannot be unnoticed. His words were listened to and his orders obeyed. If he talked, men listened and if he ordered, they executed. Abdulfattah Mohammed Almadani, who personally met Prince Mohammed Bin Abdulrahman, described him saying: "He, may Allah have mercy on his soul, had a very attracting personality, he was thin and tall, and you would not want to have your eyes away from him¹⁶".

Prince Mohammed was a genuine Bedouin in spirit and soul, clinging to the Bedouin spirit, in generosity, chivalry, simplicity, his aid to the needy, protection of the weak and rescuing those who seek his help. There is a famous tale often narrated about his rescue of seekers of his help,



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namely the tale of "the killer of the son of Abdulrahman Bin Barman" which confirms his reputation as wise, resourceful, good opinionated, and of heard word. This was when the killer of the son of Abdulrahman Bin Birman sought refuge at him after it has been established that he deliberately killed the victim and the Shari'a Court has already issued a judgment for his execution. The victim's father Abdulrahman Bin Birman was one of the most generous and bravest men. He belonged to the Subai' tribe and he had a prominent position with Prince Mohammed. Further, this man, his tribe and all its clans had high regard for Prince Mohammed as its chief and leader, especially that prince Mohammed was related to the tribe through marriage.

Here is the killer of the son of a friend who resorted to the Prince seeking his help. Prince Mohammed never delivered a refugee or a safety seeker for killing. But the rule of God's Shari'a is above all, so what to do? Prince Mohammed was to think of a solution that would be combatable with the Arabian tradition of protecting the refugee while keeping at the same time his friendship with his close companion and his tribe, and of course would respect Muslim Shari'a (law). In a blessed night, he managed to convince Bin Birman to go back on the execution of murderer and to pardon him. Ibn Birman further added: "I forgive you and I shall consider you my son in substitution of my lost son¹⁷".

Prince Mohammed's son Prince Bandar indicated some of his father's qualities saying:

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“Although I was young at that period of history, I do still remember my father’s smiling face, his guests spreading all over the councils of his palace. His guests belonged to all walks of life; scholars, sheikhs, chiefs of tribes, intellectuals, men of culture, citizens, and expatriates. He was discussing and listening to them with open heart. I saw happiness and joy on his face whenever he removed away anxiety or pain of a visitor of his council. He never turned away any body disappointed. His generosity was beyond limits, his patience was vast, his wisdom was great, and his trust in his Lord was absolute”.

CHAPTER 4

PASSING HOBBIES OF THE KNIGHT PRINCE



Prince Mohammed Bin Abdulrahman Alfaisal

(When I was a child, I often saw my father standing by his horses rubbing with kindness their backs as if he were remembering the glory of his past memorable battles which he fought riding their backs as a knight fighter for the sake of righteousness and justice, upholding the word: There is no God but Allah and Mohammed is the Messenger of God.)

Prince Bandar Bin Mohammed Bin Abdulrahman
Al Saud



Prince Mohammed Bin Abdulrahman Alfaisal

Every human being has a hobby and we seldom find a man who has no share of it. Hobbies sweeten life, thwart away boredom, and bring in joy of heart and mind. In addition, hobbies also make hearts more inclined to carry out their duties and burdening tasks. It may also be said that men of great responsibilities and tiring duties are very much in passing time and hobbies. Men choose their hobbies differently depending on their psychological background, mood, financial and physical abilities, and social status. Hobbies often reveal the personality of a man and speak out of his character. They also indicate man's ties to his people's culture, tenets, habits, traditions, and national pride.

Whoever knew Prince Mohammed, he or she would immediately expect his passing hobbies. Certainly, they would be linked to heroic activities, horsemanship, and Bedouin life; related to the glory of his fathers and forefathers. This indeed is the case for Prince Mohammed Bin Abdulrahman, may Allah have mercy on him. It was his destiny to be at the center of momentous events; right after his father lost his Emirate, Imam Abdulrahman Alfaisal Al Saud, may Allah have mercy on him, his sons

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headed by Prince Abdulaziz and Prince Mohammed moved with him till they eventually settled in Kuwait.

Desert, ranges and mountains imposed their harsh life style on the Imam, his two sons and all of his family. Arts of war such as arms and horse riding were amongst the hobbies Prince Mohammed used to enjoy since his early childhood. He practiced these hobbies, since he was very young, in accordance with the words of the messenger of God, Allah's peace and blessings be upon him: "Teach your sons archery, swimming, and horse riding¹". Imam Abdul Rahman was keen that his children share the multitude of sports and hobbies such that build masculinity and implant courage and equestrian life and urge intrepidity.

With living in desert and ranges, Prince Mohammed had the opportunity to highlight the skill and to develop his original Arabic hobbies. He became a trepid horseman. If carrying his gun he was accurate in his taking aim and shooting. He was known by all those who knew him that his shot never went astray. Prince Mohammed was able to hit his target from far away. His good sight helped him; he could see from a great distance that others could not see.

The most important of Prince Mohammed's hobbies that he began to practice when he was quite young were archery and horsemanship. Such hobbies became too close to his life that was filled with courage, horsemanship and heroism through the battles that took place on the Arabian Peninsula in the beginning of liberation process of most of the parts of the Peninsula and its unification starting with the regaining



Prince Mohammed Bin Abdulrahman Alfaisal

of Riyadh in 1319AH and ending with the unification of the country in 1351AH.

Among the hobbies of Prince Mohammed, as an original Arab horseman, was the genuine interest in the acquisition of all types of weapons, known in that period of history and even in earlier times. He had been on collecting ancient and modern weapons such as swords², spears, and rifles; he had an extensive experience, knowledge and cognizance in all these types of weapons.

Due to the importance of swords for the life of Alsaud and their wars, the acquisition of swords became a welcome to highlight their interest in this authentic Arab tradition. Perhaps this concern is reflected, confirmed and highlights the vulnerability of the Saudi famous show (Ardah) shared by the King, princes and citizens raising swords in a unique way. This original custom reflects the originality of the past and the fragrance of the present, a unique model of all national events. Prince Mohammed started the acquisition of swords, spears and guns as a favorite hobby at an early age, fighting with the sword as an amateur. When he was fighting with sword, he fought with the lightness of an amateur but with the knight's severity and courage.

In addition to acquisition of swords, Prince Mohammed liked the acquisition of all types of guns especially those he fought with in the battles. They were dear to him since they represented wonderful stations in his history and memorable moment of heavy events that can never forgotten during

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thirty years full with wars and invasions fought with his brother King Abdulaziz for the unification of the Kingdom.

One of the dear hobbies to Prince Mohammed was raising camels, pure Arabic horses, pure falcons, for hunting in hunting seasons. There is no doubt that raising camels was not strange for Prince Mohammed. It is a hobby that expresses that deep call in his inside for originality. It also expresses deep yearning for Bedouins, their traditions and customs. Camels were always of prime interest to a Bedouin and his main center of life. Camels were food source and means of transport, did not require more in a pool environment, harsh terrain. In addition there were patience and fulfillment how these qualities are similar to Bedouin qualities.

Prince Mohammed knew pure camels and their resources and names and places. He was spending dearly on their irrigation and care. He himself used to inspect them on a daily basis, asking those who were responsible to take care of them and cautions them of lack of care. He used to acquire three sets of camels³: Al Maghateer, i.e. the White, Al Majaheem, i.e. the Black, Al Homer, i.e. camels prepared for riding in travel and battles⁴.

Also, acquiring horses was one of Prince Mohammed's loved hobbies. He was as a horseman and a courageous fighter taking interests in horsemanship. He was always on the back of his horse for over thirty years of long struggle to unify country. Horses for him represented strength to unify country. His scream in battles was loud and high (I am the



Prince Mohammed Bin Abdulrahman Alfaisal

brother of Nora). From the back of “Al Awja”⁵, Mohammed's strong words drove horsemen around him, enhancing their will and increased their courage in the fields of battles throughout the country.

After the unification of the country, Prince Mohammed Bin Abdulrahman's stable became one of the most well known stables. His stable included many types of pure Arabic horses such as "Al Kiheila", "Al Sweitiah", "Al Obayia", "Al Hamadaniya", "Al Saglawiya", and "Al Shu'aa" and other breeds. All Prince Mohammed's horses were of pure lineage⁶, and he would personally follow the status of his horses and direct his stablemen to take care of these horses which represented for him the essence of horsemanship, courage, intrepidity, as if he was meant by the words of the Arabian poet Al Mutanabi:

*Horses, nights, and ranges, they know me well
So do swords, spears, paper and pen*

Prince Bandar Bin Mohammed Bin Abdulrahman says:

“My father was very interested in his horses, he himself used to inspect them and following up their affairs, he used to urge the stablemen to take care of the horses through due care. Horses were representing for him an important symbol. They were one of his weapons that he used to uphold the word of God and unify the country. They have represented an important role in horsemanship and intrepidity.

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when I was a child, I often saw my father standing by his horses rubbing with kindness their backs as if he were remembering the glory of his past memorable battles which he fought riding their backs as a knight fighter for the sake of righteousness and justice, upholding the word: There is no God but Allah and Mohammed is the Messenger of God”.

Let us not forget to mention Prince Mohammed’s hobby of hunting. He was fond of hunting since his very young age. He continued to practice this hobby after his departure from Riyadh with his father to desert, and after settlement in Kuwait before the process for regaining of Riyadh.

Prince Mohammed never missed a chance for hunting, even when battles were going on in the Arabian Peninsula. While he was fighting battle after another, he was practicing this loved hobby in the period between battles, and before the preparation periods for liberating a city or a region. When the country was unified in 1351AH, Prince Mohammed started regular hunting trips flanked by his retinue and companions. He went out for hunting in hunting seasons in areas where deer, gazelles and some kind of birds such as bustards and other birds were abound.

As he was a stubborn knight in fighting battles, he was patient, not to be paralleled in hunting. His shot never went astray and he was known to hit targets accurately with acute vision. As he was able to hunt using weapons, he also used falcons⁷ in hunting and he was keen to acquire famous Arab falcons⁸.



Prince Mohammed Bin Abdulrahman Alfaisal

If we go back to the hobbies we mentioned for Prince Mohammed, Allah's mercy be upon him, we find that these hobbies require strength and patience. None of these hobbies calls for relaxation, softness, or ease of life. All needed good planning and training. If one says that hobbies reveal the personality of who practices them, they would be very much true of Prince Mohammed and his hobbies. He was known for patience and getting up to hardship. He never was inclined to comfort, luxury or meekness. He was farsighted and tended to look deeply into matters and prepares well for them. He was also very proud of his Bedouin origins, high morals and virtues.

CHAPTER 5

PRINCE MOHAMMED BIN ABDULRAHMAN OPEN COUNCIL

(My father's council was open to all and his spacious palace welcomed all who frequented it.)

Prince Bandar Bin Mohammed Bin Abdulrahman Alsaud

(I may call council affairs direct democracy for you can see citizens discussing and exchanging direct arguments with government officials, from the King to the minor official.)

Prince Salman Bin Abdulaziz Alsaud



Prince Mohammed Bin Abdulrahman Alfaisal

Since the regaining of the capital Riyadh in 1319AH (1902), Saudi Councils were taking their place in Saudi society and councils were still a tradition for direct communication, held without expense or set dates, frequented by Saudis of all walks of life. As described by his son Prince Bandar Bin Mohammed, the relationship of Prince Mohammed Bin Abdul Rahman, God's mercy be upon him, with citizens of all walks of life was direct and his council was open to all:

"My father's council was open to all citizens and his palace was frequented by all. In his open council, they get to know each other. It was basically a refuge for people and the solution of their problems. He sought the best for his country and people within Shari'a rules and ethics observed."

Open councils are considered as an original Islamic tradition and a basic tool for government. Councils are characterized for their simplicity, as any Saudi citizen can meet with his or her leader, talk to them in all matters, private or public. If we were to classify this Saudi experiment which dates back to the first Saudi state and is still practiced, we might say it is a mode of Islamic constitutional monarchy which may be contrasted with other royal systems that are based on man-made constitutions and laws¹.

The closest image for open councils would be what may be called direct democracy in which high ranking officials meet face to face with members of the public directly with

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no intermediaries. Prince Salman Bin Abdulaziz, Emir of Riyadh region, characterized these councils saying:

“I can call councils direct democracy, as you can see citizens discussing and exchanging their arguments directly with governmental officials, from the King to the minor official in the government²”. There is no doubt that open councils are platforms through which leaders can sense what simmers in the minds of citizens. If the citizen has a demand, a note or a complaint, he or she will always find someone who would listen to him and he or she can direct those responsible to achieve his demand or remove the cause of complaint, of course if such demands or complaints were just.

Many of western writers addressed open councils in their writings and considered them as a real direct democracy. For instance, Peter Hopday says:

“If there was a real democratic system in the world, it would be the system existent now in the Kingdom of Saudi Arabia. Democracy in our view is that system that allows direct communication between the head of the state and the least privileged citizen in such state. Any individual in the Kingdom can meet the King and have a dialogue with him³”.

Harold Lipsky made it clear that representative institutions, as known today in the west, are nonexistent in the Kingdom of Saudi Arabia. However, the use of open councils on various levels is a comprehensive and general matter in the Kingdom of Saudi Arabia⁴.



Prince Mohammed Bin Abdulrahman Alfaisal

Prince Mohammed Bin Abdul Rahman had a large council that was not actually different from the notion of open councils. Ever since the regaining of Riyadh in 1319AH and during the launch of the struggle march for establishing the first Arabic union, Prince Mohammed was fighting a battle after the other. Yet, his council was open in desert, cities and villages where fierce men were meeting and supporters joining the ranks of soldiers under the command of his elder brother King Abdulaziz.

Moving from victorious battle to another, he held his councils in the open with the sky as their dome. His council was frequented by chiefs of tribes, dignitaries, and many others, who were aspiring for unity. Although the course of fierce fighting was hit-and-run, the council of Prince Mohammed was always open to all, not stopped by battles, or any significant event. This is a feature of great men of history, not discouraged by facts of time and events no matter how great they were.

After matters settled and with the entrance of King Abdul Aziz and his brother Prince Mohammed to Mecca Al Mukarramah, Prince Mohammed's council became open daily for scholars, sheiks, dignitaries, intellectuals, men of culture, poets and laymen who were personally received by Prince Mohammed to discuss with them and listen to their needs and try to solve them. Prince Bandar describes the council of his father Prince Mohammed saying:

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“His council was open to all people, Prince Mohammed used to speak and listen to them, taking care of their affairs, and meeting their needs as if they were his brothers or sons.

Scholars, jurists and men of thought were in the forefront of his council. They used to have special position with him. Prince Mohammed liked simplicity in his council and on his table. He had a smiling face, joking and jesting with his guests and sons. His talk to those who were at his presence was always friendly, brotherly and fatherly. His council was a council of love and sincerity where the senior is respected and the junior finds love, mercy and kindness.

My father liked knowledge and its men and he liked sitting with chiefs and scholars raising up with them certain issues and discussing them in a way useful and enriching to those at his presence. He used to be generous to judges, sheiks, wise men, poets, and men of opinion and expertise asking them to be close to his council as well as chiefs of tribes and Saudi citizens, city dwellers, Bedouins and expats. Hence, people loved him and held for him great regard and appreciation”

His council was often crowded with people of different walks of life. The council was not dedicated for a certain category of people. Prince Mohammed used to listen to people attentively and discussed with them issues, topics and problems interesting to them in the open door policy. He did justice to the oppressed, to unhand the oppressors and reconciled between people. Needy people found the interest they sought; he provided the desperate, lent his hand



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to the weak, covered the bare, and relieved the distressed. His council will not wind up till all present were joyful and happy, sweet hearted, requests answered, and their sorrows removed, with tongues uttering thanks for Prince Mohammed.

So, Prince Mohammed was very close to Saudi citizens and expats, God's mercy be upon him, and devoted of his time a couple of sessions in his palace. The first session started at the beginning of the day and continued until noon prayers where all those present perform the prayer and have lunch at his table in the open council. After Asr Prayer every day, late afternoon, Prince Mohammed used to receive public in his council. His session continued until Maghreb prayers (sunset). All present in his open council performed the prayer and had dinner without exception, Bedouins and city dwellers alike⁵.

Many of the guests of Prince Mohammed who came from the Kingdom including tribesmen and city dwellers throughout the year were provided shelter and food. They used to return with their hearts filled with joy and pleasure with the generosity of the Prince who was a vivid example of the well known generosity of the true Arab. Further, many tents were set up, in addition to housing prepared for guests, around Prince Mohammed's palace. Those guests were keen to attend the Prince's open council, for they well knew that Prince Mohammed was extremely happy and deeply immersed with joy and pleasure of the comers to his

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council, though their number was big as if he was meant by the Arab poet when he said:

*If you want to count the joints of his fist
Be a writer or take one
His money was looted by higher aspirations,
The Zakat of generosity became for him a duty
You are welcome in his eyes if you come as a visitor
And you are more welcome when you come as a seeker*

It can be said that the council of Prince Mohammed in the duration of his being the Emir of Mecca Al Mukkaramah, a significant period of the Saudi political system, was packed with people who were congratulating the entrance of King Abdulaziz to Mecca Al Mukkaramah and the rule of Prince Mohammed of Mecca Al Mukkaramah and the holy shrine in Arafat an Mina. People came to the Prince's council to congratulate the Prince for the success of the pilgrimage season of 1343AH and for the well reception in light of security and stability that they never witnessed before.

The council was also packed with visitors from Mecca, holy shrines and its environs to congratulate. Prince Mohammed was considering their issues trying to resolve them and overcome all difficulties. He grouped in his council pilgrims and Umrah performers and visitors, from outside the Kingdom and from Mecca, its environs and citizens from all over the Kingdom, listening to them, with his well known wisdom, care and farsightedness.



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There were no specific issues to be discussed in open councils. All important issues were open for discussion, whether related to economy, culture, education, health, security or those related to citizens' disputes and complaints. Those issues were discussed and solutions were found for them through open council policy, unless they were already submitted to the judiciary system.

In these councils, citizens could express their opinion in absolute frankness, clarity and Islamic style. There is no doubt that these councils allowed the identification of people's problems and their needs and all matters related to their affairs to meet their demands. Hence, the council played a very important role in the sense that it was the direct communication link between the rulers and all classes of people⁶.

The council of Prince Mohammed bin Abdulrahman was not out of this description. It was frequented by everybody, without exception. Prince Mohammed dedicated most of his time to touch on the needs of citizens. He made efforts to solve such problems after reviewing the roots and causes which produced such needs and complaints.

During such councils, Prince was known for his quietness, listening and kindness in his reply to complaint or needy persons. He would listen to details of every single issue to give ample time to the needy person to state his issue or explain his need. If he was convinced, he tried to solve it and do justice to complaint. He would not rest until he was sure that justice had taken its course and that whoever

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frequented his council came out of council with his comforted mind and his need was fulfilled.

Abdul Fattah Mohammed Al Madani said:

“After Asr Prayer, I went to Prince Mohammed Bin Abdul Rahman's house. When I approached him, I saw him in the council. He was sitting on "Dakak"⁷ of mud since cement was not known then. They placed a carpet for him. The rest of people were sitting directly on "Dakak" or simply on ground. Prince Mohammed Bin Abdulrahman was sitting with his embroidered "Okal". I greeted him. He, may God have mercy on him, had an attractive personality, slim, and tall; you would not wish to turn your eyes away of him.

He said: God bless you, where did you come from?

I said: Riyadh.

He said: Where are you from?

I said: From Hijaz.

He said: Where in Hijaz?

I said: From Madina.

He said: The city of Prophet Mohammed peace and blessings of God be upon him?

I said: Yes, by God.

He said: Coffee and coffee was offered. What do you want of us?



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I said: This area behind you has stones appropriate for what I seek and Bedouins told me that I no permission unless I ask his highness the Prince for license.

He said: What do you want to do with it?

I said: I will do so and so.

He said: I booked this for Bandar. His son Bandar was by him. Do not take more than ten stones and make for me one or two.

I said: Your order is respected.

After that Zogheibi rose up and cut for me what I requested⁸.

Al Madani reiterated saying: I took a stone out of those stones measuring 80cm x 50cm. I made it square and I cut it like "Sambosa" and continued work for twenty days. I cut the stone and on top of it I put logo. What was our logo?

It was a palm tree, two swords, two banners, two daggers, two spears, two forks⁹, and two spinning wheels. These were all Arab slogans in one logo. From the stone remained a small vacant area equaling 25cm × 25cm, which I wrote on top of it: "And that God may help you with powerful help¹⁰".

Al Madani said: I offered the tablet to King Abdulaziz. He Said: what did you decorate this table with and how and where did you bring this stone from?

I said: Riyadh.

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He said: Where from?

I said: From "Otaikah Dhahra".

He said: How did you take it?

I said: I sought Prince Mohammed's license and he gave me permission to take ten stones. He also told me to prepare two stones for him.

He said: Fine, did he give you the license?

I said: Yes, may your life be prolonged.

He said: Riyadh stones are fine.

I said: Yes, may your life be prolonged.

He said: With what did you decorate it?

I said: With iron, may your life be prolonged, steel pens and engraving chisels.

He said: God said the truth: "And you carve houses out of (rocky) mountains with great skills¹¹". Allah, be glorified, also said in His holy book: "We sent down iron in which is (material for) mighty war, as well as many benefits for mankind¹²".

Al Madani said: After seeing the platelet, King Abdulaziz said to me make for Mohammed Bin Abdulrahman first then for Saud, then for Mansour. Make for Thumairi Derwaza, Government palace and make whatever you want¹³.

In a nutshell, Prince Mohammed's palace was open to all walks of life. Prince Mohammed used to listen to all and discuss with them laid issues. He even counseled with them



Prince Mohammed Bin Abdulrahman Alfaisal

in various issues of interest to all categories of community, he used to ask about the senior and junior, rich and poor. In his council, which was considerable, received citizens and expats, asked about the people and inspected their affairs. He would even seek an elderly man, or a needy old woman. The fragrance of Arabic chivalry and generosity is smelled by all in his council.

(As described by his son Prince Bandar, the relationship of Prince Mohammed Bin Abdulrahman to people was unlimited and common to all categories of citizens and his council was open to all. His chest was so broad that King Abdulaziz used to refer to him major issues that needed to be resolved with wisdom and right opinion).

Indeed, open councils today became an important pillar of the Saudi political system. The Saudi royal family, with its long experience in government and its art, style and methodology, invented this theory in the art of government which was developed through years to become a unique model and a fertile ground for dialogue to resolve problems and identify citizens' needs. These councils were opened up to all including expats visiting the Kingdom who were often astonished to find themselves in such open councils and for their demands to be requested.

In our view, the Saudi open councils achieved the purpose for which they were meant. They achieved a democracy that involved under its beacon citizens of all walks of life. Such democracy became a real mirror through which wishes of citizens in all fields, health, education, culture, security

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and even in planning, economy and politics were met. They reflected national public opinion of the needs and wishes of citizens and materialized in people's daily life. These councils are frequented by scholars, intellectuals, heads of tribes, culturists, citizens from city dwellers and Badiya, expatriates, Umrah and pilgrimage visitors, and others.

The council of Prince Mohammed Bin Abdulrahman was a big dome frequented by many who presented their views and opinions in absolute freedom. Opinions may converge or vary. The Prince, in his wisdom, farsightedness, calm and exceptional character, was a good listener. He took decisions that served citizens and public interests. Justice was always served in his council which was considered at the time as a lighting minaret that radiated with righteousness and justice.

PART TWO

The Efforts of Prince Mohammed Bin Abdulrahman in
the Establishment of the Kingdom

CHAPTER 1

THE EPIC REGAINING OF THE CAPITAL OF GLORIES



Prince Mohammed Bin Abdulrahman Alfaisal



Sheikh Mubarak Al Sabah, sitting in the center, to his right sits King Abdulaziz and to his left sits Prince Mohammed, while Prince Saad and the rest of Saudi royal family stand in the center, during their stay in Kuwait, prior to the regaining of Riyadh in 1902.

Photographed by the Royal Geographic Society.
Quoted from Mohammed Al Manie's book on the unification of the Kingdom of Saudi Arabia, pp. 83.

The Diamond Mark and Example of a Hero

(We made a hole between us and the building where my brother Mohammed was. It was already half past nine at night and dawn was then at eleven. Upon our meeting in the place, we had a meal, drank coffee, and ate some dates. We then slept for a short while, prayed morning prayers and sat pondering what we were about to do.)

King Abdulaziz Bin Abdulrahman Alsaud

(My son, your father Prince Mohammed Bin Abdul Rahman deserves more than this medal.)

King Fahad Bin Abdulaziz Alsaud



Prince Mohammed Bin Abdulrahman Alfaisal

Each stage of the history of the Saudi state has its men and heroes and, no doubt, that an honest view would clearly reveal that the Saudi state since its inception was based on the call of monotheism, the unification of Muslims in the Arabian Peninsula and the correction of their religion and matters of life. The battles were waged for serving and reforming Islam, and the reunification of the Arabian Peninsula under its people's rule. Hence, men and heroes take their place in the cycles of history through their noble goals, honorable aims, their will to face of challenges, and readiness to wage battles to serve such causes¹.

Returning back in history, it becomes clear that there were two imminent and influential families in the Arabian Peninsula. One of them was Al Rasheed family, the seat of which was the city of Hail located in Shammer Mountains. The second family was Alsaud whose seat was at Riyadh and had a distinctive history due to its alliance with the religious reformer Sheikh Mohammed Bin Abdul Wahab at the beginning of Jihad by Imam Mohammed Bin Saud, the founder of the first Saudi state. That Jihad enabled him to increase his influence in the Arabian Peninsula and to establish a state which remained in power until it came to an end at 1223AH (1818). Turki Bin Abdullah Bin Mohammed Bin Saud was able to reestablish the Saudi state

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after forcing the troops sent by the governor “wali” of Egypt to withdraw from Najd in the year of 1240AH (1824). He took Riyadh as the capital of his government, hence, ushered the beginning of the second Saudi state.

Imam Turki continued to rule the country firmly and with justice until he was treacherously killed in the last day of the year 1244AH (1834). His son Faisal Bin Turkey succeeded him but the ruler of Egypt sent a large army under the leadership of Khalid Bin Saud to fight him. At the year of 1245AH, the Egyptian army was victorious and captured Imam Faisal and carried him to Egypt. Five years later, he was able to make a come back and take back government from Abdullah Bin Thinayan, who usurped government from Khalid Bin Saud. Imam Faisal ruled the country until his death in 1282AH (1865)². After his death, his son Abdullah Bin Faisal was nominated to succeed him. However, his brother Saud disputed his succession and challenged his right to govern which eventually weakened their rule and led to the emergence of a competitor to Al Saud, namely the Emir of Shammar Mountain Mohammed Bin Abdullah Bin Rasheed.

Abdullah Bin Rasheed was a friend of Imam Faisal Bin Turki and after the death of Abdullah, his son Talal became the Emir and was followed by his son Mit'eb. In 1285AH, the sons of Talal, Bandar and Badr killed their uncle Mit'eb and Bandar became the Emir of the mountain. However, Mohammed Bin Abdullah killed the sons of his brother Talal in 1289AH and became the Emir. He managed to



Prince Mohammed Bin Abdulrahman Alfaisal

eradicate the Saudi rule in this region in 1309AH (1891), thus ending the second Saudi state³.

Ibn Rasheed managed to seize Riyadh in 1309AH (1891) which was then ruled by Imam Abdulrahman Bin Faisal Al Saud. Imam Abdulrahman could remain as the Prince of Riyadh if he wished but he preferred to live away from it rather than serving Ibn Rasheed. He left Riyadh looking for a new home to settle down with some of his family. He was accompanied by his two sons Abdulaziz and Mohammed and some of his followers. He sent women with his two sons Abdulaziz and Mohammed to Bahrain where the ruler of Bahrain Isaa Bin Ali Al Khalifa received them with generosity and respect. Imam Abdulrahman and his company wandered in desert. Finally, he set up his tents in the vicinity of Al Murah and Al Ajman. His stay extended to seven months that were as harsh as desert itself. Later, he headed to Qatar, where he resided for four months (from Safar to Jumada I, 1310AH) in the hospitality of the ruler of Qatar Sheik Qassem Bin Thani till the Ottoman government gave him the permission to reside in Kuwait in 1310AH (1891) with his family where he stayed for nine years⁴.

Prince Bandar Bin Mohammed says: “Imam Abdul Rahman Alfaisal, God’s mercy be upon him, lived for a while as the guest of the rulers of Kuwait. They were generous to him and his men, the first of them were his two sons King Abdulaziz and Prince Mohammed after the circumstances did not allow him to stay in his country (Najd) when he had to leave it”.

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At this period of history, Kuwait had its strategic importance. The German Emperor decided to expand east to India, but the British were controlling all roads leading to India, with the exception of the road that passes through Turkey and the Arab World to the Arabian Gulf. Therefore, he declared his friendship to the Ottomans and decided to establish a new railway from Constantinople to Kuwait, passing through Aleppo and Baghdad⁵. Hence, the two big powers at that time 1313AH (1897), Germany and Britain were face-to-face at the gates of Kuwait. The British decided to keep the Germans away from this road by all means. Sheikh Mubarak, the ruler of Kuwait, decided to have an agreement with the British and to support them. Therefore, when the Turks decided to provoke him as the Germans hinted to them, they found the British Empire backing him and their attempts were thwarted⁶.

The Turks did not give up after Mubarak did not follow their plans and they turned to Ibn Rasheed. They gave him the idea that whoever governs mid-Peninsula must govern Kuwait. They promised to supply him with weapons and money provided that he agreed with the railway project. In order to convince him, they told him that Alsaud are in Kuwait and that they aspire to recover Riyadh from the hands of Ibn Rasheed and set up their own state. They also told him that the British will not interfere in a dispute between two subjects of the Turks. Ibn Rasheed agreed to play the role that was planned for him and started his preparations for it⁷. All these major events, provocations and schemes were made in secret while Imam Abdulrahman



Prince Mohammed Bin Abdulrahman Alfaisal

Alfaisal, his two sons, King Abdulaziz and Prince Mohammed as well as his family, were living in the hospitality of Mubarak, the ruler of Kuwait.

The star of King Abdulaziz and Prince Mohammed started to shine in Kuwait. The people of Najd were looking towards Kuwait where Imam Abdulrahman Alfaisal and his two sons Abdulaziz and Mohammed were living, to free them off the yoke of Ibn Al Rasheed. They held high hopes for the two young sons and they were sure of their victorious return to Najd.

The news of Abdulaziz and Mohammed and what Najd people used to talk about them reached Abdulaziz Al Rabsheed which made him concerned and occupied. He even wanted to find out for himself the extent of their determination to recapture their family's right which was usurped by him. So, he assigned Mijraad, who was known of his farsightedness and his deep ability to weigh and analyze character of men and their personality, to head to Kuwait where Imam Abdulrahman, his two sons Abdulaziz and Mohammed and their family, on the grounds of discussing with Sheikh Mubarak Al Sabah some matters of interest to both parties. Nonetheless, the aim was for Mijraad was to mingle with Imam Abdulrahman and his two sons Abdulaziz and Mohammed to form an opinion regarding their personality and their real intentions. Indeed, Ibn Al Rasheed was the man for the task. He returned to his master with the certain news confirming that King Abdulaziz and Prince Mohammed were respectable and

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both agreed on a single aim; quick victorious return to Najd and Riyadh, irrespective of any circumstances or obstacles. He described both Abdulaziz and Mohammed as determined and enthusiastic. Ibn Mijraad estimated that the leadership will be for King Abdulaziz and Prince Mohammed will be his assistant and supporter. His conclusion was that they both indeed posed a real threat that will soon be faced by Ibn Al Rasheed⁸.

Facing the incitation of the Turks to Ibn Rasheed and his willingness for confrontation, Mubarak decided in 1318AH (1900) to build an army of about ten thousand warriors to face Ibn Rasheed. He led the army along with his brother Homoud, Imam Abdul Rahman Al Saud and his two sons King Abdulaziz and Prince Mohammed, their cousins and relatives of Al Saud. When the army arrived to Al Shoky, King Abdulaziz asked Mubarak the permission to go to middle of Najd to seek information that may be of benefit to the war. Mubarak found the plan viable and agreed to it⁹.

King Abdulaziz and his brother Prince Mohammed and their followers penetrated deep into the desert and rapidly moved to instigate villages and tribes in Najd. They quickly responded to their call and hurried to their support¹⁰. They entered Riyadh without resistance and Ibn Al Rasheed and his men sought refuge in the city fort which they sieged. But when King Abdulaziz heard the news that Sheikh Mubarak was defeated together with his son near Sareef village, he called the dignitaries of Riyadh telling them that he is going to collect supporters from nearby tribes and that



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he will return to them. That was actually an excuse to leave the city¹¹ since it would have been unwise to face the forces of Ibn Al Rasheed which was celebrating victory on Sheikh Mubarak and he returned to Kuwait ¹².

The first battle for Riyadh in 1318AH was extremely important for the success of the battle for regaining Riyadh in 1319AH. During this battle, King Abdulaziz and Prince Mohammed knew the main point of strength of their opponent, the appointee of Ibn Rasheed (Ajlan Bin Mohammed Al Ajlan). It lied in the fortress. He identified the residents of the houses surrounding the palace were identified who happened to be followers of Alsaud. This information was very crucial and helped Abdulaziz and his brother Prince Mohammed during the second attempt to regain Riyadh¹³.

Even though the attempt to regain the rule of forefathers in 1318AH failed, the battle however, was of special importance in the history of founding the third Saudi state the Kingdom of Saudi Arabia. It was the beginning of plans and strategies for the forthcoming leap on the road to regain Riyadh, the determined march for unification and building, and a driving force for establishing a unified great state under the care and blessings of God for it he who wills and creates causes and actions. God is the cause of a successful work: "Say: O God! Lord of Power (and Rule); you give Power to whom you please, and it is you who strips off power from whom you please. You bequest with honor whom you please and you dishonor whom you please. In

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your hand is all good. Verily, over all things you hold the power ¹⁴”.

God Almighty, be glorified, grants rule to a group of his servants to see what they do; good righteous work or injustice. He establishes those who uphold the good and trips rule off whoever he wills. States are founded on well known pillars of international law. The emergence of states in Islamic law is based on important pillars like column on which construction and building rest. If these pillars were fragile the state would collapse and it will not live for long and vice versa.

Alsaud raised the banner of (There is one God but Allah and Mohammed is the Messenger of God). They were defending this banner by their souls, money and sons; hence, the columns of their building were established with God's will. They were able to recover their Kingdom from the usurpers during the stages of the three Saudi states. The mouth piece of each Imam, King and Prince of them repeats:

*If a master dies of us he will be followed by a master
Who says the words of the honorable and a doer.*

History has shown that the rulers of Alsaud stood fast in the face of all storms and events of their opponents for more than three hundred years. Whenever an enemy plans for the fall of any master of Alsaud, their offspring would raise the Holy Quran and the sword a new to fulfill the promise they kept since the set up of their first state through monotheism



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and raising the banner of (There is no God but Allah, Mohammed is his messenger). Whoever raises this banner is victorious with God's will". Imam Abdulrahman Alfaisal sacrificed all he had for the sake of this banner when his son King Abdulaziz and his brother Prince Mohammed decided to regain Riyadh. Reestablishing religion and refinement of thought from deviation false beliefs were some of the high objectives that motivated King Abdulaziz. In fact, it was the main objective of all these activities.

According to the historian Ibn Khaldoun, Arabs will not be able to retain power except on religious grounds; prophecy great confederation, or a whole great impact ¹⁵. Ever since the first Saudi State, the Saudi political system has always been based on the ties of religion. Imam Mohammed Bin Saud, God's mercy be upon him, took oath between himself and his Lord to be a sincere supporter of Sheikh Mohammed Bin Abdul Wahab. They shook hands in 1157AH and vowed solidarity and mutual support in order to call the exclusive right to the religion of Allah.

With the penetrating sight of a believer, after taking oath, Sheikh Mohammed Bin Abdulwahab gave Imam Mohammed Bin Saud the glad tidings of victory and eminence for him and his offspring. Since then, the victorious march to establish the first Saudi state started relying on the pure faith that strengthens and solidifies the foundations of their kingdom. The roots of this kingdom spread since that epical period to lead to the establishment of the second and third Saudi Kingdom. These laying

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foundations were based of defending the faith of the Lord raising sword and the Holy Quran.

King Abdulaziz and his brother Mohammed marched to Riyadh vowing to achieve their goal despite all cost and sacrifices. Either gain Riyadh from Ibn Al Rasheed or be buried in its soil. On Rabie II of the year 1319AH, the victorious and epical march started from Kuwait when King Abdulaziz supported by his brother Prince Mohammed and a group of the body-abled men to regain Riyadh. With the will of Allah, then their will, the miracle did happen. King Abdulaziz said: “We thought with our group what we should do. Our views agreed on usurpation of Riyadh. Perhaps the chance would be ours to seize fort without fight. Obviously, we had spies amongst us”

King Abdulaziz, due do harassment by the Ottoman state was compelled to use hiding techniques. He stayed with his sixty three men at the edges of the Empty Quarter to prevent the enemies from seeing them and knowing their task. King Abdul Aziz said: “We took our provisions and marched through the Empty Quarter. Nobody knew where we were. We stayed the whole of Shaban and when it was the twentieth of Ramadan, we marched again to Al Arid”.

King Abdulaziz began to implement his plan to regain Riyadh on the twenty first of Ramadan. He and his men reached the waters of (Abu Jafan) on the day of Eidul Fitr. They then marched on the third of Shawwal to Riyadh. They arrived at Dil'e Al Shugeib (A corner located in Jabal Abi Ghareb South of Riyadh) in the fourth of Shawwal 1319AH



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(January 13th, 1902). King Abdul Aziz kept some of his men to guard camel and baggage and as a support and help for him if he needed them. He provided them with instructions and orders. Some of his instructions were: “If the sun of tomorrow rises and nobody comes to you with our news, go back to Kuwait and deliver my obituary to my father. On the other hand, if God gave us victory, I will send you a horseman waving his garment as a sign of victory. You may then come and join us”.

King Abdulaziz and his brother Prince Mohammed with the rest of his men marched to Riyadh on foot. King Abdulaziz said: “We walked till we reached a place called Dil’e Al Shugeib at a distance of one and a half hour from the city on foot. Here we left our comrades and army and walked at six o’clock at night. We left about twenty men with arms. The forty of us walked. We did not know our destiny nor our goal. We did not have an agreement with the people of Riyadh”.

On the outskirts of Riyadh, King Abdulaziz divided his army into two parts. The first part was led by his brother Prince Mohammed including thirty three men. They hid in an old orchard near Al Dheira Gate, outside the walls of Riyadh. King Abdulaziz with six of his men infiltrated to reach the house of Ibn Al Rasheed governor (Ajlan). King Abdulaziz's plan was based on attacking Ajlan at his house without causing any harm to the inhabitants of the city. But King Abdulaziz was surprised when he knew from Ajlan’s wife that he used to sleep in Al Masmak fortress and does

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not go out till morning. King Abdulaziz asked for his brother Prince Mohammed and men who were with him for consultation. They infiltrated to Ajlan's house for consultation on the implementation of the attack plan on the Masmak fortress. The dynamic thinking of King Abdulaziz, his ability to change plans as events unfold, and the plan to attack Al Masmak were crucial elements for the regaining of Riyadh. They also revealed his abilities for planning as an experienced leader and genius thinker. These events also demonstrated his courage, strong will, and resourceful planning.

King Abdulaziz said: "I asked her, Ajlan's wife, about the time when her husband gets out of fortress. She said: He does not get out until the sun rises three lances. We took her and locked her up with the servants. Then, we made a hole between us and the building where my brother Mohammed was. It was already half past nine at night and dawn was then at eleven. Upon our meeting in the place, we had a meal, drank coffee, and ate some dates. We then slept for a short while, prayed morning prayers and sat thinking what we were about to do.

We got up and asked women who opens the door when the Prince comes in? They answered: so and so. We knew how tall she is and we dressed a man of us the dress of the woman who used to open the door for him. We told our man, be straight at the door and if Ajlan knocks at the door, open for him to enter. We managed all this and went up to a room with a hole where we can see the palace's door. After



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sun rise, they opened the door of the fortress and let the servants go out as usual to their families. As we said earlier, they became wary of our first attack. The door of the fortress was opened and they got out their horses and tied them in vast place. When we saw the door of the fortress open we got down to run to fortress and enter the palace, after opening the door. As we got down, the Prince with ten of his servants were heading towards his house where we were. After he got out, door man locked his door and went to basement of the palace and left the hole. When we got down, we kept four riffle men and said: if you see us running shoot at those near the gate of the palace. When we started to run, Ajlan was standing near horses and he turned to us with his comrades who actually ran away to the palace. When we reached there, Ajlan was the only one outside the palace. I only had a riffle and Ajlan had his sword. He started waving with his sword. I covered my face and attacked him with my riffle which went off. I heard the fall of his sword on the ground; it seemed that my riffle shot touched Ajlan but it did not kill him. He entered the hole but I clung to his legs; men holding his hands from inside and his legs in my hands. His men were throwing fire at us and stones as well. Ajlan hit me on the flank with his legs. It was a strong hit. It seems that I fainted from his hit. I let go of his legs and he entered the palace. I wanted to enter after him but my comrades refused and Abdullah Bin Jalaway entered with fire pouring on him ¹⁶”.

After Ajlan slipped into the palace, Abdullah Bin Jalaway entered through a window followed by Mutlaq Bin Ojaiban

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and opened the main door for the men of Abdulaziz to enter. Ajlan was not able to make it to the second floor and Abdullah Bin Jalaway following him until the latter killed him with his sword. At the end, Ajlan was killed, a few of his men surrendered and the rest fled. King Abdulaziz went after those who fled. Some of them resorted to Al Sweilem house where they later surrendered. Prince Mohammed Bin Abdulrahman besieged the rest of the garrison of the fortress who gathered in the northern and southern towers of the fortress. They eventually surrendered to him and the formidable fortress fell in the fifth of Shawal 1319AH ¹⁷.

Predictions of Mijrad and his views were realized; King Abdulaziz and Prince Mohammed marched from Kuwait starting the liberation battle of the country with the regaining of Riyadh in 1319AH (1902), collaborating together in the phases of all struggle until victory was achieved ¹⁸. It is the will of God which is above all the wills and God says the truth: “God will certainly support those who support his cause ¹⁹”. The means of victory and its pillars were clear and decisive. They lie in the faith in God and faith in the right which they believed in recovering it. It is the courage and facing dangers and risks, tenacity, and fierce fighting. It is the well-informed leadership and wise plan. It is the complete plan of lightning strike. It is the proper timing in an hour that Ajlan and his men never expected.

Thus, after eleven years and with the beginning of the morning of a blessed day, Riyadh the capital of grand



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fathers returned back to Alsaud at the hands of King Abdulaziz, his brother Mohammed and their brave comrades. The Saud leadership was keen to honor them. In the forefront after King Abdulaziz and his brother Prince Mohammed Bin Abdulrahman who King Fahd Bin Abdulaziz, God's mercy be upon him, said addressing his son Prince Bandar Bin Mohammed while the King was handing him his father's medal: "My son, your father Prince Mohammed Bin Abdulrahman deserves more than this medal".

Not only King Fahd, God's mercy be upon him, had this great appreciation for King Abdulaziz and his brother Prince Mohammed. All the Saudi leaders, Saudi royal family and citizens held their great appreciation for King Abdulaziz, his brother Prince Mohammed and the strong men who participated in the regaining of Riyadh and struggled for the unification of the country. They appreciate their efforts, heroism and martyrdom for the sake of raising the banner of glorious religion, unification of homeland and building it.

The battle for regaining of Riyadh was a turning point in the Arab history, and a successful beginning of struggle battles for what is right. It was a decisive battle in planning, preparation and implementation that constitute an example of how Jihad and sacrifice should be²⁰. Thus, with the regaining of Riyadh, God Almighty realized for King Abdulaziz and his brother Prince Mohammed what they were aspiring for and the regaining of Riyadh was the first block in the establishment of the Kingdom of Saudi Arabia,

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on the principles of tolerant Islamic Shari'a Law and a corner stone for what had been achieved in this country empowerment and mightiness and God's bounty of Security and stability.

Prince Bandar Bin Mohammed explained the leading role of King Abdulaziz and Prince Mohammed in the epic of regaining of Riyadh saying:

“From the wisdom of King Abdulaziz and his experience is that when he arrived the outskirts of Riyadh, he wished to divide his men into two groups. Prince Mohammed was the commander of a thirty three men group. King Abdulaziz instructed his brother Prince Mohammed to stay in the farm waiting for a signal from the King to his brother to march and participate. When King Abdulaziz was certain of his arrangements, he sent to Prince Mohammed and his comrades to participate. King Abdul Aziz kept his brother with his men in the house. King Abdulaziz ascended from this house which was neighboring Ajlan's house. They reached Ajlan's house. So, Prince Mohammed Bin Abdulrahman, God's mercy be upon him, and his men participated in the fight against Ajlan's men”.

In 1320AH (1902), Imam Abdulrahman Alfaisal invited the leaders of Riyadh, its scholars, and sheikhs to attend the meeting which was held in the yard of the grand mosque in Riyadh after Jum'a prayer. In the meeting, the Imam announced his abdication of the rule for his son King Abdulaziz. All paid their loyalty to him as Emir of Najd



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and an Imam for its people. His father presented him with the sword of Saud Al Kabeer²¹.

After the opening of Riyadh which was recorded in modern history as one of the most important events in the Arabian Peninsula, the wave of unification started spreading to most parts of the Arabian Peninsula on the hands of King Abdulaziz and his brother Prince Mohammed, as will come in Chapter II (Memorable Battles).

CHAPTER 2

MEMORABLE BATTLES

***PRINCE MOHAMMED'S ROLE IN BATTLES OF
UNIFICATION***

(Oh! our sons and our future, we were raised and lived to protect our sanctuaries, rights and borders in days like these and to stop all aggressors. Your enemy has transgressed upon our sanctuaries, livestock, and water supplies and, so far, we have been quite patient. Only women are left to defend. The day is yours and God be with us.

I swear to God that you do not start shooting until the enemy starts shooting on us.)

King Abdulaziz Bin Abdulrahman Alsaud



Prince Mohammed Bin Abdulrahman Alfaisal

The courage of Prince Mohammed, God's mercy be upon him, instilled fear in the hearts of his enemies and made his followers love and admire him. He was indeed a fighter of a unique class and an unparalleled commander. He was never seen in any battle except in the front rows storming enemy lines without fear, hesitation, nor keen on his own survival. Whoever watched him in battle will almost be certain that he will never come out alive. Yet, everyone would be amazed to see him at the end of battle unscathed and congratulating his troops for victory. Abu Bakr Al Siddeeq (the first Caliph in Islam), may God be pleased with him, rightly said: "Seek death so that you may be granted life".

In every battle, Prince Mohammed was asking for death and life was always granted to him; not the mortal life of countable days and years, rather he was granted the life of honor and glory. His name was immortalized in the true book of history, clear and crowned with glory: an intrepid hero, a courageous fighter, an experienced leader, and a daring commando. He shall always be remembered as one of the founders of the state of Islam who laid the bricks of its glory, raised its banner and placed the stones of its pride.

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Prince Mohammed began his Jihad in the cause of Allah since his young age or his early adult age. He never laid down his weapon until his brother King Abdulaziz proclaimed the unification of the country under the name of the *Kingdom of Saudi Arabia*. The love for Jihad was running in his veins and battles were part of his life system. Actually, it would not be an exaggeration to say: “Prince Mohammed’s heart was attached to mosques and battles”. As soon as the caller is heard saying: (God's horses go ahead), he would ride the back of his horse and rush to the battle field leaving everything in this world behind his back. Whoever sees or hears about Prince Mohammed's courage and his speedy response to battle and Jihad’s call might think that war is an easy matter that all men can deal with. In fact, war is bitter, harsh, grinding and ugly. God, who is aware of the unseen and hidden, mentioned it in his holy book as: “Fighting is prescribed for you and you dislike it but it is possible that you dislike a thing which is good for you¹”.

War is dirty and foul and cannot be borne except by a courageous and firm hearted man like Prince Mohammed. Courage alone is not enough to make a man rush to war holding his life in his hands. In addition, man must have the deep conviction in the righteousness of what God mentioned of Jihad: “But it is possible that you dislike a thing which is good for you²”. If a fighter believes that the good that comes out of a battle overweighs its foulness and hardship, he would not be scared of its dangers nor fearful of its



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consequences. There is nothing better than victory or martyrdom. Both are good for those who have deep faith in their hearts and minds, and are certain that they are fighting for the sake of higher goals worth sacrificing everything, including their lives.

After the epic of the regaining of Riyadh the capital of heroism, which is considered as one of the most important events in the Arabian Peninsula and modern Arab history, the ship of unification started cruising to most parts of the Arabian Peninsula at the hands of King Abdulaziz, his brothers Prince Mohammed and Prince Saad, their cousins of Alsaud and the well-bodied men who supported them.

In 1320AH, Al Kharj which was till recent time a stronghold of Alsaud, was annexed followed by Alflaj, Alhariq, and Hautat Bani Tammim. King Abdulaziz's influence extended from Riyadh to Wadi Al Dawaser on the borders of the Empty Quarter ³.

In 1322AH, Unayzah was annexed as King Abdul Aziz entered it in the fifth of Muharam 1322AH (1904G) and stayed in Unayzah for seven days ⁴.

Buraydah was then annexed after the siege of Ibn Rasheed's garrison which took refuge in the fortress of Buraydah and was able to hold for two months and few days. Ultimately, it surrendered in mid-Rabie I 1322AH (1904)⁴. In the same year, Al Bkeiriyah battle took place and it was annexed after

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grinding battles with Ibn Rasheed forces. The victory was for the troops of Ibn Saud⁵.

Al Shinanah battle which took place in 1322AH (1904) was one of the decisive battles and ended with the defeat of the Turks. The ranks of troops of Abdulaziz Bin Rasheed collapsed. The battle lasted for three months. In the first stages of the battle, men under the leadership of Prince Mohammed Bin Abdul Rahman showed great courage and bravery. Then, King Abdulaziz and his men joined in the fighting and eradicated what was left of Ibn Rasheed's army. The remaining of Ottoman troops was dispersed and some of the Turkish troops surrendered to King Abdulaziz⁷.

The importance of Al Shinanah battle stems from its consequences. The most important of which were the huge spoils King Abdulaziz and his followers gained from battle and, of course, the dismantling of his opponent's front. After this battle, a rift was wedged between that opponent and the commanders of Ottoman forces. The Turks never thereafter sided with him⁸.

Then, in 1324AH (1906), the events of the battle of Rawdat Bin Mihana near Buraydah took place. King Abdulaziz's army engaged with Ibn Rasheed's army in one of the fiercest fights; both armies used all they had of weapons including rifles, swords and daggers. While Abdulaziz Bin Mit'eb Al Rasheed was on the back of his horse encouraging his troops to advance, darkness of night was covering the land of battle and he lost the holder of his



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banner and strayed into Ibn Saud's army lines. Men around him recognized him and started shouting (seekers of Ibn Rasheed, here he is). They then aimed at him and he received around twenty rounds of bullets. He fell dead off his horse and Ibn Saud's troops won the battle⁹. So was the fate of Prince Abdulaziz Bin Rasheed who fiercely resisted King Abdulaziz's efforts to snatch Najd out of his reign. With his death, the position of King Abdulaziz became stronger and firmer¹⁰.

In 1325AH (1907), Al Tarafia battle took place where King Abdulaziz advanced with his army to meet Sultan Bin Hamoud Al Rasheed's army. The two armies met at the gates of Buraydah between its palm trees. During the battle, King Abdulaziz horse stumbled and he fell down off his horse and his shoulder's bone was fractured. In the meantime, Faisal Al Dawish joined Ibn Rasheed¹¹ along with his men to the site known as "Tarafiya" and marched with his forces to Buraydah. A company of the Saudi army attacked and wiped whoever was left of the followers of Dawish in "Tarafiya"¹².

In 1326AH (1908), the treaty between Sultan Al Rasheed and King Abdulaziz was renewed and the severity of fighting eased between the two parties¹³.

The annexation of Buraydah in 1326AH came as the supporters of King Abdulaziz opened its gates for him and his army at Isha prayer time. Abdulaziz entered it peacefully and its Emir Mohammed Aba Al Khail ran away to Iraq¹⁴.

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The Hadia battle in Muntafak was in 1328AH (1910) and during the same year, Hariq was annexed after a strong campaign that eliminated the dissidents against the interests of the nation¹⁵ and Al Ihsaa region was annexed in 1331AH (1913).

After the annexation of Hofuf the capital of Al Ihsaa, Al Qatif and Al Aqeir were next and the Ottoman troops were evacuated to Bahrain¹⁶ from Al Ihsaa which they lost fifty years earlier. Al Ihsaa was an integral part of the first and second Saudi states.

With the recovery of Al Ihsaa, the responsibilities of Ibn Saud increased, his enemies and environs multiplied, and betrayals spread. Nonetheless, Ibn Saud was never deterred nor swayed away from his aims¹⁷.

The events of the battle of Jirab took place in 1333AH (1915). In the beginning, the battle was in favor of the Saudi army. Then, the left wing of the Saudi army was exposed and the battle ended with no clear winner. This battle was one of the most important battles in the history of the grinding wars for unifying the rest of the Arabian Peninsula¹⁸.

The battle of Kanzan in 1333AH (1915) in the Eastern Province was one of the most important battles. Prince Mohammed took part in the battle after the killing of his brother Prince Saad and his brother King Abdulaziz was seriously wounded. He arrived heading a big force from



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Najd and King Abdulaziz came out victorious from this fierce battle ¹⁹. The famous battle of Kinzan was not a battle for unification such as the rest of King Abdul Aziz battles as it was not directed to a region to be unified like those already unified. Rather, it was directed to Al Ajman tribe which belonged to him and lived in an area under his rule. It was designed as a disciplinary action. Of course, there is a close link between unification and security. Security measures enhance and strengthen unification and without security the unification would be shakable ²⁰.

Having returned to Riyadh, Prince Mohammed got out again from Riyadh to invade Shammar tribe who was living on (Great Makhoul) west of Al Qassim. The leader of that tribe was Ibn Al Faisam Al Shammari. Prince Mohammed won the battle.

Prince Mohammed then headed to Qahtan tribe who were living near a spring called (Abi Al Khaialeh) near Al Arid mountain. The leader of this tribe was called Mohammed the Black Lizard "Dhabb". The Prince waged a fierce campaign against them and managed to kill their leader. He dispersed their crowds and whoever stayed ran away and he came back victorious ²¹.

In 1337AH, Turbah battle took place where Saudi forces thrust (on 25th of Shabaan 1337AH, corresponding to the 25th of May 1919) and entered it after midnight, descending upon Sharif soldiers who were asleep at the time and wiped them with swords and daggers²². Confusion and mayhem

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were rampant in the ranks of Al Sharif Abdullah officers and soldiers and the tactical leadership of the army slipped away from the hands of its commanders.

The army chief was forced to run away and escaped with dozens of officers and soldiers, while the army of Sharif was defeated and suffered thousands of deaths²³ which made King Abdulaziz weep when he saw the number of deaths upon his arrival to Turbah leading a huge military force. He prevented the Saudi forces from marching to Taif and asked his forces to stay in their defensive positions and returned to Riyadh²⁴.

Asir was annexed in 1338AH when King Abdulaziz prepared an army under the leadership of his cousin Prince Abdulaziz Bin Misaed Bin Jalawy in Shabaan 1338AH²⁵.

After the failure of negotiations with Hussein Bin Ayed, Ibn Misaed advanced from Al Qa'a to Khamis Mushayt while Hussein advanced from Abha to Hijla. The two forces were engaged in a big battle Wednesday noon in the middle of Shawwal 1338AH. Worried about the safety of the residents of Abha, Prince Bin Misaed kept advancing throughout the night and arrived the city outskirts by dawn, Friday, the third day of war. The people of Abha and its environs were raised white banners as a sign of surrender²⁶ and the Prince entered Shada Palace ending the state of war.

Prince Abdulaziz Bin Misaed stayed in Abha to arrange its affairs and solve the problems of the region in accordance to



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public interest. In Safar 1339AH, King Abdulaziz requested him to return to Riyadh after the completion of arrangements to ensure stability and security in Abha²⁷ and its surroundings.

Then Sultan Abdulaziz sent out an army under the leadership of his son King Faisal (Prince then) to complete arrangements of stability and security in Asir. He marched from Riyadh through "Ranya Fbisha" in Shawal 1340AH and continued his march to Khamis Mushayt²⁸. Prince Faisal continued his advance to Abha to enter it peacefully. He put things in order and completed arrangements of security therein²⁹.

On the 20th of Jumada I, 1341AH, Prince Faisal left Abha on his way to Riyadh. Prince Hassan Bin Ayed seized the opportunity of the return of Prince Faisal to Riyadh and advanced from Bariq with his Sharif army heading to Abha³⁰. The two armies, the Saudi and Sharifi armies, met on the plateau of Hudn Al Misouh north of Shiaar and the two armies engaged in a very fierce battle. The Hijazi army advanced towards Abha and surrounded it bombing the Shada palace quite severely. The siege lasted for twenty days and the besieged were about to surrender when a Saudi army arrived Khamis Mushayt. As a matter of fact, it is said that that Sharif Hussein ordered his forces to abandon their siege of the Saudi force to go back to Taif to defend it against the attack by Saudi troops whose entry of Taif was imminent³¹. Consequently, the Hijazi army retreated.

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With this great achievement, Imam Abdulaziz Al Saud controlled the lands that stretched geographically and politically, in that period, from the edge of Wadi Sarhan in Shammar in the north, to the heights of Asir in the south overlooking Tihamat Asir in the west. It also stretched from the east at the Arabian Gulf were the Eastern Region to the high lands of Najd where the mountain of Hudn stands to the west³².

Hail was annexed in the year of 1340AH. After the end of the First World War, Sultan Abdulaziz seized the opportunity to settle his score with the emirate of Hail which was always looking for an opportunity to clash with him. He decided to end Al Rasheed's rule in the emirate and made his preparations for that matter³³. He launched three campaigns for Hail. The first was led by his brother Prince Mohammed, the second was led by his son Prince Saud and the third was led by Faisal Al Dawish. These armies marched to Hail and surrounded it from all directions. Sultan Abdulaziz took Al Qassim as his commanding center for these campaigns. Ultimately, Abdullah Bin Miteb Al Rasheed surrendered and gave himself up to King Saud (prince then)³⁴.

Al Rasheed selected Mohammed Bin Talal as a prince on Hail and amassed an army that tried to stop the attacking Saudi forces, but he could not continue his attack and returned to Hail. Sultan Abdulaziz then reached the outskirts



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of Hail and his entry to the city was on the 29th of Safar 1340AH (the 2nd of October 1921)³⁵.

On the 6th of Safar, 1343AH (the 6th of September, 1924), the Saudi army moved from Turbah in the vicinity of Taif and seized it³⁶. After the annexation of Taif to the Saudi government, the situation in Hijaz became tumultuous. Sharif Hussein's army got weaker and he withdrew from Mecca Al Mukkaramah to Jeddah. The dignitaries of Hijaz decided that it was necessary for Sharif Hussein to abdicate his throne to his son Ali, hoping that this action will put an end to war and make the Saudi army return to Najd³⁷.

Indeed, Al Hussein abdicated and departed Jeddah to Aqaba on the 24th of Rabie I 1243AH (October 1924). On the 5th of Rabie I 1343AH (October 1924), Ali Bin Al Hussein was installed as King of Hijaz aided by a temporary commission to oversee the performance of government. However, the Saudi Army continued its thrust towards Mecca and marched to siege Jedda³⁸.

King Abdulaziz and his brother Prince Mohammed entered Mecca Al Mukkarramah in 1343AH without bloodshed, which left a good impact on the world since Mecca is regarded the Kiblah (focal center) where fighting is not allowed³⁹, in accordance with the Prophet's saying:

“I was absolved in Mecca for an hour of time and nobody else is ever absolved after me⁴⁰”, the Hadeeth.

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After the entry of Makkah, King Abdulaziz moved with his garrison to Jeddah to meet with the British consul. Negotiations did not go on well and King Abdulaziz saw it futile to go on with these communications. He then returned to Mecca, handing over the leadership of Jeddah to his brother Prince Mohammed Bin Abdulrahman. All attempts to convince Al Alshareef to give up Jeddah without resistance to contain bloodshed failed and King Abdulaziz and Prince Mohammed prepared for moving with their men to Al Righama to siege Jeddah. The siege of Jeddah continued for almost one year witnessing countless battles in which many have died. King Abdulaziz depended on his brother Prince Mohammed for the requirements of the siege. Prince Mohammed selected suitable and efficient trustworthy men known for their courage, sincerity, and wise decision. Prince Mohammed continued to be a strong supporter of his brother King Abdulaziz in the siege battle. Prince Mohammed was selected to take charge of Mecca and to manage its affairs in the crucial stage of war⁴¹. King Abdulaziz continued his siege for Jeddah until its garrison surrendered in 1344AH (1925). The opening of Jeddah is regarded as the most important battle of unification having the largest impact on the stability of the country, security of people and enhancement of the state.

The garrison of Al Madina Al Munawarah surrendered to Prince Mohammed Bin Abdulaziz and the Ashraaf headed by Abdullah Bin Al Hussein and the remnants of the Turkish forces fled away from Madina through the port of



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Yanbu to Jeddah. Yanbu surrendered without any considerable fighting and they had to flee from Jeddah via ships. Security and order were restored all over Al Hijaz⁴².

After matters settled and security spread in Hijaz and Najd, steps were taken to reform all aspects of life in the country. Some fanatics considered the use of modern technology such as telegram and wireless as a heresy. They started to challenge authority supported by some foreign forces. King Abdulaziz faced them with strength and resolve which led to the events of the battle of Sabla. This battle was one of the major battles fought by Prince Mohammed under the leadership of his brother King Abdulaziz (1347AH-1348AH). It is regarded as an important turning point in the Saudi political history.

As soon as King Abdulaziz amassed his armies to fight them, Ibn Bjad and Dawish were certain that the battle outcome will not be in their favor. So, they resorted to deception to avoid confrontation. Their thinking led them to betray King Abdulaziz either by killing or taking him as a prisoner before the outbreak of battle.

King Abdulaziz has already sent them a messenger asking for their surrender without fighting to avoid Muslims bloodshed and to yield to the right side. However, they believed that the chance was ready for them to implement their treacherous plans against the King and they replied to the King saying: “we demand of you the rule of Allah's Shari’a and the Sunnah of his prophet and messenger

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Mohammed, peace and blessings of Allah be upon him, and request the arbitration of scholars who are well acquainted with Shari'a and Sunnah from both sides". They stressed their willing to accept scholar's verdict. Their call, in fact, was a ploy whose face was the truth but they meant deceit and treachery as will be detailed thereafter ⁴³. The King agreed to their request out of his conviction that arbitration will settle the issue to his side and will save both sides going through a battle that will lead to the killing of thousands from both armies. When the King agreed to their request for arbitration both parties agreed that the place of meeting for both delegates would be a tent to be set up halfway between the two camps. The place was amid trees, a place suitable for executing the plotters treacherous plans against the King.

On the eve of the fixed date of meeting, Ibn Bijad and Al Dawish instructed a large number of their men to hide amid the trees to ambush the King and his delegation. Some of the Bedouins who were in support of Alsaud noticed the movements of the enemy's troops at night and informed their leaders and Sheikhs who in turn hurried to inform Prince Mohammed.

Prince Mohammed summoned Sulaiman Bin Fleij and dictated on him a message addressed to his brother King Abdulaziz. The contents of this letter read: "I beg from Allah, and then from my brother King Abdulaziz not to go to the meeting tent and if he has to go to take with him four hundred men".



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The King read the message but it seems that he did not agree with his brother's advice. Prince Mohammed summoned again the writer and dictated a second message that read: "My brother Abdulaziz, may God protect you. We all do not agree on your going today in any form whatsoever. You have to write them and ask them to come over to you and vow to God that even they come wrong doers, they will return safe. If their intentions were in good faith, they are well aware of your commitment to Allah's covenant. As for me, I have already ordered the group to attack the tent and whoever therein or around before your arrival if you do not agree with what we have agreed upon. God Almighty does what he wills and peace be upon you".

Ibrahim Abdul Rahman Al Khamis says:

I delivered the message to the King and upon reading it, he looked at me and said: "Does Mohammed see anything?" (i.e. does my brother Mohammed see something?). He said: God knows well. The King asked for the binoculars and they brought them to him. He went out of his tent and walked away to a place where he can have a better view. He aimed his binoculars to the place of the tent, in the middle of the plain, to see if there is any movement or activities around it. Through the binoculars, the King saw the supporting tribal forces which Prince Mohammed commanded holding their flags starting to advance to the meeting tent.

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At this moment, the King said: “Hurry and tell your uncle that we have asked God for guidance and we are not going”. He then sent ten horsemen calling: “Good health, Oh men go back to what you were in”.

The King changed his mind and decided not to go to the meeting. Instead, he sent to the rebels asking them to come to him promising them God's safety as suggested by his brother Prince Mohammed. The rebels continued their deceit and sent Faisal Al Dawish alone. The King received him and Faisal Al Dawish said: “I came to you to give you God's covenant that I am with you”. The king answered him saying: “There is already a covenant between me and you. If you have abrogated it, you would abrogate the new covenant”. He then added: “Go back to your folk on the basis of the old covenant if you were telling the truth”. The King set a final deadline for him to decide the matter either by war or peace based on their surrender. The deadline was set to be the sunrise of the next day. The King sent with him delegates to accompany him to his folk and to relay back the final answer to the King. As soon as Al Dawish arrived to his camp, he shouted: “War! War! You have nothing to fear of these folks ⁴⁴”.

The King waited for his delegate all night preparing, at the same time, for the possibility of war. Groups of the army began to advance to battlefield, immediately after the sunset and during night so that they will be close to them by the



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morning. At sunrise the delegate returned with the expected answer of war.

When Al Dawish returned to his camp, King Abdulaziz drew up his plans at night and at sunrise he came on his horse and addressed the army saying:

“Oh! Our sons and our future, we were raised and lived to protect our sanctuaries, rights and borders in days like these and to stop all aggressors. Your enemy has transgressed upon our sanctuaries, livestock, and water supplies and, so far, we have been quite patient. Only women are left to defend. The day is yours and God be with us.” He also added: “I swear to God that you do not start shooting until the enemy starts shooting on us ⁴⁵”.

The fierce battle took place and thousands from both sides were engaged in a fierce fighting that took no more than half an hour. When rebels realized that their defeat is inevitable and their losses increased, disorder and chaos crept in their ranks. The remnants of dispersed dissidents of Alikhwan (Brothers) started retreating fleeing towards Artawiya which was not far away from the battle field and some of them fled to other places. The Saudi army tracked them and did not stop until King Abdulaziz sent his cousin Saud Bin Abdulaziz calling: In the name of Allah, then in the name of Abdulaziz, seize arms and stop fighting ⁴⁶. Thus, he won over the advocates of intolerance, backwardness and the enemies of progress and development.

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In all these battles Prince Mohammed was the courageous Knight, the fierce warrior, and the daring hero who stops at no danger, unparalleled in the forefront ranks of the battle. He storms at the heat of the battle as if asking for death, never retreating nor fearful. His courage frightened his enemies and inflames passion in the hearts of his soldiers. His courage was recognized by his foes, not to mention his friends. The enemies always came out of battle saying: “Mohammed has shown us the worst.”

Prince Mohammed's courage was bound by reason and directed by insight. He was not reckless nor a gambler who did not calculate consequences. Prince Mohammed was an inspired leader and he was guided by his common sense to do things that always turned out to be beneficial for his army. He may change the path of his army and it is realized later on that his decision did save his army from an ambush that could have eliminated his army.

He also had an amazing ability to face a large number of enemies and defeat them with a much smaller number of men. He had the wonderful ability to turn defeat into victory and no two persons differed in that Prince Mohammed was a courageous leader, wise, thoughtful, and insightful. His courage stemmed from his confidence in himself and his belief in the cause he fights for and, above all, his absolute faith in his Lord, be glorified.

The battles which took place in the country since the regaining of Riyadh were triumphant decisive battles and



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their consequences were of abundant good for the land and its people. Prince Mohammed was sometimes the victorious leader of some of these battles and often a participant under the command of his brother King Abdulaziz in other battles.

Prince Bandar Bin Mohammed Bin Abdulrahman said:

“Despite the fact that I was very young at this period of history after the unification of the country, however I heard lot of men talking about the battles that waged on much of the Arabian Peninsula. I used to listen to those heroes who took part in such battles under the leadership of King Abdulaziz and Prince Mohammed, may God's mercy be upon them. I eagerly listened to those men talking in my father's council, mentioning the heroism of King Abdulaziz and his right hand brother, Prince Mohammed. What surprised me most was that any father did not comment on what they used to say except with few words in appreciation and repeating that King Abdulaziz was a hero, a founder and a unifier who fought the battles for the sake of unification and for the sake of his homeland.



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CHAPTER 3

HISTORICAL EXPERIENCES AND ISSUES

(By God! If any of you advances one step, his fate shall be death.)

Prince Mohammed Abdul Rahman Al Saud



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Prince Mohammad, God's mercy be on him, was an imperturbable man who had the wonderful ability to control and unleash his feelings. He is not easily provoked by sudden events nor can be pushed to act without thinking. He gives matter their due consideration and if he starts acting, he acts with the knowledge that he had selected the right keys to unlock closed doors and solve problems that seem insurmountable.

Prince Mohammed never hurried in judging men. He received their actions with good intentions and assuming clean hearts. He stretched his rope of patience and never let out of his anger so that he may not do injustice to his men. This does not mean in any way that he was ignorant or unable to read between the lines to realize what is behind words and deeds. In fact, he was able to read the malicious feelings, hidden behind bright overt sayings as he is meant by these words:

The stupid is not a master in his folk

*But the master in his folk is the one who pretends to be
stupid*

Prince Mohammed always offered patience before anger, and forgiveness before punishment. There was a thin hair between Prince Mohammed and his men (Muawiyah's hair).

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If they pull it, he let it go and vice versa. He was lenient but not weak, forgiving not ignorant. In his humanitarian and political intuition, he realized that the new state needs unity and cohesion rather than being the creation of enemies; hidden or apparent. It is not in its interest to charge hearts with hatred and discord. Therefore, Prince Mohammed quite often used to extend his patience for those who were seeking strife and discord. Even though, he understood their real intentions and malicious aims, he would show them his kind face and direct their talk to a different destination so that hearts would clear up and minds go back to their senses. But if they insist on their temptation and refuse to return to the right path, he would round his rope of patience around their necks and suppress their temptation till they are forced to come back to the right path. The following story provides an example of his savior.

In 1343AH Prince Mohammed was posted in (Hadah), between Mecca Al Mukarramah and Jeddah. He was waiting to see what days would lead to: war or peace. His army was not used to waiting and boredom spread in the hearts of many of his men. Meanwhile, two elderly men used to frequent Prince Mohammed day and night and had food with him and all the time urged him to advance to Jeddah. The Prince was very patient and never said more than (Oh, folk, perseverance is the key to success). One night, they came to Prince Mohammed with enthusiasm telling him the latest they decided with their followers. As usual, he opened his heart for them and he listened to them until they said: “We speak with you for whoever sent us to



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choose of two things. Either you depart for Jeddah in the morning and we depart with you or we depart for Mecca and you do whatever you want”. At this point, he stood with anger quite apparent in his face and said:

“It is now clear to me what you had in mind all along. I am the brother of Nora, I can do whatever I like with you, but I will not do. I can now tie your hands behind your backs and deliver you to Abdulaziz in Mecca to do with you whatever he wants, but this is not of my disposition. I swear to God, that I never swear but with him, that if anyone of you would make any movement whatsoever or speak a single word from now on, his fate will be death. He who warns has already excused.” From that moment their tongues were tied and nothing suspicious was made by them ¹.

Among the important issues that history mentions with pride when the march for the unification of the Kingdom of Saudi Arabia is mentioned is an incident that highlights the strength of Prince Mohammed as a knight, his determination and courage in the support of right, and demonstrates his steadfastness in confronting injustice. Besides, this incident clearly illustrates his insight and amazing ability to control course of events. In summary, after the control of King Abdulaziz of Mecca Al Mukarramah region and its surroundings and security and order was established, King Abdulaziz appointed his brother Prince Mohammed as Emir of Mecca. At that period, an incident took place between some of Bedouin called then Alikhwan (Brothers) and some of the Mecca dwellers in 1343AH.

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The incident developed into a clash between the people of Mecca and Alikhwan and the news of the clash spread to their brothers who were living in the heights of Mecca. They called upon each other and Alikhwan poured in their support. Shortly, a huge angry crowd gathered with their weapons and headed towards Mecca like a raging flood.

King Abdul Aziz was then at the pilgrimage season when he got the news and he realized what could happen if these rebellious crowd reached Mecca. He tried to stop them in good faith as he realized the consequences of such fight in the pilgrimage season, especially, that it was the first time in his reign that Muslims perform the pilgrimage.

King Abdulaziz sent a messenger on a horse with details of the situation and instructions to his brother Prince Mohammed. He was two kilometers away from the place of his residence prior to rebels' arrival to Mecca. He asked the messenger to tell Prince Mohammed that Alikhwan were heading for Mecca in large numbers he recommends his brother to deal with them using wisdom not force. Messenger arrived and handed him King Abdulaziz's message. King Abdulaziz felt that was not sufficient and phoned his brother Prince Mohammed. The Prince realized the dangerous situation and he was well aware of Alikhwan's character, their anger and fanaticism. He quickly thought and distributed his men on the three entrances to Mecca. Their total number was about three hundred men. He ordered them to be prepared.



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The masses of Alikhwan reached Mecca like a sweeping flood and they were in the peak of their anger and rebellion, determined to take revenge. When there were only a few meters between them and the army of Prince Mohammed, the Prince ascended the steps of the house of government (previously house of Sharif Abdullah Basha) and shouted saying: where are you going? Where are you going? Their answer was that we are going to the house of God. He replied them in a determined loud voice: No and no; no one enters the house of God carrying the weapon of sedition and temptation. He added in a strong and resolute tone his crucial phrase: “By God, if anyone of you advances one step, his fate shall be death”. The rumbling crawl stopped suddenly in front of the strong decisive words and the firm position as if some force fastened them and froze them in their place. None of them showed his desire to advance or attempt to challenge these orders. Not a single man or any of their leaders tried to even discuss the matter or have a dialogue with Prince Mohammed. The crowds returned back to where they came from.

After resolving the situation and forcing Alikhwan to stop and retreat to their positions, Prince Mohammed hurried to Almas’a to urge merchants and traders to open their shops and called upon Meccans to conduct their business as usual. People called each other for safety and their tranquil increased when they saw Prince Mohammed in Almas’a urging all to go back to their work and asking them to rest assured confirming that the matter was over and things have returned to normal. After only one hour after the prince told

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people that they did not have to worry or fear for anything, everything returned to back as normal².

This major incident highlights the firmness of Prince Mohammed, his courage and skill, and confirms his wisdom in the difficult situations as a thinker, planner, and implementer. This major issue shows the fraternal relationship between King Abdulaziz and Prince Mohammed which shaped events of history. No doubt that Prince Mohammed stance with Alikhwan increased King Abdulaziz's gratitude to his brother and made him rely on his brother Prince Mohammed to face difficult tasks and very complicated crucial situations.

Prince Mohammed does not go out to solve any problem except in good faith and noble objectives with present mind in control of his emotions so that he may not be confused or lose his ability to decide in fairness. He was known amongst people that he had a clear heart and intention, and that treachery and treason never found their way to his heart and mind. He acts as he says and if he promises he fulfills his promise. All this helped him to resolve all kinds of problems. Moreover, if he is convinced with a reasonable judgment, he does not back down even if faced with the heads of spears. Further, he is always willing to face dangers and to enter battles. All these qualities made his brother King Abdulaziz rely quite often upon him to solve the hardest of problems and the most difficult dilemmas and to put down strives that are so serious and disastrous if not



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solved using reason, firmly suppressed, and extinguished before their fires burn the green and the dry.

Prince Mohammed never disappointed his brother King Abdulaziz. He was like a spear in the belly of every problem and the water that quenched down the fire of all seditions. He never let down his elder brother in a major issue or for solving a difficult problem.

Prince Mohammed's keys to solve all sorts of problems and to wipe all kinds of strives or seditions were very simple:

- An intelligent and open mind polished by experience and skill.
- Wisdom, vision and farsightedness.
- Genuine passion
- A soul that loves good deeds and seeks to achieve them, a soul that is not afraid of harm or blame.
- A reputation that earned him the love of people and made him a judge accepted by all parties even if his sentence were harsh for one of those parties,
- His fulfillment of his promises and pledges.

The following story gives us a living example of what we have just said:

The story dates back to 1344AH after the surrender of Madinah and Jeddah following their siege. Security was restored in all of Hijaz, and peace spread throughout the country. Order was consolidated as well as the rule of the

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law and Muslims all over the globe were reassured that strife has ended, especially in the neighboring countries. The end of conflict and the settlement of security and peace in the holy land encouraged the pilgrims to visit the Holy Mosques after being deprived from the visit for many years.

The Egyptian pilgrims were the most numerous and brought with them the garments that cover the Kaaba. They were accompanied with a military force to guard it and a special mission headed by the Emir of Egyptian pilgrims. The military force that was accompanying the garment of Kaaba (Al Mahmal) was armed with rifles, machine guns and guns. It also had military music band.

At that time, many Muslims rejected and categorically could not accept any deviation from the teachings of Islam. That included innovations and violation of Islamic law and prophetic Sinnah, including music of all types, especially during Hajj season in compliance with God's saying:

“For Hajj and the months well known, if anyone undertakes that duty therein, let there be no obscenity, nor wickedness, nor wrangling in the Hajj³”.

Many of the pilgrims coming from outside Mecca did not know anything about traditions of celebrations of the garment of Kaaba and the accompanying music band. On the eighth day of Dhul Hijjah 1344AH, the day of the gathering of the pilgrims in Mina preparing to go to mount Arafat just before midnight, the Emir of the Egyptian Hajj asked the force commander of the Egyptian military escort



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accompanying the Kaaba garment to get ready to march to Arafat. As customary in world armies, the commander instructs his force through the trumpet. The pilgrims heard the sound and thought it was the sound of musical instruments which, they considered, was a departure from God's orders in his holy book. They considered such act as a clear breach of the sanctity of Hajj and a provocation to the rest of pilgrims. The hearts of pilgrims were raging with anger and thousands of pilgrims were agitated. The furious pilgrims started to gather to express their anger and those who were most upset were the people of the country.

The situation was getting quite dangerous and God only knew the outcome of the situation. The furious pilgrims gathered to block the way of the Egyptian Mahmal and its escorting force and the Egyptian Hajj mission. It was night time and the theater of events was engulfed in full darkness. This means that if a clash took place, bullets would not differentiate between a friend and foe, and certainly thousands of innocent pilgrims will be victims of crossfire, not to mention losses between combatants themselves.

The Egyptian Mahmal was stopped and its escorting force encircled the hajj mission and took their defensive positions preparing their guns for firing. Shooting from both sides started in an intermittent way and Egyptian guns fired few shots but so far no casualties among the people were noticed.

King Abdulaziz heard of the incident and knew that it was very serious situation. He called upon his brother Prince

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Mohammed and gave him a letter to the Emir of the Egyptian Hajj mission. The letter called for calm and recommended seizing of fire and warned of the consequences. Immediately, Prince Mohammed accompanied by his son Prince Khalid and other companions headed towards the Mahmal. They went through the masses of angry pilgrims who were determined to punish the Egyptian force. Prince Mohammed continued walking through the masses until he reached the area between both sides, in front of the place where the Egyptian troops were barricading around the Mahmal.

The prince called the soldiers identifying himself and headed through the Egyptian force lines till he reached the Mahmal. He met with the Emir of Hajj and commander of Egyptian force. There were many officers with them. The Prince had a dialogue with them and he told them in a low confident tone:

“If you have come to this city meaning to please Allah and to visit his holy house and to perform Hajj, we vow and promise you that we will be your guard against all evil after, of course, the protection of Allah. This weapon in your hands will not guard you. On the other hand, if you have come for another purpose, you will have to bear the consequences of what may happen, God forbid”.

The Emir of Egyptian Hajj mission, the commander of the force and officers, all swore that they have come for the sole purpose of performing hajj and visiting the holy house of



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Allah, and they have no other objective. At that moment Prince Mohammed said:

“Well, you have to resort to calmness and proceed in God’ care in peace and tranquility and reframing from using this trumpet from now on so that feelings are not agitated. Go on with God’s blessings and we shall provide you with protection from every direction”.

The Egyptians were reassured and Prince Mohammed left quite satisfied. King Faisal (a prince then) came to accompany them to Arafat. He headed towards the Egyptian Emir of Hajj and commander of the force to inform them that he will accompany them to Arafat. The procession of the Mahmal proceeded with the company of Prince Faisal.

Thus, the strife ended which God only knew its consequences, with the grace of Allah first and then due to King Abdulaziz's wisdom when he chose Prince Mohammed who was known for his wisdom, prudence, deep thinking, strong character, gentle talking, ability to influence others and the full confidence that preceded his speech and presence⁴. Prince Mohammed was the man of difficult missions, the dart that never missed, and the key that unlocks closed gates, and the messenger that returns with good tidings.

When these important events are remembered, we should also recall the events of the battle of Sablah which took place in 1347AH. It was one of the battles that Prince

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Mohammed fought under the leadership of his brother King Abdulaziz and it is considered as a turning point in the political history of Saudi Arabia. It was waged against rebels that were supported by foreign forces from behind the borders of the Kingdom. King Abdulaziz, who was known for his keenness to avoid bloodshed, had sent a messenger to these rebels requesting their surrender without fighting to contain the blood of Muslims and to acknowledge God's right.

Rebels thought that the opportunity was ripe to implement their treachery plans against King Abdulaziz. So, they sent to the King asking him to apply God's law and his messenger's Mohammed Sunnah. They also asked for arbitration of scholars from both sides who have been well acquainted with God's law. After the King agreed with their call for arbitration, both parties agreed that the meeting between the two parties to take place in a tent to be set up in the middle of the two camps.

On the eve of the fixed day for the meeting which was scheduled to be attended by King Abdulaziz, Bin Bjad and Al Dawish instructed a large number of their men to hide amidst the trees surrounding the tent so that when King Abdulaziz and his men arrive, they will treacherously attack them. This way, they would kill the King or capture him. Bin Bjad and Al Dawishe's soldiers started to make their move at night to surround the tent. However, some of the Bedouins supporting Alsaud suspected the movements of soldiers at night and realized the intention of Bin Bjad and



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Al Dawish. They told their leaders and sheikhs about the matter who in turn quickly told Prince Mohammed Bin Abdul Rahman of what they had learned.

Immediately Prince Mohammed sent to his brother King Abdulaziz a letter asking him not to go to the meeting, or at least go with four hundred of his horsemen. Then, Prince Mohammed sent a second letter to his brother King Abdulaziz requesting him not to go and, rather, request them to come over to him after he gives them God's covenant for safety and security. At that time, the King asked for binoculars and he could see the tribes' forces supporting Prince Mohammed carrying their flags starting to advance to the place of the meeting tent and he changed his mind.

Thereafter, the events of the great battle of Al Siblah which involved more than one hundred thousand fighter from the both sides and the Saudi forces gained victory over the rebellious forces.

Thus, Prince Mohammed was always a key to good and a lock to evil. The Prophet of Allah says: "The best amongst you is the one who is a key to good and a lock to evil". We believe that Prince Mohammed, may God's mercy shower him, to be one of our best for what he did. We do not put our judgment before Allah's and may God recompense him for the good he offered and the evil he thwarted off.

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CHAPTER 4

THE FIRST PRINCE OF MECCA ALMUKARRAMA

(I am traveling to Mecca not for dominance over it, but to lift injustice. I am traveling to the sanctuary of God to extend Shari'a's law and there shall not be in Mecca from now on a rule other than that of Shari'a.)

King Abdulaziz Bin Abdulrahman Alsaud

(By God, no one carrying the weapon of sedition will enter the sanctuary of God.)

Prince Mohammed Bin Abdulrahman Al Saud



Prince Mohammed Bin Abdulrahman Alfaisal

The history of Mecca Al Mukaramah dates back to thousands of years ago. The first settlements of Mecca go back to the days of our master Ibrahim and his son Ismael, may peace of Allah be upon both of them, as stated in the holy Quran which referred to the fact that they have set up the sacred house:

“And remember Abraham and Ismail raising the foundations of the house (with this prayer): Our Lord accept (this service) from us for you are the all-hearing, the all-knowing¹”.

Therefore, it is most likely that Ismail and his mother Hagar, peace be upon both of them, were the first to settle there and to take it as a dwelling. The city of Mecca grew up around the sacred house, and its name was derived from it. Nonetheless, the real history of Mecca began since the days of Qusay Bin Kilab Bin Murrah Al Qurashi who took control of Mecca around mid-fifth century AD. He ruled Mecca all his life and made Dar Al Nadwa the center of his ruling. He did also care for the maintenance and architecture of the holy Ka’aba.

The superiority of Mecca has been reiterated in a hadeeth (tradition) narrated by Nassai, Tirmizi, and Ibn Majah that Abdullah Bin Ali Bin Al Hamra Al Zohri heard the

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messenger of Allah, Allah's peace and blessing be upon him, as he was on the back of his camel in Mecca saying to Mecca: "By God, your land is the best land to God and if I were not forced to go out of you, I will not go out". Another superior attribute of Mecca is that God Almighty made the hearts of people all over the globe inclined to it. It is the Muslims worshiping place (Kibla) where they face in their daily prayers anywhere on the face of this earth.

Mecca Al Mukarrama is the heart of the Muslim world, the cradle of revelation and the starting point of the eternal message. It is the rising light and the seat of civilization that spread all over the world. It also includes the holy places to which people's hearts are inclined from every deep ravine ² in response to Almighty's call: "And proclaim the pilgrimage among men: they will come to you on foot and (mounted) on every kind of camel, they come in journeys through deep and distant mountain highways³".

Mecca is the capital of the Hijaz province, which covers an area of 349,650 sq.km. Among its cities is Taif which is located at an altitude of 5200 feet above sea level. It is a summer resort area and the source of its fruits⁴. Fouad Hamza enumerated the Emirate of Hejaz in the reign of King Abdul Aziz to be eighteen Emirates. Dr. Shawki Dheif mentioned that Hejaz in the era extending from 334AH to modern times had two emirates. The first emirate is the emirate of Mecca Al Mukaramah which included Taif villages, Jeddah, Batten Nakhel, Asfan and Murr Al Zahran. The second emirate is Al Madina Al Munawarah which



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included Khyber villages, Fadak, Yanbu, Al Far', Wadi Al Qura, and Madyan. The emir of Mecca was chosen from the Hassaniyah, the offspring of Hassan Bin Ali Bin Abi Talib, while the emir of Madinah, was chosen from the Hussainiya, namely the offspring of Hussain Bin Ali Bin Abi Talib.

Mecca holds the highest prominence; Muslims head to it every year from all corners of the globe for performing Hajj and Umrah. Whoever calls himself as calif from its pulpits regards himself as calif of all Muslims⁵.

After the annexation of Taif to the Saudi Government, the situation in Hejaz became chaotic and the majority of its inhabitants withdrew from Mecca to Jeddah. Al Hussein remained in Mecca to gather support and enthusiasm of those around him. However, the Saudi army remained in its positions in Hada and Taif waiting for King Abdulaziz orders. In response to this situation, Al Hussain abdicated to his son Ali. Once King Ali assumed his new role in Jeddah on the fifth of Rabi' I, he sent informing Sultan Ibn Saud of what had happened asking him to stop fighting and, then, he returned to Mecca on the seventh of Rabie I. He remained by his father until 10th of Rabie I when his father left Mecca heading for Jeddah. He remained in Jeddah for four days and on the 14th of Rabie I, he left it on a ship.

After the exit of Hussein from Mecca, the news of the Saudi army is advance to Mecca through Al Sail became imminent. The government forces in Mecca were no more than 300 regular soldiers in addition to 200 policemen, part of them were from Bisha and Aqeel. It had only four mountain guns,

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five light machine guns and three heavy machine guns. Since his force was a modest one not sufficient for any serious military action, King Ali along with his little army left Mecca Al Mukkarramah to the city of Jeddah⁶. After the departure of the Hashimite army from Mecca, it was quite open for the masses of Alikhwan to start marching towards it. They entered it on the 17th of Rabi' I, 1343AH. They called for the safety and security of its inhabitants and their scholars met with the Meccan scholars and discussed with them the issues of dispute. Their caller called for demolition of domes that topped some of the tombs and they were demolished and they called for the annulment of innovations and the prohibition of smoking which immediately prohibited⁷.

As soon as the Ikhwan entered Mecca after the evacuation of the Heshimites, the chief of the National Party in Jeddah sent the following telegram to the Islamic world:

(The armies withdrew to Jeddah in respect of the holy House and to avoid bloodshed. Saudi armies entered Mecca in peace. We hope that the Islamic world will send delegations. The mediation of Muslims is all what the nation hopes for. We repeat our appeal for help from Muslims who care for the sacred House).

Before the arrival of King Abdulaziz and his brother Prince Mohammed to Mecca, they sent a letter to Hejaz read in Mecca and then moved to Jeddah which read as follows:



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“From Abdulaziz Bin Abdulrahman to all brothers of the people Mecca, Jeddah and their surroundings, of Al Ashraaf and the dignitaries and rest of inhabitants, may God lead us and you for what he loves amen:

God's peace be upon you, his mercy and blessings. The reason behind sending you his book is our compassion for the benefit of Muslims and our care for their affairs, religious and otherwise. We still repeat our advices to Hussein and incite him to do what unites Arabs for their word to be unified but a leopard never changes its spots. We do not need to go on about his real intentions for our greatest witness would be what you have already witnessed of his words and actions in this blessed land, the land of revelation. His actions and deeds were denied not only by all Muslims but also by anyone who loves Muslims, even though he may not be one of them. The man neglected the ways of the supporters which was the main character for those who belong this honorable house and neglected the rights of this blessed land. He also abandoned the tradition of our good ancestors which is the reason behind his nobility. These traditions are the honor of Muslims in particular and the honor of all Arabs in general.

Even though he wears the garment of Islam and belongs to the noble house of the prophet, he abandoned the ways of the Prophet, peace and blessings of Allah be upon him, his successor Caliphs, and companions. He rather aspired to the ornaments of this vain life which were the worst omens to

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Muslims and Arabs in general. There is no doubt that such a man bears no good.

Ever since his entry to Hejaz, he made his biggest concern to pull the leg of the Najd and its people. He feigned clearly to be so from the moment he became the sole ruler of Hejaz and laid his controlling grips on its affairs. He was so abrupt that he prevented the people of Najd from performing Hajj which is one of the five pillars of Islam; in addition to his unjust and harsh dealings with the pilgrims of the sacred house of God who come from the four corners of the world.

For a long while, we refrained from interfering in the affairs of Hejaz out of respect for this Sacred House and in hope of peace and security which regrettably were never attained. Further, in his recent trip to Jordan his intentions and purposes towards Muslims were pretty clear when he requested the fragmentation of our country. All these actions made us lose all hope to reach an understanding with him in order to unify Arab's word. By God we know nothing of the grudge and wrath he holds for us except as God Almighty said: "And they ill-hearted them for no other reason than that they believed in God, the exalted in power, worthy of all praise⁸".

But thank God, we are not sorry for anything as long as our honor is maintained in our religion and affairs. We have no desire in the decorations of Hussein and his followers nor kingship or whatever. Our utmost desire and objective is to hold high and honor the word of God and his religion, and to maintain the Arabs honor and dignity. Therefore, our love



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and zealous for Islam and Arabs made us sacrifice our souls and our wealth in order to establish the religion of God and to protect the sanctity and the purity of the glorified and respected house of God:

“Behold! We gave this site to Abraham of the sacred House (saying) associate not anything (in worship) with me, and sanctify my house for those who compass it round or stand up or bow or prostrate themselves (therein in prayer) ⁹”.

So, we sent a company of Muslims brothers to Taif to annex it so that we are closer to our brothers for better understanding and I wanted to put forward to you what I have. If your answer is yes, that is the required thing and if your answer is negative, this will be an excuse for us before God and Muslims. I seek refuge with Allah that I overpass anything that Shari’a forbids me to do especially in this sacred House for which God says:

“And any whose purpose therein is profanity or wrong doing, them we cause to taste of the most grievous penalty ¹⁰”.

The sanctity of this House has always been recognized even by early disbelievers as the poet says:

The heads of the tribes "Fudool" contracted and paid their covenants that no unjust resides in the valley of Mecca.

Here is the matter I have for you:

You the people of Mecca, the followers of Al Ashraaf, general public of the country, the neighbors and refugees of

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all countries you have the covenants of God on your money and your blood and to respect the sanctity of this House as inviolable as said by Abraham (the closest friend of God) and Prophet Mohammed peace and blessings of God be upon them. We shall not deal with you in anyway that you dislike and none of your matters, big or small, sooner or latter, shall be executed except according to the Shari'a law. We shall exercise our best effort to secure this sacred House, its inhabitants, its roads and its visitors. It is Allah Almighty who made it a sanctuary. We shall not assign you a governor that you do not like and we shall not deal with you like King and subjects. We shall deal with you with advice, tranquility and peace. This book is a witness upon me and what I said above is my promise before God Almighty and all Muslims. That is what abides us and there is no doubt - God willing - that you will see what pleases you much more than what we have mentioned hoping that God will guide us and you to what he loves and what pleases him. Let us pray to our Lord to benefit this country - God willing - by our and your efforts, to guide us and to save us from ill fate and strife, and to support his religion¹¹”.

King Abdulaziz had a historical speech before his entry to Mecca Al Mulkarramah after opening it:

“I am traveling to Mecca not for dominance over it, but to lift injustice. I am traveling to the sanctuary of God to extend Shari'a's law and there shall not be in Mecca from now on a rule other than that of Shari'a¹²”.



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On the eighth of Jumadd I, 1343H corresponding to the fifth of December 1924, King Abdulaziz and Prince Mohammed arrived in Mecca Al Mukarramah in a celebrated motorcade and reception of Meccans and people of near towns and villages¹³. After the entry of Mecca and settlement of affairs, King Abdulaziz appointed his brother Prince Mohammed as its Prince¹⁴. Prince Mohammed was very successful in the management of the emirate despite the fact that the men of the new state lacked management skills because the state was busy in the wars of establishing the state. Besides, there was literally no modern management system as we know it today. When talking about the history of local administration system in the kingdom as a logical step towards satisfying the public needs and providing services and regional activities that suit each region's circumstances, resources and needs, we find that local services in this early stage of the state were very limited given available local resources and managerial capabilities.

During the first stage of the establishment of the Kingdom, each region had its own style and form. In some localities and cities, there may be elected administrative and municipal councils that derived its powers from the central administration and implemented its decisions and instructions. On the other hand, such organizational entities may not exist. Such differences can be attributed to the nature and circumstance of establishing of the new state or due to tribal differences¹⁵. The first thirty years of the establishment of the Kingdom were characterized by the adoption of decentralized administration style which led to

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different administration in different regions of the Kingdom. Right after regaining of Riyadh in 1319H at the hands of King Abdulaziz and his right hand Prince Mohammed, Najd region was restored. There was no official form of official organization in the region. King Abdulaziz appointed his oldest son King Saud (Prince then) as the governor of Najd seated in Riyadh. This was basically the earliest form of official administrative bodies in Najd and the governor of Najd was directly linked to the King¹⁶.

In Al Ihsa, which was opened by King Abdulaziz and his brother Prince Mohammed in 1320H, the administrative organization did not vary much from the administration system in Najd until the state gave concessions to explore oil in the region to Standard Oil of California Company in 1352H. Different features of administrative organization started to appear in Al Ihsa region compared to the Najd region. However, it was characterized by a decentralized nature where city governors were following the regional governors who were directly linked to the King¹⁷.

The administrative organization of Hejaz region which had its own special circumstances and conditions was very different from administrative organization in Najd and Ihsa. In 1343AH, King Abdulaziz and his brother Prince Mohammed and their men entered Mecca performing Umrah. King Abdulaziz and Prince Mohammed recieved the people of Mecca who came to congratulate them and offer their allegiance. At that period of time there was some sort of administrative organization and a number of government



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departments which were not changed. The government and administration of that period demanded the strength, firmness and determination of Prince Mohammed. In addition to his firmness and determination, Prince Mohammed was armed with knowledge and he had the talent of leadership in peace and war as demonstrated by his achievements in the fields of battles and the handling of thorny problems that indicate a reasonable and shrewd mind, and an extraordinary ability to handle matters. These unique talents made of him a distinguished Prince of Mecca Al Mukkarramah in that critical period of the history of the establishment of the kingdom of Saudi Arabia and its unification. He was a leader and Prince who applied firm crises management without delay or complications. He realized that time represents half of the leadership and utilized it well. Time represents the essence and spinal cord of all achievements and every job must be done within a specified time frame.

Prince Mohammed managed to transform the rule and administration in Mecca so quickly from the chaotic state after the withdrawal of Sharif forces to stability and security. He worked to stabilize government and administration based on the Shari'a law. The results sought were always achieved as intended. He led the ship to achieve all security, administrative, economical and social objectives, in the sacred land of Mecca. The situation was very tough during that very sensitive and dangerous period, and time management and its consequences was a formidable task. However, Prince Mohammed was able as a capable leader to settle the basics of skilled management, providing all success

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factors within the time frame and set objectives. Prince Mohammed had unique and charismatic style in governing Mecca. He was able to apply eighty years ago what we call today crises management. He was managing an area that was in the middle of complete disorder in government and administration and he was able to overcome all troubles in accordance with the words of Omar Bin Al Khatab, may Allah be pleased with him, (Do not be soft so that you would not be squeezed, and do not be stiff that you may be broken).

Prince Mohammed ruled Mecca in a very delicate and important period and faced considerable responsibilities and complicated and thorny issues. Yet, he resolved matters with patience of men and wisdom of philosophers. He was tireless and relentless in his pursuit day and night. He was quite aware of the needs of such sensitive and important stage of the history of the Kingdom, developing fast solutions to all issues that must be solved especially during the first period of entry to Mecca Al Mukkarramah. Prince Mohammed had a clear philosophy in governing and administration which was sophisticated, advanced, and was ahead of its time. He was wise and prudent and realized how to run the affairs of the emirate during that difficult period. Enthusiasm did not prevent him from checking where his feet might lead him and the dangerous road did not limit his fastness. He combined between speed and wisdom which would not slow the convoy. He realized his planned objectives and the grand achievements he dreamed for the cities of Mecca Al Mukkaramah, its towns and villages.



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The case of Al Ikhwan with the people of Mecca is a clear example that demonstrates his ability to solve complex issues. He was hard, firm and strong when matters worsen, lenient when signs of easing and problem solution light in the horizon. He is always remembered by his well known quotation when his brother King Abdulaziz entrusted him with the confrontation of Al Ikhwan after the famous scuffle between them and the people of Mecca Al Mukkarramah (By God Almighty, no man carrying weapons of sedition will enter the House of God).

The active Prince remained in his position as Prince of Mecca working day and night, tireless and weariless, performing all his duties and putting matters in their right order until his elder brother King Abdulaziz appointed his son King Faisal (prince then) as his regent in Hejaz in the twenty eighth of Jumada II, 1344AH. King Abdulaziz requested his brother Prince Mohammed to remain at his side in Riyadh counseling with him in many state affairs¹⁸.

CHAPTER 5

BROTHERLY RELATIONS THAT SHAPED HISTORY



Prince Mohammed Bin Abdulrahman Alfaisal



King Abdulaziz and to his left is seated Prince Mohammed, where the king was camping with some of his companions in the vicinity of Thaj in the Eastern Province.

Photographed by the Royal Geographic Society.
Quoted from Mohammed Al Manie's book on the
unification of the Kingdom of Saudi Arabia, pp. 84.



Prince Mohammed Bin Abdulrahman Alfaisal

(I never had an ill-feeling towards Mohammed Bin Abdulrahman ever since I was grown up with him until he passed away.)

King Abdulaziz Bin Abdulrahman Alsaud

(The two brothers King Abdulaziz and Prince Mohammed lived a life full of struggle, strife, Jihad, love, affection, and dedication that resulted in a strong bond between the sons of King Abdulaziz and his offspring and the sons of Prince Mohammed and his offspring, may God have mercy upon them. This demonstrates for the coming generations of the Saudi Family the importance of coherence and cohesion between brothers and members of the Saudi Family.)

Prince Bandar Bin Mohammed Bin Abdulrahman Alsaud

(The name of the kingdom of Saudi Arabia was chosen by the people of opinion, dignitaries, and chiefs of that period as it was a comprehensive name for the family of the leader of unification that everybody agreed upon it.)

Prince Ahmed Bin Abdulaziz Alsaud



Prince Mohammed Bin Abdulrahman Alfaisal

If we study the history of great men through ages, we find out that one of their most distinctive qualities is their ability to match between passion and reason and the blending of both. Prince Mohammed Bin Abdulrahman perhaps was one of those individuals known for their extraordinary ability to match between their emotions and reason. He would not let his mind be blindly swayed by his emotions. However, his decisions were not based merely on reason, or did not take passion into consideration and void of any gentle humanitarian touch.

Perhaps, the noblest emotions that affected the life of Prince Mohammed were his love to his elder brother King Abdulaziz. When Prince Mohammed was born, King Abdul Aziz preceded him to life. Psychologists agree that the first six years of childhood is the most important period for the emotions of a child to be formed. His feelings grow and emotions towards people and things are formed. Therefore, the mind and heart of King Abdulaziz were quite receptive for the newly born and he loved him since the first moments. This love blossomed and grew with days especially that Prince Mohammed was a delicate and gentle child. Prince Mohammed exchanged his brother King Abdulaziz such deep

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feelings and loved him ever since he realized the meaning of love. He associated himself with his brother as much as he loved him. There was a great affinity between them in desires, inclinations, and tendencies. Whatever King Abdul Aziz wished or liked, no doubt Prince Mohammed would like and vice versa. They even agreed on their love of most people, places and things to the extent that they loved the same food and clothing. They had common qualities that made their acts, decisions and positions match. Amongst these qualities they shared since their childhood, are their dislike for injustice, their boldness, and courage. These qualities had a big impact on their future and were perhaps the main factors that shaped their personalities. Their father Imam Abdulrahman, may God have mercy on him, was watching with complacent eyes these wonderful emotions and affinity developing between the two brothers. He was pleased and realized through his insight that this bond was the real guarantee and protection of forefathers' right for the throne and their glory.

When the two brothers grew up out of their childhood to the age of adulthood, the distance between them was not furthered, though the nature of the youth has its own privacy which may push the youth more towards friends than brothers and members of own family. Their relationship never changed for they had nothing to hide and they did not have the usual whims of young men. They grew up in a religious and chaste house and both were preoccupied with



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horsemanship which transcended their morals and called them to seek higher ideals.

As in their childhood, King Abdulaziz and Prince Mohammed were hardly apart in their young age. They were busy developing their skills to be knight fighters and enlightened leaders through reading and keenness to attend their father's council, listening, discussing and expressing their opinion in whatever their father asked them. Their views were often close, cohesive and wise. Their father was always reassured for the views that King Abdulaziz and Prince Mohammed agreed upon and in most matters he adopted their views.

The love of King Abdulaziz for his brother and the love of his brother for him had a great effect on their life and a great impact on the history of the Kingdom. The love of Prince Mohammed for King Abdulaziz was supported by absolute confidence in his leading abilities and his good intentions. This is not unusual since love in itself is a manifestation of believing in the uniqueness of the person you love. The confidence of Prince Mohammed in his brother King Abdul Aziz had a great impact on his steadfastness by his side, his help and support throughout their struggle from the inception to the setting up of this giant edifice, the Kingdom of Saudi Arabia.

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There were a lot to strengthen the love between the two brothers in their late juvenility age and the beginnings of their youth. Common difficult situations, threatening circumstances and worrying fears would definitely increase that love bond between the two brothers. In the prime of young age, they encountered such circumstances, risks and fears. The harshest of these was the loss of their father for his principality, as Mohammed Bin Rasheed managed in 1309AH (1891) to seize Riyadh which was then ruled by their father Imam Abdulrahman Bin Faisal. This incident was no doubt a harsh and painful strike for the two brothers. Both brothers suffered from being alienated from their homeland after the loss of their father's principality. Their father accompanied them to exile from Riyadh as living in it became impossible. King Abdulaziz and Prince Mohammed remained in exile tasting bitterness and sadness which filled their hearts with rage and anger and made them determined to remove what had befallen their family and the humiliation they suffered. The exile period was an opportunity for the two brothers to learn the arts of war and to stand by their father and to move with him in the desert then to Qatar and later to Kuwait where the Imam and his family settled for a while until the regaining of Riyadh by King Abdulaziz, Prince Mohammed and the able sixty three men that joined them.

The love of Prince Mohammed for King Abdulaziz was deep and genuine. His confidence in the King was unlimited



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and his support for the King was unbounded and without reservations. They were no reckless young men seeking personal glory building this glory on the shoulders of their followers and supporters. They did not make a step without calculation and they did not do anything except for a noble objective. They were very thoughtful and had enlightened opinions.

King Abdulaziz was very confident in his brother Mohammed, consulted with him, trusted him for his secrets and entrusted him for difficult tasks which others failed to face. Prince Mohammad was his spear head in his wars against his enemies and the dart he shot at whoever meant evil or schemed against them. Prince Mohammed never disappointed his brother wherever King Abdulaziz aimed him he hit and wherever he directed him he succeeded.

It was clear that the main objective of King Abdulaziz was to restore his forefathers and grandfathers rule. That was too the case for Prince Mohammed. Therefore, when the ruler of Kuwait Mubarak decided to strike Ibn Rasheed before he attacked him and amassed an army mounting to ten thousand warriors in 1318AH (1900) in preparation for the battle of Sarif, Imam Abdulrahman and his two sons Abdul Aziz and Mohammed and their cousins went out with the army. But when the army reached Al Shawki which is located on the western edge of Dahna, King Abdulaziz saw that the leadership of that army was not up to level that was fit to run

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the battle, he decided not to risk himself and the young men of Al Saud family who went out with Mubarak. He asked Mubarak's permission to go to central Najd so that he might help him in this side of his war with Ibn Rasheed. Mubarak agreed after he was reassured that King Abdul Aziz's opinion was correct and prudent.

King Abdulaziz advanced to Najd and was joined by many of the tribesmen on his way. He managed to enter Riyadh with them without resistance. Ibn Rasheed's emir took refuge in the fort of the city. King Abdulaziz besieged him in the fort; however he ended his siege when he heard the news of the defeat of Sheikh Mubarak's army near Al Sareef village¹. In this incident, during which King Abdulaziz was able to enter Riyadh, Prince Mohammed was his best helper and supporter. Wherever he aimed, he found him on his left and right, in front and at his back, ready for his call.

After King Abdulaziz ended his siege of the Riyadh fort, he was quite determined to return to Riyadh and seize it again. He greatly benefited from his entrance of Riyadh and seizing the fort. He knew that if he were to recapture Riyadh, he had to seize that fort which stood in the face of siege for more than four months. He also got to know the roads leading to Riyadh especially those not trodden. He also got acquainted with population surrounding the palace. He was able to know the points of strength and weaknesses of Ibn Rasheed.



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It was not long before Abdulaziz and Mohammed moved heading towards Riyadh in Ramdan 1319AH (the 30th of December 1901). King Abdulaziz, Prince Mohammed and their powerful men managed to enter Riyadh. Ajlan Bin Mohammed Al Ajlan, the Prince of Riyadh who was appointed by Ibn Rasheed, was killed and it was announced in Riyadh that the rule was for God, then for King Abdulaziz Alsaud. That was on the fifth of Shawwal 1319AH corresponding to the fourth of January 1902².

Thus, after ten years of exile King Abdulaziz recaptured the capital of Alsaud from Ibn Rasheed. His beloved and sincere brother, the knight Prince Mohammed was by his side in the raid of Al Masmak and the elimination of Ajlan. Prince Mohammed continued to be by the side of his brother King Abdulaziz always supporting him by his soul and body, offering his opinion, sword and noble emotions.

Prince Mohammed did not lay down his sword after the regaining of Riyadh and did not seek rest. He continued to fight and struggle with his brother King Abdulaziz for the sake of building a stable and strong state with firm foundations and for raising the banner of: (There is no God but Allah and Mohammed is his Messenger). He returned from a battle, only to prepare for another battle as a leader, a knight and a warrior. He did not fear or back off or compromise on what is right. His slogan was either victory or martyrdom and his end was paradise and good memory.

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His bravery was unparalleled; he threw himself in the face of risks and exposed himself to danger and death. He never sought authority, appreciation or spoils. He gave out what others could not offer and when spoils were presented, he in the grandeur of a knight and in the loftiness of an ascetic refused to take a share of it.

Prince Mohammed continued to carry his sword and fight battles with his brother King Abdulaziz annexing town upon town and achieved victories in battles that seemed impossible to win and reached limits in his sacrifice that seemed as committing suicide until the country from one end to another was united into a sovereign, majestic, and strong state. The newly established kingdom became a difficult number to be counted and could not be overlooked economically, culturally, and militarily under the name of the Kingdom of Saudi Arabia.

After all of this, Prince Mohammed remained the right hand of his brother King Abdulaziz in rebuffing plots against the newly born state. He also supported him in his plans to transform the Kingdom into an economical power based on modern state foundations while preserving nation's values and heritage. This was achieved first by the will of God and then the wise planning of King Abdulaziz and his open mind with the help of his brother Prince Mohammed. Indeed, the Kingdom today is a state firmly founded and flowing prosperity for its population and all Muslims. Prince



Prince Mohammed Bin Abdulrahman Alfaisal

Mohammed's struggle and efforts had always been a fingerprint to his strife and support for his brother King Abdulaziz. Prince Bandar Bin Mohammed expressed this brotherly relationship between his father and King Abdulaziz saying:

“The relationship between King Abdulaziz and Prince Mohammed was strong ever since they were in Riyadh with their father Imam Abdulrahman. They later moved with him across the ranges and deserts to Qatar then to Kuwait. With the passage of days, their relationship was strengthened and their resolve to restore the property of their fathers and forefathers was getting firmer. They decided to seize Riyadh and achieve this historical achievement in 1319AH. Prince Mohammed was a strong help and support for his brother King Abdulaziz. The process continued and the regions were regained. Thus prince Mohammed was a commander for certain battles and a soldier under the command of his brother King Abdulaziz in other battles until the country was united and the Kingdom of Saudi Arabia was announced.

The two brothers King Abdulaziz and Prince Mohammed lived a life full of struggle, strife, Jihad, love, affection, and dedication that resulted in a strong bond between the sons of King Abdulaziz and his offspring and the sons of Prince Mohammed and his offspring, may God have mercy upon them. This demonstrates for the coming generations of the

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Saudi Family the importance of coherence and cohesion between brothers and members of the Saudi Family”.

The history has recorded in letters of light the legendary struggle of King Abdulaziz and Prince Mohammed where major events and memorable battles had taken place. History recorded a miracle over the sands of the Arabian Peninsula that gave birth to a major state, the Kingdom of Saudi Arabia, which protected sanctuaries, unified nation, eliminated beyond return seditions and strives and, above all, raised the banner of “There is no God but Allah and Mohammed is his Messenger”. The relationship between the two brothers grew up to become an example of the sincerity of emotions, support and love that is void of purpose, and relentless and tireless united work and struggle for more than thirty years for the sake of uniting the nation.

Prince Badr Bin Abdulaziz the Deputy Commander of National Guard transmitted the following words that expressed clearly the fulfillment of his father (King Abdulaziz) to his brother Prince Mohammed Bin Abdul Rahman when he said: “I never had an ill-feeling towards Mohammed Bin Abdulrahman ever since I was grown up with him until he passed away³”.

Prince Bandar Bin Mohammed explains briefly the grand epic that King Abdulaziz and his brother Prince Mohammed went through to establish the state:



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“King Abdulaziz, may God’s mercy be upon him, did not regain Riyadh only but his good hand extended to the regions of Najd then to the Eastern province then to the North then to the South then to Hejaz, until this vast Kingdom was united. Prince Mohammed Bin Abdulrahman, may God have mercy on him, was a leader for some of these military campaigns which were formed by King Abdulaziz, may God have mercy on him, and he participated in other battles that were led by his brother King Abdulaziz. He was a supporter, helper and a pioneer with his brother King Abdulaziz, God’s mercy be upon them. Prince Mohammed was never behind in any confrontation or military campaign for setting up rule”.

The unification of the Kingdom was the greatest epic recorded in the modern history of Arabs, where a vast and strong state was founded to usher the first real Arab unity under tumultuous local, regional and international circumstances. The name Kingdom of Saudi Arabia is a comprehensive name of the national single family and the big national entity and all agreed on it. Thus, much of the Arabian Peninsula lied under a unified political and social system governed by peace, order and justice. This broad and comprehensive meaning was clarified by Prince Ahmed Bin Abdulaziz the Deputy of the Minister of Interior as follows:

“Our country was divided into tiny emirates when this name was chosen by people of opinion and dignitaries of that time.

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It is a comprehensive name for the leader of the family of national unity and all agreed on it. It is known that the family that rules in the west or the east usually have class privileges and claim to be of noble origin differentiating it from common to justify its existence and hold of power.

However, King Abdulaziz established the state on Islam which eliminates class differences and makes people equal. Therefore, in order to eliminate differences between people, King Abdulaziz made every citizen part of this family through official document issued by the state. Hence, the Saudi citizen bears this name as a national identity asserts the social belonging to a single family which is connected both physically and spiritually ⁴”.

Prince Bandar Bin Mohammed says:

“King Abdulaziz was determined to regain Riyadh and to restore the property of his forefathers and to set things into normal course. He strived to achieve his goal and suffered a lot until God Almighty gave him victory by regaining Riyadh and the neighboring regions gradually. King Abdul Aziz with the help of his brother Prince Mohammed and their abled and faithful companions united all regions, until the country was extending from the Arabian Gulf in the east to the red sea in the west and from Sham Badyia in the North to Yemen in the South”.



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Prince Mohammed participated with his brother King Abdul Aziz in the process of urbanizing Bedouins by establishing villages (Hijer), opening schools for them, encouraging them to seek education to transform their dark ignorance into the light of knowledge. They started a new era where tough men who fought as soldiers under the command of King Abdulaziz and Prince Mohammed were plowing plantations using modern farm equipment and building major cities side by side with their city brothers. Prince Mohammed was in his happiest moments when Bedouins and town dwellers became a single harmonious body after the announcement of the unification of the Kingdom. He was equally happy for extending the development and urbanization to the entire country.

Prince Mohammed had fully lived the period of the country transition from poverty and dire need to wealth and abundance of riches. This story of this exciting period of which hope and despair mingled along with success and failure started in the twentieths of this very past century when King Abdulaziz granted in may 1923 the right to explore for oil in Al Ihsa region to the Eastern syndicate. However, the syndicate did not pay the meager annual rent agreed upon in 1925. The right was eventually canceled 1928⁵. The London meeting on the 13th of January 1933, which was held after the unification of the Kingdom of Saudi Arabia following a long struggle of King Abdulaziz and his brother Prince Mohammed, between Twitchell and

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Lambardi was an important landmark on the way of oil agreement between the Kingdom of Saud Arabia and Standard Oil of California Company where the finishing touches had been put on the exploration of oil agreement in the Kingdom ⁶. The important event was on the fourth of Safar 1352AH corresponding to the 29th of May 1933 when the Kingdom signed an agreement for exploration of petroleum and utilizing it in the Eastern Province with Standard Oil of California company.

A new chapter of history was written at the noon of the second of Muharram 1357AH (1938), when oil gushed off the seventh Dammam oil well as the first oil producing well in the Kingdom ⁷. Immediately a telegram of the happy news was wired to King Abdulaziz and a sample of the oil was sent to King Abdulaziz who rolled up his sleeves and was turning his finger in the tin of oil that was sent to him. He thanked his God for favoring the country and its subjects with such blessing⁸.

God Almighty favored Prince Mohammed and made him see the miracle of unification for which he struggled for a long time. He also witnessed the miracle of discovery of oil, and witnessed the beginnings of the economic reform process after achieving political and economical unity. He also struggled with his elder brother King Abdulaziz for achieving this major goal.



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Prince Bandar Bin Mohammed says:

“King Abdulaziz and Prince Mohammed, God’s mercy be upon them, were in the center of regional, Arab, Islamic and international events. Despite these major events, struggles and major wars, King Abdulaziz was able to lead the epic of unification of the country to achieve the miracle on the Arabian Peninsula, so that it will be the first real Arabic unity. After the country was divided into petty states, principalities and small dispersed units, all these became united into a single country named (The Kingdom of Saudi Arabia). His brother Prince Mohammed was his right hand and supporter in that heroic struggle that extended since 1319AH (1902) until the unification of much of the Arabian Peninsula to become the Kingdom of Saudi Arabia in extension of the first and second Saudi states”.

When the knight of the Peninsula witnessed the miracle that he had struggled for its achievement, he felt that time had come to be by the side of his brother King Abdulaziz as a sincere adviser and a confronter of major issues emphasizing the building of the state and in service of homeland and nation's issues. Even though he put down his sword, he struggled with his thoughts, opinion and good advice. He devoted all his time for his country and worked for the welfare of his people. This was the way of great men like King Abdulaziz and Prince Mohammed, the sons of Imam Abdulrahman Alfaisal Alsaud.



The Death of the Prince and His Eulogy

The funeral of a man tells a great deal of his status in the hearts and minds of people. The funeral of Prince Mohammed Bin Abdulrahman Bin Faisal (May mercy of God be upon him) was a witnessed day in the history of the land. The whole country paid him farewell and people gathered in mosques, houses, streets and squares to pay him their last honor. People's influx was so massive that there was not an inch for a person to set foot on.

A dark cloud of sorrow and deep sadness hovered over the kingdom and grief bit people's hearts for the loss of their beloved Prince. Men and women, young and old, shed their tears over his loss. Their grief was so bitter and personal that each was offering, and accepting condolences at the same time. All had the feeling that they were his relation; family, friends and his dearest ones. Even though people's grief was unprecedented, King Abdulaziz's grief and sorrow, may Allah have mercy on him, was much deeper since he was the closest and most loyal and faithful to him.

The extent of people's grief is an expression of man's essence. Therefore, people's affliction and sorrow for the loss of prince Mohammed gushed from the humane nature of the Prince, his noble character, and great heart. He was

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amongst them a shining star in the purity, tenderness, and generosity of his heart. He embodied so many attributes that can hardly meet in one person and he was unparalleled in each, in fact a fabric of his own.

It is then no wonder that people, men and women, young and old, cry over him. He was the one who fought, struggled, and strived to raise the word of monotheism (There is no God but Allah and Mohammed is his messenger) and relentlessly worked hard in the establishment and building the country, unifying the nation's word, and spreading peace and stability throughout the country. The passing of Prince Mohammed grieved the Arab and Muslims brethren as well who felt deep sorrow for they knew him as a pious Prince, steadfast mujahid, and merciful good man.

None of the prince's contemporaries thought or imagined that he will be dying in his bed. Rather, they were certain that he will fall in the battle's ground in his blood. He participated in so many battles and was so courageous that death and danger was always expected for him. However, Prince Mohammed passed away in his bed as if repeating Khalid Ibn Alwaleed's words, may Allah be pleased with him: "There is not a part of my body without a stab of a spear nor a sword strike, though I am dying on my bed as a camel dies". Khalid's words are perhaps a regret of missing the chance to die in the battlefield to gain the honor of martyrdom.



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These words must have been iterating in Prince Mohammed's mind when his soul passed away to its creator Sunday morning of the twenty second of Rajab, 1362AH (1943)¹. It was condoling for Khalid Ibn Alwaleed, may Allah be pleased with him, that he did not pass away till he witnessed the fruits of his efforts and the sacrifices of his brothers, Prophet's companions, which brought about a young, strong, feared state with raised foundations, the state of Islam.

Similarly, it could be said that Prince Mohammed's condolences lied in seeing the fruit of his efforts and sacrifices culminating in the establishment of a strong state with strong foundations, namely the Kingdom of Saudi Arabia, that had raised the banner of monotheism (There is no God but Allah, and Mohammed is his Messenger), applied Islamic laws (Shari'a), and purified religion of blemishes and impurities; ruled by his brother, the falcon of Arabian Peninsula King Abdulaziz Bin Abdulrahman Alfaisal Alsaud.

It was difficult for those who always had him in their hearts to carry their knight on their shoulders. They carried him from his palace in "Ateeqa" to "Al Oud" graveyard where he will be put to rest. They exchanged carrying the coffin for more than twenty kilometers. This long distance was packed with people, men and women, young and old, leaving no place for a single foot. Those who shared the lost Prince many of his battles knew his status and ability and were most grieved.

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The loss of Prince Mohammed was loss of a nation. Eyes wept him heavily, hearts grieved him deeply, and people cried his heavy loss. People had the right to weep him as he was their beloved Prince. He was ahead of them in hard moments and their helper during their ordeals. They knew him as a pious, humble, chaste, generous, merciful and giving man. He was merciful to the young, respectful to the old, and provider to the needy. People wept Prince Mohammed for his lofty and fine humane values, and elevated meanings. They indeed had the right to weep him.



Epilogue

PPrince Mohammed Bin Abdulrahman Alfaisal is widely considered a historical figure who that played an important and crucial role in the history of the Kingdom of Saudi Arabia by supporting his brother King Abdulaziz and assisting him since the family left Riyadh in 1309AH until the regaining of Riyadh in 1319AH and during the stages of unification of the Kingdom of Saudi Arabia and the following stages of state building till his passing away, may God's mercy be upon him.

Within the past pages, we lived with this giant admirable personality and the reader may have noticed that it was extremely difficult to follow this unique personality. Prince Mohammed was full of energy and activity, and hardly settled down or stopped giving. He was so restless that you could not imagine that he knew rest or ever slept well.

The greatness of Prince Mohammed's actions rests in the fact that they were not self motivated nor were they to seek vain life pleasures. They were purposeful actions with high guidance and aim; they were actions for the sake of Allah, high morals and benefit of people. His share of this active life was the meager share that kept him alive.

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Prince Mohammed did not look for himself at war or peace. At war, he went out for God's sake and to raise his word high seeking nothing less than martyrdom or victory. He offered what others could not and he marched where heroes refrained from. However, when spoils of war were discussed, he backed off out of abstention, hoping for what his Lord reserved for him in the hereafter. He never sought worldly wreckage of this vanishing life. At peace, he devoted most, if not all, of his time to people; looking after their needs, helping the stricken, condoling their grieving, feeding the hungry, giving the needy, and visiting the sick. His doors were always open to guests and wayfarers and his council was open to all.

When we laid the plan of this book, we had no place for an epilogue because we had the firm belief that a figure like Prince Mohammed does not wither by his death. The impact of his deeds will always be alive in people's minds, and its effect will be renewed as days and years pass by.

Therefore, the following question naturally begets itself: why then an epilogue? The answer is quite simple; we wrote it because right after finishing the book, we felt that despite our great effort, we did not pay the prince his rightful share of mention. This may be explained by the high position the prince held in our hearts and minds which makes any written material falls short of the peak of his character.

Hence, the epilogue was meant as a space to express our shortcomings and to apologize to the reader if we have not



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given Prince Mohammed what he deserves within the pages of this book. The highly esteemed personality of Prince Mohammed will always handicap any writer, we are not an exception, and will make him unable of rendering a full account of the prince's personality.

The richness of Prince Mohammed's personality and the multitude of his talents and contributions, his deep thinking and farsightedness, and his great stands that can be hardly faced except by man of his caliber, all these factors make it almost impossible for a single book to contain all aspects of greatness in his life which was full of heroism, struggle, and Jihad.

There is no doubt that any facet of Prince Mohammed Bin Abdulrahman's life is rich of many sides of courage, unique talents and rare qualities which would certainly need more than one book. It is extremely hard for one book to give a full account of his personality no matter its number of pages. Nonetheless, what cannot be realized in whole should not be left at all. Therefore, we tried in this book earnestly to narrate the biography of this hero Prince, his biography and certain aspects of his life. We focused on his contribution to his country and to the Arabic and Islamic nations. It is a vast contribution in both politics and military and in terms of ability to face hardships. It is a great contribution in terms of the time he lived and the corresponding deeds. It is also a majestic contribution if measured by the objectives he lived for.

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The fact that Prince Mohammed was not inclined to appreciate himself and commend it, makes it very difficult to write about him. He never wrote a single word about himself, his stands and battles and he never instructed or hinted to others to write about him, or to refer to his achievements and his heroic contributions. That is why we find out that what is written about the Prince is usually much less than his personality actually deserves.

May Allah have mercy upon Imam Abdulrahman, King Abdulaziz, and Prince Mohammed. The miracle became a reality by the will of Allah first of all, then with the honest determination, believing hearts, and unique courage of these individuals. Their efforts culminated in the creation of the state of dignity, welfare, and humanity (Kingdom of Saudi Arabia) so that the banner of monotheism (There is no God but Allah and Mohammed is his Messenger) would flutter highly above men's heads, telling about the bravery and courage of those men and their sacrifices that years can never bury in oblivion.



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Part One:

Chapter 1:

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 3. Abdul Rahman Bin Sulaiman Al Rwaishid, ibid, pp. 8. Fuad Hamza, Saudi Arabian Country, ibid. pp. 143. Uthman Bin Abdullah Bisher, Title of Glory in the History of Najd, Riyadh Press 1/16.
 4. Uthman Bin Abdullah Bin Bisher, Title of Glory in the History of Najd, Edited by Abdul Rahman Bin Abdullatif Alsheikh (Second Edition), Ministry of Education, 1391AH. Uthman Bin Bisher Al Najdi Al Hanbali, Title of Glory in the History of Najd, Edited and commented by Dr Mohammed Bin Nasser Al Shithry (First Edition), Volume II, ibid. pp. 10.
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 7. Abdulrahman Bin Sulaiman Al Ruwaished, ibid. pp. 9.



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8. Abdulrahman Bin Sulaiman Al Ruwaished, *ibid.* pp. 8-9.
9. Abdulrahman Bin Sulaiman Al Ruwaished, *ibid.* pp. 8. Fahad Almark, Fahd Bin Saad Bin Abdul Rahman Al Saud and a thirty year company (First Volume), In the Life of the late Faisal and his generous qualities (Second Edition), pp. 147, Dar Alyamamah for Research, Translation and Publishing, Riyadh, 1422AH (2001).
10. Abdulrahman Bin Sulaiman Al Ruwaished, *ibid.* pp. 26.
11. Abdullah Bin Abdulmohsen Alturki, King Abdulaziz Alsaud, A nation in a man, The secretariat general for celebration of the centenary of the founding of the Kingdom, pp. 35, 1419AH (1999).
12. Ameen Alrihani, The History of Najd and its attachments and the Biography of King Abdulaziz Bin Abdulrahman Alfaisal Alsaud: King of Hijaz, Najd and its Attachments (Fifth Edition), pp. 40-41, Al Fakhriyah Publications, 1981.
13. Pioneers, King Abdulaziz and his faithful men who entered Riyadh on the 5th of Shawwal 1319AH, Issued on the occasion of the centenary of the founding of Saudi Arabia, pp. 21, King Abdul Aziz Darat, Riyadh, 1419AH (1999).
14. King Abdulaziz was born in Riyadh in the year 1293AH (1876), Pioneers, *ibid.* pp. 17.
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16. Ibrahim Abdul Rahman AlKhamis, *ibid.* pp. 87
17. Badr Al Din Al Dreib, King Abdulaziz and Education, World Conference on King Abdulaziz Bin Abdulrahman Alsaud, Imam Muhammed Bin Saud Islamic University, Riyadh, 1406AH (1985).

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18. Pioneers, *ibid.* pp. 21.
19. Kheir Eddine Zarkalli, *Abridged Biography of King Abdulaziz* (Ninth Edition), pp.19, Dar Alem Lilmalayeen, Beirut, 1988.
20. Dr. Abdullah Saleh Al Uthaymeen, *The History of the Kingdom of Saudi Arabia (Part II), The Reign of King Abdulaziz* (Sixth Edition), pp. 46, 1425AH (2004).
21. Kheir Eldine Al Zarkalli, *The Abridged in Biography of King Abdul Aziz*, *ibid.*, pp. 345–346. Fuad Hamza, *Saudi Arabian Country*, pp. 277, Umm Al Qura Printing Press, Makkah Al Mukarramah, 1355AH. Abdul Hameed Al Khatib, *The Just Imam His Majesty King Abdulaziz Bin Abdulrahman Alfaisal Alsaud, His Biography, His Heroism, and the Secret of His Greatness* (Second Edition), Commented by Dr. Fahad Bin Abdullah Alsamary, pp. 65, 1419AH (1999). Dr. Nora Bint Saleh Al Shamlan, *The Humanitarian Aspect in the Personality of King Abdulaziz Through His Relationship with His Sister Nora*, Research work for the conference of the Kingdom of Saudi Arabia in a Hundred Years, pp. 6-7, 1419AH (1999).
22. Abdulrahman Bin Sulaiman Al Ruwaished, *ibid.* pp. 20.

Chapter 2:

1. Quran (Sura Albaqarar, verse 187)
2. Narrated by Altirmizi
3. Narrated by Altirmizi
4. Dr. Nora Bint Saleh Al Shamlan, *The Humanitarian Aspect in the Personality of King Abdulaziz Through His Relationship with His Sister Nora*, *ibid.* pp. 8



5. Dr. Nora Bint Saleh Al Shamlan, The Humanitarian Aspect in the Personality of King Abdulaziz Through His Relationship with His Sister Nora, *ibid.* pp. 8
6. For more details CF. Dr. Nora Bint Saleh Al Shamlan, The Humanitarian Aspect in the Personality of King Abdulaziz Through His Relationship with His Sister Nora, *ibid.* pp. 5

Chapter 3:

1. Quran (Sura Albaqarar, verses 156-157)
2. Quran (Sura Alzomor, verse 10)
3. Ibrahim Abdul Rahman AlKhamis, *ibid.* pp. 90
4. Ibrahim Abdul Rahman Al Khamis, *ibid.* pp. 90
5. Ibrahim Abdul Rahman Al Khamis, *ibid.* pp. 85, 116
6. Ibrahim Abdul Rahman Al Khamis, *ibid.* pp. 85 and thereafter.
7. This story was narrated by one of his contemporaries to his son Prince Bandar.
8. Narrated by Altirmizi
9. Ibrahim Abdul Rahman Al Khamis, *ibid.* pp. 94-95
10. Ibrahim Abdul Rahman Al Khamis, *ibid.* pp. 101 and thereafter.
11. Quran (Sura Ibrahim, verse 11)
12. Quran (Sura Alanfal, verse 2)
13. Ibrahim Abdul Rahman Al Khamis, *ibid.* pp. 95
14. Ibrahim Abdul Rahman Al Khamis, *ibid.* pp. 95-96
15. Quran (Sura Altharyat, verse 22)

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16. Dr. Abdul Rahman Sbeit Al Sbeit, Major General Hassan Bin Ahmed Al Badri, Mohammed Bin Muhamoud Al Tawba, Abdul Aziz Abdulrahman Al Shee'al, Dr. Taha Bin Othman Al Fara, and Dr. Hassan Bin Saleh Othman, I was with King Abdulaziz, (First Volume), National Festival for Heritage and Culture pp. 212, 1408AH (1988)
17. Ibrahim Abdul Rahman Al Khamis, *ibid.* pp. 97-98

Chapter 4:

1. Narrated by Albaihaqi.
2. Among the famous swords (Dhul Fuqqar) that was known in the early days of Islam, a weapon that emerged in the fights between Muslims and infidels and disbelievers. Al Ajrab sword has its own history. It was one of the ten swords of the Prophet's companions, may God be pleased with them. Saud Bin Abdulaziz Bin Mohammed seized these words, Salafi movement protector, may God's mercy be on him when he conquered southern Iraq. He called these swords "Swords of the room", namely Ali's Room, may God be pleased with him. The names of these swords were: Al Ajrab (i.e. the stained because it was rusty), Sweileh, Al Qassab, Arhiyan, Arqiyah, Murjana (Qirda), Bashiman, Sheiran, Seif Al Sayed, and Al Bassam. Al Ajrab changed hands till it came to the hand of Mohammed Bin Saud Bin Faisal Bin Turki and when Sheikh Eissa Bin Ali Al Khalifa, then ruler of Bahrain, paid him a friendly visit, Al Ajrab was with him. Al Khalifa could not hide his admiration for the sword. Mohammed Bin Saud said



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to Eissa: Please my brother, take this sword as a gift from me. Knowing the real value of this sword, sheikh Eissa refused to accept it. Mohammed then swore that he shall never carry it saying: We are Alsaud and you are Alkhalif, we are one family. Eissa then accepted the sword as a deposit.

The author of the book (Khalifa Bin Salman: A man and the establishment of a state) stressed that the sword was offered by Imam Saud Bin Faisal Bin Turki when he visited Bahrain in 1286AH (1869); according to Abdul Rahman Bin Sulaiman Al Rweished, Mohammed Bin Abdulaziz, *ibid.* pp. 230 where he referred to Tawfiq Al Hamad (Khalifa Bin Salman A man and the establishment of a state), pp. 239.

On 1358AH, King Abdulaziz reiterated what his cousin said to Mohammed Bin Eissa when he visited Sheikh Hamad Al Khalifa in the Eastern Province on the occasion of opening oil wells. Hamad was carrying Al Ajrab on him and told King Abdulaziz: "This Al Ajrab is a deposit with us and it shall be given back to its rightful owners". King Abdul Aziz said: "This sword is an old aged one for us and for you. We and you are but one family. It will remain with you and we all shall have pride (in it)". Al Ajrab sword remained since then with Al Khalifa. The rest of the swords are with Al Saudi Princes inheriting them generation after generation. Ibrahim Abdul Rahman Al Khamis, *ibid.* pp. 217-218.

3. Among different types of camels: Al Mujaheem, Al Maghateer, Al Sufr, Al Shu'l , Al Zurk, Al Homor, Al Sahiliya, Al Awark, Al Hadhana, and Al Awadi.
4. Ibrahim Abdul Rahman Al Khamis, *ibid.* pp. 91

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5. (Al Awja) is named after a well known breed of "Al Awja"; a studhorse known to Arabs and his breed was in Raby'a from Nizar, Hamad Al Hkeil, *The Treasure of Gyneagology*, pp. 81
6. Names of some of the types of horses: Kahila Al Ajoz, Al Hamadaniya, Al Saglawiya, Al Toussa, Al Melolush, Al Shweimah, Al Kruosh, Kahilah Al Adiyat, Al Shawwafa, Al Abya, Al Dahma, Al Misna.
7. Some types of falcons: Mountain Shaheen, Marinal Shaheen, including: Alnadir, Alazeiz, Almahgoura, Altabaa, Horr Kamel, Horr Mathlouth, and Horr Mrobaa.
8. His son Prince Bandar Bin Mohammed Bin Abdulrahman owns numerous falcons of different types: Adeem, Beiti, Jirman, Beiti, Satour-Beiti, Salman-Beiti, Fallah-Beiti, Okab-Beiti, Sultan-Beiti, Amash-Beiti, (Petrol-Beiti, Jarah-Beiti) which are gifts from Prince Sultan bin Abdulaziz, Midba-Wahsh Al Am, Fallah-Beiti, Shgran-Beiti, Nawaf-Beiti, Samdan-Beiti the American, Micrad-Beiti, Afas-Qirnas Wahsh Al Am, Qarash-Beiti.

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2. For more details about the open councils, refer to Prince Faisal Bin Mish'al Bin Saud, *The democratic experiment in open councils*, Masters Thesis (in English), California State University in Chicago, pp. 72 and thereafter, 1988
3. Peter Hobday, *Saudi Arabia Today*, Macmillan Press, London, 1986



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4. Harold Lipsky, Saudi Arabia: its people , its society, its culture, New Haven: HRAF Press, op. cit. pp. 105, 1950
5. Ibrahim Abdul Rahman Al Khamis, ibid. pp. 90
6. Prince Abdullah Alsaud, the state, community and Economy in the Kingdom of Saudi Arabia, Opening Remarks at the symposium of Economy and Government in the Kingdom of Saudi Arabia, the Arab Gulf Studies Center, July 1980
7. The "Dakkah" is the sand leveled, the "Dekkah" is a rectangular wooden surface in most cases for sitting, plural is a "Dekak"
8. Dr. Abdul Rahman Speit Al Speit, Major General Hassan Bin Ahmed Al Badri, Mohammed Bin Mahmoud Al Tawbaa, Abdul Aziz Bin Abdul Rahman Al Shoail, Dr. Taha Bin Othman Al Faraa, Dr. Hassan Bin Saleh Othman, I was with King Abdulaziz, ibid. pp. 212-213
9. Fork: a stick with two forks at the end used by peasants.
10. Quran (Sura Al Fateh, verse 3)
11. Quran (Sura Al Shu'ara, verse 149)
12. Quran (Sura Al Hadeed, verse 25)
13. Dr. Abdul Rahman Speit Al Speit, Major General Hassan Bin Ahmed Al Badri, Mohammed Bin Mahmoud Al Tawbaa, Abdulaziz Bin Abdulrahman Al Shoail, Dr. Taha Bin Othman Al Faraa, Dr. Hassan Bin Saleh Othman, I was with King Abdulaziz, ibid. pp. 213, 217, and 221

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2. Dr. Abdullah Saleh Al Uthaymeen famous battles of King Abdul Aziz for Unification of Country, Edition II, 1410AH (1995), pp. 21. He referred to Othman Bin Abdullah Bin Bisher, Glory Title in the History of Najd, Ministry of Education Edition, 1291AH (Part II), pp. 63, 67, 88, 107, 129, 133-134. Ibrahim Bin Saleh Bin Issa, the pearls Necklace of what had happened in Najd of Incidents at the end of the thirteenth and beginning of the fourteenth century, Printed as a commentary for Ibn Bishr's Book, pp. 49
3. Refer to Dr. Abdullah Saleh Al Uthaymeen, Famous Battles of King Abdulaziz to unify the country, *ibid.* pp. 12 and 23. The Emergence of Al Rasheed Principality, Edition II, Riyadh, 1411AH, pp. 219-230. Najdat Fit'hi Safwa, Arabiain Peninsula in British Documents, Summary of Hijaz Revolution from the Perior of Revolution to the End of 1427AH. Mohammed Al Manea, The Unification of the Kingdom of Saudi Arabia, Translated by Dr. Mohammed Saleh Al Uthaymeen, *ibid.* pp. 30. Fuad Hamza, The Heart of Arabian Peninsula, Riyadh Modern Bookshop, pp. 233-234. Ahmed Issa, The miracle of Saud, Lebanese Security Printing Press (Edition III), 1965, pp. 6
4. Qadri Qalaji, Date with courage, A Glimpse of the Life of King Abdulaziz Alsaud, Arab Book House, 1391AH (1971), pp. 54. Kheirulddine Al Zarkalli, The Abridged Biography of King Abdul Aziz, *ibid.* pp. 8 and 20. Amir



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5. H.S. Armstrong, The Master of Arabian Peninsula, King Abdulaziz Bin Abdulrahman Alsaud: the story of founding the Kingdom of Saudi Arabia, (Translated and Introduced by Professor Yusef Nour Awad), Al Ahram Commercial Printing Press, pp. 51. Salahelddine Al Muktar, The History of the Kingdom of Saudi Arabia, its past and present, Volume II, Al Hayat Library House, Beirut, 1376AH (1975), pp. 22-23
 6. Kheirelddine Al Zarkalli , The Abridged Biography of King Abdulaziz, *ibid.* pp. 26
 7. Princess Dr. Modi Bint Mansour Bin Abdulaziz Alsaud, The Entry of Riyadh and the State of Launch to unify country, Research of the convection of the Kingdom of Saudi Arabia in a Centenary, Riyadh, 1419AH, pp. 8
 8. Ibrahim Abdul Rahman Al Khamis, *ibid.* pp. 88 and 89
 9. Fuad Hamza, The Heart of Arabia Peninsula, *ibid.* pp. 369. Amin Saeed, The History of the Saudi State, Part II, The Reign of King Abdulaziz Abdulrahman Alfaisal 1319AH–1373AH, Darat of King Abdulaziz Publications, pp. 22-23
 10. Abdul Wahed Mohammed Al Ragheb "Riyadh Dawn," A historical study issued on the occasion of the Century of the Founding of the Kingdom of Saudi Arabia, Darat of King Abdulaziz, 1419AH (1999), pp. 29. H.S. Armstrong, The Master of Arabian Peninsula King Abdul Aziz Bin Abdulrahman Alsaud, *ibid.* pp. 55. Amin Al Rihani, Najd and its Attachments and the Biography of King Abdulaziz Bin Abdulrahman Alfaisal Alsaud the King of Najd, Hijaz and its Attachments, *ibid.* pp. 118-119.
 11. Mohammed Al Manie, The Unification of the Kingdom of Saudi Arabia, *ibid.* pp. 28-29. Amin Saeed, The History of Saudi State, (Part II), *ibid.* pp. 22. Qadri

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12. Kheirelddine Al Zarkalli, The Abridged in the Biography of King Abdulaziz, *ibid.* pp. 23, Amin Al Rihani, The History of Najd and its Attachments, pp. 118-119.
13. Injaz Omar Abu Lazim, Abdulaziz Alsaud, A genius of liberation, unification and preparation, pp. 226–227, *Pioneers*, *ibid.* pp. 21.
14. Quran (Sural Al Imran, verse 26)
15. Ibn Khaldoun, The Introduction, *ibid.* pp. 133
16. *Pioneers*, *ibid.* pp. 11 and 14. Najd and its Attachments and the Biography of King Abdulaziz Bin Abdulrahman Alfaisal Alsaud King of Hijaz, Najd and their Attachments, *ibid.* pp 123-126.
17. Riyadh the Capital, History records the year of 1319AH when King Abdulaziz marched from Kuwait to Riyadh. Riyadh will become the capital of the Kingdom of Saudi Arabia, the torch of unification of the Kingdom of Saudi Arabia from its soil. Riyadh became the focus of attention of countries of the world.
- Riyadh is a major capital comparable to largest world cities, with an area of 3000 sq km, unique in its urban planning, development and design, and the flourishing of fields of science and knowledge. If Riyadh is mentioned Prince Salman Bin Abdulaziz must be mentioned. He is an enlightened, religious and cultured prince equipped with science. He is the mastermind who led Riyadh in war and peace. He is known for his ability to administer crises. He himself supervised the hosting of the people of Kuwait who were coming to the Kingdom. He also supervised their farewell when they returned to their librated homeland. He is also behind every step of Riyadh development, modernization and prosperity. Using this leading and creative administrative style, the Emirate of Riyadh became an example of what is going



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on the Kingdom. Prince Nasser Bin Abdulaziz became the Emir of Riyadh from 1355AH to 1365AH, Prince Sultan Bin Abdulaziz from 1365AH to 1369AH, and Prince Nayef Bin Abdulaziz from 1369AH to 1374AH.

King Saud appointed afterwards Prince Salman Bin Abdulaziz to be the Emir of Riyadh from 1374AH to 1380AH. In 1380AH King Saud appointed Prince Fawaz Bin Abdulaziz Emir of Riyadh Region for one year (1380AH-1381AH). After him the King appointed Prince Badr Bin Saud Bin Abdulaziz Emir of Riyadh Region for one year (1381AH-1382AH). Prince Salman then returned as Emir of Riyadh Region in 1382AH and he is still up until now. Extracted from, Riyadh the Major Capital, A research prepared by Abdullah Bin Salem Hmeid, 1410AH, pp. 4.

18. Ibrahim Abdul Rahman Al Khamis, *ibid.* pp. 88-89
19. Quran (Sura Al Hajj, verse 40)
20. Ibrahim Abdul Rahman Al Khamis, *ibid.* pp. 131-132
21. Keirlddine Al Zarkalli, *The Arabian Peninsula in the Reign of King Abdulaziz*, (Parts I & 2), Edition III, Dar El Ilem Lilmalayeen, Beirut, 1985, pp. 130. Ahmed Issa, *A miracle over sand*, *ibid.* pp. 51. Hassan Hassan Sulaiman, *Prince Abdulaziz Bin Misa'ed, His Life and Achievements*, pp. 51

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2. Quran (Sura Al Baqara, verse 216)
3. Dr. Abdullah Saleh Al Uthaymeen *the History of Kingdom of Saudi Arabia*, Part II, King Abdulaziz Reign (Sixth Edition), *ibid.* pp. 62. Kheirelddine Al Zarkalli, *The Arabian Peninsula in the Reign of King Abdulaziz*, Part I, Beirut, 1390AH, pp. 125-126. Referred to Saud

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4. Salahuddine Al Mukhtar, The History of the Kingdom of Saudi Arabia in its past and present, (Part II), ibid. pp. 58-59. Amin Saeed the History of the Saudi State, ibid. pp. 19-20
 5. Dr. Abdullah Saleh Al Uthaymeen, The History of the Kingdom of Saudi Arabia, (Part II), The Reign of King Abdulaziz, ibid, pp. 87. Amin Saeed, The History of the Saudi State, (Part II), ibid. pp. 19-20
 6. Fuad Hamza, The Heart of the Arabian Peninsula, (First Impression), 1352AH (1932), (Second Impression), 1388AH (1968), Al Nasr Modern Library, Riyadh, pp. 372. Amin Saeed, The History of the Saudi State, (Part II), ibid. pp. 19-20
 7. Ibrahim Abdul Rahman Al Khamis, ibid. pp. 144
 8. Dr. Abdullah Saleh Al Uthaymeen – well known battles of King Abdul Aziz for Unification of Country, ibid. pp. 98
 9. Dr. Abdullah Saleh Al Uthaymeen. The History of the Kingdom of Saudi Arabia, (Part II), The Era of King Abdulaziz, ibid. pp. 105
 10. Dr. Abdullah Saleh Al Uthaymeen, Famous King Abdul Aziz Battles for Unification of the Country, ibid. pp. 112. Reference to Ibrahim, Al Mohammed Al Qadi, Al Qadi History, In the Hand writing of its author who wrote it in Najdi spoken language, pp. 21-22. Saud Bin Hathloul,



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11. Salahelddine Al Miktar, The History of the Kingdom of Saudi Arabia, Its past and present, *ibid.* pp. 102-103. Amin Saeed, The History of the Saudi State, (Part II), *ibid.* pp. 19-20
 12. Keirelddine Al Zarkalli, The Arabian Peninsula during the reign of King Abdulaziz, *ibid.* pp. p 191. Amin Al Rihani, The History of Najd and its Attachments and the march of King Abdulaziz Bin Abdulrahman Alfaisal Alsaud The King of Hijaz and Najd and their Attachments, *ibid.*, 1981, pp. 170-171
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 14. Mohammed Al Mane', The Unification of the Kingdom of Saudi Arabia, Translated by Dr. Abdullah Bin Saleh Al Uthaymeen, *ibid.* pp. 70
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 16. Salahelddine Miktar, The History of the Kingdom of Saudi Arabia in the past and present, *ibid.* pp. 129-132. Dr. Abdullah Saleh Al Uthaymeen, Famous battles of King Abdulaziz for unification of country, *ibid.* pp. 136 and beyond
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19. Dr. Abdullah Saleh Al Uthaymeen, Famous Battles of King Abdulaziz for Unification of country, *ibid.* pp. 163. He referred to Ibrahim Al Mohammed Al Qadi, Qadi History, In the hand writing of the author written in Najdi Dialect, pp. 49. Faisal Bin Abdulaziz Al Thukeir, Draft, no date or title specified, (Private copy), pp. 108-109. Ibrahim Abdul Rahman Al Khamis, *ibid.* pp. 144. Fahd Al Mark, Fahd Bin Saad Bin Abdulrahman Alsaud and thirty years acquaintance, (Part I), In the Life of the noble and his generous qualities, *ibid.* pp. 504
20. Dr. Abdullah Saleh Al Uthaymeen, Famous Battles of King Abdulaziz for unification of the country, *ibid.* pp. 161.
21. Ibrahim Abdul Rahman Al Khamis, *ibid.* pp. 144-145
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23. Ahmed Issa, A miracle on Sands, *ibid.* pp. 74. Abdullah Bin Mohammed Al Sheheil, The Period of Founding Modern Saudi State, Analytical Historical Study, 1333AH-1351AH (1915-1932).
24. Kheirelddine Al Zarkalli, The Abridged in the Biography of King Abdulaziz, *ibid.* pp. 82. Ahmed Issa, *ibid.* pp. 75. H.S. Armstrong, The Master of the Arabian Peninsula Abdulaziz Bin Abdulrahman Alsaud, *ibid.* pp. 162
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29. Hashim Bin Saeed Al Nimy, The History of Asir in the Past and Present, Publication and Printing Establishment, Jeddah, 1377AH, pp. 257
30. Hashim Bin Saeed Al Nimy, The History of Asir in the Past and Present, ibid. pp. 258
31. Turki Bin Mohammed Al Mudi, Memorandum about the Saudi Yemni Relations, ibid. pp. 170 and 370
32. Hashim Bin Saeed Al Nimy, The Unification of the Kingdom of Saudi Arabia and Rebuilding it in the Era of King Abdulaziz, Proceedings of the Convention of the Kingdom of Saudi Arabia Centenary, 1419AH (1999), pp. 32
33. Abdul Monem Al Ghelami, The Rightly Guided King, (Edition II), Dar Al Liwaa, Riyadh, 1400AH, pp. 22
34. Najdat Fithi Safwat, The Arabian Peninsula in the British Documents (Part III), Beirut 1988, pp. 518-519. Ahmed Issa, A miracle over sand, ibid. pp. 80
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37. Dr. Abdullah Saleh Al Uthaymeen, The History of the Kingdom of Saudi Arabia, (Part II), The Era of King Abdulaziz, ibid. pp. 192-193
38. Keiralddine Al Zarkalli, The Arabian Peninsula in the Reign of King Abdulaziz, ibid. pp. 332. Hashim Bin Saeed Al Nuami, Unification of the Kingdom of Saudi Arabia and its Rebuilding in the Era of King Abdulaziz, ibid. pp. 38

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39. Hashim Bin Saeed Al Nuami, The Unification of the Kingdom of Saudi Arabia and its Rebuilding during the Era of King Abdulaziz, *ibid.* pp. 39
40. Hadeeth Narrated by Al Bukhari
41. Ibrahim Abdul Rahman AL Khamis, *ibid.* pp. 157-159
42. Ibrahim Abdul Rahman AL Khamis, *ibid.* pp. 157-159
43. Ibrahim Abdul Rahman AL Khamis, *ibid.* pp. 172-173
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