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17 MARCH 2001

ARTICLES

208 ANDREWS, Peter Alford. From the Rashidiya to the ordos: in search of early Mongol tents. *Technology, tradition and survival: aspects of material culture in the Middle East and Central Asia*. Editors, Richard Tapper, Keith McLachlan. London: Cass, published with the assistance of the Islamic Educational, Scientific and Cultural Organisation (ISESCO), the British Institute for Persian Studies (BIPS) and the Centre of Near and Middle Eastern Studies (CNMES) at SOAS, 2003, pp.148-171.

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etc.) nor with other Arabs, and have preserved their own dialect and traditions. They live in small family groups (*dār*) of two to eight tents, grouped together in the dry season in an encampment (*farig*) of 100 to 200 persons who recognise the authority of an *ʿomda*. The cohesion of the community as a whole is not kept together by any central authority able to represent them vis-à-vis the political authorities.

The men wear a long shirt over trousers with wide legs, have on their heads a voluminous turban and never move anywhere without a long whip. The womenfolk wear long black robes and a veil of material and leather decorated with embroidery in which two square holes are made for the eyes. Among the young girls, the veil, decorated with cowrie shells, hides only the nose and mouth.

Bibliography: W. Young, *The effect of labour migration on relations of exchange amongst the Rashaayda Bedouin of Sudan*, in *Revue européenne des migrations internationales*, ii/1 (1986), 121-36; idem, *The Days of Joy: a structuralist analysis of weddings among the Rashaayda Arabs of Sudan*, diss. UCLA 1988; I. Köhler-Rollefson et alii, *The camel pastoral system of the southern Rashaida in eastern Sudan, in Nomadic Peoples*, xxix (1991), 68-76. (A. ROUAUD)

RASHĪD, ROSETTA, a town in Egypt, situated in lat. 31° 24' N., long. 30° 24' E., on the western bank of the western branch of the Nile. The town which is situated near the site of the ancient Bölbouthiō (Greek Bolbitinē) seems not to have existed before the Arab conquest. Even at the beginning of the 8th century A.D., the papyri mention only the name of Bolbitinē as emporium for merchandise from Upper Egypt (Bell, *The Aphrodite papyrus*, 1414, 1. [59], 102, etc.). Till the 9th century A.D., ships sailed direct to Fuwwa; but owing to the excessive depositing of the silt in this region, Rashīd began to take its place.

Rashīd is first mentioned in 132/750 when the Copts of the town revolted against the caliph Marwān II who had taken refuge in Egypt from the ʿAbbāsids (al-Kindī, *Wulāt*, 96). In 278/891-2, al-Yaʿkūbī (*Buldān*, 338) mentions its port. When the Fāṭimid heir-apparent (the future caliph al-Ḳāʿim) tried to conquer Egypt in 307/920, his fleet was prevented by an ʿAbbāsīd squadron from sailing into the mouth of the Rashīd branch of the Nile, and was then annihilated (al-Kindī, *Wulāt*, 276).

Rashīd is numbered among the *kūras* [q. v.] of Egypt (al-Yaʿkūbī, *loc. cit.*; al-Ḳuḍāʿī, quoted by al-Makrīzī, *Khīṭaṭ*, ed. Wiet, i, 311, 1. 5). After the reorganisation of the provinces of Egypt, probably during the reign of the Fāṭimid caliph al-Mustanshir (427-87/1035-94), it became a unit of its own, not belonging to any of the newly-created provinces of the Delta. Al-Idrīsī, *Opus geographicum* (ed. E. Cerulli et alii), 343, describes it as a commercial town and mentions the fishery activities on the Nile and the Sea and the export of pickled mussels (*dallīnas*). The Arab geographers usually qualify Rashīd as a frontier station (*thaḡhr*), where probably customs were levied. In the 8th/14th century, its revenues were given as an *iktāʿ* to Mamlūk officers; but ca. 885/1480, under sultan Ḳāyit Bāy, it was part of the crown-lands (*al-khāṣṣ al-sultānī*; Ibn al-Djīʿān, *al-Tuhfa*, ed. B. Moritz, Cairo 1898, 138). In the last years of the 8th/14th century, Ibn Duḳmāk (*al-Intiṣār*, ed. Vollers, Cairo 1893, v, 113-14) calls Rashīd a *ribāʿ* and says that the inhabitants of the town were exclusively volunteers (*murābiṭūn*).

After the Ottoman conquest of Egypt in 1517 and the decay of European trade through Alexandria, Rashīd became an important centre for maritime trade with Istanbul and the Aegean territory of the

Turkish Empire. The viceroy ʿAlī Paṣha, in 915/1509, restored its old *khāns* (warehouses) and *funduks* (hostelries), built new ones, and cleared the silt from its docks. Till modern times, its wall was maintained for defence against Arab raids. At the mouth of the River, near Kōm al-Afrāh, two castles guarded the waterway entrance to the town. Vansleb, who visited Rashīd in May 1672, gives a description of the castles and their garrison (*State of Egypt*, London 1678, 105). When Carsten Niebuhr passed through Rashīd in November 1761, the town was the residence of a French and a Venetian consul; it served as port of trans-shipment for the trade between Cairo and Alexandria (*Reisebeschreibung*, i, 56-7 and pl. VI). In 1799, in the neighbourhood of the town, Boussard, an officer of the French Expedition, discovered the famous Rosetta Stone with its trilingual inscription (now in the British Museum). In 1218/1803 Rashīd witnessed al-Bardīsī's victory over the combined sea and land forces of the Ottoman Porte; and in 1222/1807 it was seized by the British who came to help al-Alfī and his Mamlūk successors.

The town continued to flourish until Muḥammad ʿAlī [q. v.] reconstructed the Maḥmūdīyya Canal for navigation between Alexandria and the Nile, and thus diverted the course of trade from Rashīd, which declined rapidly to a mere fishing town with but a few minor local industries such as rough cotton weaving, rice production and oil manufacture. Its population in 1907 was only 16,660, but in 1970 the population of the town, which still benefits from coastal trade and fisheries, had risen to 36,711.

Bibliography: ʿAlī Paṣha Mubārak, *al-Khīṭaṭ al-Taʿwīkiyya*, Būlāk 1884-9, xi, 75; Maspéro-Wiet, *Matériaux*, 99-100, 173-91; M. Ramzī, *al-Kāmis al-djughrāfi li 'l-bilād al-Miṣriyya*, Cairo 1953-68, ii/2, 300; H. Halm, *Ägypten nach den mamlukischen Lehensregistern, II. Das Delta*, Wiesbaden 1982, 769, map 49. (A.S. ATIYA-[H. HALM])

RASHĪD, ĀL, an Arabian tribal dynasty belonging to the ʿAbda clan (*ʿashīra*) of the Shammar tribes and ruling over parts of northern and central Arabia from 1251/1835 until 1340/1921. Although the area under their control fluctuated with their political fortunes, their essential power base was in the Djabal Shammar region of northern Naǧd where they could rely on tribal allegiance and make the small town of Ḥāyil [q. v.] their centre of government.

The history of Āl Rashīd is closely linked with that of Āl Suʿūd [see suʿūd, ĀL], at first as their allies and supporters, later as their rivals for domination over central Arabia. The founder of the Rashīdī dynasty, ʿAbd Allāh b. Rashīd, is usually presented as a close friend and supporter of the Suʿūdī *amīr* Fayṣal b. Suʿūd and, on a religious and military level, enthusiastic to promote the Wahhābī cause. He managed to establish himself as ruler in Ḥāyil in 1251/1835 after a power struggle with cousins from the rival family of Ibn ʿAlī, but to what extent he owed his position to the Suʿūdīs or to his personal abilities and tribal backing is a subject of dispute. He was noted for his largely successful efforts to enforce security, despite resentment in some quarters of his pro-Suʿūdī and Wahhābī stance. He was succeeded on his death in 1264/1847 by his eldest son Talāl.

Talāl's rule from 1264-84/1847-67 saw the achievement of a high point in commercial prosperity and stability due to his encouragement of trade. More religiously tolerant than his father, he accepted the settlement of Shīʿī merchants from ʿIrāk, generally hated by the Wahhābīs. His apparently accidental death from a gunshot wound led to a brief period of

despite the agreement among scholars that the concept is undefinable. By comparison with income, there has been virtual unanimity over the past 1400 years on both the conceptual and the operational definition of *riba*, and on its canonical forms (as specified in the Qur'ān and the *ahādīth*). What has been in dispute is whether a narrow set of specific, later (including modern) transactions can or cannot, by analogy, be held to be similar to the canonical *riba* transactions.

In particular, bank interest has been held to be *riba* by virtually all scholars of repute. The solution to the riddle of why governments of Muslim countries are able to collect income taxes but not prohibit bank interest may lie less in issues of scholarly research on the definition of *riba* than in the fact that they pay some US\$20 billion in interest payments abroad, and perhaps an equal amount to their own affluent citizens in interest on non-bank government borrowing.³

There are two chapters on politics. Yezid Sayegh asserts that Jordan, in the 1980s, has established its *legitimacy*, has consolidated its concept as an *entity* (by which he seems to mean a bi-cultural nation-state 'combining the Transjordanian and Palestinian communities under Hashemite rule'), but is constrained by 'the Palestinian dimension' in its efforts to develop a separate Jordanian *identity*. Philip J. Robins presents a factual account of the 1986 electoral law within the context of Jordan's political and constitutional history.

The last two articles, on international relations, must be viewed in the context of the place and period in which they were written, and the background of their authors. Kamel Abu Jaber, a minister of the Government of Jordan, has contributed a philosophical piece in which he draws parallels between the Arab-Israeli and Iran-Iraq conflicts: 'Arab culture in the Middle East seems to be surrounded by hostile forces that wish to reduce it, if not altogether change it drastically.' Saleh A. Al-Zu'bi, a former diplomat and present Director of the Strategic Studies Centre in the University of Jordan, presents what appears to be a semi-official account of Jordan's foreign policy.

The main contribution of the present volume seems to be to provide encouragement to Jordanian researchers. Readers interested in Jordan would also find this collection of articles useful.

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Karachi

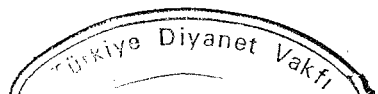
~~The Rashidis of Saudi Arabia~~

Politics in an Arabian Oasis: The Rashidi Tribal Dynasty

By MADAWI AL RASHEED. London: I. B. Tauris, 1991. Pp. 300. Price HB £35.00. 1-85043-320-8.

Based on a Ph. D. thesis in anthropology presented to Cambridge University in 1988, this book is an important account of central Arabia's regional politics

³ Author's estimates, based on published data, excluding service payments on military debt.



in the period before the present Saudi state. The case study focuses on the Rashidi dynasty in Najd which emerged in the nineteenth century among the Shammar camel-herders. The Rashidis began to centralize their powers, a process which led to the development of dynastic rule. The ethnographic account hinges upon two major theoretical interests. The first addresses the complexity of the Arabian political structures prior to the formation of the modern Saudi state. The second tackles the interconnectedness between the regional politics and the general historical framework of the nineteenth century. More specifically, the author considers why at a given historical period the Shammar and their amirs were engaged in political centralization. The historical trajectory of the Rashidi tribe is examined with reference to both indigenous and exogenous factors that contributed to the formation of the tribal dynasty, the changes in the patterns of leadership, and local autonomy. The analysis further elucidates how the Shammar polity experiences structural instability and decline in the twentieth century. Finally, the decline of the Hail amirs is placed within the context of a whole series of international historical events such as the disintegration of the Ottoman empire and the subsequent intervention of the British government as a rival power in the region.

The Rashidi tribe started to assume a predominant political and economic role in Jabal Shammar in 1836 when Abdullah Ibn Rashid succeeded in establishing his power base in Hail. Before this event Hail was simply a village with date groves and a small market. During the second half of the century this village was transformed into an important oasis. It began to have some urban characteristics such as a dense and heterogeneous population.

The study describes how the establishment of a caravan station for merchants and pilgrims coming from Persia and Mesopotamia to visit Makka and Madina led to an enlargement of Hail's role. This fostered both cultural and economic contacts between the local population and people of more established sedentary cultures such as those of Baghdad, Basra, and Persia.

The reconstruction of status differentiation in Hail shows how a number of groups began to form along demarcated lines. The Rashidi ruling group and the Shammar chiefly families who settled in the oasis occupied the highest position in the hierarchy. The merchants of Hail were the second most prosperous group whose wealth was derived from involvement in the trading caravans. They became influential as they were allied to the ruling group whose commercial interests coincided with those of the merchants. The third group consisted of the sedentary agriculturalists who owned their own land in the oasis and cultivated mainly dates. The fourth category included the artisans who occupied a low status as a result of their occupation and lack of tribal origin. The last category in the system of stratification in Hail consisted of the slaves who were domestic servants and agricultural labourers.

The regional economy of Jabal Shammar was characterized by the juxtaposition of three economic activities, viz. pastoralism (i.e. animal herding), agriculture (mainly dates), and trade. These did not constitute three separate and specialized zones; rather they were part of a single economy.

The expansion of Abdullah Ibn Rashid's sphere of influence and the

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the town had already begun with the opening, in 1905, of the Dar'ā-Haifa branch of the Ḥidjāz railway [q.v.]. This, by linking Haifa with Damascus and Ḥawrān as well as with Arabia, had given a great impetus to its development as a port. The low freight charges, made possible by the gift capital of the Ḥidjāz railway, gave it an immediate advantage over both Jaifa and Bayrūt. In 1918 a new line linked Haifa with Southern Palestine and Egypt; the port was improved in 1921, and a major expansion completed in 1933, by which date the tonnage entering Haifa harbour had quadrupled in ten years. The completion of the oil pipeline from 'Irāk in 1933 and of the refinery in 1939 also contributed greatly to the economic growth of the city. These developments helped and were helped by a considerable Arab immigration into the city, and, especially in the thirties and forties, by the immigration of large numbers of Jews, chiefly from central and eastern Europe. Censuses held under the Mandate show the following population figures: 1922: 9,377 Muslims, 8,863 Christians, 6,230 Jews, 164 others; 1931: 20,324 Muslims, 13,824 Christians, 15,923 Jews, 332 others. By the end of the Mandate, in 1948, the population of Haifa was estimated at 120,000, two-thirds of whom were Jews and the rest Arabs.

On 21 April 1948 the general commanding British troops in Haifa informed Arab and Jewish leaders that he was going to concentrate his forces in the port area and the roads leading to it, and withdraw them from the rest of the city. This announcement was followed by a swift struggle, which left the city in Jewish hands, and, after abortive negotiations for a surrender, by the departure, by sea to 'Akkā and Lebanon or overland to Nazareth, of the greater part of the Arab population. The circumstances of this departure remain obscure and controversial (for varying accounts, see 'Ārif al-'Ārif, *al-Nakba*, i, Beirut 1956, 206-23; R. E. Gabbay, *A political study of the Arab-Jewish conflict*, Geneva-Paris 1959, 94-5; J. and D. Kimche, *Both sides of the hill*, London 1960, 115-6, 118-24; G. Kirk, *The Middle East 1945-1950*, London 1954, 261-3; Walid Khalidi, *The fall of Haifa*, in *Middle East Forum*, December 1959, 22-32; Muḥammad Nimr al-Kḥaṭīb, *Min aṭhar al-nakba*, n.p. [? Damascus] 1951; N. S. Lorch, *The edge of the sword*, London and New York 1961, 97-100; H. Sacher, *Israel, the establishment of a state*, London 1952, 241-5; R. D. Wilson, *Cordon and search*, Aldershot 1949, 167 ff. and 190).

At the present time (1965) there is an Arab population of about 10,000 in Haifa, including Muslims, Druzes, Bahā'īs, and Christians. Most of the Muslims live in the Wādī Nisnās quarter, on the slopes of Mount Carmel. The Great, or Djarayna Mosque, damaged during the fighting in 1948, was repaired and brought into use again in June 1949. The Carmel village of Kabābir, inhabited by Aḥmadiyya [q.v.], is now also within the city limits of Haifa.

Bibliography: in addition to that given in the article, Le Strange, *Palestine*, 446; A. S. Marmardji, *Textes géographiques arabes sur la Palestine*, Paris 1951, 58; L. A. Mayer and J. Pinkerfeld, *Some principal Muslim religious buildings in Israel*, Jerusalem 1950, 39-40 of English text, 35-6 of Arabic text; Palestine Exploration Fund, *Survey of Western Palestine, Memoirs*; R. Guérin, *Description de la Palestine, Samârie*, ii, Paris 1876, 251-9, *Galilée*, i, Paris 1880, 499-50; F. M. Abel, *Géographie de la Palestine*, ii, Paris 1938; E. T. Dawling, *The town of Haifa*, in *QSPEF* (1914), 184-91; L. Oliphant, *Haifa, or Life in*

modern Palestine, London 1887; J. J. Rothschild, *History of Haifa and Mt. Carmel* (popular outline), Haifa 1934. (Ed.)

HĀYIL or **HĀ'IL**, chief town (pop. 20,000 in 1385/1965) of the district of *Djabal Shammar* in Central Arabia, former capital of the *Rashidi* dynasty of *Nadjd*, after 1340/1921 a provincial capital of the enlarged realm of the House of *Su'ūd* (since 1351/1932 the Kingdom of Saudi Arabia). *Djabal Shammar*, bounded on the north by the basin of the Great *Nafūd*, forms the natural northwestern limit of *Nadjd*, although residents of the *Hā'il* area sometimes refer to *al-Ḳaṣīm* as the northernmost district of *Nadjd* proper. *Hā'il*, situated at an altitude of 979 metres near the eastern edge of the granite massif of *Adja'*, lies at the heart of the *dīra* of *Shammar* [q.v.] (of *Ṭayyi'* of the classical historians), dominant tribe of the area. The hill of *Samra*, also known locally as *al-Mawḳida*, bounds the town on the east; the ridge *Umm Arkāb* forms a barrier on the north. The name *Hā'il* was first applied to the *wādī* that runs near the edge of the settlement, itself originally known simply as *al-Ḳurayya*. *Hā'il* was mentioned by the poets *Imru'* *al-Ḳays* and *Ṭarafa b. al-'Abd*. *Sprenger* identifies *Hā'il* with the *Arre Kome* of *Ptolemy*.

The *Shammari* inhabitants of *Hā'il* submitted to *Wahhābī* [q.v.] rule in 1201/1786-7, and the early years of the 13th/19th century were marked by disputes between the Houses of *Ibn 'Alī* and *Ibn Rashīd* for local authority. The forces of *Ibrāhīm Pasha*, commander of the Turco-Egyptian expeditionary force, exacted tribute from *Hā'il* after the fall of *al-Dīr'iyya* [q.v.] in 1233/1818. Occupation troops entered the town again in 1253/1837. In 1251/1835 the House of *Rashīd* became firmly established as rulers of *Hā'il* under the suzerainty of *Āl Su'ūd*. Independent *Djabal Shammar* reached the height of its power under *Muḥammad Ibn Rashīd*, ruler of *Hā'il* between 1289/1872 and 1315/1897. The town then had a population of about 20,000 in four quarters around the market square, *al-Mashāba*. On the northeast was *Barzān* fortress, the construction of which was begun by *Muḥammad Ibn 'Alī* early in the 13th/19th century. The *Lubda* quarter was on the south; *al-Maḳīza* on the west; and *Afnān* on the northwest. Commerce was in the hands of 80 merchant families from *al-Nadjaḥ* in Iraq. At the mosque in *Barzān* was the religious law school of *al-Marshādi*, and the *Lubda* quarter had a similar institution. *Muḥammad b. Bāni*, an armourer at *Hā'il* during this period, was famous throughout Arabia for his decorated weapons. *Hā'il* and its environs were stricken by an epidemic ca. 1288/1871, when many of the townsmen died. *Doughty* estimated the population to be only about 3,000 at the time of his visit in 1294-1877. After the death of *Muḥammad* in 1315/1897, large parts of the town were destroyed during a period of dynastic disputes that weakened the House of *Rashīd*. The successors of *Muḥammad* received active assistance from the Turks against *'Abd al-'Aziz Ibn Su'ūd*, who finally took *Hā'il* on 1 Rabi' I 1340/2 November 1921.

The economy of *Hā'il* is based on small-scale farming and commerce. Staples long grown in the area, such as dates and grains, have been supplemented by a wide variety of vegetables and citrus fruits. *Hā'il* lay on the pilgrim track from Iraq, but the economic benefits of this traffic were often lost owing to the lack of public security in the district before 1340/1921. Overland pilgrim traffic was diverted, ca. 1383/1963, to the north through the district of



امارة آل رشيد في حائل

تأليف:

محمد عبدالله الزعاريير

Türkiye Diyanet Vakfı İslâm Araştırmaları Merkezi Kütüphanesi	
Dem. No:	56930
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1997

تاريخ بيت ابن رشيد

(ألحق موزل في كتابه «شمال نجد» أبحاثاً منفصلة عن طريق الحج العراقي الكوفي، وعن تيماء وآثارها وعن فيد وبزاخة وقد نشرت كلها في أجزاء صدرت من مجلة العرب، ومن الأبحاث التي لم تنشر هذا البحث المتعمق عن (تاريخ بيت ابن رشيد) وهو الملحق الثامن، والأولى أن يعنون بتاريخ إمارة آل رشيد، وهذه الإمارة إحدى إمارات الدولة السعودية في دورها الثاني، وكان الكتاب إلى عهد قريب يتحاشون التوسع في الحديث عنها، ولعل من أسباب ذلك ما حدث في آخر عهدها من الخلاف بينها وبين آل سعود، وما جرى بين أفرادها من الشقاق والتقاطع.

إلا أن كل شيء من أحوالها قد انتهى وأصبح في حكم التاريخ وزال كل ما بين الأسترتين الكرمتين السعوديتين والرشيدية مما يدعو للكرهية أو التنافر، فكان أبنائها إخوة متحابين، وقويت أواصر الأخوة والمحبة، وأسباب التقارب منذ أن استولى الملك عبد العزيز على قاعدة تلك الإمارة، ولم تزل الأواصر في ازدياد وقوة على مرور الأيام، ولهذا فإن تاريخ الإمارة - على ما شابهه من أمور محزنة - كغيره من تاريخ كثير من الأسر - يعتبر جزءاً من تاريخنا، ينبغي أن نعرفه لتتخذ منه العبرة، ولنفهمه فهماً نسد به جوانب النقص بسبب جهلنا بتاريخنا.

وهذا مما دعى إلى نشر ما كتبه موزل، مما كان من أهم المصادر لدى دارسي تاريخ الجزيرة من الغربيين وحرّم من الاستفادة منه كثير من القراء في بلادنا.

أما ما فيه من هفوات فالكاتب غربي بعيد عن فهم كثير من أحوال سكان بلادنا، وما على من يفهم تلك الأحوال فهماً تاماً إلا أن يتولى لإصلاح تلك الهفوات).

يقع جبل شَمْرٍ بقرب خط عرض ٢٧,٣٠° شمالاً، وخط طول ٤١,٠٠° شرقاً، وعلى بعد يقارب ٨٠٠ كيل إلى الجنوب الشرقي من دمشق وسبعمئة كيل إلى الجنوب الغربي من بغداد، ترتفع جبال أجأ المرمرية وسط

سهل مُتَّسع سوّى سطحه التآكل والبري. وتمتد هذه الجبال من الشمال والشمال الشرقي إلى الجنوب والجنوب الغربي، وعلى مسافة خمسين كيلاً من سلسلة الجبال هذه باتجاه الجنوب الشرقي ترتفع سلسلة سلمى وهي أقصر وأصغر من أجأ، وتظهر في الوديان الضيقة بين هذه الجبال كثير من الينابيع التي تبقى مياهها فوق أرضي الوادي الكلسية تحت غطاء من الحصباء ناتجة عن تفتت هذه الحصباء، مما أحدث نوعاً من التربة صالحاً لإنتاج النباتات المختلفة وأهمها أشجار النخيل، فهي تزدهر ازدهاراً كبيراً في المنخفضات. وتتجمع مياه الأمطار في الحوض الواسع الذي يقع فيما بين سلسلتي أجأ وسلمى، تحت طبقة سميكة من الرمل، بحيث يمكن استخدامها لغايات الري. وحيث تكون الأرض مروية بالمياه تزرع هناك بساتين النخيل الكبيرة، أما المناطق الصغيرة فهي تُزرع بالشعير والقمح. والسكان هنا يقطنون أكواخاً ضيقة، معظمها من الطين و محاطة بأسوار.

وينتمي أكثر سكان جميع القرى في جبال أجأ وسلمى وما حولهما إلى بني تميم، ولكنهم جميعاً كانوا يدعون بأنهم شردوا من الجنوب. والواقع أنه إلى الجنوب، في وَسَطِ نجد، هناك أراضٍ واسعة تصلح للزراعة: كما أن عدد سُكّان المدن هناك أكثر عدداً ونتيجة لازدياد عدد السكان، فقد ارتحل بعضهم إلى الشمال واستقروا هناك مُجتهدين جداً، وقَتَّوعين فأقاموا قرى جديدة في أماكن مناسبة وجعلوا يدفون إلى سادة هذه الأراضي - وأكثرهم من البدو - جزءاً يعادل خمس إنتاجهم أو رבעه. كما كانوا يؤدون الخدمة العسكرية.

وكلما كان موقع هذه القرى محمياً وذا أهمية ملحوظة كان استثمارها أكثر سرعة والاستقرار فيها أكثر ثباتاً. وتحمي سلسلتنا أجأ وسلمى تلك القرى من أن تُبيدها القبائل المعادية، كما أن موقعها يُشجّع كثيراً على