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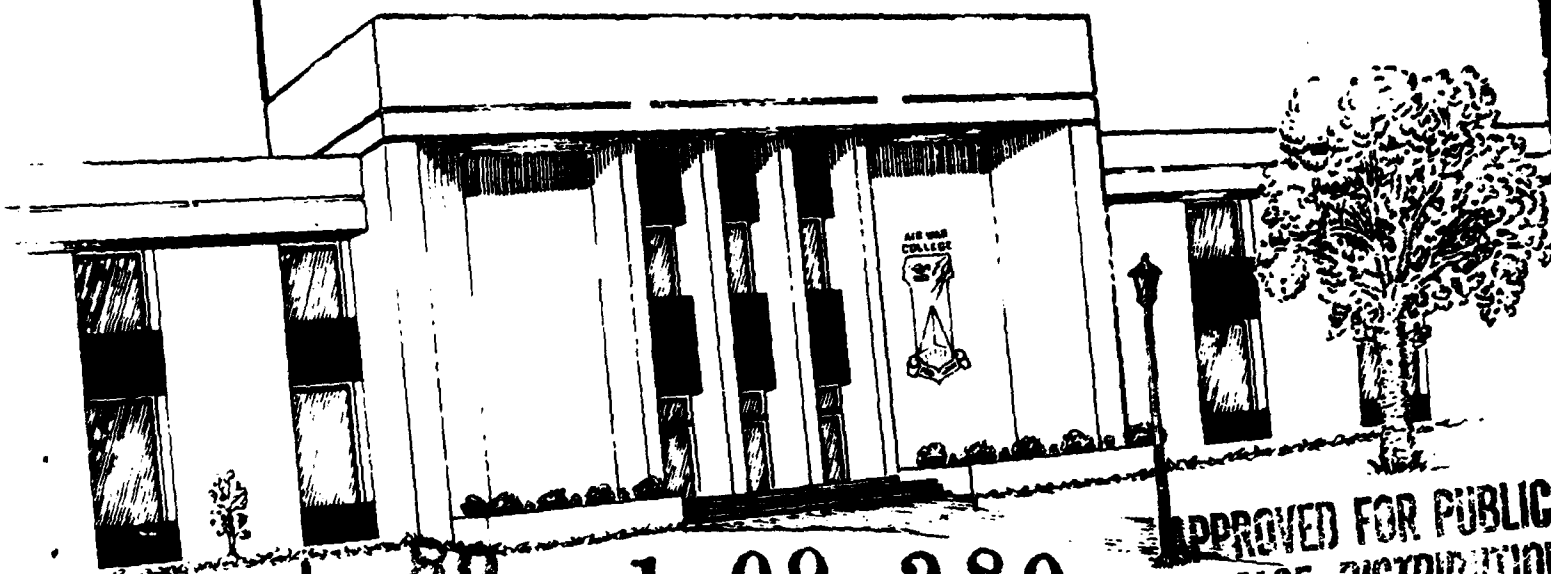
## RESEARCH REPORT

THE KINGDOM OF SAUDI ARABIA'S CONTRIBUTION TO  
STABILITY IN THE INTERNATIONAL ARENA

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THE KINGDOM OF SAUDI ARABIA'S CONTRIBUTION TO  
STABILITY IN THE INTERNATIONAL ARENA

by

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A RESEARCH REPORT SUBMITTED TO THE FACULTY  
IN  
FULFILLMENT OF THE RESEARCH  
REQUIREMENT



Research Advisor: Colonel William A. Mitchell

MAXWELL AIR FORCE BASE, ALABAMA

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AIR WAR COLLEGE RESEARCH REPORT ABSTRACT

TITLE: The Kingdom of Saudi Arabia's Contribution to  
Stability in the International Arena

AUTHOR: Mohammad S. Al Daham, Colonel, Saudi Arabia

Saudi Arabia, a country which has throughout the ages occupied a privileged position from the time ISLAM was born until the foundation of the Kingdom. The expansion of Saudi interest and influence to an International level was a direct result of King Abdulaziz's strategy in early years of the Kingdom. The position the Kingdom takes world wide is based on principles of law, justice, respect for the right of man, and opposition to all forms of aggression and socialism.

The Kingdom, beside its promotion of peace and international stability, considers its wealth is for the prosperity of the international society.

### BIOGRAPHICAL SKETCH

Colonel Mohammad Saleh Al Daham is a member of the RSAF, Royal Saudi Air Force. Born on 5 June 1946. Promoted to present rank on 18 July 1987. BS from King Faisal Air Academy on 15 January 1970. Graduate of the Air War College, Maxwell Air Force Base, AU, Class of 1988. Graduate of Air Command and Staff College (Resident, 1981), AU, Maxwell Air Force Base. Completed Master's Degree in Political Science, Auburn University, 1981. Assigned Squadron Commander in 1981, Admin. Wing Commander, 1983, Director of Officers Affairs, 1984, Deputy Chief Air Admin. Staff, 1987, RSAF HQ.

# TABLE OF CONTENTS

CHAPTER		PAGE
	DISCLAIMER.....	11
	ABSTRACT.....	111
	BIOGRAPHICAL SKETCH.....	1v
I	INTRODUCTION.....	1
II	DEMOGRAPHY, GEOGRAPHY AND LOCATION.....	3
	Boundaries.....	3
	Location.....	3
	Geography.....	4
	Climate.....	6
	Population.....	8
	Tribes.....	8
III	CULTURE, PEOPLE AND GOVERNMENT .....	12
	Beduin Way of Life and Code of Conduct...	12
	Ibrahim and the Principle Shrine.....	13
	Mohammed ibn Abdulwahab and Prince Mohammad ibn Saud.....	14
	Prosperity and Development Plans.....	15
IV	AL ISLAM--THE RELIGION OF THE LAND.....	18
	Islam.....	18
	Koran.....	19
	Five Pillars.....	19
	The Open Attitude of Islam Towards Christianity.....	20
	Koranic Verses Touch All Aspects of Life.....	25
V	KING ABDULAZIA.....	30
	The Exile.....	30
	Riyadh Welcomed the Warrior.....	31
VI	NATION BUILDING AND EMERGING NATION STATE:..	35
	King Abdulaziz's Four Principles.....	35
	Saudi International Contacts.....	36
VII	CURRENT FOREIGN POLICY AND PRESENT ROLE OF THE KINGDOM.....	37
	Four Major Elements of Saudi Policy.....	37
	King Fahad's Peace Plan.....	39
	Saudi Aid to Third World.....	40
VIII	CONCLUSIONS.....	41
	REFERENCES .....	43

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

IN THE NAME OF ALLAH, THE MERCIFUL, THE COMPASSIONATE

## CHAPTER I

### INTRODUCTION

The Kingdom of Saudi Arabia is one of the most important Arab and Muslim States which has great potential for growth and development. It is located in the southwest part of Asia, and has an area of 850,000 square miles. The population now is about 9,000,000. The Kingdom occupies a unique position in several ways: Economic, political, and strategic. Economically, Saudi Arabia is the world's largest oil producer and holds over one-fourth of the world oil reserves.

The purpose of this paper is to explain and analyze the role of the Kingdom of Saudi Arabia in contributing to stability and promoting peace in the international arena. I will start with a general expose of the geography, demography of the country to show the huge area that Saudi Arabia covers and sharing boundaries with more than 12 neighbor states, touching on the different climate, focusing on population and the tribes, followed by detailed analysis of cultural background, way of life and interlock of government and religion. Tracing the history of the Kingdom 240 years ago which may be divided into three periods--1744 Mohammad ibn Saud, 1824 Imam Torcki Bin Abdullah, and 1902 King Abdulaziz occupying Riyadh (until now). Followed by an explanation of the religion of the land (AL ISLAM) where



religious components is extremely important. In Saudi Arabia Islam permeates every aspect of life. Followed by analysis of the Founder, King Abdulaziz which took him about 24 years to unify the Kingdom and establish the nation-building and create the nation state. Last 23 September, the Kingdom celebrated its 55th anniversary (it may be known that Saudi Arabia did not experience colonialism).

In the international arena, the Kingdom is an important political, religious, and economical entity and its leaders play an important part not only in Arab and Islamic world but in international political affairs.

The rise of the Kingdom to a position of world prominence is visible due to the Saudi Arabia interests to be involved in international relations and in constructive collaboration between countries worldwide in order to inaugurate world order--which would aim to attain the well-being and happiness of mankind and to suppress, or at any rate reduce, divisions between people, and it is necessary to be known that the Kingdom today is one of the world's leading Foreign Aids Donors.

## CHAPTER II

### DEMOGRAPHY, GEOGRAPHY AND LOCATION

#### Boundaries

Saudi Arabia shares extensive boundaries with many countries. In the north, it borders Jordan for 740 km, Iraq for 700 km, along with the neutral zone with Iraq for 200 km and Kuwait for 220 km. The eastern boundaries are 1,950 km in length, of which 650 km are seacoast from Ra's al Khafji to Salwa and the remainder are borders with Qatar 80 km long. The United Arab Emirates. Oman, 780 km. The southern and southwestern boundaries total 1,240 km, comprising 700 km with the Democratic Republic of Yemen and 540 km with the Northern Republic of Yemen. The western coast between Jordan in the north and North Yemen in the south is 1,800 km long.

#### Location

Saudi Arabia enjoys a unique location between Asia and Africa and it is not far from Europe. Contacts and communications with all countries of the world have become easy, particularly after the opening of the Suez Canal, which made the Red Sea one of the major world trade routes. Saudi Arabia covers about 22° of longitude and 17x of latitude. The northern west point is 34x 17° North, the westernmost 34° 56' E. The long coasts on the Red Sea and the Arabian Gulf facilitate communications with both East and West.

## Geography

The geographical particularities of Saudi Arabia can be classified into seven major categories:

1. TIHAMA PLAIN. A low coastal sandy plain with sedimentary rocks on the Red Sea of variable width; as narrow as 25 km in the north and center and as wide as 45 km in the south. Tihama means "low place of high heat and calm winds". The term is combined with the name of the area to which it belongs i.e., the Tihama of Hejaz, and the Tihama of Asir.

This coastal plain is interrupted by a number of valleys extending from the al Sarawat mountains.

2. SARAWAT MOUNTAINS. The main feature of the peninsula, apart from the deserts, consists of a series of mountains parallel to the Red Sea. They are of igneous and metamorphic rock (covered in some places with sedimentary rock) of variable width ranging from 120 km to 200 km and reaching a maximum width between al Wajh and Yanbu'. Their elevation gradually rises from the north to the south with an average height of 1,200 meters above sea level between Aqaba and Makka and 1,800 meters between Makka and Najran, with a maximum height of 3,000 meters above sea level.

3. THE CENTRAL PLATEAU (Najd)(Highland) extends between the lava flows in the west and the Dahna desert in the east covering 640 km. It also extends from the Nafud in the north and the Rub'al Khali in the south for a distance of 800 km.

The Najd plateau declines from west to east with a slight rise in the middle at approximately 24° north. North of this the valleys drain northeastwards and south of it southeastwards. The plateau is interrupted by a number of sand belts extending between the Nafud and Rub'al Khali such as Nafud al Sir.

4. THE NORTHERN PLATEAUX extends from the Sarhan valley in the north to the Kuwaiti frontier in the east. A number of plateaux such as al Hammad, al Hijrah and al Dibdibah are a feature of this area.

5. THE NAFUD is an extensive area of sand (56,320 square kilometers), forming a triangle with its base of 300 km long in the north, south of the plateaux Dibdiba, Hijrah and Hammad. Its two sides, of approximately 250 km, are bordered in the west by the Hejaz plateau and in the south by the Najd plateau. Several elevated sand dunes are its main feature.

It is a dry desert with burning heat in the summer, and in winter, when the rains fall, shepherds wander through it with their herds.

6. PLATEAUX AND PLAINS OF THE EASTERN PROVINCE. East of Dahna extend the plateaux of Samman. Hills of variable heights dipping towards the east followed by Bayad and Jafurah which are a northward extension of the Rub'al Khali. These are followed by a series of elevated sand hills having various names such as Karma, Katnan, Ladan and Nu'ayriyah

mounts. Then follows the coastal plain which is of low altitude and saline. This plain, being low, is subject to sandstorms from the Rub'al Khali, which extends in some places to the Gulf shore.

7. THE RUB'AL KHALI (literally, the Empty Quarter) is a main feature of Saudi Arabia. It is a sand ocean extending between 16° and 22° north and 45° and 56° east, i.e., it occupies seven latitude and eleven longitude degrees. The area comprises 640,000 square kilometers of elevated sand dunes in crescent or dome form trending in long lines called veins, with paths in between called cracks.

#### Climate

The location of Saudi Arabia between 16° and 32° of Latitude north, falls within the tropical zone.

Lying between two major continents, Asia and Africa, it is shielded from maritime influence from the east and the west.

The seas in the east and west of the Kingdom have only a limited influence on the coastal area. The general feature of the climate is a high temperature everywhere. However, Saudi Arabia has different climatic types as follows:

1. THE WEST COAST TYPE is mainly hot in summer and relatively warm in winter. From north to south the temperature increases gradually.

Rainfall is variable on the west coast. In the south there is summer rain, mostly in the mountains. Average annual rainfall at Jaizan is 64.5 mm, at Jeddah 91.5 mm and at Wajh 21.8 mm.

2. THE WESTERN HEIGHTS TYPE is mainly cool in summer and winter. Because altitude tends to increase southwards, the average temperatures of Tabuk, Medina, Taif and Khamis Mushayt are almost identical.

Rainfall on the western heights is relatively high, increasing from the north to the south and reaching a maximum of 500 mm in the extreme south of Saudi Arabia. The average annual rainfall at Tabuk, Medina, Taif, Khamis Mushayt and Asir Heights is 75.1, 45.2, 184.4, 215.5 and 500 mm respectively.

The Western Heights climate is mostly cloudy and rainy all the year round with occasional sunny days. Rain is usually in the form of thunderstorms.

3. THE INTERIOR PLATEAUX TYPE is a continental climate; extremely hot in summer and extremely cold in winter.

However, temperature is graded from north to south both in summer and winter with wide seasonal and daily variations.

The interior plateau type includes Riyadh, Qasim and Hail. The average annual rainfall at Qasim is 125 mm and at Riyadh 135 mm, but 200 mm is recorded in certain years in

some part of the region. Most of the rainfall in winter and spring is in the form of thunderstorms. Being located between the Rub' al Khali in the south and the Nafud in the north, the area is exposed to sandstorms.

4. THE EAST COAST TYPE is slightly different in temperature from the interior plateaux due to maritime influence. High summer temperatures are associated with high humidity, therefore coastal settlement is unpleasant. Winter is cold as opposed to the west coast which is protected by the mountains. Average temperatures for Dhahran are 15xC in January and 36.5xC in July.

#### Population

The 1974 census indicates that the total population of the Kingdom is 7,012,642, and is composed of a number of Arabic Tribes covering the whole Arabian peninsula, as follows:

#### Tribes:

1. TAMIM: Fully urbanized and living in the Najd Washem, Sudayr and Hotah.
2. KAHTAN: Occupying two different regions: Asir (Najran area) and south of the Najd in the Tathlith valley. They are quasi-Bedouins.
3. DAWASIR: Mostly urbanized and living in the Dawasir valley, Aflaj, Layla, Sulayyil, the Towaiq mountains up to the Rub' al Khali.

4. ANIZAH: They live between Najd, Syria and Jordan. Their approximate borders are the Sarhan valley, Arar, and Madain Salih. A good number of them emigrated to Syria in particular to Homs and Aleppo. The Anizah have several offshoots.

5. SHAMMAR: Mainly Bedouins in Saudi Arabia. They are more populous in Iraq and Syria particularly around the Euphrates. They extend to the Saudi-Iraqi borders, in Rafha, Aga and the Selma uplands in Hail.

6. AL SHARARAT: Inhabiting the Sarhan valley particularly at Qurayyat al Milh.

7. AL HOWITAT: Spreading between Taima and the Jordanian borders.

8. JOHAINAH: Living on the Red Sea coast. Most of them have been urbanized and live in Yanbu, Ummlujj and at Wajh.

9. HOZAYL: Two groups, one living in the north and the other in the south, on the Hejaz coasts up to Yanbu'. They also live on the Wadi Fatema (Fatema valley), Makka and Taif.

10. THAQIF: Between Makka and Taif.

11. AL BAQUM: Living on the Baqum laval flow up to Taraba and Khorma, east of Taif.

12. KORAYSH: A small tribe near Mina, Arafat and Taif.



13. SHAMRAN: Living in the Hejaz Height and Tihama.
14. HARB: Mostly city dwellers, but they are a separate group of tribes in terms of origin. Some of them live in the Najd, particularly in the Rimma valley; these are Quasi-urban, the others live in the Hejaz and they are fully urbanized and live on the heights between Makka and Medina. They include the Hawazem.
15. BILLI: Mostly living south of Huwaitat particularly between Wajh and al Ula, most of this tribe is quasi-Bedouin.
16. BANU ATIYAH: Living near Aqaba and Tabuk.
17. UTAIBAH: Inhabiting in the Hejaz and Najd on the eastern edges of the Raha heights in Dawadmi and Afif.
18. SHAHARAN: Living between Bishah and Khamis. Their main center is Khamis Mushayt.
19. BANU SHAHR: Living in the Tanumah area.
20. BANI MAGHAID & BEJAL ALMA: Ase r area.
21. ZAHRAN: South of the Taif.
22. GHAMED: Living south of Zahran, Zafir and Bal Gorashi are main towns for Ghamed.
23. BANU MARWAN: Living in the Jaizan valley.
24. BALAHMAR and BALASMER: Living in the valley northwest of Abha.
25. BALHARITH: Between Jaizan and Medi in Yemen.
26. AL J'AFIRAH: Living near the borders of Yemen.
27. YAM: Occupying the Najran heights.

28. MUTAIR: Located between Kuwait, Dahna, Samman and the Batin Valley. Some live in Medina area (Al Soyerigia) and some in Hafer Al Batin and Garyah.

29. BANU KHALID: Distributed along the Arabian Gulf coast to the Samman Plateau. They are the inhabitants of Qatif and Hufuf.

Some of them have emigrated to Qatar, Bahrain and Kuwait.

30. BANU HAGER: Living between Uqayr and Hufuf.

31. AL MANASEER: Occupying the borders with Qatar, Abu Dhabi, Oman and up the Rub'al Khali. They are Kahtanian.

32. AL AJMAN: A tribe with several offshoots living in the Samman plateau (Al Audah) between Riyadh and Dhahran.

33. AL MURRAH: Living in between Kharj, Harad, Berien oasis and north east of the Rub'al Khali.

## CHAPTER III

### CULTURE, PEOPLE AND GOVERNMENT

The traditional culture, which is conservative in nature and family oriented, is a product first of nomadic Arab customs that existed prior to the Moslem era, and Islamic customs and religious laws that were revealed to Mohammad the prophet, peace be upon him, (570 -632 A.D.), which are found in the holy book (AL-KORAN).

#### Beduin Way of Life

The cultural traditions of Arabia in general are associated with the nomadic Beduin tribes who lived in the Arabian peninsula. As they moved from oasis to oasis and from grassland to grassland, strong kinship ties developed with strict codes of conduct. The codes of the Beduin tribes are based on manliness, brotherhood, courage, loyalty, chivalry and pride, as well as a revenge against those who refused these codes or who betrayed their brotherhood. Due to lack of food and water, wars took place between the tribes, so that those codes were imperative to maintain the security of the tribe and preserve the kinship of the family. These nomadic traditions, values and customs continued to be part of contemporary traditions. Thus, the Beduin past must be understood if someone would like to know the way of life.

### Principal Shrine

In ancient times, tribal members came to Makka to venerate the rock which the prophet Abraham and his son Ishmael built. Makka was the place for the prophet Mohammad and Islam began from there (595 A.D.). The year 622 A.D., considered the first year of the Moslem calendar, refers to the flight (hegira). Makka became the holy city of Islam; its principal shrine, the Ka'bah (the cube-shaped wall structure) that the prophet Abraham and his son Ishmael built.

It is to Saudi Arabia and its world-famous great sacred Mosque of Makka that a million or more pilgrims come every year to perform a pilgrimage (hajj). This is indeed a gathering from all corners of the world.

The Koran is the message of God that was given to the prophet Mohammad to supplement the holy books that had been revealed to Moses and Jesus before. The Koran deals with every aspect of human experience, family duties, systems and law of government and every area of human relationships.

The Koran teaches that all human beings are equal in the sight of God; therefore, there should be no discrimination.

In Saudi Arabia people never bow to the Saudi king because he is considered one of the people. The fundamental law is submission to God's will and his alone. Thus the

Koran must be understood if someone would like to know the form of government.

In Saudi Arabia, the people are responsible for each other's welfare, the care of the parents, the proper education for the children and the protection of the rights of every person in the society. These are the laws and customs of the religion. They are the basis of the law of the land.

Prince Mohammad ibn Saud and Mohammad ibn Abdulwahab

Looking back to the beginning of the present kingdom it will be noted that Mohammad ibn Abdulwahhab, who was working toward the purification of the religion from the veneration of saints and from external influences, joined his strength and vision to Prince Mohammad ibn Saud in the 18th century (1747). This coalition of ideology and military force created the Al Saud dynasty so Saudi dynasty can be traced for 240 years, approximately forty years before the emergence of the U.S. King Abdulaziz ibn Saud unified the various tribes in the peninsula, and by 1926 he had consolidated the regions of the present kingdom, which took him 24 years, and was proclaimed king. The form of government is monarchy with the rule passing to the oldest surviving capable son of King Abdul Aziz. In Saudi Arabia religion and government are interlocked. The holy Koran stands as the state constitution and the king is the supreme religious leader of the country. Al Saud set the goals on

the elements of progress which will eradicate illiteracy, poverty, disease and hunger.

#### Prosperity and Development Plan

With the discovery of oil in the 1930's the social, cultural and traditional customs have been affected by the presence of wealth. In 1932 King Abdul Aziz gave permission to Standard Oil of California (SOCAL) to search for and begin production of oil. This company later was called the Arabian American Oil Company (ARAMCO). In 1936 the profits from oil had begun to contribute to the wealth of the kingdom. With the presence of radios, televisions, cars, communication and transportation, the people are being exposed to the world and to different philosophies and customs which could undermine the fundamental structures of the society. The presence of petroleum has brought about irreversible changes. The government is carefully making plans for societal changes and developments in order to preserve the Arabian heritage, and at the same time prevent from happening to the land what happened to other states as they tried to enter, too quickly, the contemporary 20th century. Following the wise example and model laid out by the government, who oversaw the planning and implementation of conservative fiscal guidelines, they are trying to manage and conserve the vital national resource. Government is presently most concerned with international currency and economic stability as well. For although the Kingdom is

earning large profits from the petroleum sales, these assets are tied to the U.S. dollar. Therefore, inflation, the devaluation of the American dollar, and the overproduction of oil in 1980 caused great concern, because one day the wells will run dry, and the Kingdom may be left without resources to continue and sustain the progress which has been made. With these considerations in mind, Saudi Arabia announced in 1970 the creation of a five year plan of development (1970 -1975) which would cost \$141,051,000,000. The kingdom is now in its 4th five-year plan, which tries to diversify the economy and to integrate industry, business, agriculture, transportation, and so on, into a national commodity that could sustain the nation once the oil is gone. Light industry is being built, educational units are being constructed, a desalinization program is underway to help agriculture, towns are being built up, the military is being reinforced so that we can protect ourselves and our interests. Every aspect of the country is being planned and shaped so that citizens of the future will be able to profit from the present wealth as it is today. So far the growth has been constant and a large middle income economic group has increased. Petroleum had placed the Kingdom in a position where the Kingdom is one of the major actors in the international economic arena. The Government is doing everything possible to make sure that the traditional religious convictions will remain constant while the society

is going through great economic transformations. Perhaps the success the Kingdom is enjoying is dependent again on the close association of government and religion. The house of Al Saud has been able to carry on these changes and preserve the heritage because they have remained close to the people.

Their concern for the welfare of the people is obvious and the people respond to it. Every citizen has the right to personal access to the king and the ruling family. The domestic progress has been remarkable, but it is overshadowed by external problems which are affecting the Kingdom's peace and security, such as the Iran/Iraq war and the unsolved Palestinian situation. The Kingdom has made great progress on the home front. The Kingdom gave great amounts of aid, particularly to the developing nations, and has, therefore, helped on the international scene. Interdependency is a reality for Saudi Arabia. It is known that the western world may rely on the Kingdom for resources, and that Saudi Arabia may rely on the West in improving industrial, agricultural and defensive equipment. Therefore, a close alliance with the West may be seen among the plans.



## CHAPTER IV

### AL ISLAM

#### ISLAM

AL ISLAM is the religion revealed by God to the prophet Mohammad (peace be upon him) 1,400 years ago. This message was revealed by God at different times to many prophets: IBRAHAM, ISHMAEL, ISAAC, JACOB, DAVID, SOLOMON, MOSES, JESUS and MOHAMMAD (peace be upon them). Moslems believe in them without discrimination against any.

The word (AL ISLAM) means among other things, peace, purity, submission to the will of God and obedience of His law.

Moslems protest and reject the use of the word (MOHAMMADANISM) because MOHAMMAD (peace be upon him) is not the founder and Moslems do not worship Him. The original founder of ALISLAM is none other than God himself, and Moslems worship God alone.

Prophet Mohammad (peace be upon him) was only chosen and commissioned by God to teach the word of God.

The true name of the religion is (AL-ISLAM) and those who follow it are MOSLEMS.

In AL ISLAM every person is born free of sin and God does not hold any person responsible until He has shown him the right way.

Mankind is a high ranking creature.

## Koran

KORAN is the word of God revealed in ARABIC LANGUAGE to MOHAMMAD (peace be upon him) through the Angel (GABRIEL), piece by piece on various occasions to answer certain questions, solve certain problems, settle certain disputes, and to be a guide document for all aspects on the earth.

Among other ethical and moral aspects that Moslems must behave and practice, there are five pillars of ISLAM:

### Five Pillars

1. To bear witness to the oneness of God and the messengership of MOHAMMAD in meaningful commital way.
2. Practice of the daily prayers.
3. To pay the (ZAKAT) alms.
4. Keep the Fast of RAMADAN.
5. Made (HAJ) PILGRIMAGE to the Holy Land, MAKKAH in Saudi Arabia. Koran special reference is made to the books of IBRAHAM, MOSES, DAVID, and Jesus, (peace be upon them). But long before the revelation of the KORAN to MOHAMMAD (peace be upon him), some of those books and revelation have been lost or corrupted; others forgotten, neglected or concealed.

The concept of God in (AL-ISLAM) described God as the most merciful and gracious and the most loving and concerned with the well-being of man and as full of wisdom and care for his creatures.

Moslems believe in the last day of judgment and that this world will come to an end some day.

Everything we do in this world, every intention we have, every move we make, every thought we entertain, and every word we say, are all counted and kept in accurate records. There are Heaven and Hell.

The heaven is (no eyes have seen nor ears have listened).

God, His power and knowledge are in action at all times; it is timeless knowledge of God.

#### The Open Attitude of Islam Towards Christianity

The attitude is singular friendliness displayed by the prophet of Islam toward the Christians of Ethiopia. This was at the beginning of Islam, and it concerned only the Christians.

When the Moslems of Makkah were still too weak to defend themselves against the powerful heathens of the city, who persecuted them, the prophet of Islam sent a message to the Christian King of Ethiopia, placing those people under his protection and to the Moslem emigrants he said, "There in Ethiopia rules a King where no weak person is oppressed".

Thus it was over the protection of the weak and the oppressed that the open attitude of Islam towards the Christians manifested itself for the first time. Two other remarkable instances of that attitude toward the church occurred later in Palestine, despite the fact that Islam at

the time was at war with Byzantium. It was first before, and then after the war, which Byzantium itself had kindled, and which ended with the great triumph of the Moslems.

The attitude of Islam towards Christianity itself and the church never changed, either before or after that war, and the Caliph Omar dispelled any fear which the patriarch of Jerusalem might have experienced, by extending his protection, in its entirety, to the church and the crosses against all enemies.

This generous attitude of Islam towards Christianity, which manifested itself for the first time in the permission given by the prophet to persecuted Moslems to seek refuge with the King of Christian Ethiopia, shows forth again through repeated declarations of the Koran on the holy character of Christ and of His Mother, the Immaculate Virgin. May also mention the receptivity to the friendship of Christians toward Moslems, which is recommended by this Koranic verse: ("And thou wilt the nearest of them in affection and love to the Believers wilt thou find those who say: "We are Christians" because amongst these are men devoted to learning, priests and monks and they are not arrogant.) Alma'Edah (82)

All that was bound to displease the common foes of Christianity and Islam, who did everything in their power, to actively instigate the various wars, which history has

recorded down to our own times, between Christendom and Islam. These enemies of Islam and Christianity, were bent on damaging the generous attitude which Islam had established between the two religions, and the Koran stigmatized those abettors of war in this verse: ("As often as they light (KANDLE) a fire for war Allah extinguished it. Their effort is for corruption in the land, and Allah loveth not corruptors." Al Ma'edam (65))

Islam went ever further. It commanded its adepts to be charitable with all men, regardless of their race, religion, or origin. It forbade them to commit any violence, unless they were persecuted for their faith, or in danger of losing their lands. In fact, (the Holy Book says: "Allah forbiddeth you not those who warred not against you on account of religion and drove you out from your homes, that you should show them kindness and deal justly with them. Lo! Allah loveth the just dealers.")). Al Mom Tahenah (8) The Koran thereby established the noble principle of human assistance and cooperation. On the ground of religious liberty, exclusive of any form of coercion, it preaches charity, be it even one-sided.

Islam was open to all, but particularly to the Christians of all confessions. Speaking to Moslems, the Koran declares: And thou wilt find the nearest of them in affection to those who believe (to be) those who say: Lo, we

are Christians. That is because there are among them priests and monks, and because they are not arrogant. Al Ma'Eda (82)

Such a Koranic statement displeased very much the common enemies of Christianity and Islam, who could not accept the Koran to defend Christ and His Mother, the Immaculate Virgin Mary. And so, to destroy the nature of this original relationship, they did everything in their power to instigate the conflict between Byzantium and Islam, even during the lifetime of the Prophet.

To briefly survey two historic attitudes of the Koran and Islam towards Christendom under the Byzantines. There were attitudes of understanding and friendliness.

The first situation goes back to the beginning of Islam (7th century), at a period when Byzantium, still united to Rome, was at war with the Persians, and the Moslems were in conflict with the heathen Arabs.

The Christians of Byzantium had suffered severe defeats in Syria and Palestine. Whereas the event caused the heathen Arabs to rejoice exceedingly, and to mock the Moslems, whose Holy Book reveres Christ and speaks in praise of His Immaculate Mother, the Virgin Mary, the Moslems felt concerned themselves by the Byzantines reverses, and they were aggrieved. To comfort them, the Koran then foretold the recurrence of hostilities between Byzantium and Persia, and the forthcoming victory of the Christians. Thus reassured,

and full of confidence in the divine oracle, the Moslems regained courage and challenged their foes, the pagan Arabs.

A few years later, a new war broke out between the Byzantines and the Persians, in which the latter were defeated. The Christians' victory, which was the fulfillment of the Divine promise expressed by the Koran, filled the Moslems with delight. (Refer to [RUM] Koranic Verse 2,3, 4-5.)

The situation of Islam refers to the protection offered to Christian churches, in Jerusalem in particular, after its victory over Byzantium. Even though the war had been initiated by Byzantium, nothing changed in the Moslems' openness towards Christians in general, and especially towards Catholics.

The fact showed forth itself in the most striking manner, when the Moslems had entered Jerusalem, and a pact was granted by the Caliph Omar to the Catholic Patriarch of Jerusalem, St. Sophronius. By this renowned agreement, the Caliph granted the Christians "security for their lives, their property, their churches and crosses". The agreement also forbade the occupation or plunder of their churches, the reduction of their number or narrowing their areas.

That historic pact, given in writing to St. Sophronius, prevented any fear which, sooner or later, could have arisen among Christians; and Moslems have, to this day, remained faithful to it.

### Koranic Verses

- "Christ, the son of Mary, was no more than an Apostle; many were the Apostles that passed away. " Al Maḥḥad (75)

- "Fight in the cause of God those who fight you, but do not transgress limits; for God loveth not transgressors." Bagarah (190)

- "When a (courteous) greeting is offered you, meet it with a greeting still more courteous, or (at least) of equal courtesy. God takes careful account of all things." Al Nesa (86)

- "To the hypocrites give the glad tidings that there is for them (but) a grievous penalty." Al Nesa (138)

- "The hypocrites will be in the lowest depths of the fire; no helper wilt thou find for them." Al Nesa (145)

- "That they said (in boast ); we killed Christ Jesus, the son of Mary, the Apostle of God; but they killed him not, nor crucified him, but so it was made to appear to them, and those who differ therein are full of doubts, with no (certain) knowledge, but only conjecture to follow, for of a surety they killed him not." Al Nesa (157)

- "Nay, God raised him up unto Himself; and God is exalted in power, wise." Al Nesa (158)

- "Christ Jesus the son of Mary was (no more than) an apostle of God, and His Word, which he bestowed on Mary, and a spirit proceeding from Him: so believe in God and His



apostles. Say not "Trinity": desist: It will be better for you: For God is one God: Glory be to Him: (Far Exalted is He) above having a son. To Him belong all things in the heavens and on the earth. And enough is God as a Disposer of affairs." Al Nesa (173)

- "Those who believe (in the Koran), those who follow the Jewish (scriptures), Sabians and the Christians, any who believe in God and the Last Day, and work righteousness, on them shall be no fear, nor shall they grieve." Al Ma'Ed ah (69)

- "For God loveth those who do good." Al Ma'Edah (64)

- "Know ye that God is strict in punishment. But if the enemy incline towards peace, do thou (also) incline towards peace, and trust in God: for He is the One that heareth and knoweth (all things)." Al Anfah (61)

- "Thy Lord hath decreed that ye worship none but Him, and that ye be kind to parents. Whether one or both of them attain old age in thy life, say not to them a word of contempt, nor repel them, but address them in terms of honour." Al Es'Ra (23)

- "Nor come nigh to adultery: for it is a shameful (deed) and an evil, opening the road (to other evils)." Al Es'Ra (32)

- "Come not nigh to the orphan's property except to improve it." Al Es'Ra (34)

- "Nor walk on the earth with insolence ." Al Es'Ra  
(37)

- "Verily God will defend (those who believe) verily,  
God loveth not any that is a traitor to faith, or shows  
ingratitude." Al Haj (38)

- "Nor does any one know what it is that he will earn  
on the morrow: Nor does any one know in what land he is to  
die. Verily with God is full knowledge and He is acquainted  
(with all things)." Lukman (34)

- "Nor can Goodness and Evil be equal. Repel (Evil)  
with what is better: Then will he between whom and thee was  
hatred become as it were thy friend and intimate!" Fuselat  
(34)

- "O ye who believe! If ye will aid (the cause of)  
God, He will aid you, and plant your feet firmly." Mohammad  
(7)

- "But those who reject (God), for them is destruction,  
and (God) will render their deeds astray (from their mark)."  
Muhammad (8)

- "If two parties among the Believers fall into a  
fight, make ye peace between them: but if one of them trans-  
gresses beyond bounds against the other, then fight ye (all)  
against the one that transgresses until it complies with the  
command of God: but if it complies, then make peace between  
them with justice, and be fair: For God loves those who are  
fair (and just)." Al Hojarat (9)

- "O ye who believe! If a wicked person comes to you with any news, ascertain the truth, lest ye harm people unwittingly, and afterwards become full of repentance for what ye have done." Al Hojarat (6)

- "O ye who believe! Avoid suspicion as much (as possible): for suspicion in some cases is a sin: And spy not on each other, nor speak ill of each other behind their backs. Would any of you like to eat the flesh of his dead Brother? Nay, ye would abhor it...But fear God: For God is oft-returning, most merciful." Al Hojarat (12)

- "Say: He is God. The one and only God, the Eternal, Absolute: He begetteth not, Nor is He begotten: and there is none like unto Him." Al Ekhlās

- "God forbids you not, with regard to those who fight you not for (your) faith nor drive you out of your homes, from dealing kindly and justly with them: for God loveth those who are just." Al Mom, Tahenām (8)

- "God only forbids you, with regard to those who fight you for (your) faith, and drive you out of your homes, and support (others) in driving you out, from turning to them (for friendship and protection). It is as turn to them (in these circumstances) that do wrong." Al Momtāhenāh (9)

- "Does man think that he will be left uncontrolled (without purpose)? Al Qeyāmāh (36)

- "Was he not a drop of sperm emitted (in lowly form)? Al Qeyāmāh (37)

- "Then did he become a leech-like clot; then did (God) make and fashion (him) in due proportion." Al Qeyamah (38)

- "And of him He made two sexes, male and female." Al Qeyamah (39)

- "Has not he, (the same), the power to give life to the dead? Al Qeyamah (40)

- "God doth command you to render back your trusts to those to whom they are due; and when ye judge between man and man, that ye judge with justice." Al Ne,Sa (58)

- "O ye who believe! Obey God, and obey the Apostle, and those charged with authority among you." Al Ne,Sa (59)

- "(They are) those who, if we establish them in the land, establish regular prayer and give regular charity, enjoin the right and forbid wrong: with God rests the end (and decision) of all affairs. Al Haj (40)

- "If any do fail to judge by (the light of) what God hath revealed, they are (no better than) unbelievers. Al Ma'Edah (44)

- "And if any fail to judge by (the light of) what God hath revealed, they are (no better than) wrong-doers." Al Ma'Edah (45)

- "If any do fail to judge by (the light of) what God hath revealed, they are (no better than) those who rebel." Al Ma'Edah (47)

## CHAPTER V

### KING ABDULAZIZ

King Abdulaziz Bin Abdulrahman Al Faisal Al Saud was born on December 5, 1880 (1297)H. He spent his adolescence in Riyadh under the care of his father, Imam Abdulrahman. His father imparted him an excellent education, and gave him fencing and horsemanship lessons. He was also able to assimilate other skills from his contact with the people of Badiyah and other societies nearby.

When Bin Rashid took control of Riyadh, the young Abdulaziz Al Saud went through a difficult time when he and his family had to take refuge in Kuwait and neighboring Emirates. There, with support from the people, he was able to wait for the opportune moment to go back to the Kingdom of his forefathers. Living in a foreign land, with less commodities than he had been used to, made him resilient and made him acquire strength and patience, which were virtues that were to help him in later circumstances.

#### The Exile

King Abdulaziz arrived in Kuwait when he was twelve years old and spent ten years there. This span of his life was utilized to meditate upon his past, his present and his future, and served to prepare his entry into history.

When he reached manhood, he realized that the rule of his forefathers over the city of Riyadh had to be taken

up again. Abdulaziz Al Saud became convinced that he was the rightful heir to the throne. Because of his innate desire to help his people, the inactive life he was leading made him feel frustrated and incited him to return to his native land.

#### Riyadh Welcomed the Warrior

In 1902 (1319)H, King Abdulaziz Al Saud led a 40-men military expedition made up of his courageous relatives and followers, soon joined by 20 other men. His aim was to reconquer the city of Riyadh, and his heroic ambitions were based mainly on his faith in God and the knowledge that the citizens of Riyadh were loyal supporters of his family.

King Abdulaziz devised a trap to eliminate Ajlan, the governor designated by Ibin Rashid, by staging a surprise attack on the fort where he was stationed. As soon as Ajlan returned to the fort after having spent the night in a house nearby, he was attacked. Terrified, he made an attempt to escape. Abdulaziz shot him, but it was not a fatal wound, so Abdullah Bin Jiluwi, cousin of Abdulaziz, shot him again, and killed him. Ajlan's body-guards then surrendered, and Abdulaziz and his followers completely took over the Masmak fort in the center of Riyadh. It was December 1902.

Abdulaziz treated Ajlan's followers wisely and agreed not to hurt them if they remained calm. The news spread quickly and the citizens of Riyadh welcomed the

event. Delegations began to arrive at the fort to congratulate him. As soon as Abdulaziz had complete control of his city, he extended his dominion of al-Kharj city, which is 80 kilometers south of Riyadh. After he reached wadi Dawasir, he had established his rule on the whole area which extends from Riyadh to the Rub al-Khali. Abdulaziz's father wanted to compensate him for his heroic deeds. He therefore, abdicated from his throne granting him the authority over the Emirate and giving him the great sword of Al Saud, a ceremony that took place in the presence of the most learned men in the Kingdom.

King Abdulaziz won one victory after another. Two years later (1904), he added Al-Ahsa region to his domains. Before the end of 1925, he had also conquered the Hejaz, and his Kingdom, therefore, extended over most of the Arabian Peninsula.

When justice and stability had been established in the Kingdom, following the Islamic principles and a common code of laws, a Royal Decree was issued on September 22, 1932, which united the country under the name of "The Kingdom of Saudi Arabia".

King Abdulaziz subsequently enforced reforms which would guide the young country to a higher level of well-being. He created a socioeconomic program and named it Al-Hijra, which means an agricultural settlement. The aim of this program was to try to convince the Beduins to settle

down to a peaceful prosperous life. Abdulaziz established each settlement close to a source of water. He encouraged the tribes to change the construction of their abodes which would better protect them from warm summers and cold winters. Besides this advise, he instructed them on how to cultivate their lands, and distributed seeds among the tribes. He ordered members of the Al-Hijra settlements who were learned in religious matters to guide their tribes and to conserve religious principles.

The first Al-Hijra farming settlement was established in Al-Artawia, in 1912. Afterwards, similar settlements began to spring up all over the country and reached a total of 122.

During his lifetime, King Abdulaziz managed to settle 12 beduin tribes which totaled seventy-seven thousand people.

This program was one of the many noteworthy achievements that history recalls of King Abdulaziz. During his reign, the country reached the summit of progress and civilization.

Each settlement he founded revolved around a school which served as a center of learning for Al-Hijra. Instead of camels, the King encouraged the use of cars to facilitate transportation. A network of roads was constructed under his instructions. He promoted a water research plan, which would channel the water discovered to the numerous areas in



need of it. The King, furthermore, signed a contract granting his permission for the search of petroleum. The subsequent discovery and exploitation of oil made possible the many economic achievements that the Kingdom was to realize in modern times.

King Abdulaziz established peace and stability throughout the country, which reached a high degree of development in a relatively short period of time.

After his death on 19 November 1953, his sons followed his footsteps by supporting construction with the country, modernizing the State, fostering social and industrial development and reinforcing the active and positive role of the Kingdom in the service of Arab and Islamic causes. King Saud Bin Abdulaziz governed the Kingdom after his father's death and then abdicated and left the throne to his brother, King Faisal bin Abdulaziz in 1964. During the reign of King Faisal great development took place in the country with the launching of the first Five Year Development Plan. When King Faisal died in 1975, his brother, King Khalid Bin Abdulaziz assumed the responsibility of governing the Kingdom, and continued in the path traced by his predecessors.

On June 13, 1982, God called unto Him King Khalid, and on the same day His Royal Highness Fahad Bin Abdulaziz was invested as King of the Kingdom of Saudi Arabia.

## CHAPTER VI

### NATION BUILDING AND EMERGING NATION STATE

#### The Four Principles

King Abdulaziz, with his far-sightedness and wisdom, established and created the central political authority. He drew down the four principles that he saw that are necessary to help development and the building of a nation:

1. STABILITY. Adapted the Islamic Law, so peace was restored and security of the persons and property were maintained.

2. ACCESSIBILITY OF THE RULERS. Established open door policy, believing that access to public will promote integration by face-to-face contact more effectively than by any other means. King Fahad, Prince Abdullam, Prince Sultan and other government executives still continue in this tradition.

3. SOCIAL MOBILITY. Promotion of education was a concern of King Abdulaziz as an instrument and a main avenue to social advancement. Recruitment on a nation wide basis for government, position in all locations, transfers of military personnel from one region to another and encouragement of immigration from rural areas to the big cities.

4. MECHANISM FOR GROWTH AND CHANGE. Created a high level of morale and trust in the system and transferred the trust and confidence to the institutionalized structure

he created. The King depended upon qualified ministers to participate in decision making bodies.

Based on these four principles, King Abdulaziz created the nation state.

King Abdulaziz's skill and diplomacy placed him in a highly respected position in the eyes of Moslem states, since the early stage of establishing the Saudi Government, due to the safety and security that was ensured to the Pilgrims for their personal and property contacts and channels of communications with other nations took place. Also, the Kingdom was one of the early states to participate in the United Nations.

#### Saudi International Contacts

Building up international relation was visible since the early 1930s exchange visits and diplomatic ties were encouraged and the integrative nature of Saudi political system has played a major role in the rise of Saudi Arabia to regional prominence. The Kingdom was one of the first states to participate in the creation of the Arab league as well.

King Abdulaziz drew the plan of action in clear visibility that the position of the Kingdom is based on the principles of law, justice, respect for the rights of man, and opposition to all forms of aggression and socialism.

## CHAPTER VII

### CURRENT FOREIGN POLICY AND PRESENT ROLE OF THE KINGDOM

#### Four Major Elements of Saudi Policy

The continuity of the strategy that King Abdulaziz has established is maintained in current Saudi Arabian Government which in the current world situation four major elements of Saudi foreign policy were seen to be adopted:

1. REGIONAL LEADERSHIP: With the leadership wisdom the line of balanced policy and respect of other sovereignty and the presence of healthy economy, all of that had allowed to solve among regional problems, the kingdom is a major factor in trying to solve the Palastinian issue, Lebanon reconstruction and Iraq/Iran conflict. Most instance of Arab unity today can be traced to Saudi influence in bringing together the parties concerned.

2. INTERNATIONAL PEACE KEEPING: The Kingdom kept and still acts as a mediator. An example of Saudi diplomacy to include the dispute between Marocco and Moritania over the Sahara, the civil war in Lebanon by participating with all means, diplomacy, economy to cease fire and mediate among the opponents. Solving the personal disputes among heads of state, i.e., Assad/Sadat, Assad/Arafat, King Husain/Arafat.

### King Fahad Peace Plan

The remarkable eight-point peace plan which was proposed by King Fahad (then Crown Prince) on August 8, 1982 for a comprehensive peace plan in the Middle East which the Camp David accords failed to achieve. The plan was approved by the Arab summit conference in Fez by Arab states leaders and has been denominated "The Arab Peace Plan". The eight points are:

A. Israeli withdrawal from all Arab territories, including Jerusalem occupied in 1967.

B. Removal of Israeli settlements set up in the occupied Arab territories since 1967.

C. Guarantee of freedom of worship and religious rites for all religions at their holy places in Jerusalem.

D. Recognition of the inalienable right of the Palestinians to return to their homeland and payment of compensation to those who do not want to return.

E. A provisional UN mandate for several months over the west Bank of River Jordan and Gaza Strip.

F. Establishment of the independent Palastinian state with Jerusalem as its capital.

G. Right of the people of the region to live in peace.

H. The UN or some of its member are to guarantee the implementation of these principles.

3. INTERNATIONAL ECONOMICS: Any rise in oil prices has an effect on the world economy, but the same time inflation in the west raised the price of consumer goods to such an extent that the price of oil must be increased to maintain the same level of exchange and as it is known the Kingdom of Saudi Arabia is leading the conservative acts to maintain and minimize oil price increase and to maintain the stability of international economy and not damage the well being of humanity.

4. DEVELOPMENT OF AID TO NEEDY COUNTRIES: Development aid projects are centered recently to Africa and also to other third world states. More than 30 states who are in need of development assistance in the areas of hospitals, roads, schools, airports, agricultural and scholarships have projects financed by Saudi Arabia. In fact, the Kingdom has used its economic power for the welfare and progress of all the people of the world.

One of the speeches of King Fahad said, "Oil is an economic power, in the service of mankind, and Saudi Arabia's concept of this basic material is well known. We do not use it as black mail, yet our oil is our property and is subject to our will and national interest".

Saudi Aid in 1975 and 1976 (\$ M)

Recipients	1975	1976
Afghanistan	18.3	7.8
Bahrain	1.7	100.0
Cameroun	17.4	-
Chad	1.7	0.1
Comoro Islands	-	2.1
Congo	-	4.1
Egypt	948.9	496.8
Ethiopia	1.0	-
Gabon	10.4	-
Guinea	-	0.2
Indonesia	-	6.9
Jordan	49.3	165.0
Mali	16.0	-
Mauritania	-	94.1
Morocco	25.0	-
Niger	13.2	2.1
Oman	100.0	-
Pakistan	74.8	514.8
Rwanda	5.0	-
Senegal	-	5.0
Somalia	17.2	22.8
Sudan	95.3	163.5
Syrai	242.2	189.8
Thailand	-	75.6
Togo	2.0	1.1
Tunisia	19.5	-
Turkey	10.0	-
Uganda	5.3	0.1
Yemen (North)	94.8	121.8
Yemen (PDRY)	-	100.0
Total	1,780.0	2,073.7

## CHAPTER VIII

### CONCLUSION

In concluding this paper, I have given the reader a general expose to the Kingdom of Saudi Arabia, which will enable both civilian and military student to see Saudi Arabia in clear perspective, where it is visible the importance of the country, not only regionally but even internationally, and no doubt that Saudi Arabia was and still will remain a vital pillar in the Middle East Region and will continue to contribute stability, promote peace and prevent violence world-wide, and King Fahad peace plan is a remarkable effort to bring peace to the Middle East Region. Saudi foreign policy and her interests in the field of international relations are easily understood. The Saudi political system is unique in many respects. Touch on the successful routinization of charisma by King Abdul Aziz, creating an institutionalized system with the necessary attributes for national integration and nation-building to succeed. The historical aspect of the rise to power of the Saudi family has been also mentioned. The four principles of government on which Saudi rule is based have been defined to give a grasp of the methods of consolidation used by King Abdul Azia, and their implications to the theory of nation-building. These four factors: stability, accessibility of the ruler, social mobility, and a mechanism for growth and



change are still the basis of Saudi government and form an indispensable part of any analysis of Saudi affairs. Touch on the rule of King Abdul Azia; the rule of King Faisal; and the rule of King Khalid and the present rule of King Fahad. The major characteristic of Saudi rule was found to be continuity; each regime has endorsed the principles of the one before it and has simply adapted the same principles to changing world circumstances.

Saudi foreign policy stems from her domestic situation. She is the Keeper of the Two Holy Cities, giving her an Islamic orientation of responsibility; she is the counsellor of the Arab world, due to her religious standing, her wealth, and her domestic stability and cohesion; and, she is a responsible state on the world scene due to her ability to mediate disputes, her interest in global affairs, and her desire to see the same peace globally which has been created within the Kingdom.

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