UNIVERSITY OF SOUTHAMPTON

FACULTY OF HUMANITIES, ARTS & SOCIAL SCIENCES

School of Humanities

ARCHAEOLOGY

THE ARCHAEOLOGICAL AND ARCHITECTURAL REMAINS OF THE ANCIENT CITY OF FAID IN THE PROVINCE OF HAIL IN SAUDI ARABIA

by

Fahad Al-Hawas

Thesis submitted for the degree of Doctor of Philosophy

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ABSTRACT

The research for this thesis was conducted as a result of a lifelong interest in the ancient archaeological site of Faid in Saudi Arabia. The purposes of the study are many. One of the more important is to date the site, but the researcher was also interested to determine the historical role of Faid. The ancient city flourished as a result of the spread of Islam, and it was located on the pilgrim road from Iraq to Meccah and Medinah. The early chapters of the thesis examine, therefore, the historical, geographical, topographical, social, political and economic factors related to the development of the city. Previous references to Faid are also examined, with a view to obtaining as much information as possible. Both the early chapters and later discussion also make references to studies in other parts of the Arabic and Islamic world, in order to make comparisons, which in turn help to date the site. The thesis also attempts to determine the relationship the city had with other centres of the Islamic world. The central chapters of the thesis are concerned with the survey and excavations in the city. Of main interest are the plan and design of the houses, the castle, wells and water tanks, the buildings techniques, the finds (pottery, glass, soft stone, metal objects and coins) and inscriptions. All of the above indicate the period of the golden age of Faid, and the discussion finally concludes with some suggestions about the reasons for the demise of the city. Finally, the appendices provide photographs of the building remains and artefacts as well as maps and plans relevant to the study.

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Glossary

Al-Saanyah: ...A technique for drawing water from wells using camel power (see p. 96).

Birkah:..... Water tank.

Aya:..... A verse in the Quran.

Darb:..... Road.

Dinar.....Early type of coin.

Dirham.....Silver coin used in early Islamic times.

Fuls:.....Coin originating from the Byzantine period.

Hadeeth.....Sayings of the Prophet Mohamed.

Hajj.....The annual pilgrimage to Maccah.

Harrat.....Black volcanic rock.

Imam:..... Leader of the prayer in the mosque.

Mihrab:..... The place from which the *Imam* leads the prayer.

Masajed:.....Mosque.

Qanat: .....Surface or underground water channel.

Qaser: .....Castle.

Quiblah:.....Orientation of the people praying towards Maccah.

Shaib:.....Small valley.

Sharia:.....Divine law according to the Quran.

Sura:.....A group of several verses in the Quran.

Wadi:.....Larger valley.

Chapter one

1. Introduction

1.1. Topic of the research

Archaeology supports the study of civilizations and history through thorough examination of remains and samples of finds. The city of Faid (for its location see Fig1.1 on page 195) is an old archaeological site, and, as many geographers and historians mentioned its importance, I was encouraged to study its role in history. The site has been familiar to me for a long time, as I passed it every day on my way to school. As I progressed through university, I realized that only the level of studies required for the PhD would satisfy my curiosity about the site.

The main reasons why I have chosen to study Faid's archaeological site are that it is considered to be one of the important sites located on the ancient Hajj (pilgrimage) road, and it is part of the important civil architecture series spanning the periods before and after Islam. Its importance was described by several geographers and historians. My interest is to discover the details of the site and to determine the historical period to which it belongs. So far, there is a lack of detailed archaeological studies for the site. Furthermore there is a danger of the site being destroyed with the construction of new buildings and the development of farming.

1.2. Aims of the study

The specific aims of the study are to determine the importance and the role of Faid in Islamic history. This research will study the ancient architectural remains of Faid using documentation, analysis and comparison to determine the date of the remains. The present researcher will concentrate on descriptive and analytical studies to determine the characteristics and types of the ancient architectural remains. Excavation was undertaken to obtain artefacts for further clarification of the site, its dates, the techniques and design of its buildings, the influence of history, geographical factors, as well as the religious, economic and social factors on the population's life. The study further attempts to discover the relationship between the area and other Islamic sites, inside and outside Saudi Arabia, using methods of comparison.

1.3. Methods of research

The following methods are used:

Reference materials on the topic of research and related to the site have been gathered and the different architectural remains at the site will be described accurately and in detail. Exploration and surveys have been carried out and a comprehensive field survey has been done in order to describe in detail the architecture of the different buildings on the site and the archaeological remains.

Excavations were also carried out in selected locations to determine the historical succession of the site. Data was gathered and analyzed to help achieve the aims of the study. A comparison of all the findings with other studied locations that have a direct relationship with the site has been made.

General and detailed maps of the area of the study were produced and fieldwork was carried out in the surrounding area, with detailed photos as documentation.

1.4. Personal interest in the research

From my study in the Department of Archaeology and Museums at King Saud University in Riyadh, I had a great chance to have a close look at most of the archaeological materials in Saudi Arabia; so I find myself very interested in knowing all the details of the archaeological sites. As a result of that interest, I studied some archaeological sites mainly in the north of Saudi Arabia, where there are many very important ancient sites.

I specialized in architectural archaeology because it is a very important tool for obtaining knowledge about all human life. I first chose to study the architecture of the ancient buildings in Hail. I obtained my masters degree in this subject and then selected one of the important ancient archaeological sites, known as ancient Faid, which contains many very important archaeological remains, and needed detailed study. This is the subject of my Ph.D. thesis.

1.5. Structure of the thesis

The following chapter presents a literature survey, while Chapter three presents the many factors that influenced the development of the city of Faid (geographical, topographical, climate, historical, political, economic, social and also religious factors). Chapter four presents further background information on the history of architecture in the Arab region and on the production of pottery and other artefacts. This information will be useful when comparing the architecture and artefacts of Faid with those of other cities, and this will contribute towards the discussion and dating of the site in Chapter seven. Before that, Chapter five describes the procedure of the actual survey and excavation of the site and the initial results from that work, and Chapter six presents the detailed study and analysis of all the archaeological remains. Chapter seven discusses the significance and the nature of the finds, and relates them with what has been found in other Islamic archaeological sites of the region. Chapter eight presents the overall conclusions and recommendations for future work.

Chapter two

Review of previous studies

2.1 Introduction

The area known as the province of Hail was famous for its civilization and history, both in Islamic times and before Islam. Faid the city was a part of this history, its importance being due to both its location and topography, as will be discussed in more detail in the next chapter. It also had good natural defences, being located in mountainous terrain, with the Aja and Sallma ranges of mountains at close proximity. Its strategic location enabled it to have contacts with other civilizations, such as Babylon, Assyria, Iraq, Syria and Palestine (Al-Shwayer, 1984, p. 4). Faid also enjoyed a good climate, water resources and fertile soil.

The Hail area was an integral part of the culture of the Arabian peninsula, and indeed of the whole Arab and Islamic world. It had particularly close relations with its neighbours, the Ghassanid and Lakhmids (Masry, 1977, vol. 1, pp 14-16). The literature concerning the Arabian Peninsula, some of it written by Arab and non-Arab historians and travellers, is extremely rich. Much of it is not related to my research, and some of it contains only restricted information about the history and geography of the site and its archaeological features.

Historical and geographical sources state that nearby Hail had its origins in populations coming from the Yemen (Al-Hamawi, (nd) d.1229A.D-626A.H, p. 97-99; Al-Sandayone, 1984, p. 41), and, in early Islamic times, the area was closely connected to the main Islamic centres of Madinah, Maccah and Baghdad. Most historical information available for the Hail area is related to those times, up to the end of the C. Abbāsid period, which ended in 1258A.D. (656A.H.). No other information is available from that time up to the sixteenth century, when some little information has been derived from a limited number of sources. (Details of all the above will be given in a later section.)

The Hail area had particularly good relations with civilizations based in what is today known as the Arabian Peninsula, Yemen and Iraq, so it will be useful to provide some information about those areas. This will be derived from written sources and the results of previous archaeological work in the field.

2.2 Texts relating to other Arabc centres

Many texts are available relating to Egypt, Syria, Iran, Iraq, Yemen, Saudi Arabia, other Gulf countries and other Arab countries in North Africa, as well as Spain. More details of those studies can be found in Rice (1994), Bibby (1954), Parr (1984), and Les Annalistes Archéologiques Arabes Syriennes (1954, 1956, 1989, 1983). These studies give a general idea about the civilizations in those countries. Many studies have been conducted in Yemen, which is located in the southwest corner of the Arabian peninsula. Inscriptions were found on rocks, such as Musnadi, Nabatean and Aramaean. Those inscriptions indicate a relation between the Arabian peninsula and Iraq, going back nine centuries before Islam (Saleh, 1992, p. 9). Other Muslim sources mention pre-Islamic history and the civilization in Yemen, and refer to its inscriptions, temples, cemeteries and the remains of its cities (ibid, p. 12). Most modern writings come from European travellers interested in ancient sites, such as Ludvico Di Varthema (d. 1512-1517), who wrote about his visits to the sites in 1502-1504. He described the Hajj pilgrimage to Maccah (Bidwell, 1989, p. 23, Atallah, 1994, p. 49). The Dutchman Van don Brockah (d. 1811.A.D) also visited Yemen and wrote about the life and lifestyle of the governor. Another traveller to Aden and the Red Sea was Alexander Sharpy (1906) from Britain. Henry Middleton, also from Britain, visited Aden, Al-Mahathim and Sanna, while from France came Barbier and De la Grelaudière. Also in the seventeenth century, Joseph Pitts (date of death unknown) came from England, and converted to Islam. He described the pilgrims on their journey. Interest in Arab history encouraged a group of six travellers to explore the region in 1761, including three Danes, one German and one Swiss man and their servant. All of them died, except for Carsten Niebuhr (d. 1815), who later published a book entitled "The description of Arab countries" (Yabrin, (nd), p. 146, Ighlan, 1995, pp 106-109). In 1810, the German writer Von Seetezens (d.1810) described Maccah and made a plan of Madinah. Another visitor to Maccah, Madinah and Tayef was Burckhardt in, (d.1817); he described the Al-Haram mosque and the

Prophet Mohammed mosque, and wrote about the lives of the Bedouins (ibid, pp 228, 238, 240, 440; Bidwell, 1989, pp 44-53). In 1853, Purton (d. 1890) visited and described Maccah and Madinah (ibid, pp 60-61). Further writings about Yemen were made by other writers, such as Arnaud (1836), von Ridah and Arnow (1843), Halevy (1869), Glazer (1880) Muller and Landberg (1898) (Ighlan, 1995, pp 106-116).

All those studies give evidence of early Yemeni civilization, from inscriptions and the remains of the cities. These bear a relation with the civilisation of Hail, whose people had originated from the Yemen.

Generally, the studies of the Hail area were few, although some information about the history and geography of the area is available. Travellers have supplied information about the location, the mountains, together with their names, and the plateau surrounding the area (Al-Hamawi, (nd), (d.1229A.D; 626A.H) vol. 3, pp 67, 77, Al-Bakri, 1982, (d.1094A.D-478A.H) pp 415, 750) [1], as well as the climate and agricultural activity, livestock, food imported from Iraq, and trade in general (Wallin, 1971, (d.1852A.D, 1229.A.H) pp 75, 77, 95, 98, 99; Al-Skayer, 1984, pp 36-48). Other references provide information about the story of the people who came from Yemen to Hail (Ibn al-Athir, 1985, (d. 1516A.D-922A.H) vol. 1, p. 205, Al-Sandayony, 1984, p. 41), the religions that were in existence before Islam and religious practice after the advent of Islam (Ibn Sa'd, nd, (d.845A.D-230A.H), pp 321, 322; Ibn-Hisham, nd, (d.828.A.D-213A.H) p. 79, 87; Ibn al-Athir, 1985, vol. 1, p. 194; Ali, 1992, pp 256, 268, 277). Sources also mention the pilgrims passing through Faid and provide some description of Faid city (Ibn Jubayr, 1968, pp 163-164). Little further information was found from the end of the C. Abbāsid period, until the sixteenth century. Al-Osami (1960, vol. 4:375) found evidence of fighting during this period, while other writers gave details about struggles between Al-Rashid and Al-Saud in a later period (1834A.D., 1250A.H.). From 1921A.D. (1340A.H.), the Al-Saud family gained control of all the Hail area, and became the ruling family for the whole of Saudi Arabia (Ibn Basher, 1983, p. 176; Ibn-Khannam, 1984, pp 178-9; Al-Dhahire, 1982, p. 20).

[1]For more details, see Al-Hajari, 1968, p. 182, 183; Wallin, 1971, p. 95; Al-Jaser, 1972, pp 52, 409, 414, 532, 599, 690; Ibrahim, 1973, p. 83; Ibn Khamis, 1991, p. 127.

The main European travellers to the Hail area were the following. The first was Wallin (d. 1852A.D) in 1845A.D. He wrote about the features of the area, such as architectural design, old inscriptions and writing, and the princes of the area (Wallin, 1971, pp 95-232). The second was Palgrave (d. 1888) in 1862A.D. He described walking in Hail and how the houses were huddled closely together. He also spoke of meeting the prince, Talal Ibn Rashid. He estimated the population as being 20,000. Then he continued his journey to Riyadh and Al-Hafuf, and onwards to other parts of the Gulf (Palgrave in 1862-3, vol. 1. pp 90-215; Ward 1983, pp 45-36; Bidwell, 1989, pp 71-74). The third European traveller in this period was Guarmani (d. 1884) in 1864. His descriptions are similar to Wallin's. He spoke with great admiration of the horses to be found in Hail, and described this period of the prince's rule as a golden period. He also visited the Khabar area south of Hail (Guarmani, 1938, pp 65-103). The fourth one to visit Hail was Charles Doughty (d. 1926) in 1876-1878. He had previously travelled to Mada'in Salih, which is northwest of Hail, and copied the inscriptions there. He gave further information about the prince (Doughty, 1936, vol. 1, pp 90-215; Ward 1983, p. 71). The next person to visit Hail was Lady Anne Blunt (d. 1917.A.D-1336.A.H) in 1879. She also referred to the current prince, whose name was Mohammed ben Abdullah al-Rashid. She described the geographical, social, political and architectural aspects of the city. She also travelled with pilgrims returning to Iraq, and described those that she was travelling with (Blunt, 1978, pp 147-301). Charles Huber (d. 1884) was the next visitor, from 1883 to 1884. He described the fortress, which is known as Qaser Khrash, which is surrounded by high walls with rounded towers. He also mentioned a ruined square building which he thought was from the early ages. He also described the wells, which are connected with each other by underground canals. He was thought to have copied old inscriptions and writings, but he was killed by his guide, and the final whereabouts of his manuscripts are the subject of much confusion (Nolde, 1997, pp 49-50). The next visitor in this period was Gertrude Bell (d. 1926.A.D-1345.A.H) in 1914. She was the first person to photograph the mud houses in Hail. Lorimer, a later visitor, described the mountains, valleys and the city of Hail area (Al-Hawas, 2002, p. 14; Lorimer, (nd), vol. 1, pp 115, 116, vol. 2, pp 769-772). There were subsequently other visitors to the area.

2.3. References to Faid

Faid has been described as a major station between Kufa and Meccah, with fresh water, fertile soil, characteristic architecture and land suitable for farming and rearing animals. The name Faid has several meanings in the Arabic language. First of all it is the leaf of the zaffer tree; it is also a horse's mane, and a third meaning is death (Al-Fayruzabdi, a classical author, date of death unknown, whose work was re-published in 1952, p. 336; Ibn Manzur, a classical author, date of death unknown, whose work was re-published in 1990, vol. 3, p. 341). Other Arab references attribute the name of Faid to the name of a person (Al-Maqdisi, (d. 1000A.D-390A.H) 1906; p. 108,254; Ibrahim, 1973, p 101, Ali, 1993, vol. 7, pp 269,270. 151; Al-Samhudi, 1955), and the name might also be associated with the meaning of "prosperity," as people in and around the town developed their activities (Al-Harbi, d.898A.D-285A.H, 1969, p. 309).

Faid was mentioned in several early travellers' books. Ibn Jubayr (d. 1217A.D., 614A.H.), whose 1184 manuscript was re-published in 1968, found a large fortress with towers surrounded by a wall (pp 163-164). In the 14th century, Ibn Battuta (date of death unknown), vol.2, p. 192 whose original manuscript was republished in 1975, also described the remains of Faid.

Ibn Khurdadhbeh (d. 912A.D-300A.H) (1889A.D, p. 127) determined the distance between Faid and Al-Ajfer, to the north of Faid, on the pilgrim road, to be 36 miles. Ibn Rusta (d. 903-922A.D-290-310A.H) (1892, p. 176) described Faid as a city with a canal, a cathedral mosque, and a cultivated area around it, inhabited by a large number of people. Al-Yaqubi (d. 1229A.D-226A.H) (1892, p.312) supports this view. Al-Maqdisi (1906, p. 108,254) said that Faid was a town with fortresses and wells. Musil (1928, pp 66, 216-220) said that when he visited Faid, it comprised about thirty huts, and he explained that Faid was no longer an important station on the Hajj road because pilgrims began to travel by different ways and trading caravans adopted another route.

Some historical and geographical references describe Faid as a site with a fort (Al-Maqdisi, 1906, p. 108,254), on the commercial route between Maccah and Kufa in Iraq

(Ibn Khurdadhhabah, 1989, p. 127). Several Arab historians describe Faid as a small town located to the west of the Aja Mountains (Al-Bakri, (nd), p. 1033, and Maqdisi, 1906, pp 108,254), and to the east of the Sallma Mountains, the area being shared between the Tay and Assad tribes. Modern writers specify the location of Faid as being 45 miles southeast of Hail (the capital of the whole area), between latitude 27-10 north and longitude 30-42 east. It is situated to the east of one particular mountain, the Al-Zannen Mountain, which lies between the town and the Sallma range (Al-Jasir, 1970, p. 393, and Ibn Blayhad, 1960, p. 80). Al-Bkri (nd), p. 1033, states that Faid was, in the pre-Islamic period, an open country shared by the Assad and Tay (pre-Islamic) tribes. Yaqut (1955, vol. 4, pp 282-283) describes Faid as a small town half way between Maccah and Kufa, which the pilgrims used as a storage point for food and other supplies intended for use on the return journey. Al-Istakhri, (d. 901A.D-340A.H) (1961, p. 24) said that there was no place between Madinah and Iraq with better architectural aspects than Faid, and he mentioned the occurrences of palm trees and agriculture. Al-Harbi (1969, p. 309) provides a list of the most important architectural features of Faid, such as the sultan's palace, the gardens, fortresses and walls, some of which were in ruins, the mosque, a water tank, square in shape, three springs and some wells. Among the recent archaeologists who visited Faid are Winnett and Reed (1973) p. 53-100, who described the ruined fortress of Faid. They mention that Faid has played an important role since early ages. According to Al-Tabari (d. 922A.D-310A.H) (1979) p. 578, there was a moat built in 145A.H. (762A.D.), during the ruling period of caliph Abn Jafar Al-Mansur. According to Al-Zarzoni (1980, p. 225) Faid was described in pre-Islamic poetry as a watering station.

The Saudi archaeologist Al-Rashid (1993, pp 195-203), in his book, "Darb Zubaydah, the pilgrim road from Kufa to Maccah", mentions the importance of ancient Faid and he describes briefly the ruins of the architectural remains, the fortresses and walls, some of which were in ruins, the mosque, a water tank, square in shape, three springs and some wells.

2.4 The findings of previous archaeological work

2.4.1 Introduction

There has been little fieldwork carried out in the Hail area, compared with the huge amount of work that has been done elsewhere. The archaeological work is in two parts: the study of drawings and written inscriptions, and surveys and excavations, very few of which have been achieved in this area. Details are as follows.

2.4.2 The inscriptions

The Hail area is very rich as regards inscriptions, and they can be found everywhere, but particularly in the mountains, of which there are many. The people used the rock to make inscriptions about their lives, and frequently did this as they were travelling. The inscriptions were permanent, and therefore much of the pre-Islamic and Islamic records are still very clear. The inscriptions at many sites include drawings of both people and animals, as well as writing. The animals include camels, deer, cows, dogs, jaguars and ostrich. The most important sites are the following.

Jubbah drawings and writings: this site is about one hundred kilometres north of Hail. It is very famous because of the large number of inscriptions on its rock faces, more than anywhere else in Saudi Arabia, and they are very old. Jubbah art has life-size drawings of people and animals sculpted onto the Umm Sallman mountain. These have been preserved intact on account of the way that they were created. The oldest one is a human body next to a cow, whose head has long horns twisting around it. Other inscriptions of humans on a smaller scale might belong to the Thamudi period[2]. The Thamudi written inscriptions in Jubbah number 5,431, while there are 11 early Islamic writings. There are other old writings, seventeen in number, in the Al-Ghautah, which is located east of the Umm Sallman mountains.

Janin writings and drawings: Janin is about twenty kilometres east of Hail city. It is a very big mountain, two by two kilometres. On it was found a grave, which is twenty metres long and seven metres high, and is full of inscriptions and drawings of cows,

[2] For more details about the Thamudi inscriptions in Jubbah, see Al-Dayab Suleyman's (2000) book entitled "The study of Thamudi inscriptions in Jubbah in Hail" and also Parr *et al* (1978, p. 31).

deer, camels and Thamudi as well as other kinds of writing (Kapawi *et al*, 1988, vol. 11, p. 80).

Yatib drawings and inscriptions: There are a large number of inscriptions and drawings of horses, deer and dogs on the face of the Yatib mountain, northeast of Faid. They are very similar to drawings found in Sinai in Egypt and Al-Nejaf in Iraq. The inscriptions might belong to three different periods. The first period contains drawings of livestock, including horses. The second period contains Thamudi inscriptions. The third period contains early Islamic inscriptions (ibid, 1988, vol. 11, p. 77).

Al-Milihiya drawings and inscriptions: A survey found fourteen sites with Thamudi writings and drawings of camels, deer, dogs, horses, cows and human figures dancing (ibid, vol. 11, pp 79-80).

Sabha writings and drawings: This mountain is located about forty kilometres northeast of Hail. Twelve sites were found, with a total of 40 Thamudi inscriptions (ibid, vol. 11, p. 82).

Al-Hwath writings and drawings: This mountain is located about 25 kilometres east of Faid city, and has 61 Thamudi inscriptions, as well as 14 early Islamic inscriptions.

Al-Quaid mountain: This mountain is 35 kilometres north of Hail, and has 83 Thamudi and 15 early Islamic.

Al-Twall Nafud mountain: This mountain is located to the north of Hail in the middle of the Nafud desert, and it has 32 Thamudi and one early Islamic inscription.

Al-Khatta mountain: This mountain is west of Al-Khatta village, about 50 kilometres north of Hail, and has inscriptions similar to those of Al-Twall.

Al-Shimli village: This is located southwest of Hail, and contains a group of Thamudi inscriptions.

The Mehajah sites: These are located about 184 kilometres northwest of Al-Shimli. There are altogether five sites, with 128 Thamudi inscriptions and 7 Kufi inscriptions.

Irnan mountain: This is located about 80 kilometres northwest of Al-Shimli, and has 53 Thamudi inscriptions and one Kufi inscription.

The Al-Hayet and Al-Hawait sites: These are located in the centre of the Al-Harrat, 250 kilometres south of Hail. They are famous for their large number of early Islamic inscriptions and a few Thamudi inscriptions (ibid).

2.4.3 Surveys and excavations of the archaeological sites

A small number of studies have been made in the Hail area, the most interesting of which described the remains of foundations supporting many circles of stones, normally found near the mountains. They date from pre-Islamic times. The studies also involved the archaeological sites located on the pilgrim road, which passed near Faid. The first of these investigations was carried out for a Ph.D. study by Dr Al-Rashid in 1972. Al-Rashid continued to study most of the archaeological sites on the length of the pilgrim road from Kufa to Maccah. He found many writings and drawings, as well a large surface collection of pottery, glass, stones and coins, mostly belonging to the Abassid period (Al-Rashid, 1993).

Another survey was carried out, by the Ministry of Antiquities and Museums, on the pilgrim road in the Hail area. This survey covered the length of the road from Maccah to the Iraqi border, over a period of six seasons, from 1976 to 1981. Altogether, 86 sites were investigated along the road, which stretches 1,100 kilometres in Saudi territory, the other 240 kilometres in Iraq not being investigated. The Department team made records and described briefly all the remains, the visible bases of walls, the fortresses, the water tanks, wells, etc. They also gathered a surface collection of pottery, glass, soft stone, metal, coins, etc. They also carried out some small excavations at some sites, and discovered some details of the foundations, as for example in Samira, south of Faid, where two squares were dug. The first square was located in the middle of the south part of the valley. Its dimensions were 3.3 metres by 1 metre, and it was 1.55 metres deep. It revealed the details of a small basin with an arch over it, and some monochrome blue-glazed pottery, and a rim of black glass. The second square (1.34 by 1.3 metres) was

located 200 metres southwest of the first square, in the middle of the remains of a building. It revealed some ash, and sherds of blue-glazed pottery (Mackenzie *et al,* 2001, vol. 4, p. 47).

Further excavations were made in the site of Al-Bayith. There were again two squares, the first 2.5 by 1.5 metres, and the second 5 by 2 metres. They revealed the details of the remains of foundations, some sherds of blue-glazed pottery, green and blue transparent glass and soft stone (ibid, vol. 4, pp 40-1).

The Makhruqah site, north of Faid city, was also investigated, with two squares being dug; they revealed part of an Islamic cemetery, and sherds of pottery similar to that believed to be of the C. Abbāsid period (ibid, vol. 4, p. 53).

The survey team also made excavations of three squares in Faid. The first one measured 2 by 3 metres and had a depth of 1.4 metres. It was located on the south side of Faid, in the western part of the valley. The second square was in the eastern part of the old settlement. It measured 1 by 2.25 metres and was 90 centimetres deep. The third square was north of the second square. It measured 2 by 2 metres and was 65 centimetres deep. The excavations revealed the remains of bases of stone walls, filled with gypsum and ash and sherds of different kinds of pottery, such as blue and green glazed, which they believed to be of the C. Abbāsid period (ibid, vol. 4, pp 58-9).

There are other early Islamic sites of importance, such as Rabadah, which is similar to Faid. This was the first excavation of an early Islamic site in Saudi Arabia to be investigated using proper archaeological methods. It was, and is, a large excavation conducted by the Department of Archaeology of the King Saud University[3], starting in 1979 and continuing to date. The results of the excavations have not been published, except in the form of a brief report. The team's discoveries include the remains of two mosques, a fortress, a group of different houses and a huge collection of artefacts, including pottery, glass, stone and coins. The team also studied the water tanks, and

[3] For more details, see Al-Rashid Saad, Report about the first, second and third season of the Al-Rabadah Excavation, 1980, 1981, 1982. University of King Saud, Riyadh.

early Islamic inscriptions on the rock faces of the mountains (Al-Rashid, 1986, pp 44-70).

Al-Mabyat and Athar are two other sites that were investigated. Al-Mabyat is located in Al-Ula city, in the north of Saudi Arabia. It is an important archaeological site in Saudi Arabia, such that the Department of Antiquities and Museums decided to carry out excavations there in 1984-5. Among the remains, they found details of walls made of mud and covered with gypsum, and also dug to the foundations, which are similar to those of Faid. The artefacts that were found were mostly from early Islamic times, particularly the Abassid period (Ibrahim *et al*, 1985, vol. 9, pp 113-123 and Al-Talhi 1986, vol. 10, pp 71-78). The Athar site is located in Jayzan city, in the south of Saudi Arabia. The excavations revealed the remains of human bones, as well as pieces of decorated gypsum, a variety of pottery, including Alkaline Blue-Green, Tin-Glazed White, Splashed Ware, Under Glazed Painted, Stone Ware, Celadon Ware, Unglazed, Chinese Glazed Pottery. Different kinds of glass were also found, similar to that found in other archaeological sites, and soft stone, of the kind found in Al-Mabyat, Faid, and other stations on the pilgrim road (Zarins and Al-Zahrani, 1985, vol. 9, pp 69-103).

Studies have also been carried out outside of Saudi Arabia, which are of relevance to the study of Faid, such as in Sammra and Al-Kufa in Iraq (Sarre, 1925, vol. 11), Fustat in Egypt and Siraf and Al-Ray in Iran (Gyllensvard, 1975, p. 168; Whitehouse, 1968, pp 1-22), amongst others. Many details regarding the architecture and artefacts are similar to those discovered in Faid during the research for this thesis.

2.5. The main stations on the pilgrim road (Darb Zubaydah)

This section gives general information about the other main stations on the pilgrim road and some main details, particularly of the archaeological features that are similar to those found in Faid. Some of these features will be described, such as the private houses, the fortresses and the water tanks. Comparisons can then be made between the various sites and Faid, helping to clarify the whole area of interest. As there are a very large number of sites and features, only the main ones will be described. First of all, some general information about pilgrimages is given.

Pilgrimage to Maccah was known more than 2000 years before Islam, when following the prophet Ibraheem (peace be upon him) the Holy House of Allah on Earth was built. This is clearly shown in a verse of the Holy Quran, which say: "We have informed Prophet Ibraheem of the place of the Holy House and not to make another God than me, and that he should clean and purify my house for all my believers and worshippers" (Surat Al-Hajj, Verse, XXVI). (The Holy Quran, English translation of the meanings and commentary (1410.A.H., 1989A.D.), revised /edited by the presidency of Islamic Research, *Ifta*, Call and Guidance, King Fahd Holy Quran Printing Complex, Al-Madinah Al-Munawarah).

This is clear evidence that Maccah was an important centre for travellers and traders before Islam, indeed since the times of the Prophet Ibraheem. Its important place and its vital position on the old trade routes made it also a connection between the countries of southern Arabia and Egypt, Palestine and Iraq. Maccah was the religious centre to which all Muslims came to perform their pilgrimage as a response to the invitation of prophet Ibraheem (peace be upon him).

When Islam spread, it was a duty for all Muslims in the Arabian Peninsula, Iraq, Egypt, Sham and Northern Africa to perform their pilgrimage, if they were able to do so. The ability includes having enough money, and being physically fit and strong enough to bear it. It was very important to take care of the routes the pilgrims were taking from various points towards Maccah Al-Mukkarramah. Here are some examples:

1-The Egyptian pilgrimage route started from the city of Al-Fustat through the Sinai Peninsula to the centre of Aile, then to west Arabia, parallel to the Red Sea up to the city of Yanbu (Saudi Arabia) and finally towards Maccah Al-Mukkarammah.

2-The Yemen pilgrimage had two routes:

The coastal route known as the Sana'a-Maccah coastal route and the internal route known as the Sana'a Maccah internal route, the preferred route for Yemeni pilgrims.

3-The Amman-Maccah route was used by many caravans. The road went along the coast of the Red Sea to reach Maccah by various optional routes.

4-The Basrah-Maccah route, from northeastern Arabia through the valley of Al-Batin, crossed the very wide desert today called Al-Dahna'a, then to the Al-Qasseem region parallel to the Kufa-Maccah route, finally joining at a point called Um Karman or Tass. It then connected with the Darb Zubaydah, to become one route leading southwest to Maccah (Al-Harbi, 1969, pp 602-611; Ibn Khurdadhbeh (1889, pp 128, 147, 148; Al-Yaqubi, 1892, p. 317; Al-Hamdani, 1974, p. 341, Al-Otaibi, 1999, p15-18).

5- Darb Zubaydah

The pilgrim road was the most important route of all, and the town of Faid was located on it. The other stations along the way are described below. They are the most important or interesting stations along the road, beginning from the north and going southwards towards Maccah (see Fig 1.2). Although I have visited many of the main stations and verified the information given below, most of it is derived from the references listed with each paragraph.

Al-Aqabah: العقبه

Al-Aqabah is a pilgrim station, situated about fifty kilometres northeast of the city of Rafha. It occupies an area of one square kilometre. To the north of the station is a small rectangular rain-pond, badly ruined, about 5 x 2.5 metres extending from west to east.

About fifty metres to the west of the reservoir is a square dug well, and further north is another square dug well. A third dug well, rectangular in plan, is sited to the southeast of the reservoir. The mouths of the wells are all protected by walling, which in some cases rises above ground level. About six kilometres to the south of the pilgrim station of Al-Aqabah is a small dam constructed in the ravine of Shaib al-Batin on the very edge of the plateau. The wall of the dam is still in good condition, apart from some

limited local damage. The dam measures 30 metres at the base and 40 at the top. The wall is 3.5 metres high and around 2 metres in thickness. The space behind the dam is 80 metres long and 40 wide. The construction of the dam used roughly cut limestone, fixed with mortar and small gravel (Ibn Rustah, 1892, p. 175; Al-Rashid, 1980, pp 75, 76).

Al-Qa (القاع)

This station lies 29 46 N and 43 38 E and it is a very big pilgrim station. The site includes two *birkahs* near each other, as well as a conduit, traces of three walls, and ten small water basins inside the structures. The station consists of some twenty architectural groupings comprising one hundred units of different sizes and functions. They are spread over an area, which is roughly square (about 500 metres by500 metres). There is a kiln for obtaining gypsum from limestone. There is also a ruined fortress, which is surrounded by an enclosure wall 60 metres square. Inside the wall, one can identify the foundations of rooms and the base of walls. Near this old fort, to the west and east there are other foundations of rest houses. Roughly two hundred metres to the north of the fortress, a stronghold was constructed on a small hillock (four metres high and 15 metres square). All over this site, numerous fragments of pottery of various types can be found (Ibn-Rustah, 1892, p. 175; Al-Helwah *et al*, 2002, vol. 6, pp 58, 56; Al-Rashid, 1980, pp 78, 109).

Zubalah: (زباله)

Zubalah is the largest station on the pilgrim road apart from Faid. It is about 38 kilometres to the south of Rafha and is situated in an area two kilometres by circa one kilometre. There are three *birkah*s, rectangular in shape and in close proximity to each other. The southern *birkah* is in a good state of preservation, with the exception of its southern wall, which has completely collapsed. Nothing remains of the third and central *birkah,* except the eastern wall and a part of the northern wall. This *birkah* feeds the nearby basins through small canals. There are two rectangular basins and smaller basins, with a canal leading to a square well beside the northern basin. In general, the site consists of hundreds of architectural units of different sizes and

function, scattered on the slopes of the Zubalah depression, especially westwards, southwards and on the high hills, which join the northern bank of the depression. The water resources (*birkah*, basins, wells) are distributed throughout the depression. There is also a mosque, whose plan is trapezoidal. Its eastern and western sides measure 22.3m and its northern and southern sides 24.16 and 22.5 metres respectively. Its walls are 60 centimetres thick.

It consists of two parts, south and north. The south part has a rectangular nave 22.5 x 4 metres. Its roof was supported by five square pillars. The *mihrab* is still clear. To the west is a niche, 91 centimetres by 90 centimetres, which forms the foundation of a butt measuring 90 centimetres by 80 centimetres in cross-section and 30 centimetres in height. This may have been used as the seat of the *imam*.

The north part has a wide-open court, with two entrances in its northern wall. At the middle, on the outside of the western wall, is a room, 3.1 by 2.8 metres in outer dimensions, and with walls 50 centimetres thick. The minaret may have been on top of this room. The mosque's walls are plastered inside and outside with gypsum mortar. In addition, there are three structures consisting of three separate rooms. The first measures 4.32 x 4.15 metres and lies 104 metres west of the mosque. The second and the third lie 184 and 200 metres southwest of the mosque respectively.

Finally, south of the site, there is the ruin of a square fort measuring approximately 35 x 35 metres, having a round tower in each corner and one in the middle of each wall. The fort is surrounded by a spacious court, which is also enclosed by a wall. On the northern side of the fort are the ruins of a house and other foundations. In these ruins, a variety of pottery fragments can be found (Ibn Khurdadhbeh, 1889, p. 126; Al-Helwah, 2002, vol. 6, pp 50-54; Al-Rashid, 1980, p. 81).

Ash-Shahuf: (الشاحوف)

The location is 29 17 N and 43 33 E. The site is medium size. There are a total of eleven architectural units of different sizes and function, including a *birkah*, a water basin, a large building, another rectangular building and three similar architectural units (Al-Helwah, 2002, vol. 6, pp 48-50).

Al-Shihyyat: (الشيحيات)

The station is located 29 6N and 43 29E, and is one of the largest stations on the Darb Zubaydah. It consists of fifty scattered architectural units of different sizes and functions, arranged roughly in a row, 1 kilometre long and 500 metres wide, extending from the northeast to the southwest. In the middle of the station rises a hill higher than the structures, bounded by two *birkahs*, one rectangular to the east and the other circular to the west.

The road markers are southwest of the station, including two road markers indicating the direction of Maccah. There are two additional rooms opposite the road markers. West of the circular *birkah* were found two kilns and three more kilns were identified southwest of the rectangular *birkah*. These were presumably used in the process of obtaining gypsum from the local limestone (Al-Helwah, 2002, vol. 6, pp 44-47).

Al-Ashar: (العشار)

Al-Ashar is located at 28 42 N 43 22E, 38 kilometres west-southwest of Linah and 65k metres northeast of Turbah. It is one of the major stations on the Darb Zubaydah. There are thirty architectural units of varying size and function arranged in a strip 3km long and 600 metres wide, stretching from east-northeast to west-southwest. These units can be divided into three parts: (a) The central part. There is a *birkah* connected to a filter by means of a broad canal, in the middle of which is a small basin; (b) The northeast part. This is composed of a *birkah* in the upper part of the valley. There are also the remains of five other structures; (c) The southeast part. This is composed of twenty–five architectural units, shaped by a low depression connecting the western side with the main valley, including a palace, a fortress, residential units and a supposed market placed in two rows (Al-Maqdisi, 1906, p. 254; Al-Helwah, 2002, vol. 6, pp 38-40).

Thalabeyah (Al-Bidi, البدع)

Thalabeyah is an important station along the pilgrim road. There is a small number of ancient walls, constituting old wells, some of which still contain water. South of the station, there is a large water tank which was constructed in the lowest part of the depression and which is on an east-west axis.

The remains of the foundations of buildings and of the fort of the ancient station are still visible near the pond. Fragments of pottery are to be found in the ruins west of the pond, in a dug square well which has dried up. Further north, there are a number of wells, the most interesting of which is that in the middle. It is 25 metres deep with a diameter of 10 metres and contains fresh water (Al-Rashid 1980, pp 86, 87, 114, 115).

Al-Wausayt (east and west) (الوسيط الشرقي و الغربي)

Al-Wausayt east:

This station is composed of approximately twenty-five units, covering an area roughly 450 metres x 450 metres. A large palace is to be found in the centre of the site, surrounded by some buildings, north of the site. There is a fort in the southwest of the site. At the base of the ridge is a *birkah* and a basin (which has another smaller basin next to it). Two parallel walls of the Darb Zubaydah run from the southwest of the site, about 25 kilometres away.

Al-Wausayt west:

The site consists of twenty units, of different sizes and functions. It covers an area, which is roughly the shape of a parallelogram, measuring 300 metres northwest to southeast x 350 metres east to west. It sits atop a small rise on the east slope of a depression, and is surrounded by the remains of approximately 18 other smaller structures. The well and basin are to the west of the palace, in the low centre of the depression. Several surface sherds were collected at the site (Al-Rashid, 1980; Morgan *et al*, 2001, vol. 5,pp 91, 95).

The most important feature of the site is a large palace, rectangular in shape, measuring 62 metres x 50 metres (inside dimensions). The outer walls are on average 80m thick and have circular buttresses at the corners, and semi-circular buttresses elsewhere. The palace is surrounded by the remains of smaller structures. Some of these are built of mud bricks and some of dry-laid stone. Many of these structures are composed of three to four rooms, linearly arranged. The largest one, 40 metres west of the palace, has three linear rows of rooms, 16 rooms in all. The palace walls are at right angles to each other and form a central court.

Finally, there is a large basin, rectangular in shape, measuring 60.75 x 5.20 metres (inner dimensions). The basin is 130m west of the palace. The thickness of the walls is 85 centimetres (ibid).

Khuzaymeyah: (الخزيميه)

The site consists of about fifteen units, rectangular in shape, running 500 metres northwest to southeast and 200 metres wide. The feature of this medium-sized station of the Darb Zubaydah appears to have been its water resources, due to the large number of water facilities in relation to the size of the site.

The remains of a fort dominate roughly the centre of the site. Scattered around the fort are fragments of mud brick and stone walls, and the remains of several buildings. On a line running northwest and southeast are found the *birkah* and basin to the southeast of the fort, and two basins northwest of the fort. The remains of a kiln are to the extreme southeast of the site. A fair amount of surface sherds were collected at this site (Morgan, 2001, vol. 5, pp 89-91).

Al-Ajfar: (الاجفر)

The site comprises about ten units, running roughly 600 metres north to south and 300 metres east to west. In the south of the site are the scant remains of a fort atop a small rise. In the centre of the site are some wells, which are lined with dry-laid stone resting on bedrock. Where the bedrock is cut through, there is soft, crumbly sandstone.

In the centre of the site are the remains of several stone walls, some of which are found in conjunction with several small plaster lined basins and a well, and it is thought they originally enclosed irrigated fields. The *birkah* is in the northwest portion of the site (Al-Rashid, 1980, pp 89, 118; Morgan, 2001, vol. 5, pp 85-87).

Charibayn: (الغريبين)

This station is located 26-55N, 42-23E. It consists of two parts, north and south. In the south part, there is a circular tank. Its inner diameter is 25.3 metres and its thickness is 80 centimetres. The tank has semi-circular buttresses inside a stairway 2.64 metres wide. West of the tank are the stone foundations of a mosque (5 metres x 8 metres) with three frontal doors. Nearby is a two-room building about 9 metres x 5 metres. The north part measures 25 metres square.

There are three structures located 2.5 kilometres to the north of the last-mentioned buildings. The northern section of the north part has a visible courtyard, but the southern section is unclear. Several rooms are identifiable and a probable central *iwan*. Also to the north is a well with an adjoining tank 30 metres x 4 metres. Water enters the tank through an inlet on the western side between two rounded buttresses. The depth is not clear, but it is over two metres. The relationship with the well is unclear. At the northern end of the site is a circular tank 25 metres in diameter (Mackenzie, 2001, vol. 4, p. 46).

Makhruqah: (المخروقه)

Makhruqah is another large station on the Darb Zubaydah. It consists of forty separate architectural units, which had many functions. The site stretches about 4km north to south and can be divided into the main site to the northeast and a second site to the southwest.

The southwest site lies 3km from the main site. It includes a *birkah*, 28metres square, with a filter and two inlets, a small one-room mosque with a rectangular *mihrab* and three frontal entrances.

The main site runs east-west for a distance of one kilometre. At the northwest of the site is the *qaser.* Its orientation is southeast to northwest. It has a central entrance on the southeast, is approximately 60 metres square, and is built of very brittle reddish sandstone.

To the east is a formal building or palace, c. 20 metres square, with a courtyard in its northeast section, and rooms divided laterally into five sections, including a central *iwan* and internal subdivisions in its southwest section. The external walls are of fieldstone, while the internal ones are of mud brick and plaster.

Several occupational mounds, largely of mud brick rubble, are scattered throughout the central portion of the main site near the valley. At the eastern end of the site are several wells. Also at the eastern end of the site is a fort 18 metres x 35 metres in dimension.

The eastern *birkah* is approximately 30 metres square. It has a small rectangular settling tank on its eastern side. The southeastern *birkah* is located on the eastern bank of the valley and it is 1.65 metres in depth and 2.5 metres wide. Its length as it stands is over 40 metres. The southern *birkah* is circular and is about 28 metres in diameter (Al-Rashid, 1993, p. 208; Al-Helwah, 2001, vol. 4, pp 50-53).

Samira: (سمير اء)

This site is located about 180 kilometres southwest of Hail. It is an extensive site, approximately 3k metres southwest to northwest and 1 kilometres wide. The site consists of twenty units of different sizes and functions. Southeast of the valley is a *birkah* 50m square and 50 centimetres deep It was fed by a *qanat* (canal) from the northeast. Southeast of this *birkah,* there are several mud brick walls, possibly a fort. The dimensions are approximately 50 metres x 60 metres. To the northeast and across the valley are a series of longer mounds. There is also a series of building foundations, including a standing arch, and to the south of the valley is a mud brick wall which could conceivably be part of the town walls (c. 700 metres in length), with a preserved height of one to one and a half metres.

At the east end of the site is a complex of stone and mud brick walls and mounds (120 metres x 60 metres). Many fragments of cream buff ware with green turquoise slip under a clear glaze were found, some with moulded decoration. Also found was unglazed pottery, including red ware buff ware and grey ware, some painted in white slip. Other finds noted were sherds of black and green glass and a few fragments of steatite (Al-Harbi, 1969, pp 315, 316; Al-Rashid, 1980, pp 95-97; Mackenzie, 2001, vol. 4, pp 42, 43).

Al-Bayith: (البعايث)

This station is located at 26-1 N 50-41 E and 190 kilometres southeast of Hail. It consists of two *birkah* on the Rimma valley. It had an important source of water from another smaller valley to the east of the site. There is also a well, with separate foundations, which also seem very old. The site was damaged by flood. Some sherds of pottery were found on the surface and a big millstone.

The surface finds of Al-Bayith included monochrome blue and green ware, unglazed utility ware, a steatite sherd and a bronze *kohl* stick, a Chinese stoneware bowl and the sherd of a buff ware bowl, painted externally in black decorations under a clear greenish glaze (Al-Harbi, 1969, pp 317-319; Mackenzie, 2001, vol. 4, pp 39, 40).

Sinaf al-Ham: (سناف اللحم)

The site follows a valley northeast to southwest for 5km. There is a formal complex, approximately 50 metres square. It is largely covered with fallen mud brick, among which are the foundations of a mosque (7 metres x 7 metres) on the northern side, slightly askew to face the *quibla* and the rectangular *birkah* (about 25 metres.square). It is fed by water from a v-shaped inlet to its southeast corner. The *birkah* is circular. Water is channeled to it from the southwest by deflecting walls.

There are also the outlines of a mud brick building with walls coated with lime plaster. There are field stone foundations, probably covered with mud brick. Three rooms are evident. A sounding outside the southern corner of the innermost room revealed that it is basically on a foundation of normal depth. In the foundation courses of the

adjoining walls, the fill was largely charcoal, ash and decayed mud brick. The northeast balk revealed a Muslim burial. Finds included turquoise, green glazed ware, some glass and much bone (Mackenzie, 2001, vol. 4, pp 38, 39).

Madin An-Nuqrah: (معدن النقره)

The station is located at 25-37N 41-27E. It consists of two sites, north and south. It can be divided into three areas. The northwest is apparently a town site, and includes fieldstone foundations and mud brick walls. The walls of the many buildings were of fieldstone, set in mud lime mortar, almost one metre in thickness. Immediately south of the town site are several mineshafts dug into rocky knolls, which contained slag copper. To the east and southeast of the town site are fields and the remains of several stone lined wells. 3km to the north of the northern site are six abandoned wells, many areas of slag and the fieldstone foundations of several buildings.

Unglazed pottery was found, including crude utility ware, largely red ware, with white slip and some with ripple. There was also fine red ware and buff ware, well-fired and with very little temper, often with a white slip externally. The glazed pottery is varied, and distinct types could be noted: cream ware with a blue to green slip under probably a thin glaze, often with molded and incised designs. (This monochrome ware is common throughout the Darb Zubaydah).

A very hard light buff ware with slip under a thin glaze was also found, as well as red, buff and monochrome green ware, splashed or mottled designs on monochrome slip under a clear thin glaze, and three sherds of Samarra lustre ware (Al-Harbi, 1969, pp 321; Mackenzie, 2001, vol. 4, pp 37, 38).

Al-Rabadah: (الربذه)

Al-Harbi (1969, p. 328) described Al-Rabadah as an important station on the pilgrim road. There was a fortress and two mosques. In addition there were two reservoirs,

one circular and the other square. There were also many wells, which had excellent fresh water (Al-Rashid, 1980, pp 126, 127).

Al-Rabadah is located at 24-39N 41-17E. The main site runs from south to north for a distance of 1.5 kilometres. The southern reservoir is the largest circular reservoir on the Darb Zubaydah. It is 65.8 metres in diameter with an extant depth of 4 metres and a settling tank (17.8 metres x 54 metres) on its western side. To the west of this southern reservoir are the stone foundations of a fort measuring 20 metres x 21.5 metres. There are also stone foundations of several buildings scattered through the northern site. To the north of the southern reservoir is a mosque measuring 21.5m x 24m, and there are many wells.

These are excavations into bedrock 8 to10m in diameter and no more than 7-8 metres in depth. 2 kilometres north of the circular reservoir is an isolated reservoir (27.6 metres x 27.8 metres). In addition there are surface finds of glazed pottery ware, and cream ware with blue, turquoise, and green slips under a clear glaze. Other types include the shoulder and neck of a thin red vessel, painted in green slip under a lead glaze, monochrome green buff ware under lead glaze and one sherd of lustre ware. Unglazed pottery included red ware and buff ware, some painted externally in white slip. The gloss ware included a blue bottleneck, the base of a green goblet and many white and green sherds. Other finds include a fragment of a stone incense burner, and fragments of a rectangular bronze amulet (Al-Dayel *et al*, 2001, vol. 3, p. 60).

Al-Mislah: المسلح

This site is located at 40-40N 28-22E. It can be divided into:
-a square reservoir 55 metres x 55 metres with a settling tank 55 metres x 13.5 metres on its southern side;
-a large circular wall, supported externally by rounded buttresses. There are traces of small pools within, one rectangular, and the other circular;
-west of the circular well there are the fieldstone foundations of several buildings; apparently agglutinative, running north to south; other buildings: there is a stone fort situated on a rise to the west of the valley (26.5 metres x 17.5 metres) and to the west of the fort is a rectangular stone building with four square pillars.

There are also stone foundations on the west bank of the valley north of the fort. There are formally planned buildings (19.5 metres x 20.5 metres) at the northern end of the site to the west of the valley.

Surface finds: cream ware with a monochrome blue, turquoise slip under a clear glaze; two other glaze types are a light red ware, with external decoration consisting of rectangular black lines painted over a green slip under a clear glaze and buff ware with a white green splash decoration under a clear glaze. Both bear a strong resemblance to Iraqi types of the ninth and tenth centuries.
The unglazed pottery includes crude red ware with a multi-gritted texture, a white slip internally and externally, some ribbed externally, a very hard and well-fired light red ware with white slip internally, grey ware and buff ware, fine textured thin sherds, one with a design inside, mostly white slip externally, and with little obvious temper (Al-Rashid 1980, pp 101, 102; Al-Dayel *et al*, 2001, vol. 3, pp 50, 51).

Al-Ulwiyya: (العلويه)

This station is located approximately 21 39N, 40 6E. It consists of a distinctive rectangular reservoir with the addition of canals and their cleanout holes. Adjacent to this reservoir is the main building of the site, four complete architectural units.
The rectangular reservoir is composed of a rectangular tank whose outer dimensions measure 34 metres x 28 metres. The width of its walls is about 90 centimetres. Next to its northern wall is a trapezoid alley-shaped filter. The *birkah* is supported by three semi-circular buttresses, to be found on the interior face of all its sides. This *birkah* differs from its companions on the Darb Zubaydah by the presence of two distinctive tanks located in the middle of the *birkah,* with one inside the other.

They are octagonal in shape and are separated from each other by a space of 2 metres. The width of the walls of the two tanks is 20centi metres. The inside tank has a diameter of 5 metres. Its entrance is located in the middle of the northeast side of the structure and is 50 centimetres wide. The outer basin has five entrances, one for each

of five sides. Their doors may have been underground. The diameter of the basin is 10 metres. The middle of the northern wall connects with the *birkah wadi* through a passageway, measuring 2 metres in width and 7.80 centimetres in length.

There is also large palace with an area of 50 metres x 40 metres and a 70cm-thick wall. The front of this palace is on the western side, where there can be found semi-circular supports and two doors with quarter-circular columns. Their diameter is 1.80m. Adjacent to this palace is a rectangular-shaped building (16.5 metres x 11.5 metres on the inside). Flanking the *birkah* is a rectangular building (18 metres x 16 metres) with a doorway. Its western wall faces the *birkah*. A wall connects the *birkah* with the building. Set against the northern, eastern and western walls are rooms that open onto a central courtyard. East of the palace there are two adjoining rooms, one of which measures 4.5 metres x 5 metres on the inside and adjoins by means of a passageway two smaller rooms. Several foundations of buildings are scattered near the eastern side of the palace as well as to the east and west of the *birkah* (Al-Rashid 1993, pp 287, 288, 289).

Umm al-Damran: (ام الضميران)

This station is located at 21 39N and 40 5E, 45 kilometres northeast of Maccah. Umm al-Damiran is considered to be one of the largest stations on the Darb Zubaydah.

There is a single fort on top of a hill to the northeast of the site. It is approximately square-shaped, with an area of 9.20 metres x 8.90 metres. The wall-thickness is about 80centimetre s. The whole structure is buttressed by four columns on the outside of the four corners. On the inside, the fort is divided into four rooms. There is another single fort to the northwest of the site. Its area is 14.80 metres x 14.30 metres, with a wall thickness of approximately 85centimetre s. Square buttresses, the length of whose sides is 2 metres (each column being 2m x 2m square) are located in each of the four corners.

There is also a rectangular buttress (120 metres x 150 metres), in the middle of the outside face of each wall. By the south wall is a room, which was obviously a recent addition to the structure (Knudstad *et al*, 1977, vol. 1, pp 63-68; Al-Rashid, 1993, pp 290, 291, 292).

Chapter three

Factors related to the Faid site

3.1. Introduction

This chapter contains essential background information about the factors that influenced the development of the city of Faid. The first of these factors, and the one that will be discussed in the next section (3.2), is the geography of Faid, including climate and topology. The most important element in the area was water, essential basically for the survival of the city's inhabitants. However, geography is inextricably linked with history and religion, which, along with politics and the economy, will be discussed in the subsequent sections of this chapter.

The city of Faid flourished in early Islamic times, and this was mainly because of two inter-related facts; the first was that it was on the pilgrim road, from Iraq to Maccah, and the second was that there was an abundance of water in the area, which was essential for the travelling pilgrims. The following section therefore describes the geographical factors, including the surrounding topography and location close to the pilgrim road.

3.2. Faid geography and climate

Figure 1.3 shows the map of all the pilgrim roads leading to Maccah and Madinah. Faid is located on the pilgrim road known as the Darb Zubaydah. It is in the centre of the peninsula and towards the north.

The map in the Philip's (1999) Atlas of the World (Figure 1.4) shows that pilgrims leaving from modern-day Iraq would climb from elevations of less than two hundred

metres to plains[4] at 400 to 1,000-metre altitudes. Faid is about half way along the pilgrim road, which covers some 1,100 kilometres inside Saudi Arabia. After Faid, the road passes at higher altitudes, before dropping down again into Madinah and Maccah. If a pilgrimage were to take place in summertime, the demand for water would be even higher, with the exertions of the long journey, the climb and the heat. Stations with plenty of water were therefore a huge necessity. The map (Figure 1.2) shows the main stations on the ancient road.

The survey map of the Faid area (Figure 1.5 a, b, c) shows where the vital water sources came from. (Fig 1.5a is the continuation of 1.5b in the western sector, while 1.5c shows the whole area in overview). To the west of Faid is the Sallma range of mountains, sixty kilometres long, running southwest to northeast (Al-Orayfe, 1981, p. 63). Its mountains rise to 1,500 metres. The eastern flank of the range in particular has large valleys, and as the land falls away to the east, one of many valleys traverses the city of Faid[5].

Fig 1.7 shows the archaeological survey map I made of Faid city. It shows Faid valley, which is forty metres across at its broadest point. This valley is now dry. The pilgrim road cut across this valley from northeast to southwest. The visible remains of the old settlement are to the north of the valley, next to the fortress (Qaser Khrash). The old settlement probably also extended south of the valley, but all of this part is destroyed or lost. Part of it was built over what is known as the traditional city, which dates back some two hundred years. This city of mud has in turn disappeared (eroded or washed away). The map shows the location of the modern city (dating back some forty years), as well as two ancient water tanks. The modern city covers an area of 2 kilometres by 5 kilometres.

Apart from the buildings of Faid, the main man-made feature of the site is its wells. Some of these collected water from underground sources. A total of 45 wells were

[4] There are other plains in the area, such as Sahal Al-Botatn, which is located between the mountain ranges of Salma and Aja, as well as Sahal Al-Qid, north of Hail city, Al-Odwah Sahal, and others (Al-Bakri, 1982, p. 750; Al-Orayfe, 1981, p. 63; Al-Jaser, 1972, p. 918; Al-Skayer, 1984, p. 27).

[5] For more details, see Al-Jaser (1972, p. 382,); Al-Skayer (1984, p. 26); Ibrahim (1973, p. 83); Al-Sbat , et al, (1982, p. 76); Hamzah (1933, p. 21).

found in the archaeological survey (see Chapter 5). A map of them in relation to the ancient site can be seen in figure 1.10.

The area around Faid is charaterised by *harrat*. These are formations of ancient volcanic rock, and cover areas as large as 300 square kilometres. A stretch of such terrain lies to the north and west of Faid, which is connected to another, black *harrat*, named Abdah (Al-Hajari, 1968, pp 182, 183). There is also a crescent-shaped area to the south. This terrain provided vital building material for the ancient city of Faid.

The location is important because it directly affects the lives of the people. This is apparent and relates to economic and social factors both in the town of Faid and the towns of the neighbouring area. Research studies, both old and new, agree that the area around the Shammar Mountain was a good site, with plenty of water and healthy air. Hence it was an important point on the caravan route in ancient times.

The geological structure of the Hail area, in which Faid is located, is a part of what is known as "the Arab shield", in the southwestern and the central region, while the northeastern part includes layers of the "Arabian shelf," which is composed of a group of granite stones or rocks, volcanic or igneous rocks (Al-Hawas, 2002, pp 48).
These are found in the mountains. In addition to plains and sands, there are also the middle plains lying between the mountains and the sands of the "Nufud" desert on the northern side, which is full of valleys.

This environmental variety affected the architecture and the building styles. In the area where the rocky mountains are located, the design of the local buildings is influenced by the available stones or rocks. Many buildings were built in Faid using those rocks, especially in constructing the walls or the bases of the buildings, using circular shapes to form pillars or roof supports and ceilings. They were also used in building stairs and entrances. The valleys also contributed suitable and convenient clay and mud. It was an essential material in most houses. The valley streams attracted settlers. They dug wells there and cultivated fields and gardens, and used mud mixed with straw to make a stronger building material.

The area has an arid desert climate with relatively hot summers and dry cold winters, with frequent frost and freezing temperatures. There is, however, a dry and gentle wind, particularly in the summer season, while the rains normally come in the winter. In the summer the rain is very rare. The wind comes mainly from the north and northwest. In winter the wind comes from the south, and southeast from the continental air mass that covers west Asia and North Africa. There is sometimes a north wind, which is very cold. This northern continental polar air comes from Siberia and east Europe. The wind from the Mediterranean brings heavy rain (Al-Saleh, 1982, p. 7; Al-Skayer, 1984, p. 35). The average annual rainfall in modern times is 109 mm, the wettest months being November (25mm) and April (21 mm).

Climate also played an important role in the design of the buildings, and houses were adapted to suit the very hot climate. Reasonable solutions had to be found. The remains give the impression of overcrowding or being huddled, with only three metre-wide streets. But the structures reflected the sun and created shade at various times of day. The design helped any cool air at the outer walls to enter inside.

Builders also adapted the internal design of the houses according to social or religious needs. In the central court of the houses, palm trees were planted to provide shade. Materials in the roof and walls, like mud, wood and straw, provided insulation during winter and summer. The walls were very thick to moderate the temperature; especially in the long summer days, the wind was channeled through the narrow streets, in such a way as to lessen the dust, while at the same time making a cool draught. They also made the entrances of their houses to the north side for cooler ventilation. This was very common in the Hail area (Al-Hawas, 2002, p. 25).

3.3. Historical factors and the relationship between Faid and neighbouring countries

3.3.1. Settlement of the area

Not all the periods of the general history of the Arabian peninsular are clear, because of the relative scarcity of written historical sources, and this is also true for the area under study. The periods of history are usually defined as pre-Islamic, early Islamic, up until the end of the twelfth century, middle Islamic, up until the nineteenth century, during which times very little was recorded, and then recent history. A certain amount of evidence about pre-Islamic times can be gleaned from inscriptions found on rocks in the mountains, in particular the Janin and Yatib mountains, to the southwest of Faid. Other evidence shows that there were trade relations with neighbouring populations, namely the Babylonians, Assyrians, Syrians and Palestinians (Al-Shwayer, 1984, p. 4).

There is also strong evidence that Tay tribes from the Yemen came to settle there when their original homeland was flooded. There are some Arabic sources, which refer to this story. The tribes first of all went to Hijaz (in the west of Saudi Arabia) and lived there for some time. Camels were an important part of their livelihood, and the story was that, one day, a camel disappeared and did not return for three months. The leader of the tribe noticed that when the camel came back, it was fatter and its mouth was green from eating grass. And so he ordered his son to follow the camel.

The next time it went away, he did so, and reached a vast place with palm trees and an abundance of water. When the son came back with the news, the leader asked his people to move to this fertile place. When they arrived there they found an old man and his wife. As they both appeared very tall, the leader of the tribe asked them where they were from, and they replied that they were from the Sahara. The old man said that they were happy there, and so the leader asked if they could share the place and be friends, and in return they would offer protection. The old man agreed, saying that there was enough water and space for everybody. Later the old man died, and the place was occupied by the Tay tribe (Al-Hamawi, (nd), vol. 1, p. 97). This took place around the

second century A.D. (Al-Sandayone, 1984, p. 41). The location is now known as being between Samira and Faid.

Another tribe called the Asad was present in the area, but the Tay tribe fought them off. At that time the place was known as Aja and Salma (the names of two characters in its history), but the mountains in the area later came to be known as the Tay mountains, when the Tay people came from the Tarnib valley, Yahrog and Pejan in Yemen some hundreds of years before Islam. This was the first connection with settlers from another country. The name changed again later to the Shammar Mountains, after the name of a member of that tribe (Al-Hamawi, (nd), vol. 1, p. 99; Al-Sandayone, 1981, p. 42; Al-Dahiri, 1982, p. 17*; Kamal*, vol. 3, p. 18, Saeed, 1996, p. 15).

Before Islam, the region was part of Christendom. The people also believed in a number of intermediaries of God, the most important of whom were Al-Foles, Al Yaghooth, Ratha, and Aem. They also worshipped canopus and even the black mountains. Some of the people followed the Jewish religion (Ibn Hisham, nd, vol. 1, pp 78, 79; Ali, 1992, pp 256, 268, 277). Islam came to the region in 9A.H. (631A.D). The prophet Mohammed asked the people to change their religion to Islam, and he sent Ali, his aide, to talk about and explain the new religion. Ali went there with two hundred soldiers and destroyed the idols (Ibn al-Athir, 1985, vol. 2, p 194).

They captured the daughter of a famous maiden, Hatam Al-Taiy, and took her back to the prophet. They also tried to capture her brother, Oday Ibn Hatam Al-Taiy. But he escaped to Syria. The people resisted conversion, and were angry. The daughter was imprisoned, but later she requested prophet Mohammed to release her and allow her to go back to her family. When she told the prophet who she was, he immediately ordered her release, and gave her food and clothes to return home. Instead she went to Syria and angrily told her brother to go and visit the prophet. He did so, and met the prophet in the Mosque. The prophet asked him his name and when he revealed that he was Oday Ibn Hatam, the prophet invited him immediately to his house. He asked him about his opinion of Islam and then converted him.

At the same time, a group of fifteen persons arrived from Faid to see the prophet in order to change to Islam. They were led by another famous person, Zaed Al-Khale.

When they identified themselves in the mosque, the prophet converted them and gave them a gift of money. He gave more money to Zaed Al-Khale, as well as an *amylum,* a kind of long dagger. He said to Zaed Al-Khale that he was surprised to meet a man of such intelligence, as even the famous persons he had met previously were simple people.

The prophet prepared a letter for him, which was to be read to the people of Faid; he was to be proclaimed the leader of the people. Unfortunately, he never reached Faid. On the way home, he died in the village of Fardah, where they had stopped to rest. The letter was taken to his wife in Faid, but she tore it up (Ibn Sa `d, (nd), pp 321, 322).

However, the leader of the Tay tribes declared allegiance to the prophet, and some men joined the prophet's soldiers to spread the word in places like Iraq, teaching and explaining, but also prepared to fight if necessary (12 A.H., 643 A.D.) (Ibn Al-Athir, 1985, pp 261,262). When the prophet Mohammed died, some members of the Tay tribes left Islam and returned to their farming ways. His successor, Abu-Bakir, sent soldiers to the area again. When they arrived there, they met the new Tay leader, Oday Ibn Hatam, who advised his people to return to Islam, to which they immediately agreed (Ibn Kathir, vol. 6, 1977, p 317).

In the following periods of Islamic history (the Umayyad period, 662A.D., 40A.H.750.A.D.-132A.D. and the C. Abbāsid period, 749A.D., 132A.H.-1258.A.D.,656.A.D.), little is recounted in the historical references. The main information concerns the Islamic soldiers who passed on the trade and pilgrimage routes, chiefly the caravans from Maccah to Iraq, on the Darb Zubaydah route. This road, which passed Faid, became particularly famous in the C. Abbāsid period, and this had an effect, particularly economic, on the population, who came into contact with outside people.

Darb Zubaydah was reputed for its hospitality especially in the C. Abbāsid period, where the trade caravans and pilgrims that came from Iraq and Persia stopped at Faid to rest and obtain supplies before traveling on to Maccah for the Hajj. The movement of caravans led to continuous commercial activity in the area. The historian Ibn Jubair (d. 1217A.D., 614A.H.) (1184A.D. 580 A.H.) referred to the fact that all pilgrims had

bought a sheep or goat or more according to their financial ability. The same was for camels, and other provisions, such as ghee, honey and dairy products, which were available on the route. Thus, the local traders had contact with neighboring populations and the town could support many of them. The settlement and trade later influenced the building techniques in the region. Evidence of the trade appears in some pieces of pottery found during the dig. Other influences prevailed for some time. There were many wars and battles, which led to many dangers, especially the attacks of Qaramita in 906 A.D. (294 A.H.) in the C. Abbāsid period. They attacked and robbed the pilgrim caravans in the town of Faid under the leadership of Zakkaraweih bin Mahrouba. He attacked and besieged the commercial caravans inside the town of Faid. In 924 (312 A.H.) the Qaramita also attacked and the caravans had to shelter inside the town to protect themselves (Al-Tabari, 1979, vol. 10, pp 130-143; Ibn Al-Athir, 1985, vol. 2, p. 116; Musil, 1928, p. 196; Walin, 1971, p. 122).

There were also many expeditions led by "Ibraheem Basha," who submitted the area to Ottoman rule. All of this affected and influenced the shape of the buildings, with houses and palaces looking like castles or fortresses, with the high walls and towers common to Faid and still visible today, especially Qaser Khrash.

The region increasingly had relations with other nearby populations, such as Persians, Assyrians, and Babylonians. During the Islamic era, the relations became stronger, with Muslims spreading towards Iraq, Persia, India, and China.

Not much else is known about Faid for the middle Islamic period, apart from the fact that the city of Faid fell into decline, and the pilgrim road passed instead through Hail. The probable reason for this was as follows. In the early Islamic period, Baghdad was the most important centre, and Faid was part of its administration. As such, it was a designated main station on the pilgrim road. By the time of its decline, political boundaries had altered. Hail was the main administrative city of this region, and Baghdad no longer retained the controlling influence over Faid. The city of Hail was therefore capable of influencing all matters. It is possible that other factors were involved in the demise of Faid, including security issues. Faid's population declined, and little is known of its ``dark age,'' the middle Islamic period.

Some historical sources give more details from the middle of the 18th century. The area of Hail submitted to Saudi rule in 1786/7 A.D (1201 A.H). Early in the nineteenth century, Al – Saud forced the Shammaris northwards across the Euphrates (Iraq) and it was at this moment that they split into northern and southern Shammaris. The master of the southern area (Jabal Shammar) was Abdulmuhsin Ibn Fayez Ibn Ali of the Shammar tribe. When prince Abdulmuhsin died, he was succeeded by his son, Mohammed Ibn Abdulmuhsin. Ibn Ali ruled the area for about thirty-three years but then he was killed by Turkish troops in *1816*A.D (1234A.H) (Al-Othymeen, 1983, pp 39, 40, 56).

The main rival to Ibn Ali had been ibn Rashid of the Aja Afrah clan. At first events and alliances seemed to favour the Ibn Ali faction, for when Mohammad Ibn Ali's son-in-law Abdullah Ibn Rashid tried to gain too much power, he was forced to flee with his family to Iraq. He then sought the influence of Faisal ibn Turki ibn Saud in Riyadh, and in 1827 compelled the then ruler of the Jabal Shammaris, Isa Ibn Ali, to recognize the sovereignty of the Ibn Saud Family, in what is now called Saudi Arabia.

Hamad Ibn Shuwiar was installed in Hail as Ibn Saud's representative. Abdullah ibn Rashid was nominated Hakim (Governor) of Jabal Shammar by Faisal after he helped the latter to overthrow his rebellious uncle, Moshari ibn Abdurrahman ibn Saud. Mashari had made an alliance with Saleh ibn Abdul Muhsin ibn Ali. The latter eventually fled from Hail (Jabal Shammar) to seek refuge in Buraidah near Hail, but on the way he was caught and killed. In 1837, Abdullah was forced to seek refuge at the oasis of Jubbah, also near Hail, and Al-Ali, supported by Turkish troops took over the reins of government in Hail.

When the Turkish soldiers left for al-Qasim, which is located 200 miles from Hail, Abdullah's next ploy was not to attack Hail, but to take the large oasis of Qafar, occupied by the supporters of ibn Ali, and to carry out sorties against Hail from this neighbouring stronghold.

When Abdullah learned that Turks under Khurshid Pasha were coming from Medinah, early in 1838, he met them with gifts at Mustajiddah, vowing allegiance to the supreme power if Khurshid would name Abdullah governor of Hail and repudiate Isa. Abdullah and Khurshid marched on Hail, and banished Isa. He was overtaken on his flight to

Medinah and murdered by Ubaid bin Ali Al-Rashid, his brother. In this way, Abdullah and Ubaid cemented their hold over Jabal Shammar. Abdullah ruled for twelve years (Ward 1983, pp 9,10; Ibn-Rashid, 1966, pp 74-77).

Abdullah's own bodyguard included two hundred and fifty Turko-Egyptian troops who had deserted with their arms. He forced the warring oases of Al-Jawf to pay him tribute from 1838, and supported Khurshid Pasha in raids against the Harb and Hutaim, rich tribes gradually weakened by unexpected ravages. Finally, in 1843, he supported Faisal ibn Saud against the claims of Abdullah ibn Thunayyan, a member of his family. As Abdullah's strong wealth increased, so did the number and strength of his allies. With defences against sudden attack, Hail's prosperity increased.

Abdullah ibn Rashid died in 1847 (1263 A.H.) and was succeeded by his son Talal, who took the title of Emir, and made himself almost independent of the Saud in spite of the fact that he married the daughter of Faisal ibn Saud in this time. His second brother, Metaab, conquered Jof and Ithery (Guarmani, 1938, p. 92; Blunt, 1984, pp 150,159; Ward, 1983, p. 11).

Talal was by the standards of the age a peaceable ruler, leaving his uncle Ubaid to root out and destroy opposition to Rashid's sovereignty, including the hoards of robbers who preyed on villages, travellers, and pilgrim caravans. Devastated palm – groves were restored to use, choked wells were cleared and made useable once more, fortified houses were built in palm-growing areas and trade connections were renewed between north and south. Shammari nomads once more chose to do business in Jabal Shammar instead of in Iraq or Syria, and the great city of Hail was encircled with new lines of thick mud – brick walls.

It is generally thought that Talal died on 11 March 1868 at the age of 45 when he went out of his mind and committed suicide. He left behind him several sons, the eldest of whom was Bandar, and two brothers, Metaab and Mohammed. Metaab succeeded Talal with the approval of the whole Rashid family, but only ruled for three years. Bandar bin Talal had gained some power, and thinking he could win enough support to become lord of Hail (Jabal Shammar), ambushed Metaab outside the Qasr Barzan (castle) in January 1869 (Ibn Isa, 1966, p. 189; Ward 1983, pp 12, 13).

Metaab died and a dispute then arose as to his succession. Mohammed, who for some years had been acting as Emir Al-Hajj or leader of the pilgrims, was absent from Hail on Hajj business with ibn Saud at Riyadh, and Bandar, now twenty years old, was proclaimed Emir. He was supported by the whole family except Mohammed and Hamud Obeyd's eldest son, who had been brought up with Mohammed, as a brother. Mohammed, when he heard of this, was very angry (Blunt, 1984). He returned to Hail from whence he joined a trade caravan to Iraq. On his return he induced ibn Swaid and a large body of his Zafir followers (a neighbouring tribe) to continue southwards beyond their own borders. Bandar, sensing disaster, rode out from Hail to meet Mohammed before the latter could join Hamud and his allies within the city. When they met, a violent dispute arose, in which Mohammed drew his *shabriyeh* (a crooked dagger worn in Nejd) and struck his nephew down. Mohammed galloped back to the castle, and, with Hamud's help took possession of the place. He then seized Talal's younger sons, Bander's brothers, apart from Naif and Bedr, who were away from Hail, and had their heads cut off, by the stairs, in the courtyard of the castle. In this way he obtained power, having wiped out his eldest brother's six sons. Mohammad's sovereignty dates from 25 December 1869.

Mohammad then forced the pilgrim caravans to pass through Hail, levying a toll of 30 *majidis* on the way to Maccah and 15 on the way back. Since as many as ten thousand pilgrims may have had to pay this toll to buy water and camel fodder each year, Mohammad ibn Rashid and the merchants of Hail became very wealthy. Furthermore, a tax on all the goods imported or transported by the pilgrims was exacted. After twenty-three years, Mohammed ibn Rashid died, to be succeeded by his nephew Abdulaziz. He was so afraid of the treachery that had destroyed his father that he never once entered the gates of Hail, where Ubaid's family bore him little good will. Though a capable fighter, he showed mercy to the Al-Saud captives interned in Hail in the hope of future collaboration. But he did not succeed. There were dissenting voices in Hail and war outside in Kuwait with the supporters of prince Abdurrahman ibn Saud (Ward 1983, pp 13,14).

Abdulaziz ibn Matteb did not have powerful allies, and he was killed in the Battle of Rowdah Mohammad on 12 April 1906 (1334 A.H.) (Al-Rayhany, 1988, Ward 1983).

His son Matteb ruled for just eight months before being killed with his brother Mashal in 1907 (1324 A.H.) by Sultan ibn Hamud ibn Ubaid (Al-Zareer, 1997, p. 68).

The Sultan took over the government of Hail, which marked the disintegration of Hail from the powerful capital of Mohammad ibn Rashid to a ruined dependency of Riyadh. The Sultan lost first al-Qasim, then Khaibar. The inhabitants of Hail were forced to take sides between two warring factions and experienced civil war and sudden treachery. Moreover the lucrative pilgrim trade was diverted away from Hail and through Riyadh, reducing revenues for the city. The Sultan was powerless to prevent looting in the Jabal Shammar region, and in January 1908, he was killed by his brothers Saud and Faisal.

Saud took over the rule of Hail and Faisal appointed himself governor of Al-Jauf. Ibn Hamud lasted just four months before being killed. The new Jabal Shammar *Emir* was Saud ibn Abdulaziz ibn Mattab Al-Rashid (1909 A.D. 1327A.H.) at the age of ten. Faisal ibn Hamud escaped from Al-Jauf to sanctuary with Abdulaziz ibn Saud in Riyadh (Basha, 1926, vol. 2, p. 208; Ward 1983, pp 18, 19).

The position at the end of World War I was menacing for Saud ibn Rashid, with little support in the Jabal Shammar. The people of Al-Jauf were persuaded to join Abdullah ibn Tallal ibn Rashid against the young prince Saud ibn Rashid. In March 1920 A.D. (1337 A.H.) Saud was killed but his servants retaliated at once, murdering Abdullah ibn Talal.

When Abdullah ibn Talal was killed, the ruler of Jabal Shammar became Abdullah ibn Matteb ibn Abdulaziz ibn Matteb Al-Rashid, but the endless killing feuds and vendettas had pulled apart the Rashidi dynasty, and its depletion and loss of will to rule made its final downfall ever more imminent.

Ibn Saud, having planned an attack on Jabal Shammar, advanced from the south in summer 1921, and raided the Shammari tribe. From the north, Anaizah took arms against Hail. Ibn Saud's forces, led by his brother Mohammad, were unexpectedly defeated at Al-Ajfar, but Abdullah ibn Rashid recognized the inevitablity of eventual defeat and sued for peace. Ibn Saud refused to deal with the ruling dynasty and only with the Shammari tribes. The ultimatum required that the Rashids themselves would

live in Riyadh, giving up all claims on Hail and Jabal Shammar. Abdullah rejected these terms and continued an unequal struggle. He got help by sending Shammari tribesmen to King Faisal of Iraq who supplied them with arms, food and money, and encouraged them to continue their continual harassment of Ibn Saud.

Ibn Saud now ordered Faisal ibn Dawish, the imposing sheikh of the Mutair, to make a direct attack on Hail. In September 1921, Abdullah ibn Matteb ibn Rashid was seized at Al-Jithamiyyah and surrendered. The Shammari tribesmen named Mohammad ibn Talal as successor, whereupon Ibn Saud himself arrived to conduct the final siege of Hail.

Early in December 1921, Al-Saud captured the oasis city of Hail, bringing to an end the long-established Rashidi dynasty.

Ibrahim Al-Subhan was named governor of Hail by Ibn Saud. The best known governor in Al-Saud times, however, was ben Abdulaziz ibn Musad ibn Jiluwi, ruler of Jabal Shammar under the leadership of king Abdulaziz ibn Saud from 1923. Jabal Shammar has subsequently been governed, with increasing progress and prosperity by prince Fahad ibn Saud ibn Abdurrahman (1971–2), prince Sad ibn Fahad ibn Sad (1972–4), prince Mugrin ibn Abdulaziz and most recently by prince Saud ibn Abdulmasan (Philp 1983, pp 22, 23).

All the historical events mentioned above have had an impact on the population in terms of feelings of insecurity. The area had been much fought over, both in early Islamic times and in recent history. This in turn impacted on the manner of construction of the buildings, with defence of greater concern than decoration.

3.3.2 Relationships in early times

The purpose of this section is to discuss the relationship between the area around Hail (Faid), (see Map. 1.6), and the surrounding countries, as found in evidence from historical sources, from geographers and travellers, who recounted the signs of civilization throughout the region, including inscriptions and drawings engraved on rocks. The countries in question are Yemen, Iraq, Syria, Egypt and others. This

indicates that none of these countries were isolated, and that there were strong connections between them. The Tay tribe, having first overrun the Assads, eventually merged with them, the co-existence of the two tribes leading to a mixed culture in the area (Al-Hamdani, 1990, pp 64, 250, 304,374).

The Tay tribe were famous for their native civilization, so that, when they settled in what is now the Hail area, dramatic changes occurred in terms of better political stability, and improved economy and security, and the area itself became famous. This was a catalyst for new connections with Iraq, Syria and Yemen in pre-Islamic times. The Tay tribe was very large in number, and its members spread, not just to the Hail area, but all over the Arabian peninsula, to places such as Al-Hijaz, Doma, Al-Jendal and Thayma in Saudi Arabia. Such was the fame of the Tay tribe that it was acknowledged by one of the great civilizations of that time, the Sassanids, who lived in what is now known as Iran. This further helped the spread of the Tay reputation, and the establishment of new connections, as will be described in detail in the next section.

This process continued into early Islamic times, and there were particularly strong connections with Madinah, Maccah and Baghdad. However, after the end of the C. Abbāsid period, connections were lost, and the area was less famous, up until the start of the Rashid period in (1834A.D,1250A.H.-1921.A.D,1340.A.H), when relations with Riyad, Syria and Egypt were restored. Finally, it was occupied by the Saudi people, who are the rulers of modern-day Saudi Arabia. Relationships with other areas are now described in more detail.

Faid city and Samira were among the first places to be influenced by the arrival of the Tay tribe, although the latter were not the first to have connections with the area. Evidence of rock art, inscriptions and ancient buildings suggests the presence of a civilization, and civilizations do not grow up in isolation, but out of contact among peoples. However, not much is documented about this earlier development. As yet, the many inscriptions have not been translated, but when they are, much new information will be gained about these early times and the life of the people.

The Tay tribe were encouraged to come to the area, firstly as their own country was flooded, and secondly because this area was in a good strategic position for

communication with other areas. With occupation of the whole area, it began to flourish as a new civilization. The Tay tribe spread its roots and branches across the area, but at a later date, some disputes arose, which resulted in one branch (the Panni Judeyla) leaving the area to go to Syria. Later still, this led to new essential relations between the Hail area and Syria, as the families remained connected. According to Al-Buladhri, 1983, pp150-1), the king of Cassani in Syria, Al-Hareth bin Jaballah, had made peace between the two factions. When the truce was made, the relationship was strengthened by the fact that the king offered presents to those living in the Hail area, two Tay statues, of the sort that the people used to pray by, and two swords (Yaqut, 1977, vol. 4, p. 273 and Saeed, 1996, p. 34).

In the meantime, the area around Hail had gained such a reputation for its strength that it was considered worthy of an attempt by Kisra, the King of Iran, to occupy it in 583-605A.D. However, he was unable to achieve his goal, and retired to his own country. Although this was a form of aggression on the area, it nevertheless shows the extent of the area's fame.

Meanwhile, the strong relation between the Hail area and Syria came in useful to the leader of the Tay tribe at the time that Islam was starting to spread. When the Prophet Mohammed's army came to the area, Oday bin Hatham al-Tay, a Christian, fled to Syria, where Christianity was also practised, and took refuge with his family connections. However, he later returned and embraced Islam (Ibn Sa'ad, nd, p. 322).

In these times, relations with the Samarra civilization in Iraq had also strengthened (Al-Masri, 1977, vol. 1, pp 6-20; Williamson, 1999, p. 43). The population continued its connections with Al-Hirah, which had begun as early as the third century A.D., and they imported goods from this place, and also from Iran (Ibn Al-Athir, 1987, vol. 1, pp 261-2; Saeed, 1996, pp 114-5). According to Al-Bulathiry (1983, p. 456), the connections between the whole of the Arabian peninsula, and in particular Iraq, led to the emergence of a new Arabic script, spread by the Tays, which was eventually to become the language in which the Qu'ran was written down.

The Tays were also skilled in working with gold, and used it to make artefacts such as necklaces and other adornments. They carried this art with them to many places, such as Syria, and they were perhaps innovators in this in the region (Saeed, 1996, p. 116).

There were also connections with the kings of Kindah, south of Hail and southwest of Riyadh, and now known as Qaryat al-Fau. This was an important place, located on the trade route between the south of the region and the north and northeast of the peninsula, carrying trade from the Yemen, in the south to Nejran, then to Qaryat al-Fau and Riyadh, and then to the eastern shores of the Arabian Gulf, and also northwards to Iraq and Syria (Al-Ansari, 1982, p. 16). While trade was carried mostly peacefully, there were also attempts by the kings of Kindah to attack the Hail area, but these were unsuccessful (Ibn al-Athir, 1987, vol. 1, p. 401).

Finally, the Hail area had connections with other Tay people north of the area, in Al-Jauf and Tayma. There was a large market in Al-Jauf, which was very famous and helped to increase the trade between them (Saeed, 1994, p. 111; Al-Shemeri, 1997, pp 21-22, 37).

3.3.3. Relations in early Islamic times

Strong relations continued to develop, but as Islam spread to more and more countries, so did the increasing network of connections. The most important of these at the time was with Madinah, from where the Prophet Mohammed sent out groups of followers to ask the various populations to become Muslims. Some agreed immediately, without any fighting, but it was another seven years before the whole area was converted (Saeed, 1994, pp 47-8), during which time the Prophet Mohammed had sent out armies under Caliph Ali to persuade them (630A.D., 9A.H.). They went and destroyed the statues located near Faid (Ibn Hesham, nd, vol. 1, p. 87; Ibn al-Athir, nd, vol. 2, p. 194; Ibn Sa'ad, nd, vol. 1, p. 322). After this time, the area developed its first connections with Madinah and Maccah.

On a certain occasion, Zayd al-Hayr, the leader of Faid city, travelled to Madinah to meet the Prophet and ask to become Muslim; Oday bin Hatham al-Tay also travelled there from his place of exile in Syria, before making his return to the Hail area (ibid, pp

312-322). Following this, the whole population became Muslim, strengthening the connection with Madinah, the capital of Islam.

At the same time, there were pockets of the area still occupied by the Asad tribe; the Prophet Mohammed occupied these places and then appointed leaders from among the people. This helped to strengthen the whole area (Al-Senaydi, 2001, p. 107). Zayd al-Hayr was also appointed the leader of Faid city by the Prophet Mohammed. When he died, his son Al-Muhalhel became the new leader (Saeed, 1996, p. 110). The fact that the city had Muslim leaders is an indication that the whole population of Faid would have been followers of Islam during the Prophet's lifetime. There is also evidence that Faid was sending money to Madinah, such payments being used for charitable purposes (Al-Senaydi, 2001, p. 105).

When the whole population of the area had become a part of the Muslim world, many travelled to Madinah to make religious studies, such as Wahp bin Huneysh al-Tahi, Wahrab Al-Tahi, Abu Hanifa al-Tahi and others (Saeed, 1996, pp 145-6). Al-Botheri al-Tahi was a particularly famous student of religion, who moved from Faid to Madinah and then to Maccah, before returning to Al-Kufa (ibid, pp 146-7).

After the death of the Prophet Mohammed (in the period of the Caliphate al-Rashidin, the collective name for the four Caliphs referred to again below), the population became even closer to their brothers in Madinah, but some of the Tay tribe returned to their old religions[6]. When this happened, the Tay leader, Oday bin Hatham al-Tay, fought with them and persuaded them to come back to Islam, after which he sent out an army in the name of Islam to Al-Yamama (now Riyadh) for the same purpose (Saeed, 1996, pp 51 and 57). Relations with other countries continued to develop as the Tay leaders joined the armies to spread Islam, for example in Iraq and Syria.

As mentioned earlier, the Caliphate al-Rashidin was the collective name for the period of four Caliphs, namely C. Abu-Bakr al-Sadiq, C. Omer bin al-Hatab, C. Othman bin Afan and C. Ali bin Abi-Talib; some details about their reigns are given below, in terms of the relations with other countries.

[6] Rashid, apart from being a family name, is also a name given to "good" people. These Caliphs knew personally the Prophet Mohammed, and followed his teachings exactly.

The first Muslim Caliph after Mohammed, C. Abu-Bakr al-Sadiq, sent Khalid bin Al-Waleed to further spread Islam in Iraq. On his way, he passed Faid city, and collected 500 soldiers from the area, doubling the size of his army (Al-Buladhuri, 1983, p. 244; Al-Senaydi, 2001, p. 106; Saeed, 1996, p. 58). Khalid occupied Al-Hira, the capital of the Al-Manathera area in Iraq, whose population joined the army and continued with Khalid to Iran, where they killed the leader Hormuz and others to claim a Muslim victory. As regards Syria, its population also joined Khalid after his victories in Iraq and Iran, went to spread Islam further afield and became involved in fighting with the Romans (Al-Buladhuri, 1983, pp 118, 326; Saeed, 1996, p. 60).

C. Abu-Bakr al-Sadiq encouraged all countries to share in the spread of Islam. To further the cause, he wrote letters to all Muslim parts, including Hail, Maccah and Tayf, who sent people to Madinah under a leader, Habis bin Saad al-Tahi. After the meeting, soldiers were again sent to Syria to fight the Romans (634A.D., 13A.H.) (Saeed, 1996, pp 60-62).

Caliph Omer bin al-Khatab (624-643 A.H., 1227-1245A.D.), recommended the area of Faid as a most suitable place for those travelling across the country, because it had plentiful water and pasture for animals, once again establishing the strong connection between different places. He also met the leader of the Tay tribe, Oday bin Hatham al-Tay, and said to him that he recognised him as being a good Muslim, and one that did not go back to his old religion; he also recognised the influence that he had over his people, and was sure that both he and his tribe would always remain loyal to the Muslim cause.

Caliph Omer (644-655A.H., 1226-1257A.D.), also met Habis bin Saad al-Tahi, whom he considered to have the scholarly leadership to become a judge in Hims, in Syria, but Habis was reluctant to accept this responsibility (Saeed, 1996, p. 44).

In the time of the third Caliph, Othman bin Afan, (644-655A.H., 1226-1257A.D.) Faid seemed to have come under the influence of Al-Basra, whose leader, Abdullah bin Amir bin Korays, had lived there with some of the Tay tribe before the advent of Islam. Ibn Sa'ad mentioned that many others from the area also lived in Al-Kufa in Iraq, such as

Al-Hashaf bin Malik al-Tahi, Mehel bin Halifa al-Tahi, Daoud bin Nasir al-Tahi and others (cited in Saeed, 1996, pp 70-71). Because of the Tays' reputation for strength, Caliph Othman bin Afan gave the city of Al-Raouhah in Iraq to Oday bin Hatham al-Tay (Al-Buladhuri, 1983, p. 273; Saeed, 1996, p. 72).

The fourth Caliph, Ali bin Abi-Talib, (655-660A.H., 1257-1262A.D.) received support from the Tay people when fighting in Iraq and Syria (Saeed, 1996, pp 74-94). After this, the Rashidi period ended and the Omeydi period began.

Inter-relations across the area continued, with Faid city increasingly coming under the influence of Madinah, because the leader of Faid at that time, Omaya bin Abdullah bin C. Othman bin Afan, was not originally from Faid but from Madinah, a city of which he had been the leader (Saeed, 1996, p. 111).

Saeed (1996, p. 145) gives further evidence of connections with cities in Iraq, such as Kufa and Basra, and the people who lived there, such as Naser bin Aus, Abu Mujahid Saad al-Tahi, Abu al-Muchtar al-Tahi, Abu Rafar al-Muthena bin Saad al-Tahi, and others. At the same time, people from Kufa lived in Faid, such as Mohammed bin Jafar al-Mochdith (ibid).

After about ninety years of rule by the Omeydi family, the C. Abbāsid period began (749A.D., 132A.H.), after a power struggle between the two families. Under the new Iraqi rulers, Faid became extremely famous after the Abbāsid Caliph determined the route to be taken by Iranian and Iraqi pilgrims. During Caliph Harun Al-Rashid's period in particular, the road was rebuilt and organized. This road was considered important enough to have a special leader (Al-Senaydi, 2001, p. 108) and the Abbāsid Caliph thought that a suitable leader should be appointed in Faid to take care of its management. This gave Faid opportunities to consolidate connections with Baghdad. Subsequently, Faid became similar in size and importance to other large cities like Madinah, Maccah and Kufa (ibid, p. 110).

A further indication that Faid was a part of the C. Abbāsid domain was that an Iraqi leader, Hamid bin Fayruz, was installed in Faid by the Abbāsid leader following an

attack by Zicrawe, head of the Al-Karamidah tribes (Al-Tabari, nd, cited in Al-Senaydi, 2001, p. 119).

Further evidence of the closeness between Faid and Baghdad is that, when the city or its visiting pilgrims were in any kind of danger, such as from robbers even from among the Tay people, the Caliph would send help, for instance in the shape of an army under the leadership of Al-Hussein bin Mussa (ibid, pp 127-8).

In addition to Faid being an important station for Iraqi and Iranian pilgrims, who often stayed for some time in the city before continuing to Maccah and Madinah, there were other connections with neighbouring countries by the trade routes, for instance with Al-Hafouf in the east of Saudi Arabia, Al-Yamama, now Riyadh, to the south, Al- Qasim to the southwest, Hail to the northeast of Faid, and Tayma to its north, as well as Al-Batra in Jordan (ibid, p. 110). All the above connections and inter-relations gave to Faid a high status, such as that enjoyed by Al-Kufa and Basra in Iraq and Al-Fustat in Egypt.

3.3.4. Relations in the later Islamic period

From the end of the C. Abbāsid period (1258A.D., 656A.H.) Faid lost the important role it had previously enjoyed; it lost its good connections with Iraq and Iran; it no longer enjoyed the protection of Baghdad as the Abassid period ended; the city eventually lost its influence over the pilgrim road, which fell under the control of the city of Hail, 110 kilometres to the northeast. The historical sources and geographers provide very little information about Faid and its relations with other areas until 1555A.D. (963A.H.). At this time, the leader of Maccah attacked the Shammari tribe living there (Al-Osami, 1960, vol. 4: 275). Williamson (1999) and other authors describe another fight between the Shammari and the Saudi government in Riyadh in 1790A.D. (1205A.H.). The Saudis were victorious, and part of the Shammari tribe left for Iraq (Williamson, 1999, pp 48-9, 53). Some of this exiled group retained good connections with their brothers in the whole area.

From the start of Al-Rashid's reign in 1838A.D. (1254A.H.), the area became safer again, and trade connections with other places, such as Iraq, Syria, Egypt and Riyadh, were re-established. After the pilgrim road had transferred from Faid to Hail, Faid still

maintained connections with the outside world through Hail, although the latter now held the main influence, not Faid. The main supplies of food and clothing still came from Iraq, and the local population in the area still acted as guides for the passing pilgrims (Wallin, 1971, pp 99-100, 109, 110). There were other connections through tribes who migrated to different parts, such as Riyadh, Qasim, Syria and Hijaz in the west of Saudi Arabia.

There was a further connection with Egypt, when the Egyptian army attacked the area and tried to occupy it; they were unsuccessful in the attempt, but some of them remained in the area, and later the leader of Hail, Abdullah Al-Rashid took an Egyptian soldier as his bodyguard (ibid, p. 101). In those days, Hail was famous for its horses, and the Egyptian leader, Abbas, sent always to the Hail area to buy horses every year.

The connection between Hail and Iran was mainly through its pilgrims. The leader of Hail took money from them as a toll, and allowed them to stay in the city for some time. During their stay, they could buy goods, and also they would have also brought goods with them for sale, so that good economic activity was enjoyed (Blunt, 1978, pp 230, 249-8; Wallin, 1971, p. 103).

Other good connections were through men who specialized in trade for travellers. They were known as the Okayal[7], and they were very famous in the sixteenth century A.D., having started in the eleventh century, and up to 1950, when cars began to replace camels and horses (Al-Suweyda, 1995, p. 23). The numbers of these traders increased to several thousands, as their camels and horses became very famous and much sought after, in many countries, such as Iraq, Syria, Palestine, Sudan and countries in North Africa. There were large markets in Baghdad, Basra, Al-Hilla and other cities in Iraq, Deyr Al-Zohr, Al-Roda and Horat in Syria, Al-Zarga in Jordan, Al-Zagazic in Egypt and Umm Derman in Sudan (ibid, pp 42-4). When returning to their homeland, these traders brought with them goods produced in different places, for example Maccah and Madinah. In particular, from Iraq they brought rice, articles of clothing and tobacco; from Syria and Palestine they brought gold, pots, glass, metal objects, and so on. There were strong connections with the Gulf coast, and African goods came from countries bordering the Red Sea (Egypt and Sudan). Some of the traders eventually decided to

[7] The Al-Okaylat were a group of people from the area of Najed (Riyadh, Qassem, and Hail) whose work was to provide goods and camels for sale, and act as guides for the pilgrims.

settle in the countries where they worked, and took up different kinds of employment, especially in Syria, Iraq and Palestine, where they worked on farms or as builders.

The movements of these traders also led to the development of a kind of postal service, in the sense that when one or a group of them moved from their home city to a foreign place, such as Iraq, they could carry with them messages from the people to their friends or relations in that destination (ibid, pp 30, 47-8, 84 and 127).

The traders used various routes,[8] often depending on the season. Certain routes were preferred for summer and others for winter. The most important summer roads were those from Hail to Jordan, Hail to Nejed in Iraq, and Hail to Kuwait, whereas in winter the important routes were from Hail to Syria, Hail to Iraq and Hail to Kuwait. The winter routes were shorter than the summer ones, as more detours were required in the summer to search for water.

Some families of the Okayal people went to live in Al-Zubayr, Basra, Al-Mashred, Al-Nejef and Al-Sumawa in Iraq, and still live there to this day. They also settled in Damascus, Horan, Dir Al-Zor and Halap in Syria. In Palestine they became farmers and in Egypt they continued to trade in camels and horses; some of them joined the army, some took up study, and others took up occupations in Belpis Al-Zagazic and other places. In Jordan they settled in Al-Zarga, Arbit and Al-Ramtha. Sudan was the last country where they settled, buying Sudanese camels and selling them in Egypt. Certain other tribes from around the Hail area moved to Sudan and are still living there, such as the Juhaina tribe, the Al-Awazim tribe, the Beli and the Beni Rashid (ibid, pp 225 and 242).

In sum, in pre-Islamic times and after the advent of Islam, the presence of an important civilization is evident, because of the strong connections around the area. It was known to other civilizations even before the arrival of the Tay people. However, the details of the civilisation before the Tay tribe came are unclear, because when they came, they covered the whole land and obscured our knowledge of the pre-Islamic civilization. From their origins in Yemen, they were already famous, and so when referring to the

[8] For more details of these roads, see Al-Suweyda (1995, pp 196, 200 and 204).

Hail area, the historical sources tend to only mention the Tay tribe. These sources state that the Tay tribe came from Yemen not just to Hail but also to Iraq and Syria. As a consequence of this, the traditions, the style of buildings, eating habits, clothes and religion were similar, if not the same. While little is known about the predecessors of the Tay tribe (the Assad tribe), the Tays have remained in the area until this day, their civilization developing with time, as their relations spread around different parts. The good connections between various areas were clear in early Islamic times and in later history, with many families spreading out to live in the various countries mentioned above. The relations between different tribes in the same area are an important factor in the archaeological analysis, as commonalities can be investigated between finds in different ancient sites; the shared culture provides great assistance in determining dates for the site.

The historical evidence for the early Islamic period and the later history shows that the power shifted from one major city to another (Maccah, Baghdad, etc.), and this shifting of power served only to strengthen the complex web of connections, as no place remained isolated for any length of time. Future studies may be able to supply more details about the area and the historical relations between neighbouring countries and information on the lives of its peoples.

3.4. Other factors that influenced the development of the city

3.4.1. Introduction

There are several factors influencing development in general, such as economic, social, and religious. In the early Islamic period, these factors had a strong effect on cities, particulary the religious factor, which also directly influences lifestyle, eating, drinking, clothes, and buildings. Some of these influences will be recognized after study and analyses of the remains of the archaeological site.

3.4.2. Commerce, trade and economic factors

Through an association of historical, geographical and religious factors, particulary the advent of Islam, Faid became a thriving city. Travellers passing through Faid could obtain food and other essential goods. Some historical sources mention Faid as one of the important cities famous for commercial activities since the early Islamic period. Pilgrims passing Faid every year to go to Maccah would take advantage of its position as a storage point for food and other supplies intended for use on the return journey (Al-Rashid, 1980, pp 119, 120).

It was also a junction for several other important commercial roads, and so most of its population was engaged in selling and buying food and clothing as well as other supplies. The variation in topography, its suitable climate and fresh water made it an oasis (with palm trees and plantations of citrus fruit). The plain in which Faid is situated provides lush pastureland for the herds of local Bedouins. The people and their neighbours enjoyed a form of security based on agriculture and raising camels and sheep. Trade developed, particularly with Iraq and Iran.

The economic situation played an important role in the design of buildings and was reflected in the building style at that time. Wars and conflicts affected people's lives adversely, while the opposite happened when political and economic settlement prevailed for some time. People designed their buildings accordingly.

Buildings often accommodated people as well as their animals in one place. Farmers lived next to water sources such as streams and valleys. This sometimes resulted in

conflicts or disputes, so to end that problem, they cooperated in arranging their water supplies by digging wells shared by all for various purposes including irrigation. They also used water wheels pulled by camels to extract water for irrigation, which in Arabic is called *Al-Sawani*. An example still remains in the town of Faid. The most important crop was dates, which provided a daily meal. Because of the huge production of dates, they built rooms called "stores" to keep their dates in. People also made use of the trunks of palm trees by making ladders, and used the branches to make roofs by binding them with mud. Other common crops were corn, wheat and vegetables. They also planted a kind of desert tree called *athel*, whose wood was used as border posts to separate farms, and for building purposes

People raised sheep, goats, horses and camels, which were used for carrying goods when moving from place to place. They also made use of their daily products, such as milk, meat and wool. Finally, craftsmen played an obvious role, making every day articles, such as ropes, wooden nails, ladders and leather water vessels.

In addition to palms and citrus fruit, wheat, barley, pumpkins, melons, knobs and apples were important crops. Some types of vegetation had dual function, such as palm trees, which provided both fruit and roofing material. The dates required storage and this affected housing design. Animals could also have a dual economic and practical function. On the one hand, camels could be used to transport local goods, but they could also be rented out to pilgrims passing through Faid to go to Maccah. So the townspeople built special areas in their houses for animals, again influencing the design (Walin, 1971, pp 97, 98, 99, 109, 110, 129; Blunt, 1978, pp 247, 248, 249).

3.4.3. Social factors

Social factors, and their effect on the design of buildings, are closely related to religious factors. Traditions follow social requirements, but also depend on rules and discipline. Such traditions are reflected in the style of buildings. A political factor may also be included in the discussion of social reform. The Shammar region had many problems because of wars, which were a result of political conflicts in the area, while towns, especially those in the C. Abbāsid period and the period of Al-Rashid, became prosperous, calm and fruitful because of political stability.

During the period of the prince of Hail (Talal bin Rashid), the dwellers in the area felt safe. The number of buildings, food production and other trade tended to increase in times of political stability. The population was influenced by visitors from outside, such as pilgrims, leading to increase in economic activity, affecting building plans and design and religious customs. According to the latter, building design might be modified (such as having separate sitting rooms for females, and the doors positioned so that they did not face each other according to tradition. The introduction of a new custom often leads to the adoption of a new social requirement by the locals.

3.4.4. Religious factors

The religious factors were the most important, because of their influence on the social situation. According to Islamic principles, hurt or harm should not be caused to neighbours. This resulted in some peculiarities in the arrangement of houses, especially where women or females in general were living. Privacy is of such importance that careful arrangement should be made regarding the position of doors and windows, so that neighbours were not able to see in each others houses. That was clear in the styles of buildings in the town of Faid, where streets or narrow paths were used as a link or a connection between blocks of houses, while all the balconies of the houses were built towards the inside of the house to form an enclosed circle to give good lighting as well as ventilation.

With entrances not in line, freedom of movement inside the houses was possible without being seen by anybody. Reception halls were separate from the women's quarters, so meeting was impossible. Women also had separate facilities such as bathrooms.

According to the word of Allah, buildings should be created with a sense of piety, religion and faith. This resulted in a new style of buildings, especially taking into account concepts of privacy and simplicity. Houses of prayer called "*Masajed*" were also constructed, especially the prophet's mosque, with simplicity in mind. This characteristic was therefore shared between houses and religious places.

It may be said that the structure of the buildings is a metaphor for the simple structure of, by extension, the whole society (see Surat, Al-Anam 162:VI, Al-Tauba, IX: 109, Al-Baqarah, II: 30, Ar-Rum, XXX: 21 and, Al-Acraf, VII :15).

"One of Allah's greatest phenomenon is the creation of our wives for us to pacify us; after that He made love and mercy between us. Oh, ye humans, think of that carefully". These verses urge us to look after and to take care of family members by all means and by all ways, and as a part of that, their housing and their way of living. That resulted in a new design of houses in respect of this and to help in the continuity of Islamic manners.
Religious teachings dictated the following house design rules:

Overall design of buildings

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتًا غَيْرَ بُيُوتِكُمْ حَتَّى تَسْتَأْنِسُوا وَتُسَلِّمُوا عَلَى أَهْلِهَا ذَلِكُمْ خَيْرٌ لَكُمْ لَعَلَّكُمْ تَذَكَّرُونَ

O ye who believe! Enter not houses other than your own, until ye have asked permission and saluted those in them: that is best for you, in order that ye may heed (what is seemly).

The Holy Quran recommends to ask for permission when entering a house (see Surat, An-Nur XXVII), and in addition, the houses were designed in such a way that visitors could not see or meet females suddenly. Therefore, houses were built in curved entrances called refracted entrances at an angle of 90°. That style of entrance prevented direct vision, especially by strangers, and simplified the movement of women (Koshk, 1995, vol. 519, p 44).

The Rights of Neighbours

Prophet Mohammed (peace be upon him) told us about the rights of our neighbours by saying that the angel Gabriel had stressed the importance of care for neighbours: they are like family, and can inherit from each other.

This speech (Hadeeth) directs us to the important relations and the high respect between neighbours, advising not to hurt them even with the scent of food, and this is

the lowest degree of hurt. This care led to pure relations between neighbours to the extent that they became like brothers (Al-Bukhaaree, (nd), p. 12).

Simplification of building

(إِنَّ الْمُبَذِّرِينَ كَانُوا إِخْوَانَ الشَّيَاطِينِ وَكَانَ الشَّيْطَانُ لِرَبِّهِ كَفُورًا

Verily spendthrifts are brothers of Satan. And Satan is to his Lord (Himself) ungrateful.

The Holy Quran does not allow extremes in building. According to a verse in the Holy Quran: "Those going to extremes are excessive to Allah". Thus the houses of Faid are simple and not too large or excessively decorated. It is difficult to differentiate or distinguish between the houses of the rich and the poor (see Surat, Al-Israa, XXVII), (The Holy Quran, English translation of the meanings and commentary Revised /Edited by the presidency of Islamic Research, Ifta, Call and Guidance, King Fahad Holyy Qur-an Printing Complex, Al-Madinah Al-Munawarah, 1410.A.H.1989.A.D).

Cleanliness and purification

إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ

For Allah loves those who turn to Him constantly and He loves those who keep themselves pure and clean.

Allah Almighty loves those who repent and purify themselves. This principle urged Muslims to build special places for members of the family to have a bath, make ablution and to clean themselves in general (see Surat, Al-Bbaqarah, CCXXII). These places were connected by pipes to bring water from wells and pipes to take the waste out, as I observed on the site of Faid.

Neighbourhood

As stated earlier, the feeling of Islamic brotherhood allowed people to build houses close to each other, reflected in the principles of Islamic "*Sharia*". Muslim builders adhered to rules and principles to help in the protection of the family and its members, by housing them in comfortable houses, taking into consideration all the requirements of the family, as mentioned before. They were interested in the cleanliness of their

own houses and the streets in general, which were shared by all the population. This may be observed very clearly in the Hail region and the town of Faid, where they followed and applied the principle of Islam and led a very simple, easy and comfortable life (Al-Hawas, 2000, pp 60-64).

3.4.5. Building materials

Clay played a major part in the building of the area as well as stones, rocks, wood and straw. In fact, this spread from ancient eras to all people on Earth: An example can be seen in the Prophet's mosque in Madinah, where all the walls were composed of mud and straw; its pillars were trunks of palm trees and its ceiling was made of wood as well as the branches of palm trees.

The same was seen in the city of Al-Basrah and Kufa in Iraq and in Egypt. This is not the same for mountain people, where they depend on rocks more than clay, because rocks were available to them. This variety in building materials resulted in various designs according to the building techniques. So every building reflected the environment in which the people lived, but they were all unable to make long balconies or to build three floors because of the scarcity of materials.

All inhabitants used white chalk as paint for interiors and as simple decoration, which helped them cool their houses, because it was like an insulator, as well as absorbing humidity. The style of buildings in the whole region, including the Hail area was influenced by the teachings of the *Quran and Hadeeth* in terms of simplicity.

Chapter four

Architecture and artefact production

4.1. Architecture and building materials in the ancient world

For a long time before the arrival of Islam, architecture and the design of buildings were famous across the Arab world, in particular the Arabian peninsular. Notable examples are Al-Batra in Jordan, in Yemen, and Mada'in Saleh, Al-Ula, Najran, Mkhar Shwayyb and Al-Fau in Saudi Arabia.

When the prophet Mohamed took residence in Madinah, his house was constructed in accordance with the principles of the religion, as outlined in the previous chapter, in a style that was to have an influence on architectural design throughout the Islamic world. That first house consisted of two rooms looking onto a walled courtyard. The two rooms, on the western wall, were later extended to four, and then to nine rooms. On the northeastern corner was an area used for prayer, covered by a roof to protect those who used it, but then it was ordained that a covered area should be allocated across the full length of the southern wall (Shafi, 1982, pp 1-11).

This design became the model for the whole of the Islamic world, with variations from country to country according to climate, topology and building materials. Faid is a good example of early Islamic design.

The materials from which buildings are built have a huge influence on the design, plan, shape, size and appearance of the constructions. Some main building materials are used around the world, such as stone, mud, and wood, and choices are often restricted to what is available in a given area. The choice between mud and stone has many ramifications. A stone building can be much higher, with several storeys and high ceilings. To make a large building out of mud requires extension in the horizontal plane rather than in the vertical. Both mud and stone constructions have been known since very ancient times, even 10,000 years before Islam or more. The ancient civilizations of

Egypt, Greece, Rome, Iraq, India, and Mexico all had the capabilities for stone construction (Salgeen, 1980, p. 42; Al-Beni, 1990, p. 11; Bahnasi, 1987, p. 52).

Early Islamic builders were skilled in the use of both stone and mud. Indeed Prophet Mohammed's mosque in Madinah is made of mud, which was a preferred material in the early Islamic age (Ibn Sa'ad (nd) vol. 1, p. 240; Shafi 1982, p. 3; Creswell, 1987, p. 10; Sameh, 1987, p. 10). Examples of early Islamic cities, such as Al-Kufa, Al-Basra and Al-Fustat are cited by Al-Bashah (1979, p. 74; Isa, 1982, vol. 1, p. 27, Abdaljawad, nd, p. 416 and Abdolhamid, nd, p. 209).

In large countries like Saudi Arabia, there is considerable diversity in the terrain and therefore in the available building materials. For instance, in the middle, north, and east of the country, there are valleys where mud can be found in abundance. On the other hand, those living near mountains and *harrat* have ready access to stones, which can be used in the construction of columns, stairs, or for simple slabs laid at the threshold of houses to stop sand, mud or rain getting in. Palm wood and other kinds of wood were also used for roofing purposes. The fronds of certain trees were used as a covering, topped with mud. Gypsum was another material used in conjunction with small stones to fill or finish off a stone construction.

4.2. Artefacts

4.2.1. Introduction

This section presents an outline of the background history of artefact production in the ancient and particularly the Arab world, especially pottery, glass, steatite (soft stone) and metal (including coins).

4.2.2. Pottery

4.2.2.1. Introduction

The history of glazed ceramics in the Near East in the Pre-Islamic period is summarised in Fehervari's (1973, p. 28) book on Islamic Pottery. He writes that turquoise alkaline glaze first appeared in Mesopotamia during the 5th millennium B.C. Soon, however, it was used on Egyptian Faience in the 2nd millennium B.C. Manufacture of this type of object started in Mesopotamia, Syria, Egypt and Crete in Greece during the Minoan and

Mycenean civilizations.

The ceramic tradition in the Arab countries is very old[9]. When Islam appeared in the Arab world, this tradition was already flourishing in various regions. Here I present a short history of pottery production with special reference to Saudi Arabia before and during the Islamic period.

The ceramic tradition in Mesopotamia started in the 6th millennium B.C after the invention of the wheel. In the beginning, almost all pottery was unglazed, with slip, burnishing surface and decorations, and it seems that the glazing technique started very soon.

It seems that ceramic production started in the coastal region of the eastern province of Saudi Arabia. The pottery from that period is known as Ubaid pottery (from 5,300 B.C.) and has been discovered in many sites. It has been suggested that the production of Ubaid ceramic started first in Saudi Arabia and later spread to Mesopotamia, through the marine trading community (Masry, 1974, p. 8). However this is still an unresolved question. The tradition of this kind of pottery continued until 3000 B.C.

In Saudi Arabia, the Ubaid culture was followed by the Dilmun culture, which was a marine trading culture, with its centre perhaps in the eastern province of Saudi Arabia or in Bahrain (Peisinger, 1983, p. 762). During that period, many new types of pottery were introduced, most of them imported from neighbouring countries. In the middle of the 2nd millennium B.C., a new phase started in Arabian history with the growth of powers. That period in Arabia is known as the Age of Ancient Arabian Kingdoms.

During that period it seems that pottery was produced at many places on a large scale. The Medianite pottery of that period was very famous. It was followed by another centre in the northwestern province known as Tayma[10]. Later on, the crude as well as the eggshell type painted Nabataean pottery was produced during the 1st century B.C./A.D (Hammed, 1973, vol, xxxvii, p. 50)

[9] For more information about ancient pe-historic pottery (including neolithic, Japanese and Chinese pottery), see Welsby (1997) and Dayton (1972).

[10] For more information, see Abu Duruk (1989, pp 15-17).

In the Eastern province, during the last quarter of the 1st millennium B.C., there was considerable influence from the Hellenistic culture, which was followed by the Persian influence of the Sasanians and the Parthians. For this reason, many types of Hellenistic, Parthian and Sasanian type pottery have been discovered in the region, some of them produced locally.

In the northern part of Saudi Arabia, in the Al-Jauf region, there was also the influence of Hellenistic and Nabataean culture. Both types of pottery were discovered in the excavation of Domat al-Jandal tombs in Jauf (Al-Dayal *et al.*, 1986, p. 45).

In the central part of Saudi Arabia, a more or less similar type of pottery was produced. In the southern part, it seems that pottery production was much influenced by the Yemeni type of pottery, as well as by Byzantine ware.

The technique of applying glazes to ceramics was probably developed either in Levant or in Mesopotamia. The amount of ceramics recovered from the Mesopotamian area may suggest its original place of invention. In the first millennium B.C. glazed bricks were produced in Assyria and Babylonia.

During the Hellenistic and Roman domination, alkaline and lead glazes were used to decorate vessels. Alkaline glaze was produced in Egypt and in the Middle East, but lead-glazed earthenware was widely manufactured during the Roman period, from Wales to Anatolia in the East. The vessels were normally all over turquoise or green glaze. This colour was provided by copper in an alkaline or lead glaze, and it tended to imitate the bronze and silver ware of that period. In the 2nd century A.D., glazed ware ceased to be produced in the Roman dominated region, but was produced in Egypt and in the Parthian and Sasanian regions.

4.2.2.2. Islamic Pottery

The history of Islamic pottery dates from the introduction and expansion of Islam in the 7th century A.D. This phase is divided into three periods:

1.The Early Islamic period (622A.D.-1200A.D.).

2.The Middle Islamic period (1200A.D. - 1400A.D.).

3.The Late Islamic period (1400A.D. onwards).

4.2.2.3 Pottery in the Early Islamic Period

The period between the beginnings of Islam to the fall of the Abbāsid dynasty in Iraq is known as the early Islamic period. During that period, there were many important pottery centres in the Middle East, where many fine types of pottery were produced. A number of dynasties were famous for the production of certain kinds of pottery, as described below.

4.2.2.3.1. Umayyad pottery

The study of Umayyad pottery has been very much neglected due to the absence of well-stratified materials. The only excavated site that has produced Umayyad pottery is Khirbat Al-Mafjar in Jericho, built in the second quarter of the eighth century A.D. (Fehervari, 1973, p. 30).

After the introduction and expansion of Islam, it seems that, while in some places local pottery-making traditions were continued, manufacture was mostly influenced by a new trend in pottery (of the Islamic kind). In the early days of Islam, especially during the Umayyad period, there was not much progress in the field of ceramics. In Al-Khirbat, many types of Umayyad pottery were found, which include large unglazed jars with two handles, painted with wavy or straight lines in black and red colours, and various types of bowls with flat bases, painted in brownish red with stylized floral or geometrical designs. Most of them have burnishing and incised decorations. There were also coarse, dark red cooking pots. There were some lamps also decorated with high and low relief, and loop and conical handles (Fehervari, 1973, p. 32). Fehervari classified the ceramics into twenty-three types of ware and four groups of ceramic lamps. Six of the ceramic types and the first two groups of lamps were classified as Umayyad ceramics.

These include unglazed jars with two handles, painted with wavy or straight lines in black and red unfired pigments. Various types of bowls, some with flat bases, were painted in brownish red, in floral or geometrical designs, and there were bowls with

hard metallic pastes and thin walls. Other bowls and cooking vessels with red bodies are painted inside and out with blue lines, while some bowls with black bodies are decorated with red lines. The lamps are decorated in low and high relief, and have looped or conical handles. Some animal figurines were also discovered and some of these have the same hard metallic bodies (Barmaki, 1944, pp 65-103).

4.2.2.3.2. Abbāsid Pottery

The most original contribution of the Islamic potters was the production of lustre glaze ware. It was an attempt to imitate the gold vessels used by the Royal community. A special kind of pottery production started, and, in the course of time, reached its zenith, during the C. Abbāsid period. Abbāsid pottery is sometimes known as Samarra ware, because of the German excavation of Samarra before World War 1 (Fehervari, 1973, p. 32). Samarra is located about 90 kilometres from Baghdad, and was a luxurious palace built by Caliph Matasim (Hobson, 1932, p. 2). The early Abbāsid wares from Samarra and other excavated places have been divided into the following types.

i. Monochrome alkaline glazed ware;
ii. Lead glazed ware decorated in relief;
iii. Lead glazed splashed ware, streaked, mottled and sgraffiato ware;
iv. Tin glazed painted ware, including lustre painting;
v. Underglazed painted ware; and,
vi. Common unglazed ware.

The above classification has been accepted by many scholars, including Fehervari.

Monochrome green glazed ware, which is a very common type of ceramic of the C. Abbāsid period, has a generally thick body and turquoise, blue green or yellow glaze. The composition of the clay body is either yellowish or buff earthenware, mixed with small grains, coated on either side, with a fairly thick green or turquoise green glaze.

In many cases, raised lumps or large spots appeared internally or round the rims. Both decorated and un-decorated types of pots are found. The bases are slightly concave, with a shallow foot ring, or flat with a ring base foot. Handles are also in different

shapes. The decorated pieces are remarkably attractive. The ornamental designs are in relief with incised decoration under the glaze.

The relief motifs consist of cable patterns, ribbons, large dots and rosettes. Such kinds of pottery have been found in many places in Saudi Arabia, including Al-Mabayat, Al-Rabadah, etc. (Gilmore, 1985, p. 109). Lustre painted ware was produced in Iraq and in Egypt during the 9th century (Atil, 1973, 2) and continued to even later dates.

The main feature of Abbāsid lustreware was its cream paste, covered by opaque white glaze and painted with either polychrome or monochrome lustre. The decoration consists of highly stylized human and animal figures, and later arabesque designs. Pure Chinese ware was also copied during the C. Abbāsid period, with paintings of geometric and floral motifs on white glaze. Chinese ware inspired different kinds of Islamic glazed ware and ceramic technology reached perfection.

The production of early glazed ceramics started in mainly two places around the capital of the Abbāsid Caliphate in Iraq and in the northeastern provinces of Khorasan and Transoxiana in Iran (ibid, 1973, p. 2). This development started in the early Islamic period and, due to the suitable environment and incentives from the Abbāsid rulers, it reached its zenith, especially in Iran, Egypt and Turkey, though some of the glazed ware was also produced in Afghanistan and the Indian sub-continent during the early period.

During the Islamic period, most of the pottery needs of the higher class of people were satisfied by imported glazed pottery, produced in centres of the Islamic world, though there were some imports from China too. Local potters also produced pots for general use. This is perhaps the reason why both unglazed and glazed pottery is found in almost all Islamic archaeological sites.

4.2.2.3.3. Samanid and Seljuq pottery

The second important centre of pottery production was in Iran. Here, starting, in the Samanid period (193-390A.H., 809-1005A.D.), and then the Seljuq (429-590A.H., 1038-1194A.D.), Ilkhanid (654-753A.H., 1256-1353A.D.) and Safavid (907-1134A.H., 1502-1722A.D.) periods, the tradition of pottery making was continued and they produced marvelous types of ceramics ranging from household to decorative objects. Their themes of painting differ according to the verses of the Quran, with Persian idioms and faunal and floral motifs. During the Samanid period, the buff paste of the clay was covered with white slip on which black and red colours were used for elegant Arabic and Persian inscriptions, which not only convey messages but also decorate the objects. Potters were able to create objects of great beauty and significance. Another pottery produced during this period was decorated with stylized human and animal figures surrounded by vegetal motifs. It also included splash-glazed incised decorations (Atil, 1973, p. 4).

The next period of pottery production in Iran was the Seljuq period. Seljuq was a ruler from Mongolia in central Asia, who merged with Iranian society between 1038 and 1194A.D., having first wreaked destruction there. During that period, many new shapes and techniques were introduced in pottery, including polychrome ware. The most celebrated pottery of this period was Lakabi and Minai ware. Minai work designs combine human figures, animals, arabesques and inscriptions, on over glazed painted ware (ibid, p. 6).

4.2.2.3.4. Egyptian Pottery

Ṭulūnid Pottery

Egypt was another important pottery production centre in the early Islamic period. Here the tradition of Islamic pottery started with the foundation of the Ṭulūnid dynasty (868-905.A.D., 254-292A.A.H) by Ahmad Ibn Tulun. He was very much influenced by Samarra. During his period, a number of types of polychrome and monochrome glazed ware were produced, which were discovered mainly in Fustat and Behnasa and were manufactured by Mesopotamian artists (Schnyder, 1963, vol. v: 49-78).

Fāṭimid and Ayyūbid Pottery

The golden age of pottery in Egypt started with the Fāṭimids. They originally came to power in Tunisia and occupied Egypt in 969A.D, 358.A.H. They became great masters of literature and arts. The paste colour of most of the ceramics of that period is buff, and the texture is somewhat coarser than the earlier Islamic pottery from Samrra. The lustre painting is made on tin white glaze, but often the base is unglazed. Occasionally, the decoration is painted over blue or turquoise blue alkaline glaze. The colour of the lustre at the beginning was golden yellow or greenish yellow, but later it became darker and brownish. Though most shapes are found in Fāṭimid pottery, bowls with convex sides, dishes and small cups are most common (Fehervari, 1973, p. 50). During that period, sgraffiato ware using polychrome glaze was also produced in Egypt and Syria.

In 1171, the Fāṭimids were overthrown by the Ayyūbids, but the tradition of pottery set during the Fāṭimid period was continued (Ettinghausen, 1942, vol. 9, pp 112-124). During that period much pottery was produced in under-glaze painted in blue and turquoise colour with over glazed brownish-red lustre motifs (Atil, 1973, p. 7).

4.2.2.4. Pottery in the Middle Islamic Period

The Middle Islamic period started in the sixth century A.H., after the invasion of the Mongols at the end of the twelfth century A.D. During this period, pottery was produced at a number of places, including Ilkhanid and Timurid in Iran, and in the Mamluk period, in Egypt and Syria.

4.2.2.5. Pottery in the Late Islamic period

This period starts from the 15th century onwards. During that period many old traditions were continued and new objects were made with a new appearance. The most celebrated production was in the Ottoman period in Turkey, at Iznik, and the pottery is known as Iznic pottery. It was a white-based pottery painted in the beginning with cobalt blue glaze; later, many other coloured glazes were added. It has a great variety of decoration and a wide range of colours.

4.2.3. Small finds

4.2.3.1 Glass

Glass items were in circulation during the early Islamic period (particularly in Egypt, Syria and Iraq). All of those countries were influenced by other countries belonging to the pre-Islamic period (Mahir, 1986, p. 159). In those countries, many types of glass items were made, such as cups, flasks, vessels and bottles; the shapes were conical, global, cylindrical or ribbed. They were used for keeping liquids and powders (Marswq, 1974, p. 117; Dimand, 1982, p. 233; Al-Klaby, 1995, p. 105).

The excavations of archaeological Islamic sites reveal many fragments of glass, such as at Al-Mabyat, Al-Rabadah and Athar, in Saudi Arabia, Foustat in Egypt, Samrra in Iraq, and other sites in Iran, Syria, and Spain (Zaris, 1985, pp 91, 92, 93; Dimand, 1982, p. 233; Abdulkhliq, nd, pp 91, 96, 99, 105; Al-Rashid, 1986, p. 89; Al-Shayal, 1997, p. 74). The fragments found in these places were similar to those in Faid. Glass was made using three techniques of manufacturing, blowing, casting and cutting; the colour of the glass was dark blue, green, brown, black and white (Abdulkhliq, 1986, pp 41, 42).

In most of the archaeological sites in Saudi Arabia, many fragments of glass are found on the surface, particularly at the Al-Rabadah site. The excavation of Al-Rabadah also revealed a furnace for melting and preparing glass, and ovens for manufacturing glass (Al-Rashid, 1986, p. 89).

4.2.3.2. Steatite (soft stone)

Steatite is a kind of stone, which had been in use for a long time. It is very flexible and it has been called various names (soapstone, steatite, chlorite and soft stone). Soft stone may be composed of different materials, according to the location. Soft stone from Saudi Arabia, Faulahah in Kuwait and Iraq, as studied by Kohl, Harbottle, is a particular variety (Kohl, Harbottle, 1979, p. 137; Hammad, 1998, pp 31, 32, 33).

Some researchers believe that soft stone in the Arab peninsula came from the Oman mountains (Zarins, 1978, p. 75). It is also found in other places, such as Wadakh, in Al-Dawadami, Taif, Ghuraba, and Hijla, 12 kilometres southeast of Abha, and Al-Rabadah,

Al-Hawra, Ummlajj, Tharmida, and also in the northwest of Saudi Arabia (Hallett, 1990, p. 5; Al-Rashid, 1997, p. 94; Ghaban, 1993, p. 71; Al-Klaby, 1995, p. 115).

Other sherds of soft stone have been found in Bahrain, Hanna and Thaj, some of them belonging to the Hellenist period (Zarins, 1978, p. 75; Al-Klaby, 1995, p. 115), and some to the pre-Islamic and early Islamic periods. Other fragments of soft stone were found in Najran and Al-Mabayat, and in Al-Fau (Saudi Arabia), most of them without decoration (Al-Ansary, 1982, p. 29; Zarins, 1978, p. 75). The survey of the pilgrim road (Darb Zubaydah) also revealed a large number of sherds of soft stone, which are similar to those in Samarra, Siraf and the Yemen (Al-Rashid, 1993, p. 446). The types of soft stone in the early Islamic period are not different from those of the pre-Islamic period, it being used to make soft stone lamps, incense burners, decorated bowls and cooking vessels (Hallett, 1990, p. 37). The most common shape for a stone lamp is triangular in section with a flat base. Boat-shaped lamps were also produced in a variety of sizes, sometimes with decoration, and sometimes without. This type was also known in the C. Abbāsid period and was found in Najran, on the pilgrim road in Saudi Arabia as well as in Samarra (Zarins; 1978, p. 75; Al-Rashid, 1993, p. 446).

4.2.3.3. Coins

4.2.3.3.1. Introduction

The use of coins in ancient times is well documented. They were part of a system, still in use today, that replaced the exchange of livestock, food produce or other materials and bartering. In a transition stage, certain kinds of produce or material found currency in Europe and the eastern world, such as seashells in Greece, as well as horses, tea and rice; even slave women were treated as currency. The first discovery of coins was from the Alldians period (652-625B.C.) in modern-day Turkey. These coins were made of a mixture of gold and silver, and their usage spread to many other countries. In the Arab world, the coins were different from country to country. In pre-Islamic Iraq, Sasanid coins were used, but in Syria they used Nabatean, Roman and Byzantine coins. In the Arabian Peninsula, Almaiyan coins made in Yemen were used. In the Arab countries of North Africa, coins from Byzantium were used (Abdulrazaq, pp 7-28; Al-Ash, 1884, pp 14-21; Fahmi, 1964, p. 13).

4.2.3.3.2. Arabic coins in the early Islamic period

Some of the coins referred to above continued to be used up until early Islamic times, and were known as *dinar*. The most important Arabic coins were of the Sasanid period, in the early Islamic period; their importance increased in the period after prophet Mohamed, as visitors from all over the Islamic world arrived in Maccah for the annual pilgrimages. The coins were round, usually made of gold. They bore the faces of the first king Hiraqal and his two sons. On the reverse side there often appeared symbols, such as a cross and fire (a traditional symbol of power) and two figures at the top of a set of four steps. Another kind of coin called *dirrham,* which was made of silver, came to be used in the early Islamic period. This bore the head and shoulders of the king, the head turned to show the profile. Some words were inscribed in the Alfahlawyah language, an old Iranian language. The reverse side also had the figures on the steps, carrying arms, and with fire contained above their heads. On both sides, around the edges are decorations of stars and crescent moons, as well as some Alfahlawyah words (ibid).

As mentioned above, different kinds of coins were used in the Arab world. Indeed, the Byzantine coins were a necessary currency, named *Fuls*, made for usage in each country. It was not until the period of Omar; the second caliph of Islam (624-643 A.H., 1227-1245A.D.), that these coins also bore the image of the king, but on the other face is the letter M.

Arabic inscriptions were made on Byzantine style of coins, and subsequently the Arab world became sufficiently powerful, so that purely Arabic coinage became current. The early Arabic inscriptions included the caliph's name and other Arabic words, even on the Sasanid coins, usually *in the name of Allah and good.* The next caliph, Othman (644-655A.H., 1226-1257A.D.) added the words *in the name of Allah, my God, Almolk (dominion), Allah, and Barakah.* Caliph Ali (655-660A.H., 1257-1262A.D.) added the words *waliay Allah.* The Umayyad period (661-750A.D., 41-132A.H.) continued to use similar coins, with minor changes, until the period of caliph Alwaleed bin Abdulmalik (705-715A.D, 86-96A.H.), at which time the coins were completely Arabic, with

Byzantine and Sasanid coins no longer being used. (Abdurazaq, (nd), pp 34-40; Al-Khraje and Al-Sharan, 2001, p. 10).

4.3 Conclusion to chapter four

The information presented in this chapter prepares the ground for the next two chapters, concerning the survey and excavation of the archaeological site of Faid and the detailed analysis of the small finds. Together, all of these chapters will lead to the discussion in Chapter seven, in which the architectural remains and the small finds of the city will be compared to those known in other parts of the Islamic world, which in turn will lead, in the concluding chapter, to the possibility of accurate dating of the site, in conjunction with the historical data described earlier.

Chapter five

Survey and excavations in the ancient city of Faid

5.1. The aims of the survey and excavations:

The aims were to describe and record all the features of the archaeological site in Faid city, and to determine the relationship between Faid and other Islamic sites inside and outside Saudi Arabia, particularly in terms of civilization and economic factors, as well as to determine the historical role of Faid. Other goals were to try to date the remains of the architecture of Faid, to try to reveal and study the plan and the design of Faid's houses, to determine the depth of the foundations in the old settlement and to make comparisons between them and other early Islamic house plans. The artefacts that were found, such as pottery, glass, soft stones, coins etc., were to be analyzed to provide some clues about the civilization of Faid.

5.2. The plan of the fieldwork:

The planning of the fieldwork was in two parts:

The first part of the fieldwork plan was:

To survey the city of Faid, 4.4km x 3 km, and the surrounding mountains, valleys, *harrat* etc.

To gather the surface collection from the archaeological site.

To record and describe the wells, water tanks, cemeteries etc.

To describe the remains of the architecture including the palace (Qaser Khrash), the old settlement and the tells around the site.

To survey and record all the features of the traditional city of Faid.

To investigate the ancient remains in the modern city of Faid, under which is part of the old city.

To look at the inscriptions to help clarify the evidence of the site.

To make maps for all the site, including the fortress, the old settlement and the tell.

To make plans for the site.

To make maps of all the wells.

To determine the relationship between the foundations according to the maps.

To photograph all the remains of the architecture of the site.

To hold meetings with local residents to obtain more information about the site.

The second part of the fieldwork plan was:

To complete the survey, particularly the mountains and valleys surrounding the Faid area.

To select the locations for the excavations according to the initial survey.

The selected locations for the excavation of the old settlement were:

Square T55 (in the southwest of the old settlement).

Square Ha 44 (in the east part of the old settlement).

The main building (mosque) (in the north part of the old settlement).

The excavation of the fortress (Qaser Khrash).

Square Kb55/56.

The excavation of the tells (north of Faid valley)

Square Ka76

Square Ma76

The excavation of the water tank (Khrash water tank)

The maps produced from this work include:

The location of Faid in the Hail area.

The main stations on the Darb Zubaydah.

The pilgrim routes during the early Islamic period.

The mountains and valleys of Faid.

The early Islamic site around Faid site.

A survey map of the Faid area.

A grid and contour map of the Faid area.

A grid-line map of the Faid area.

Map of wells.

Water tanks near Faid site.

Fieldwork trenches.

A plan of the Khrash water tank.

An example of a house in Faid.

Plan of a group of houses in Faid.

The main building in the old settlement.

Sections of all the squares that were excavated.

The steps of the excavation were as follows:

Choosing the location of the squares.

Recording all the details of the excavations and putting the locations of the squares on the map.

Daily recording of artefacts, their measurements and dimensions.

Making tables for the artefacts, including a description, type, level of excavation, and initial ideas about the finds.

Washing the artefacts and making classifications according to material, and design or shape of the body.

Photographing every item that was found.

5.3. The survey (figs 1.7, 1.8, 1.9)

5.3.1 Introduction

The first step was to make a general survey and a small excavation to establish a starting point for the research. The fieldwork began in July 2000 for a total of six weeks. In that time, I made a record of all the features of the site, and completed a survey of the whole area, including the surrounding mountains in a radius of 15 miles (25 km) from the city. I returned to the site for a further six weeks in April 2001 to complete the survey and make a small excavation. The survey included mountains, *harrat*, valleys, inscriptions, the cemeteries, the wells, the water tanks, the modern city, the traditional city, the surface collection, and the old city.

5.3.2. Mountains[11]: (see fig. 1.5 a, b andc)

The whole area may be characterized as being mountainous, with Faid located in the middle of the mountains. Some of the mountains are important to the archaeological site

[11] For further details of all the mountains in the Hail area see, Al-Hamawi, (nd), vol. 2, p. 167, Al-Jaser, 1970, p. 52.

The very existence of Faid depended on the mountains. Faid was an important station on the pilgrim road, and, as such, needed a plentiful supply of water. The mountains and the valleys running from them supplied the water for the city. The most important of the mountains are as follows:

Al-Qufal mountain: (القفيل)

It is located about 6 km (4 miles) west of Faid, running north to south. There are no inscriptions, although there are some springs, which the local populations still use.

Al-Saaneen mountain: (صعانين)

Located 11 km (7 miles) west of Faid, running north to south about 500 metres. There are no inscriptions, although there are a number of foundations that I believe to be very old, and possibly belonging to the pre-Islamic period. They are circular in shape with a diameter of 12-15 metres. In the middle is another circle of 6-metre diameter inside which there are lots of stones. There are also three circular foundations located east of the mountain and a rectangular building running north to south with dimensions of approximately 12m x 6 m.

Boose mountain (بوص)

It is located 12 kilometres (8 miles) south of Faid. There are no inscriptions.

Kmayz al-joo mountain (غميز الجوع)

Located about 27 kilometres (17 miles) southeast of Faid. There are no inscriptions.

Thlaya al-Ajam (ضليع العجم)

Located about 6 kilometres (4 miles) south west of Faid. It is a small mountain whose name comes from the Iranian pilgrims who passed this mountain when they went to Maccah, and perhaps rested there. This mountain is next to the Darb Zubaydah.

Aum Athen mountain: (أم اذن)

Located about 25 kilometres (16 miles) west of the city of Faid. There are no inscriptions.

Dkhnaan mountain: (دخنان)

It is located about 17 kilometres (10 miles) west of Faid. There are no inscriptions.

Homayan mountain: (حميان)

It is located about 19 kilometres (12 miles) west of Faid. There are no inscriptions.

Al-Hwayth mountain: (الحويض)

Al-Hwayth mountain is located 25 kilometres (16 miles) east of Faid. There are three sets of inscriptions belonging to three periods: the first one is very old, with a number of inscriptions inside a circle, some of them clear and some of them unclear; the second set consists of pictures of humans and animals, including some writing which is very clear; the third set contains writing about the Arab world, which I believe belongs to the early Islamic period.

5.3.3. Al-Harrat:

Al-Harrat is black volcanic rock located both north and south of the city of Faid. It is used for building houses, wells and water tanks.

5.3.4. The valleys (fig. 1.5a,b, c)

The valleys were very important for the city of Faid. The water fed their farms, wells and water tanks. There are many valleys, the most important being Abu Al-Khroosh, located south of Faid, Al-Qufal valley, west of the city, Abu-Massran, and Al-Srahaat valley, north of Faid. There are small valleys to the north of Al-Harrat, which is next to Faid city.

5.3.5. Inscriptions and drawings (photos 5.22 and 5.23)

Inscriptions are commonly found in the mountains near archaeological sites but not many could be found in a 25km (16 miles) radius of Faid, apart from those of the Al-Hwayth mountain referred to above. This may be due to the remoteness of the mountains from the town and the pilgrim route.

5.3.6. The cemeteries

There are three old cemeteries in Faid city. The first is located in the middle of the traditional city of Faid, the second north of the palace and the third southwest of the city

of Faid, all of them fenced off by the government. In the first one I surveyed, I noticed that part of it was damaged, and, when I asked the people, they told me that the cemetery had been unknown to them, but when the government decided to build a school there, the excavations for the location revealed lots of bones and pottery. The digging stopped, and, when I made a survey, I found some sherds of pottery and glass. The second cemetery, located to the north of the palace, revealed no finds. However, the third cemetery, which is located to the southwest of the city, seemed to belong to the late period.

5.3.7. The wells: (fig. No. 1.10)

Wells had always been a critical resource in the Faid area, as they were able to store water over a long period of time, and without them, farming and subsistence would have been impossible. The road leading from Iran and Iraq towards Maccah was also influenced by the location of wells; these roads did not a follow a straight line, but zigzagged according to where water could be found.

The historians and geographers charted (in words) the positions of the fresh water wells and gave indications of the amount of water that could be found – although they did not give details of the wells` design or dimensions. Because Faid depended on the wells for a long time, many are mentioned in the geographical and historical sources (Al-Harbi, 1969, p. 309).

According to them, Caliph Uthman was the first to construct a *qanat* and cultivate the land around it. Ibn Kurdadhbah (1889, p. 127) says that Faid had water tanks and aqueducts. Al-Harbi (1969, p. 309) gives more details of the water tanks, and also three *qanats* and a number of wells (the Abduassamad well, the Al-Fathel bin Rabya well, the Oumar bin Faraj well, the Oumraan bin Oumar well, the Al-Turfanyah well, and the Bohayb well). Additionally were mentioned the Al-Mahal and Al-Nakhall *qanats*, and the Al-Harrah *qanat*, which is located in the fortress. It is not possible to say exactly where all the wells were, because the names of wells tend to change over time.

Maqdisi (1906, pp 108, 254) refers to Faid as a well-inhabited town with plenty of water. He said that Ibn Jubayr (1968, pp 163, 164) visited the city of Faid in 1184 .A.D and said there were a large number of wells connected by underground aqueducts.

A number of European travellers also visited Faid, such as Huber in 1882, while Musil in 1915 spoke of the water tanks and wells of Faid city (Al-Rashid 1993, p. 199). The latest archaeological studies have surveyed the pilgrim road, which passed the city of Faid and they mention the water tanks and ten of the wells without giving any details (Mackenzi, 2001, vol. 4, pp 47, 48). The numbers of wells I recorded in each area varied according to the water table in that place.

Altogether, I found 45 wells, some of which were still in use. It is impossible to say exactly how many wells were in the ancient city of Faid, as only a quarter of it remains, and a complete survey of even that would be a huge task. The original city was 4,400 metres from north to south, and 3,000 metres from east to west, a total of over 13 square kilometres.

Wells were most often to be found on flat ground in the middle of the valley, or close to it. It is clear that the harsh dry climate (as previously discussed) created a pressing need for abundant water supplies; it is also evident that to successfully satisfy this need, considerable engineering ingenuity was required and good positioning of the wells.

The water coming from the higher ground west of the town was diverted as it flowed through the valley in the period of rain. The hydraulic system was a chain linking natural resources with human genius, from large mountain valleys, through smaller valleys, the dam, large river-side wells connected to city wells via underground channels and canals. As stated later in this chapter, the buildings in Faid city were constructed on bedrock. The implication is that the largest wells would not be found in this terrain. The smaller city wells were fed by large wells in the valleys. Here it was easier to dig out the mud to a depth up to perhaps 8 metres. These wells were skillfully positioned, allowing a sufficient gradient for the water to flow into the city wells. One of the great skills of the early engineers was to connect together these large wells with

one or more wells in the city by underground channels[12], so that when one was full, an overflow could be collected in a second or third well. The depths of the wells I surveyed varied from two and a half to eight metres.

In the Faid area, almost all the wells are circular in shape, and their diameters were usually two to three metres. They usually had a half metre high wall around them, firstly to make them visible, secondly to prevent people, animals or objects falling inside, and perhaps also to strengthen the structure at the surface.

The wells near the city had higher walls (two or three metres), but only on two sides. Wooden pieces were fitted across the top to mount a rope and pulley system, which could be operated using camel power. The camels walking towards the well would lower leather gourds in the well to fill them, and when they moved away from the well, they would draw out the filled containers. Now, many of the wells are disused and damaged. The wells in many cases are no longer standing.

During my survey in 2000, I descended to the bottom of one of these now dry wells (Al-Khuwymah) where I found three channels leading in different directions towards other wells. At the entrances to the channels (which were themselves quite narrow) was a wide area around the base of the well with a ceiling about three metres high. The system was well thought out and constructed, some of the channels covering some distance, in order to maximize the amount of water collected after rainfall in one well and then transfer it to another nearer the archaeological site.

Some of the wells were dug directly into the natural rock. Some of them used large rocks to consolidate the surface structure. In other cases, smaller stones were used to build the wells near and below the surface, which were filled with a mix of mud and gypsum. Some wells had such stone walls descending all the way to the bottom of the well. This variety of construction also shows the ingenuity and practicality of the builders. A few of the wells I found had rectangular basins attached to them. From these, people could take water, animals could drink, and some of them had channels down which water could be sent to a nearby farm.

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[12] These underground aqueducts are known as *qanat* in Arabic. Channels leading to tanks I will also refer to as aqueducts.

I made a general survey of all the archaeological sites including the old wells which number about 45 and I described and photographed all the wells except the modern ones. All the wells have names. I surveyed them starting from the south of the city, just over three kilometres away. A map of the wells is provided in Figure 1.10. The first well is one of a cluster of five south of the city and lying 400-1,000 metres east of the pilgrim road. Another cluster of seven wells lies between 800-1,400 metres south of the city and also just east of the pilgrim road (wells no. 6-12). Ten more wells (13-22) lie in a cluster on the west side of the pilgrim road, just on the south side of Faid valley. To the north, and on the west side of the ancient city, are six more (23-28). North of the old settlement are three more wells (29-31), while five wells lie between the old settlement and the fortress (32-36). Only one well (37) is located inside the survey area of the old settlement, with four more just to its south (38-41). There are two wells to the east of the fortress (42 and 43), one inside (44), and one to the north of it (45).

The wells may be characterized as follows. One third of them are 2-2.5 metres in diameter (wells 1, 2, 4, 5, 6, 17, 19, 20, 27, 28, 30, 31, 36, 37 and 42). Another ten wells are between 3 and 4 metres in diameter (8, 10, 13, 16, 21, 22, 25, 34, 41, and 45). Wells 11 and 32 are exceptional, being 7 metres in diameter. Number 11 is the closest to the pilgrim road, while 32 is in the cluster between the old settlement and the fortress. There are two other exceptional wells: well number 3, also close to the pilgrim road, in the most southerly cluster, is a truncated cone-shape, six metres in diameter at the top and two metres in diameter at the bottom. Number 14, on the south side of Faid valley, was 15 metres in diameter 20 years ago; it has since become clogged with sand, although an 8-metre diameter is still visible.

As regards the dimensions of the wells, there is no direct relation between diameter and depth. Well no. 1 is the smallest: 2 metres in diameter and 2.5 metres deep wells 20 and 40, respectively just south of the valley and east of the fortress, have small diameters but are 7 or 8 metres deep. However, the majority of the wells have depths two to three times greater than their diameters, apart from those wells that have the largest diameters (11 and 32, referred to earlier), which are 7 to 8 metres deep.

The wells in and around Faid are in various states of repair. Well no. 22, near Faid valley, still supplies water to three farms. Eight other ancient wells are known to be still used: a cluster of three near the old pilgrim road (9, 10 and 11, one of the largest wells), three more south of the valley (16, 19, and 20), and the most northerly and easterly wells (31 and 42, respectively). Well no. 8, near the pilgrim road, supplies water for a large number of date trees.

Other wells still contain water, namely 2, 4, 6 and 12, 13 and 21 near Faid valley, 26 and 27 on the west side of the archaeological site (whose water is definitely not used), 30, to the north, 32, 33 and 34, between the old settlement and the fortress, and 41 to the south of them, near the valley.

Some other wells are unused and no longer contain water. These are nos 1 (the smallest well), 5, 17 and 18 (south of Faid valley) and 35, 37, 38 and 43, in and around the archaeological site. The latter was the one that used to feed the palace.

In addition, a number of wells are damaged, namely no. 7, near the pilgrim road, nos 23 and 24 to the west of the site, 30 and 40, which are in the middle of the valley, and no. 44 inside the fortress; this well is completely damaged.

A table summarizing all the above information is provided below (Table 3.1).

Table 3.1 Details of all the Faid wells

Well no.	Name	Coordinates	Diameter	Depth	State of repair
1	**Al-Ulaya well:** (العليا)	N27 5 560 by E 42 31 91	2 metres	Full of sand	No longer used
2	**Berzan well:** (برزان)	N 27 5 662. by E 42 31 162	2.5 metres	5 metres	Still holds fresh water
3	**Melaej well:** (ملعج)	N 27 05 774 by E 42 30 828	6 metres at the top narrowing to 2 metres at the bottom	6 metres	No longer used
4	**Al-Qashameyah well:**(القشعميه)	N 27 05 833by E42 30 939	2 metres	7 metres	Contains water
5	**Trayeef well:** (طريف)	N 27 5 844 by E 42 31 42	2.5 metres	3 metres	No longer used
6	**Ghattar well:** (غتار)	N 27 06 162 by E 42 31 182	2.5 metres	9 metres	Contains water
7	**Rajban well** (رجبان)	N 27 06 278 by E 42 31 242	Indeterminate	Indeterminate	Damaged
8	**Ghzayzah well:** (غزيزه)	N 27 06 358 by E 42 31 253	3 metres	8 metres	Contains water
9	**Thnayan well:** (الثيان)	N 27 06 425 by E 42 31 114	3 metres	7 metres	Contains water
10	**Meshrif well:** (مشرف)	N 27 06 457 by E 42 31 113	3 metres	6 metres	Contains water
11	**Abu Shjarah well** (ابوشجره)	N 27 06 540 by E 42 31 07 8	3 metres	7 metres	Contains water
12	**Al-Hasu well:** (الحسو)	N 27 06 653 by E 42 31 100	2.5 metres	6 metres	Contains water
13	**Al-Hamra well:**[13] (الحمراء)	N 27 06 714 by E 42 30 784	3 metres	7 metres	Contains water

[13] To the east of it, about 15 metres away, there is a circle, which is believed to be connected to that well and a *qanat* connected with other wells.

14	**Al-Khaymah well:** [14] (الخيمه)	N 27 06 833 by E 42 30 785	8 metres	3 metres	No longer used
15	**Al-Khuwmah well:** (الخويمه)	N 27 06 848 by E 42 30 783	3..5 metres	10 metres	No longer used
16	**Al-Badiah well:** (البديعه)	N 27 07 852 by E 42 30 813	3.5 metres	7 metres	Contains water
17	**Al-Birkah well:** (البركه)	N 27 06 910 by E 42 30 825	2 metres	4 metres	No longer used
18	**Braekan well:** (بريكان)	N 27 06 918 by E 42 30 825			No longer used
19	**Al-Nqayeb well** (النقيب)	N 27 06 858 by E 42 30 783	2 metres	7 metres	Contains water
20	**Al-Naqeb well:** (النقيب)	N 27 06 873 by E 42 30 724	2 metres	7 metres	Contains water
21	**Al-Marjum well:** (المرجوم)	N 27 06 926 by E 42 30 630	3.5 metres	8 metres	Contains water
22	**Qaleeb well:** (القليب)	N 27 06 944 by E 42 30 681	3.5 metres	10 metres	Contains water
23	**Al-Qaradi well:** (القرادي)	N 27 07 062 by E 42 30 793			Damaged
24	**Al-Yosifi well:** (اليوسفي)	N 27 07 100 by E 42 30 800			Damaged
25	**Al-Mnesi well:** (المنيسي)	N 27 07 091 by E 42 30 903	3 metres		No longer used
26	**Hadhif Allinah well:** (اللينه حضيف)	N 27 07 091 by E 42 30 901	2.5 metres	8 metres	No longer used
27	**Hadhif Abbas well:** (حضيف عباس)	N 27 07 236 by E 42 30 980	2 metres	8 metres	No longer used
28	**Hadhif Barrak:** (حضيف براك)	N 27 07 285 by E 42 30 959	2.5 metres		No longer used
29	**The north well:**	N 27 07 488 by E 42 31 130			Damaged

[14] When I visited this well, I saw three *qanats* leading to the base of the well, the first one connected with Al-Khuwmah well to the south, the second going towards the east, and the third northeast, connecting I believe with the old settlement.

30	**Al-Qayah well:** (القاعيه)	N 27 07 692 by E 42 31 293	2 metres	5 metres	Contains water
31	**Al-Qaaqaeyah well:**(لقعقاعيه)	N 27 07 697 by E 42 31 335	2.5 metres	5 metres	Contains water
32	**Al-Ayn well:** (العين)	N 27 07 432 by E 42 31 210	7 metres	8 metres	Contains water
33	**Al-Arayes well;** (العريس)	N 27 07 280 by E 42 31 250	3 metres	7 metres	Contains water
34	**Al-Sabkhah well:** (الصبخه)	N 27 07 250 by E 42 31 220	4 metres	8 metres	Contains water
35	**Abu-Khames well:** (ابو خميس)	N 27 07 278 by E 42 31 184			Damaged
36	**Al-Roomy well:** (الرومي)	N 27 07 208 by E 42 31 127	2.5 metres	4 metres	No longer used
37	**Al-Amary well:**(العماري)	N27 07 223 by E 42 31 098	2.5 metres	4 metres	No longer used
38	**Al-Bajra well:** (البجراء)	N 27 07 143 by E 42 31 171			Damaged
39	**Al-Athlah/ Al-Hejab well:**(الاثله-الحجاب)	N 27 07 093 by E 42 31 181			Completely damaged
40	**Hatahet well:** (حطاحط)	N 27 07 080 by E 42 31 090			Damaged
41	**Al-Atigiyah well:** (العتيقيه)	N 27 07 041 by E 42 31 071	3.5 metres	5 metres	Contains water
42	**Ghalbiyah well:** (الغالبيه)	N 27 07 176 by E 42 31 510	2 metres	8 metres	Still in use
43	**Al-Hmadi well** (الحميدي)	N 27 07 183 by E 42 31 387			No longer used
44	**Khrash well:** (خراش)	N 27 07 300 by E 42 31 348			Completely damaged

45	**Al-Jarhdi well:** (الجرهدي)	N 27 07 372 by E 42 31 335	4 metres	4 metres	Contains water

5.3.8 The water tanks: (fig. 1.11)

The direct rainwater from seasonal floods was stored in two main ways, in wells and in water tanks. The water tanks also played an important role. The Abbāsid Caliph gave considerable importance to water tanks, and many were built.

I made a survey of the nearest water tanks in the vicinity of the city of Faid. Many water tanks were similar to those in another early Islamic archaeological site, Al-Rabadah (Al-Rashid, 1986). When I surveyed the tanks, the information that I gathered matched closely the information available in the references. Therefore, when I describe the tanks (below), I also include some information from the references.

The water tanks were of two kinds, large ones outside the houses and by the pilgrim road, and smaller ones inside the courtyards of the houses. Both kinds were made of stone. As regards the outside tanks, which number thirteen in my survey of the area near old Faid, the type of stone used in the construction depended on the site (some times black volcanic rock, sometimes sandstone).

I found only a couple of water tanks near the archaeological site, the rest near the pilgrim road. They were circular, square or rectangular in shape. They were open at the top and some of them had steps going all the way around the inside, so that the people could still climb down into the tank to fetch water when the water level was low. Some tanks have a separate entrance and exit, and some have one or more sets of steps going down into them. However some of the water tanks had only a single stair down to the bottom level. The depth of the tanks was about two or two a half metres. However, steps into some tanks were used to collect water for specific purposes only, such as for watering the animals. The tanks' design depended on the economic situation, and some had additional features, for example a rectangular structure fed by a channel with a filter for clearer water. This was usually on the opposite side from the channel that fed water into the main tank. The diameter of the tanks measured was between 24-35 metres, and

the wall thickness ranged from 70cm to 1.30cm. One very thick-walled tank measured 2.5m in thickness. The tanks were generally constructed of medium-sized stones, volcanic, red stone or sandstone, collected locally and covered by gypsum. Some of the tanks have completely dressed stone, some semi-dressed, either on the inside or the outside. The depth of the tanks was up to 5 metres, and they could contain an estimated 2,860 cu m.

Faid water tanks: (Fig. 1.7)

There are two water tanks located south of the fortress, and east of the modern city of Faid. When I visited the water tanks, I found them both completely filled with sand, but their walls were still visible. However, the survey by Mackenzie and Al-Helwah, (2001, second edition, vol 4, p. 58) gives more information about Faid's water tanks, as follows: the water tanks are connected by a *qanat*, between the south and north water tank. It is 43cm wide and the width of the wall is 55cm. There is also a filter, rectangular in shape. The north water tank is square in shape, with a diameter of 36.5 metres. It is one metre in depth and the width of the wall is one metre. It has semicircular columns in the corner, and is covered by gypsum. Inside the water tank, there is a basin, rectangular in shape (5.85m x 3.60 m). The thickness of the wall is 88cm, the depth is 30cm, and it is covered by gypsum. The south water tank is rectangular in shape, measuring 30m x 20m, the depth is 45cm, and the thickness of the walls is 95cm; it is connected by a *qanat* in its north wall to the south water tank. There is also a basin located in the northeast corner (4m x 7m, 70 cm depth). The thickness of the wall is 50cm (Al-Rashid, 1993, p. 202).

The tanks described below are not in Faid itself, but in a radius extending around the neighbouring mountains (see fig. 1.11).

As-Sqiya water tank: (الساقيه)

It is located at 27 22 N x 42 52 E, and is circular, 24 metres in diameter, with a depth of 50cm. On the outside there are semicircular buttresses. It is made of black stone gathered from the area. The inlet to the water tank is on the southwest side and is 80cm wide, connecting with two wells 30 metres apart. The outlet is on the northeast side. The water tank was filled with sand, and covered by gypsum both inside and outside (Al-Rashid, 1993, p. 192; Mackenzie and Al-Helwah, 2001, vol. 4, p. 49).

Ash-Shifa water tank: (الشقاء)

The Ash-Shifa water tank is located at 27 18 N x 42 47 E. It is square in shape (28 x 28 metres) and has semicircular buttresses. Inside in the corner, there is a quarter column, and the stairs to the water tank are located in the northwest corner.

Al-Huwayd water tank: (الحويض)

This water tank is located at 27 15 N x 42 43 E and 30km northeast of the city of Faid. It is square in shape (27m x 27m). It is filled with sand, and has semicircular buttresses. There are two sets of stairs, the first on the northeast side, and the second on the southwest side. There is an outlet located on the northwest (Al-Rashid, 1993, p. 193, 194; Mackenzie, 2001, vol. 4, p. 60).

Charibayn water tanks: (الغريبين)

There are two water tanks located at 27 55 N x 42 23 E, southwest of Faid. The first one is square in shape (around 30m on each side). The width of the walls is 80cm. The buttresses are semicircular and there is a quarter column in the corner. The stair on the northwest side in the corner is 2.64 metres wide. The inlet on the southwest corner of the water tank is covered in gypsum. The other tank is circular in shape (24.60m in diameter), and the width of the wall is 50cm. On the outside and inside, semicircular columns buttress it. The inlet on the west is 65cm wide, and the outlet on the east is 33cm wide. There is also a basin, rectangular in shape, located in the middle of the site (ibid, pp 55, 56; Al-Rashid, 1993, pp 206, 207).

Makhruqah water tanks: (المخروقه)

The square water tank: it is square in shape, 24.50m square, and the width of the wall is 80cm. It has semicircular columns in the corner and there are half column buttresses. The inlet on the north side connects with a small rectangular settling tank, and next to it is another settling tank. Between them is a wall 2.22m in width. There is a stair on the southeast of the eastern settling tank, and another on the northwest corner of the western settling tank. It is built of stone with fine gravel, and covered by gypsum. Nowadays it is filled with sand.

The circular water tank: it is 29.50m in diameter, and 50cm wide. It is buttressed by semicircular columns. The stairs are on the east corner. It is covered with a 3cm layer of gypsum. The inlet is on the east corner and connects with a small square settling tank and a 4.5 metre channel (Al-Rashid, 1993, pp 208, 209; Mackenzie, 2001, vol. 4, pp 44, 45, 46).

Al-Mudhayrbat water tank: (المزيريبات))

Al-Mudhayrbat is a circular water tank located at 39 26 N x 42 14 E. The diameter is 26 metres and the depth is 1.5 metres. Its walls are approximately 80cm, and covered by plaster with strong gypsum. The stair is on the northwest side. It is buttressed by semicircular columns. The inlet is on the north (ibid, p. 63; Al-Rashid, 1993, pp 209, 210).

Al-Jaffaliyyah water tank: (الجفاليه)

It is located at 36 26 N x 42 11 E, about 14 km northeast of the city of Samira. It is circular and built of black stone. The outside and inside are covered by gypsum. The diameter is 25 metres, and its walls are 80cm thick. The entrance is on the north side. This water tank is buttressed by a semicircular column. The stair is on the southwest side (Mackenzie, 2001, vol 4, pp 47, 48, 49; Al-Rashid, 1993, p. 212).

Samira water tanks: (سميراء)

The Samira water tanks are mentioned by Al-Harbi (1969). He found two water tanks, one circular in shape, the other square. Today there are three water tanks. The two located on the north side of the valley are mostly damaged. The side of the square tank reservoir is 50 metres long, and its walls are one metre thick. It has stairs located on the northeast side, and the inlet on the east corner connects with an underground canal covered by gypsum (Al-Rashid, 1993, p. 241).

Hurayd water tank: (حريد)

This water tank is located at 26 19 N x 41 58 E; it is circular in shape, 29m in diameter, and its walls are 80cm thick. The inlet is located on the south side. The inside is covered by two layers of gypsum (Macknzie, 2001, vol 4, p. 44).

Kutayfa water tank: (كتيفه)

It is located 26 15 N x 41 56 E, three miles after Al-Hosaynyah. It is also called Al-Abasyah. It is circular in shape, 50 cubits (27 metres) in diameter and 10 cubits (5 metres) in depth (Al-Harbi, 1969). The walls are 85cm thick. It is built in the red stone that is found around the area, and its walls inside and outside are covered by gypsum. It is buttressed by semicircular columns. The outlet is on the north side and the inlet on the east side (Mackenzie, 2001, vol 4, p. 41; Al-Rashid, 1993, p. 218).

Al-Humayma water tanks:

Al-Humayma north: (الحميمه الشماليه)

This water tank is located at 56 19 N x 41 9 E. It is circular in shape (31.25m diameter). The walls are approximately 60cm thick, and buttressed by rectangular columns. Its inlet is on the north side, adjacent to the reservoir, and to the northwest side is a rectangular filter tank. The dimensions of this filter are 27.25m x 7m and between them is a wall 1.65 metres thick (Mackenzie, 2001, vol 4, p. 41; Al-Rashid, 1993, pp 219, 220).

Al-Humayma south: (الحميمه الجنوبيه)

It is located at 41 25 N x 48 38 E. It is circular in shape, 28.5 metres in diameter, and the walls are one metre thick. It is buttressed by four rectangular stones and four semicircular columns. Connected with this water tank is a rectangular filter, whose dimensions are 8m x 6.5m. The stair of this water tank is located on the east side and it is filled with sand (Mackenzie, 2001, vol 4, p. 38).

Al-Bayith water tanks: (البعايث)

This water tank is located at 26 1 N x 41 50 E, to the right of the pilgrim road. It is square (Al-Harbi, 1969). However nowadays there are two water tanks. The first is rectangular in shape (32m x 26m) and its walls are one metre thick. The inlet of this water tank is on the north side and the floor of the entrance is covered by gypsum, most of which is damaged (ibid, pp 39, 40; Al-Rashid, 1993, pp 221, 222).

Sinaf al-Lahm water tanks: (اللحم سناف)

The two Sinaf al-Lahm water tanks are located at 48 25 N x 41 43 E, either side of the pilgrim road and near the palace (Al-Harbi, 1969). However, nowadays there are two

water tanks circular and square in shape. The first is located in the middle of the valley (26.70m in diameter) and the walls are one metre thick. It is buttressed by rectangular columns. The inlet on the southwest corner is covered by gypsum; it is connected with a well from accross the valley. There is a stair on the east side. The second water tank is square in shape, and it is west of the first water tank, about 200 metres away. It is 25 metres in diameter and one metre thick. It is buttressed by semicircular columns, with the inlet on the south side and an outlet on the east side (Mackenzie, 2001, vol 4, pp 38, 39; Al-Rashid, 1993, pp 222, 223, 224).

5.3.9 Concluding remarks about wells and water tanks

It would be extremely difficult to calculate exactly how much water was available to each pilgrim. However, a very rough guess could be made, as follows.

There are known to be 114 water tanks on the pilgrim road and 1,300 wells (Al-Rashid, 1993, pp 358-389). Taking an average size of tanks to be 26 x 26 x 4 metres, assuming the wells to have a similar capacity, the water facilities along the route could supply many millions of litres for the pilgrims.

Ibn Kthir (1986, vol. 6, p. 116) found evidence that 20,000 pilgrims passed along the road in one year in the C. Abbāsid period. (14,000 of those pilgrims died in 906A.D.294A.D. because of Al- Karamida fighting andplundering. Al-Nahrawani (1957, p. 178) also found evidence (1243.A.D,640.A.H) of 100,020 camels passing through when C. Moatasim's wife wanted to go to Maccah. According to a rough calculation, even this large number could consume several litres per day throughout the four months of traveling Al-Rashid, p. 62).

The Faid wells and tanks provided an important resource on the pilgrim road, seemingly more than sufficient to cater for the large numbers of pilgrims suggested by the early historians. The evidence cannot however be completely confirmed, as much of the ancient city has suffered damage.

5.3.10 The survey of Faid city: (fig.1.7)

The city of Faid may be roughly divided into three parts: the archaeological site on the north side of the valley, and the traditional and modern cities on the south side. In order to characterize the differences or relations between the old settlement and the traditional city, I provide some historical information.

The old settlement is considered to be early or pre-Islamic; the traditional city may have co-existed with the old settlement, even from early times, as old wells were found there. However, the traditional city outlived the old settlement. The main difference was that stone houses were found at the old site, and the palace is also made of stone. Stone buildings were a sign of wealth. However, when the stone houses fell into disrepair, all of the population lived in the traditional city, perhaps in poorer times. The houses were made entirely of mud from the valleys, which is a good material for all kinds of weather. The traditional city dates back some two hundred years or more as the main dwelling place.

The modern city dates back only about 40 years. Its buildings are made of concrete. The reason it is included is that old finds were made there during excavation of foundations, indicating that it also belongs in the archaeological site. For purposes of expedience, I will describe the various parts of the site in reverse order of chronology, as the old remains require much more detailed description. Hardly anything remains of the mud buildings of the traditional city.

5.3.11 The modern city: (fig. 1.7 photo 5.25)

The modern city is located on part of the remains of the old city, about 400 metres south of the palace and the old settlement. It is a small city. The population is approximately 1,500, most of whom relocated from the traditional city, which is located west of the modern city 100 metres away. The new buildings have a pleasant aspect.

There is some evidence (such as sherds of pottery and glass) that part of it was very old. There are also a number of old wells, some of which are still used. I was told that all the new buildings were built on old foundations. One resident told me that when work

started on his house (which is located 500 metres south of the palace and the old settlement), they found a large number of artifacts, such as pottery, glass, bones and stones. He gave me two parts of columns one metre high (see photo 5.26). He found them when they were digging the floor of his house. Also he found a large stone, which is part of the cemetery wall. This is evidence that the modern city covers parts of the ancient city.

5.3.12. The traditional city of Faid: (fig.1.7)

It is located about 500 metres southwest of the palace and the old settlement. There is a number of old wells, the most important of them being Al-Khuwymah (Al-Ayan Al-harrah), which is connected with Al-Khaymah (Al-suq) by a *qanat* under the ground. When I climbed down into the well, I saw four *qanat*, the first coming from the well as I mentioned previously and the second one going east.

The third one went to the northeast and the fourth to the old site. I believe that this was part of the old city. However, the traditional buildings there belong to between 100 to 200 years only. They were made of mud and consist of rooms around a courtyard, giving a sense of unity, with one or two entrances and some windows and doors with gypsum decoration. As regards the design of the city, most roads were narrow. Most of the houses are damaged although some of them are still used by workers from other places in Saudi Arabia (Al-Hawas, 2002, p. 135). There are a few cases of modern houses in the traditional city, where the inhabitants elected not to move, but rebuilt their houses at the original site.

5.3.13 Surface collection:[15]

During the survey of ancient Faid, there were a large number of small finds such as sherds of pottery, glass and steatite fragments, among the foundations of the old settlement, the fortress and the tells. The sherds are generally from rims, handles, shoulders and the bases of a variety of vessels.

[15] I collected just a few sherds of pottery, glass and steatite from the site, leaving most of it for other archaeologists to study later.

The types of sherds can be classified into the following: lustre painted pottery, tin-glaze pottery, polychrome pottery, monochrome pottery and unglazed pottery. All these types of pottery can be found in the foundations of the old settlement and around the archaeological site. The glass fragments also consist of parts of necks, rims, bases and shoulders of vessels. The colours vary from dark blue to light green. Some pieces are badly weathered, and the colours have faded. A few fragments of steatite were collected from the site. They consist of parts of cooking pots, plates and lamps. The sherds are mainly in greyish and black colours. Some are decorated with grooves and engraved lines.

5.4. The old city:

Most of the old city was damaged but it is still visible (including the palace or fortress, the old settlement and the tells).

5.4.1 The fortress (Qaser khrash) (fig.1.12):

Location:

The palace is the largest building in the Faid site, and is located about 250 metres east of the old settlement, and 500 metres north of the modern city of Faid (Photo 5.1).

Qaser Khrash is a large fortified area measuring 120m x 80m, in the shape of an irregular polygon with high walls all the way round and a total of perhaps eleven towers around the perimeter. There are perhaps six towers on the south side (four of them are clear), including one at each corner, three on the north side, an additional one on the east side and two more on the west. Inside this large area are the remains of some buildings, a well and another structure, which might be a small water tank. There are also buildings and towers outside the perimeter. Near the centre of the Qaser Khrash (slightly towards the south wall) is another walled area, which I will call the fort, which occupies almost half of the total inner area. The northeast section of this also seems to have had four towers.

The fort measures 30m x 40m. It is now the highest of the remains (about 5 metres). It is in a bad state. The whole fortress area is now covered with a large amount of stones. The inner area has open space as well as the remains of walls. There are walls in front

of the south gate of the palace. All the buildings are more or less rectangular in shape. There are also the remains of another building located to the south of the palace. A well is located in the northen half of the fortress. North of this well are the remains of a small structure, which I believe might be a small water tank. I also found near the fort a piece of stone with a hole in it, which might have been for the support of a door or gate. Parallel with the southern wall of Qaser Khrash, and just inside it, are the remains of two buildings, rectangular in shape, located in front of the south entrance of the palace. They measure 20m x 5m and are one metre apart.

There are the remains of *two* other buildings located inside the fortress one near its southwest corner, while the other forms part of the south and east walls. Also there are the remains of foundations outside the fortress next to the valley, most of which have been damaged.

North of the fortress there are the remains of foundations of buildings located on a ridge about 100 metres from the north wall. There are also some longer stone walls which might be related to irrigation and farming.

5.4.2. The old settlement: (fig.1.7, photo. No.5.2)

The old settlement of Faid is located to the west of the fortress and north of the modern city. The Deputy Ministry of Antiquities and Museums is trying to protect it against illegal entry, and has now fenced it off. However, some of the remains of walls are outside the main fenced area.

There are many bases of walls of houses walls visible on the surface (photo 5.2), some of which are covered with sand, as well as the remains of stones from the walls of buildings. They extend for a distance of 200 metres east to west and 700 metres north to south. The survey and excavations revealed some details of some of the buildings and the layout of some street and roads, as well as some wells between and around the buildings, with canals coming from the valley, south of the settlement. The canals are visible on the surface. After the survey, I selected one house plan that was completely identifiable; it was located in the southwest of the settlement, and will be described in detail in a later section. There are also the remains of similar walls in the northern part of the valley, suggesting that they might have been part of the old settlement. The

excavation revealed some adjoining walls, like those of a room, but the length of some other walls was not revealed by the excavation, although they were probably internal walls. The walls to the north of the valley date from two different periods. There is evidence of ovens and a small water tank, and there were a large number of small finds. An attempt was also made to determine the overall plan of the old settlement. Photographs were taken and maps drawn up, although with extreme difficulty. A general idea was finally achieved.

A group of remains of houses that were connected was selected in the east part of the settlement. Between the houses, streets could be identified, with some connecting streets and those streets resembled a courtyard in shape. The location was suitable for most of the population of Faid, as they could construct their houses on bedrock and away from the danger of flood in the valley. The bedrock was found 70cm below the surface during the excavation. The houses next to the valley might have been further away from the ancient valley, as the course of water has probably changed over the centuries. There are clear remains of buildings located in the southwest part of the old settlement, some of which are rectangular in shape, and consist of a number of rooms set around a central courtyard. There are corridors 1.20-1.30 metres wide. Some of the walls are visible to a height of 20 to 40cm above the ground, and are 40cm wide. There are some stones inside some of the rooms and the courtyard, which might be parts of walls.

The most important of the remains is a large building which local people today consider to have been a mosque. Its walls are 90 metres long and 40 metres wide. The entrance is on the east wall. There appear to have been towers on each of its corners and a rectangular building adjacent to the south wall (20 by 40 metres in size).

To the south of this building, there is another square one whose walls are discernible. It is two metres wide. Five metres away to the northeast, there is a structure, which I believe to be a canal, which curves towards this structure, suggesting that it may be a water tank. Ten metres southeast of the square building is an ancient well. It is possible that water goes to the water tank and from there perhaps through other canals to nearby buildings. To the east of the foundations, 10 metres away from those described above, and in the southeast corner of the old settlement, there are a number of old foundations.

The remains of walls of separate buildings are visible. Two of them run northeast and the distance between them is 6.5 metres. The west wall continues at right angles to the east. The northeast side is 15 metres long and the wall at right angles is 10 metres long. Within this angle, some walls might have formed pairs of rooms.

In the northeast corner there is a building 4m by 7m, oval in shape. Connected with this building, on the east, there is another building, rectangular in shape (3m x 4m). Between them is a road 1.5 metres wide and 10 metres long. To the north of it there is another building rectangular in shape whose visible length is 1.5 metres. Its walls are made of large stone. From south to north it measures 20 metres and from east to west it is 7 metres wide (photo. 5.3). Inside this building is another structure, rectangular in shape. From south to north it measures 8.5 metres and has almost the same width as the other structure, with walls 1.40m thick. 5 metres to the northeast, there is an ancient well (Al-Roomy well) and south of it the remains of Al-Saanyah,[16] measuring 5m x 10m.

To the east of Al-Saanyah are other remains of foundations some of which are circular in shape, between 5-6 metres in diameter. I believe that they might have been small water tanks. To the east of the well there are farms that still use them. 30 metres to the north of the well, there are the remains of foundations, mostly buildings, 20 metres from east to west, and at the end of the west wall there is a small structure 3.70m x 3.50m, which might be a small water tank next to the Al-Amary well, which is located northwest of the Al-Roomy well. To the east of the well, 30 metres away there is a large foundation (20m x 20m), inside which are the remains of walls, some of which seemed to be rooms with a courtyard between them. There are roads 3.60-5 metres wide, some of which are straight and others not. There are also other foundations of buildings spread around, similar to the above mentioned.

5.4.3 The tell (north of the valley of Faid):

During the survey of the palace and the old settlement, as I continued to walk around the site near the valley, I observed a new area of interest. I found tells on which there

[16] Al-Saanyah was a technique for drawing water from a well using camel power. The water was collected inside camel leather skins. When full, a camel would pull up the skins attached to ropes. At the top of the well, inside a building, the men would distribute the water according to whether it was used for farming, for watering animals, etc.

was much pottery, glass and soft stone. Also there were the remains of walls visible on the surface. I requested the department of archaeology in Saudi Arabia to instal fences all around the valley area, as this new area of discovery needed urgent protection and further investigation. And I decided to make an excavation there to give me more information about the archaeological site.

5.5. The excavations (fig. 1.13)

5.5.1 Introduction

After the initial surveys, I decided that small excavations would be useful to obtain further information about the site. This work included digging in the old settlement, the fortress and the tell (north of the Faid valley).

The specific aims were as follows. First of all I wanted to determine the depth of the foundations in the old settlement. Secondly I wanted to obtain artefacts for further clarification of the site. Thirdly I wanted to determine the building materials and techniques. The process and results of this excavation constitute the next part of this chapter. My next goal was to reveal the plan of one entire house in Faid to obtain some ideas about the plans of Faid houses in general, including the rooms and courtyard and all the details. Finally, I wanted to know the general layout of the buildings of Faid in terms of their groupings, and so on. The choices for the locations of the squares to be excavated were dictated by clues on the surface, such as visible parts of walls and finds of glass or pottery. These choices were made after a considerable amount of time being spent in walking around the site and deliberating on the most likely sources for interesting finds.

I started with my excavation team[17], in April and May 2001, for a total of six weeks, to dig two squares, in each part of the site (four locations), each measuring five metres by five, but I later extended this to five metres by ten metres in order to get a more complete picture. The excavation revealed an octagonal water tank next to the fortress.

5.5.2 The excavations

According to the maps that I had made and the survey, I selected the four locations for excavation as follows (Figur 1.13).

The fortress excavation (Qaser Khrash)

Square 55/56 Kb

The old settlement excavation:

[17] The team for the excavations consisted of myself, Mr Saad Al-Rwasaan who is responsible for all archaeological overseeing work in the area, Salah Al-Halwah the surveyor, Hamed Al-Hamed, the person responsible for the archaeological site, as well as four workers.

Square 55T (southwest part of the old settlement)

Square 44Ha (east part of the old settlement)

The main building (north part of the old settlement)

Tell excavation (north of Faid valley)

Square 76Ka

Square 76Ma

5.5.3. The fortress excavation:

5.5.3.1. Squares 55/56Kb (fig. 2.1 photo 5.5)

In the fortress, my first plan was to dig at the centre of the fortress, but this seemed very difficult because of the large amount of fallen stone at the location. However a walk around the south wall about fifteen metres away revealed a site of good potential interest as a tell. There appeared to be a pair of rooms outside the main wall and a large amount of surface collection, such as pottery, glass and steatite, all of which encouraged me to make a small excavation to know the relationship between these remains and the fortress, and to try to establish dates of the various levels of the tell; I also wanted to obtain artefacts for further clarification of the site.

Before digging at the selected location marked by the square on the main map I made a note of all the features still visible on the surface and took a photograph of them. Then I gathered the artefacts on the surface, such as sherds of pottery, glass, etc. The square chosen is known as 55/56 Kb (see map no. 1.13) and measured 5 by 10 metres.

During the excavation, I found seven levels (sections 2.1.1-2.1.2). I studied them and made comparisons between them to determine if any relationship existed between them. The seven levels can be grouped into two periods, according to the remains of the buildings and finds. The earlier period is represented by levels 7, 6 and 5, while the later period covers levels 4, 3, 2, and 1. The total depth down to the bedrock of level 7 is 2m.70cm. Level 7 itself has a depth of 60cm, and consists of small stones and soft black soil. Level 6 has a total depth of 90cm, the bottom of it being 2m 10cm below the surface. It consists of mud, black sand and rock pieces, with animal bones and shells. The bones in the northeast corner of the square belonged to a large animal (which might have been a camel) (photo 5.20) and a little glass.

The bottom of level 5 lies 1m 20cm below the surface, and it covers a total of 30cm. It consists of rock pieces and red soil and also contains animal bones, and a few sherds of pottery.

The fourth level, which belongs to the second period, is at a depth of 90cm below the surface, and it covers 30cm of the depth. It consists of black soil and rock pieces. Level 3 covers 20cm going down 60cm below the surface. It consists of soft sand and black soil, and contains ash from fires. Level 2 covers 25cm, going down to 40cm below the surface. It consists of pieces of rock and soft soil.

The top level is 15cm deep and consists of sand and soil filling. There were some artefacts (pottery and glass) 10cm below the surface, but not in large quantity, as well some big stones that had been cut.

It was at a depth of 90cm, that I found a clear picture, with the remains of a definite wall 90cm thick at the end, the remains of a tower, and the wall continuing from it, but tapering in width to 55cm. The wall remains start with three courses filled with mud and gypsum. The number of courses in the wall increases progressively to six as it goes south (sections 2.1.3-2.1.5). This was probably because of the gradient of the ground. The fact that it had never collapsed is evidence of the skill of the builders. The tower formed a semi-circular attachment to the wall, 2 metres in diameter and 2 metres 50cm wide, including the wall thickness. It is at that part of the wall that there are four courses remaining. The remains of the tower are filled with a large quantity of fallen stones.

The excavation led to a number of results, the most important of which was the deduction that the seven levels belonged to two distinct periods. The buildings of the wall and tower at level four clearly belong to a later period, whereas the finds in the lower levels must have been from an earlier period.

The excavation of the wall and the tower gave a second result, which was that the wall seemed to connect with the south wall of the fortress in one direction, and with other foundations in the other direction. Thirdly, the shape of the tower that was revealed

gave rise to the belief that there was another tower further along the wall in the direction of the foundations. The fact that the defences were so robust indicates that this area of the fortress was of great importance. Considerable thought had been put into the construction of the wall, as is evidenced by the variation in the number of courses to maintain an even height at the top.

The material for the walls was the black volcanic rock gathered from the *harrat* around the city. The mortar consisted of mud with fine stones, sometimes also with ash mixed in. The artefacts provided clarification for the dating of the site.

5.5.4 The excavation of the old settlement (fig.1.13):

5.5.4.1. Square 55T (fig. 2.2, sections 2.2.1-2.2.5)

The square (5 by10 metres) was in the southwest of the old settlement. My decision to dig there was based on the features that were still visible, such as remains of stones and surface collection. Before digging I made a note of all the features still visible, like stones from the walls, and I took a photograph of them (photo 5.6). Then I gathered the surface collection, such as sherds of pottery, glass, etc. The specific aims were to determine the depth of the foundation, to obtain artefacts for further information on the old settlement, and to determine the building materials and techniques.

When selecting a site for excavation at the old settlement, I found many parts of walls. I turned my attention to the visible remains of walls, which did not form a complete square, but when I cleared sand around them, I thought that a clear square–shaped house plan could be revealed. In fact, I obtained a good idea of the house plan, and selected the position of the trench so that I could see as many walls as possible, to determine details of their construction and the connections between them.

The house plan will be described in detail in a later section. It was oriented a few degrees in a clockwise direction from the north. I later discovered that there was one square room in the northwest corner, below which was an entrance corridor running west to east, and below that another square room. The trench that I dug covered sections of these two rooms and the corridor; exact details of walls were only revealed when the excavation was complete.

I started by digging to ten centimetres below the surface, which was filled with sand and soil, and in some parts mud. This level also contained sherds of glass and pottery, which gave more information about the site. At 30cm, I found one coin. It was damaged, and it was not possible to read the writing on it. After first cleaning, some design was visible, such as a circle close to the rim, and after a second cleaning, more details became apparent as will be described in the chapter. At the same depth I found some gypsum, which had fallen off the wall of a building, at 40-50cm.

I found a considerable variety of pottery, some sherds and some nearly complete, such as dishes (nos 3.55, 3.56). There was also some glass, of varying thickness and colour. The bedrock was at 50cm. It consisted of large natural stones, the cracks between which had been filled by the builders with mud and small stones to form a strong base on which to build the house.

The height of the walls still visible above the surface was an even thirty centimetres, while the depth below the surface was an uneven forty to fifty centimetres, so that the total height of the remains was between 70-80cm. The trench that I dug ran exactly west-east, showing that the westerly wall, which had the entrance corridor in it, ran at an angle tilting towards the northeast. In the top corner of the trench, the two parallel walls of the corridor ran at right angles to the exterior wall (south eastwards). In the right hand corner of the trench, attached to the corridor wall, is the beginning of the inner wall of the northeastern room (at right angles, while in the bottom section of the trench, the inner wall of the middle room begins, attached at right–angles to the southerly wall of the corridor.

The walls are between 40 to 50cm thick. They were made of large stones collected from around the site. The building techniques were revealed by the excavation and the type of mortar.

5.5.4.2. Square 44Ha (fig. 2.3. photo 5.7)

Square 44Ha is in the east section of the old settlement, about 50 metres east of Al-Ammary well. Having established the depth of the foundations of square 55T, I wanted

to establish whether other buildings had the same depth of foundation, and other relevant information that I wanted to gather at the same time. Walking around the site, the remains of walls were visible in large quantities, and the groupings of houses suggested that there might have been streets. Therefore, the aims of my next excavation were threefold: firstly to confirm the depths of foundation, secondly to establish the existence of streets and determine their width, and thirdly to dig around the walls to search for more finds.

A street was selected that apparently runs south to north, with the walls of houses either side, and internal walls going off to the right. The walls were 30-40cm above the ground.

The trench was 5 by 10 metres running west to east. The left side comprised the street and the right side the internal walls. The internal walls (some 40cm thick) indicated the presence of rooms. I began by digging to a depth of 10cm, where I found a mixture of sand and soil.

There were no artefacts at all at this level in the street, but in the east part, there were many finds, the most important of which were beautifully decorated stone jar covers. At 50cm, I found sand mixed with ash in some parts of the building, and some gypsum in the southeast corner of the section of the northerly room, 1m80cm from the northern edge of the trench. At this depth I came to the bedrock, and all the details of the walls were clear. The external walls of the buildings on either side of the street were about 3 metres apart. They were between 50 and 60cm thick. The internal walls on the east side of the trench were 30-40cm thick. With the excavation completed, the existence of a street was confirmed, as there were no finds, no stones and no foundations.

The internal finds were pottery and glass. The glass and pottery finds were similar to the previous ones. Apart from confirming the depth of the foundations and the existence of the street, the excavation led to the discovery of some exquisite stone jar covers.

5.5.5. The main building in the old settlement: (fig.2.4)

This is the second largest building in Faid. After the survey of the old settlement, some remains of extensive walls, 2 metres thick, were an obvious area of interest (on the north side). They formed a rectangle of 90m x 40m. On the northern wall is a building 40x20 metres, of which only the remains of walls can be seen. The eastern wall had a gate. There are the remains of the walls of houses all around this area. There were stones scattered about the interior and a large amount of surface collection, such as pottery particularly monochrome green and blue glazed glass and steatite. There also seemed to be a tower at each corner. A rectangular building 40 metres by twenty metres was located inside the walls, its southern wall being part of the south facing external wall. This large building contained some small rooms, on its east side. The local people thought it might have been a mosque, mainly because of its size and location, and reference had been made to a mosque by historical sources (Al-Harbi, 1969, p. 309).

I found that it would be very useful to make small trenches in this building to answer a number of questions. I wanted to know the exact dimensions of the outer and inner walls, and the depth of the building, including the foundations. I also wanted to determine the true nature of the building, whether it was truly a mosque, and verify the existence of towers at each corner and the thickness of the building's walls. I was also interested in the building techniques and to obtain more artefacts.

I dug eleven small trenches 2 by 2 metres, five in the south wall, three in the north wall, one in the east wall, two in the inner corners of the building. I expected to find special characteristic features. For example, all mosques have a special kind of niche called *mihrab* in Arabic in which the leader of prayers would stand with his back to the people, facing in the same direction. This niche would have been located in the middle of the south wall. However the dig did not reveal a niche, which gave me the first indication that this might not have been a mosque. Instead of the niche, I found a straight wall about two metres thick, aligned with other visible pieces of wall, and probably forming

a single continuous wall (photo 5.8) and I found some artefacts such as pottery, glass and steatite.

Secondly, I made small trenches around what I believed to be the towers in the four corners and confirmation of these towers gave me further evidence that this was not a mosque. I also made a trench on the external north wall, and established its exact thickness.

Inside the outer walls, I investigated the design of the large building on the south wall, found the corners of it and also the presence of what seemed to be rooms at its east end (photo 5.10). I also found an oven (photo 5.11), inside the building next to the tower in the northeast corner, with pottery and glass. The excavation revealed the entrance to the walled area located on the east part of the building (see photo 5.9).

As a result of this excavation I was able to determine the exact dimensions of the outer and inner walls. As well as not having a niche, there was no minaret to be found, further evidence that this was not a mosque, but instead towers at each corner, and an oven with pottery, probably related to it. It is not possible to find an oven in a mosque, as this is a building used uniquely for prayer. Thus, we needed a large excavation to determine what other kind of public building it might have been. The excavation revealed the depth of the building to be between 50-70cm, and the technique of building was also established, with more artefacts also found during the dig. Although I had good reason to doubt that this was a mosque, a much larger scale investigation could possibly reveal contradictory evidence.

5.5.6. The excavation of the tell (north of the valley) (fig. 2.13)

During the survey, some tells were discovered north of the valley and south of the old settlement and the fortress. I also noted many fragments of pottery and glass on the surface, including stones used in the construction of walls, and this evidence suggested that it would be useful to make a small excavation, to determine the importance of this location. It was outside the part of the archaeological site that had been fenced off - indicating that it had not previously been considered as important, but I considered it to be well worth investigating. Secondly, this location would give further information as

regards the construction of walls. I also expected to find more artefacts. Accordingly, I selected two squares, the first one being 76 Ka, while the second one, about 10 metres to the east, is 76 Ma (map 1.13).

5.5.6.1. Square 76 Ka (fig. 2.5, photo 5.12)

This square was 5 x 10 metres. Before digging, I recorded the visible finds on the surface. The excavation comprised five levels (figs 2.5.1 and 2.5.2). The depth to the bottom of level 5 was one metre and twenty centimetres, with levels 1, 2 and 3 together totalling 60cm and levels 4 and 5 also 60cm. Level five consisted of rock pieces and black soil, while level 4 contained soft sand and black soil. Both levels contained sherds of glazed and unglazed pottery (photo 5.13) and a few pieces of glass. Towards the middle of the south side of the square, I discovered the top of a stone of a rectangular water tank (Figs 2.5.3 and 2.5.4, photo 5.15) at the base of level 5, and descending into the natural bedrock. The walls of the water tank seemed to be extending into a building that might have been used for washing, possibly with a drainage channel to carry away dirty water. In order to investigate the complete building, I extended the excavation of the square in its southwest corner. The water tank measured 2 x 1.60 metres, with a depth of two metres. It was constructed of large stone, the biggest being 70 x 40 centimetres. The yellowish brown colour indicated that these stones had been brought in from a different part of the country, although there were also medium-sized local stones. The stones were bound by a mixture of gypsum, ash and small stones. In the adjoining section was a small basin measuring 55cm (depth), by 140cm (length), by 100cm (width). It was connected to the water tank, and was probably used for washing. The water tank resembled those found by archaeologists in another town on the pilgrim road, a town known as Rabadah (Al-Rashid, 1986, p. 96).

Levels 3 and 2 consisted of pieces of rock and soft soil, and sand with soil filling, respectively. At the ground surface (level 1) I found stones and sherds of pottery. After digging down 10 to 15 centimetres, details of remains started to appear. There were two sections of walls crossing each other on the east side of the square towards the top one 2 metre 30cm in length, and 45cm thick (running west and slightly north), while the other was 2m 40 in length, 25cm wide, running north to south (and slightly west). There was

a larger wall running from the middle of the north side of the square in a southwesterly direction (3 metres 50cm long and fifty centimetres wide).

The top of the remains of this wall was found at a depth of twenty centimetres. It was made of rock. This wall was flanked by three ovens (section 2.5 76ka), two on its right side, surrounded by stone, and one free–standing on the left side. The latter measured 65 centimetres in diameter, and its remains were 20 centimetres in depth. Its base was made of stone, but the inner walls were of unglazed pot. The large oven on the other side of the wall (in fact the largest of the whole site of Faid) measured one metre and ten centimetres in diameter. It was made of red pot, but with a double skin, the cavity in the middle being 10cm across. The stone constructions all around might have been used for storage of tools, utensils or pieces of pot. The third oven is on the north boundary of the square, so that only half of it was visible.

Another half–oven is visible on the west boundary of the square, adjacent to a short section of wall. This oven was of similar size to the other. Inside I found a considerable quantity of ash with some sherds of pottery and glass. Near the north boundary, 25cm below the surface, I also found a quantity of ash, and, among it, triangular pieces of metal, which used to be set on legs to carry containers of food for cooking, as wellas a coin that was so badly damaged that nothing of it could be clearly seen. I also found, near the west wall oven, a quantity of gypsum, some sherds of pottery and glass, and most importantly two complete unglazed pots, at a depth of 60cm. Another damaged coin was found at 1.10cm.

5.5.6.2. Square 76 Ma (fig.2.6. photo 5.16)

This square is located about 10 metres east of the previous square, next to Faid valley. The surface finds at this location encouraged me to start an excavation there. Parts of wall and sherds of pottery were visible on the surface.

The square was 5 metres by 10 metres. I also found five levels. Below the ground surface (level one) (section. 2.6.1and 2.6.2) at level two, I found sand with soil filling, at level three, pieces of rock and soft soil, at level four, soft sand and black soil, and at level five rock pieces and black soil.

I was able to identify two distinct periods, as some of the walls of the later period crossed over the walls of the earlier period, which lay below them. The total depth of the excavation area was 1 metre and twenty centimetres. There were four walls of the later period, the tops of which were 10cm below the surface, and extending down to 70cm. Wall no. 1 its length 6 meters and emerges from the east of the square and curves around towards the middle of the south side; there is then a short section going off at right angles towards the north and slightly east.

Wall no. 2 emerges from the northeast corner, continues for 2 metres 70cm towards the south and slightly west. Both of these walls have two courses, and are 55cm wide. Walls no. 3 and 4 are at right angles to each other, the angles of them being at the border on the north side. Wall 3 is 3 m long and 55cm wide; it runs south and slightly west. Wall 4 is 1.70m in length, and fifty centimetres wide; it runs east and slightly south.

I also found two ovens (photo. 5.19) of the later period, the tops of which appeared 60cm below the surface. Inside were pottery sherds and glass. 40cm below the surface were four small millstones. Some very large stones in the northwest corner seemed to form the bottom of the later period.

Below this level were three walls of the earlier period (walls no. 5, 6 and 7). Wall no. 5 starts underneath wall no.1 on the east side and passes under wall no. 2 in a westerly direction and slightly north for 4 metres. It meets with wall no. 6 at right angles. Wall no. 6 starts on the south side of wall no. 4 just above its connection with wall no. 5, and runs in a southwesterly direction for 4 m 20cm. Near the southern boundary, wall no. 7 goes off at right angles to wall no. 6, until it meets the western boundary, 2 metres away. Where I had found large stones of the later period in the northwest corner, I also noticed some ash. When I removed a large stone from its position I discovered a large quantity of ash from the earlier period underneath it. It must have been from an earlier period, because of the different alignment, and also because the damaged oven (photo 5.17) is underneath the wall (no. 5) of the later period. There was a large amount of pottery, glass and stones in the vicinity.

5.5.7. The Khrash water tank (fig. 2.7 photo 5.21)

I first discovered the water tank by chance on one of my evening walks around the site. At first I noticed some stones in a dip in the ground and when I uncovered them I found a substantial wall, whose curve suggested it might be a tower.

When I uncovered the whole of the structure, I realized to my surprise that it was a water tank of unique design. It had two sets of stone steps leading down into it and channels going towards the castle. Further evidence that water was stored there was the presence of several shells of freshwater creatures. Most of the water tanks on the pilgrim routes are round or square, but this is the only octagonal one. It measures 23.5 metres across, and each of its eight sides measures about 9 metres. It was very skilfully constructed.

Because the water tank is located close to the castle, I imagine that it might have been for the occupants' private use. A complete excavation of the interior might also reveal further structures inside, perhaps of similar shape to the outside walls and perhaps used for the purpose of bathing. For the moment this is only speculation.

5.5.8. House design and groups of houses in Faid

After the initial survey of the archaeological site, the next task was to examine the remains of one entire house, to determine the design that was used in the city of Faid. I also wanted to examine a group of houses to determine the planning and layout. The plan of a single house was difficult to ascertain just from the visible remains, as there appeared to be a large number of connecting walls, making a complex picture that could only be clarified by excavation. I spent a considerable amount of time to select appropriate locations for the design. Details of the single complete house plan are given below, followed by a description and plans of a group of houses.

5.5.8.1 The single house plan (fig 2.8)

The house was located on the corner of two streets, which meant that access to it was available from two separate entrances, the main one on the north side, and a side

entrance on the west side. It is probable, in the rationale of Islamic domestic architecture, that one of these entrances would be used by the family (the west one, which has a corridor leading to a courtyard, and particularly the women), while the main entrance on the north side could be for use by visitors to gain access to the sitting–room. The house is approximately square shaped, measuring 14m x 15m. There is a large inner courtyard measuring 9.50m by 7.50m with four rooms and a main entrance hall. This entrance hall is designed in such a way that neither visitors entering the building nor passers–by in the street can see through into the interior, which was accessed by a door. One of the rooms is in the southwest corner of the building, and measures 4.5 by 3.5 metres. There is another room above it on the west side adjacent to the corner. It is of approximately the same size. Both of these rooms had doors giving access to the inner courtyard.

The largest room is the sitting room in the northeast corner, which is accessed from the entrance hall on the north side. It measures 4.5 by 5.3 metres. The entrance hall is itself large, measuring 4m x 5m. The last room is in the northwest corner, and has an unusual feature. Its south wall is the wall of the corridor; its west wall is on the street side, and the east wall is also the wall of the north entrance hall, but none of these three walls had space for a door. On the other hand, on the side of the street at the north, I found no stones or signs of a wall, suggesting that this was the only point of access to this room. It might be that this room was used as a shop as it faces the street in this way.

5.5.8.2. The plan of a group of houses (Fig. 2.9)

As I have previously said, it is very difficult to determine the overall picture from the maze of visible ruined walls over a large area. The east end of the old settlement seemed to present the best opportunity for revealing an overall plan. Many visits were required to the sector, during which I attempted to follow the lines of the walls. A useful method to help to identify the layout was to study aerial photographs of the location. After much work, I was able to piece together the scattered elements, comprising some large buildings and some small houses, interspersed around an irregular configuration of wide streets and narrow alleyways. One of my excavated squares was a section of street with the walls of large houses on either side.

The configurations of houses and streets are similar to those found in other parts of early Islamic times, for instance in Al-Fustat in Egypt and Samrra in Iraq (Al-Shayal, 1997, p. 37) and, in general, that type of urban design was widely-known in early Islamic times.

5.5.10. The artefacts (small finds)

After the survey and excavations, a very large variety of objects, mostly fragments were found at the site, particularly pottery, glass, stone and metal, and also some shells.

The pottery itself was very varied. The bases, necks, rims and bodies of pots were found. There were many kinds of pottery, such as lustre painted pottery, tin-glazed pottery, polychrome pottery, monochrome green and blue glaze pottery, unglazed pottery, alkaline glazed Sasanian pottery, Chinese porcelain ware, green splashed white tin glaze ware and Chinese celadon ware. Some of them were of plain colour, some of them decorated with straight or curved lines, some hatched with a cross colour, some with more delicate decoration.

The glass finds were similarly varied. Dark and light blue colouring was used, but the paint on many of the pieces had vanished with time. The pottery and glass vessels were probably used for storage and for everyday use. Stone vessels were also evident. Some square, some triangular and some round pieces were found; the latter could have been used as lids or covers. Some almost complete pieces were found, especially stone cruets, for oil and candle wax (used for lights). There were also metal objects, such as door handles and small spoons. Small containers with pestles gave evidence of the mixing of medicines or possibly ingredients for cooking. The shells found had small holes in them. As already stated, I also found three coins, but unfortunately two of them were not easily identifiable. I believe that they belonged to the C. Abbāsid period. The details of the artefacts will be discussed in the next chapter.

Chapter six

The detailed study and analysis

6.1. Typological Classification of the Pottery of the site

After the detailed study of the potsherds from Faid, the collection was classified according to the known types of Islamic pottery (see Chapter 4). It must be noted that there is little evidence of Sasanian types of pottery, but they have been recovered and classified with known dates for Islamic glazed pottery. This shows that Sasanian pottery was in use along with other types of pottery in the Islamic period. It is a very distinctive type of pottery, and has been found in many early Islamic sites. It is also sometimes called eggshell ware due to its very thin wall (2-3 mm) and fine surface produced by well-levigated clay. Even after the downfall of the Sasanians, the tradition continued for many centuries in the early Islamic period. This type of pottery has been discovered in Oman, Ras al-Khaymah and Istakhr (Whitecomb, 1978, pp 123, 157).

6.1.1. Islamic Pottery

The pottery of the Faid site belongs mainly to the Islamic period, which is sub-divided into two sub-periods, as already described.

It must be noted that, from this site, only pottery from the early Islamic period has been found. According to the pottery analysis, the Middle Islamic period and late Islamic period are absent at the site.

This assemblage of pottery may be grouped into two categories:

1. Islamic plain pottery.
2. Islamic decorated pottery and glazed pottery.

6.1.2. Early Islamic Plain Pottery

Early Islamic plain pottery is represented by a large number of sherds (62 %) but diagnostic types of sherds are few. Mostly they have either a buff or reddish buff paste colour, red, yellow or white paste colour generally tempered with either sand, small grits or lime flecks. Only the Sasanian type of pottery is made of fine levigated clay with buff or creamy paste colour and sometimes with a similar type of slip The firing is medium to hard. Most of the pottery is produced locally, except Sasanian type fine eggshell ware. The pottery forms include water jars of various size, cooking vessels, plates, basins and glasses. Most of the pottery is wheel-made except for some of the large size storage jars. It seems that this pottery was produced by the oxidation method, as pots with a black surface have not been recovered.

6.1.3. Early Islamic Decorated Pottery

This category of pottery is represented by 117 sherds. It consists of both glazed and unglazed pottery. Mostly, the decoration is very simple, either incised, added, stamped, moulded or simply coloured painting on the pottery surface, which is very rare. Most of the pots are for household purposes and consist of large and small size storage jars, small bowls, cups, plates, basins, and some other vessels.

On the glazed pottery, the decoration mostly consists of plain and wavy lines in embossed form, and stamped decoration, which is generally found on alkaline blue glazed ware. Other decorations are horizontal blue strips, ribbed and line decorations in high relief, check decorations, line and dot decorations and round circular motifs in high relief. Most of the decorations are found in other pottery of the early Islamic period, as will be noted in the sherds analysis.

The unglazed pottery of the early Islamic Sasanian type has incised decoration motifs in thin wavy lines, horizontal lines, small check patterns, wavy fish scale motifs etc. These motifs may be compared with the Sasanian type of pottery from other places (De Cardi, 1976, pp 216-222). Other common types of decorations are rouletted types of the Roman pottery type, notch and dot decorations, vertical wavy line decorations, flower and bud decorations etc. These are mostly incised decorations made on local pottery. On

two sherds, incised decoration with radiating sun motifs was also found. Probably this type of motif was inspired by Sasanian traditions.

On one of the sherds, there were thick black lines painted horizontally on the red surface. This sherd was found from square 76ka at a depth of 80cm., along with other types of early Islamic pottery. A similar type of sherd was discovered at Athar on the Tihma plain in southern Saudi Arabia (Zarins and Rihani, 1985, pp 76-81), and also at the excavation at Siraf (Whitecomb, 1975, pp 1-22). It clearly shows that it was an imported sherd, and might have come to the area through the southern Islamic port of Athar, in the Tihma plain.

6.1.4. Early Islamic Glazed Pottery

Most of the pottery in the collection is glazed pottery, which may be classified into the following types:

i. Alkaline blue glazed ware

This type is one of the most common types of pottery associated with the Early Islamic occupation of the C. Abbāsid period, and falls into the Samarra chronology, 800-1050A.D. This type of pottery is mostly related to the C. Abbāsid period and has been dated numismatically to A.D. 803-825 by comparison with Siraf (Whitehouse, 1971, p. 10).

ii. Early Islamic Solid Glazed Ware

This is completely glazed pottery, either in green or in yellow glaze, and sometimes with other decorations, mostly with black manganese glazing. This type of pottery was mostly produced during the Fāṭimid to Ayyūbid period of Egypt, 11th to 12th century A.D. This type of pottery has been found in Jordan by Sauer (Sauer, 1982, p. 329-37).

A similar type of pottery has been found in many Islamic sites of Saudi Arabia, such as Al-Mabiyat in the northwestern region and Al-Hasa in the eastern region (Gilmore, 1985, p. 116).

iii. White Tin Glaze Ware

This type of glazing was introduced during the early Islamic period to give the white glaze background to pots, on which other glazes were sometimes applied to give further decoration to the pottery.

This type of glazing was introduced during the 8th century A.D., and continued up to the 12th century A.D. (Philon, 1980, pp 35-41).

Mostly bowls and plates were produced in imitation of Chinese stoneware (Fehervari, 1973, pp 30-36).

iv. Green Splashed Ware

Such type of glazing was introduced after the invention of tin glazing. In this type of glazing, either green or yellow or any other colour glaze was splashed onto the pottery to give it a decorative look. It was produced during the period 800-1250A.D. Splashed glaze technology was introduced by the Muslim potters in the 8th century A.D. (Whitehouse, 1979, pp 45-61) and continued until the 12th century A.D. (Philon, 1980, pp 35-41).

v. Green or green with blue monochrome glazed ware

This type of pottery was also produced during the early Islamic period by applying only one type of glazing to the pots.

vi. Monochrome lustre glazed ware

Lustre glazing was one of the most original contributions of the Muslim potter in the field of ceramics. Such a type of glazing was mostly produced during the Early Islamic period at different centres.

Generally during the Egyptian Ṭulūnid period, the types of pots produced consisted mostly of small cups and bowls. Similar types of pots have been discovered in many Islamic sites, including al-Mabiyat and al-Rabadah in Saudi Arabia (Gilmore, 1985, p. 109).

vii. Chinese celadon ware

There are sherds of Chinese celadon ware probably imported from China in the early Islamic period, and dated to the Northern Sung dynasty (A.D. 960-1127) (Gyllensvard, 1975, pp 99, 100).

viii. Chinese porcelain ware

A few potsherds of Chinese imported porcelain ware were also discovered from the site. White porcelain bowls, plates and celadon ware was very common during the Islamic period. Mostly they belong to the Northern Sung Dynasty or Tang Dynasty in China, dated between 950-1100A.D. (ibid).

6.1.5. Comprehensive Analysis of the Pottery Sherds

In the survey and excavation of Faid site, a total of 2063 pottery sherds were found, of which 780 sherds (38%) were glazed, 1283 sherds (62%) were unglazed, including Chinese porcelain ware, Chinese celadon ware and Chinese stoneware. Of all this total glazed and unglazed sherds, 117 sherds were found with decorations (6% of the total pottery sherds) (Figs 6.1, 6.2, 6.3, 6.4).

Decorations on potsherds were studied to determine the type of decorations prevalent in the area, and an attempt was made to compare these with decorations from sherds of other known excavated Islamic sites.

From the total assemblage of potsherds, mostly diagnostic types, including rims, bases, handles and sherds of oil lamps were selected for further detailed analysis. For an overall idea of Faid pottery, and to know and understand the nature of the site, each selected sherd was studied from the following aspects:

i. Surface treatment, including slip and burnishing;
ii. Paste colour, tempering material, texture and firing;
iii. Decoration;
iv. Approximate dating.

After studying each potsherd separately and comparing it to known types of pottery sherds found in other excavated Islamic sites in Saudi Arabia and other countries, a chart showing the types of pottery in stratigraphical sequence of the site was prepared. The chart shows the type of pottery, form of pottery, the square where the find was made, association and the depth from where it was recovered. This chart is very helpful to fix the chronology of the site. It must be said that the study of the potsherds has shed considerable light on various aspects of the site.

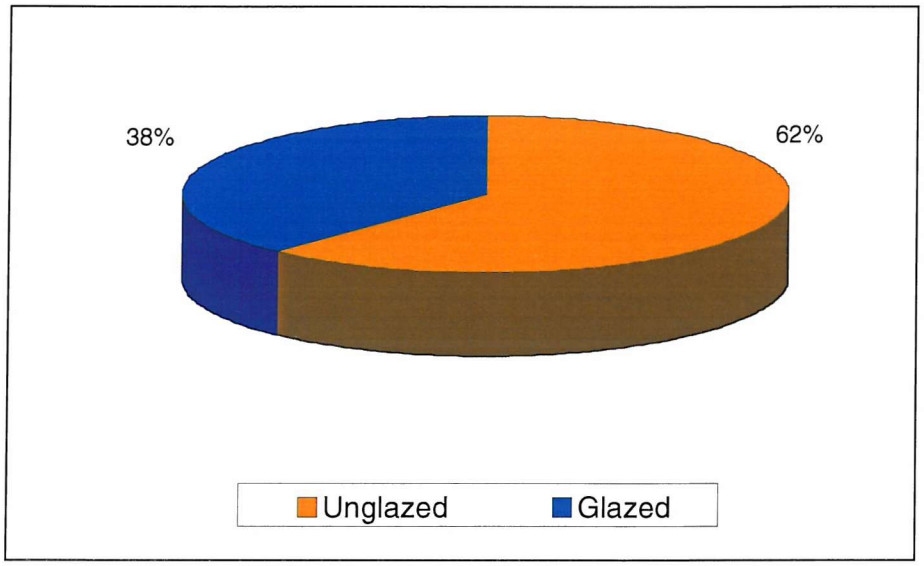

Fig 6.1 Percentages of Glazed and Unglazed pottery in Faid

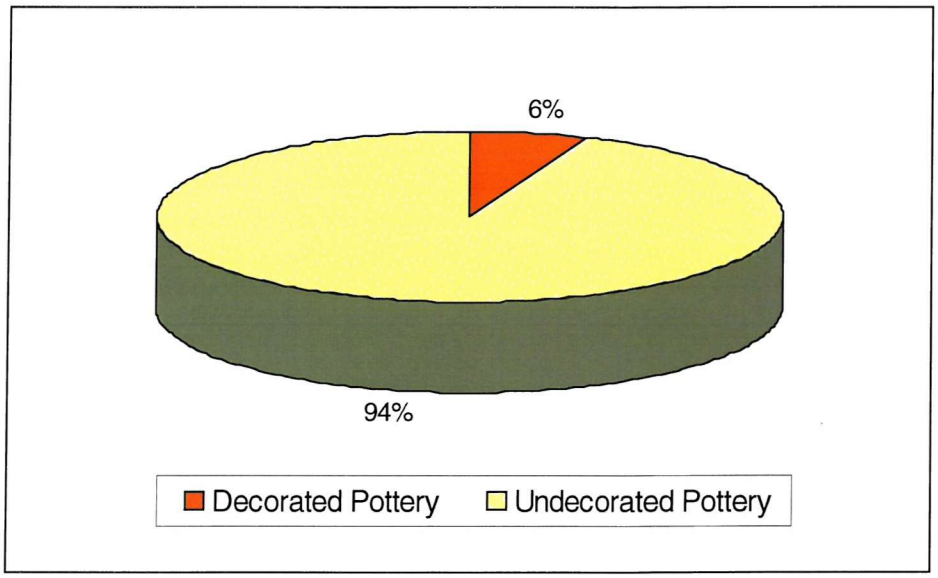

Fig 6.2 Percentages of Decorated pottery and Undecorated pottery in Faid

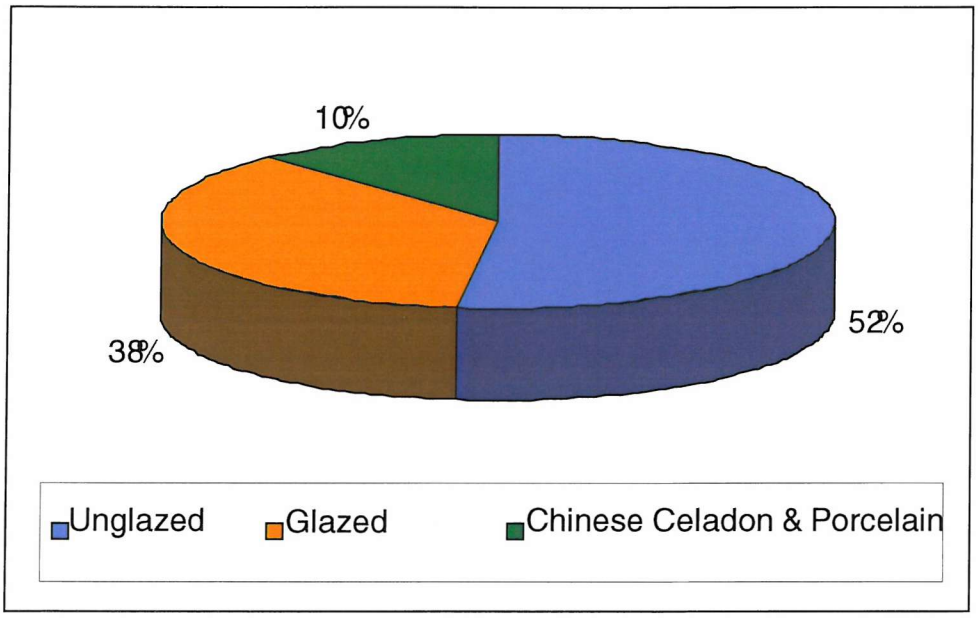

Fig 6.3 Percentages of Glazed, Unglazed pottery, and Chinese celadon, porcelain ware.

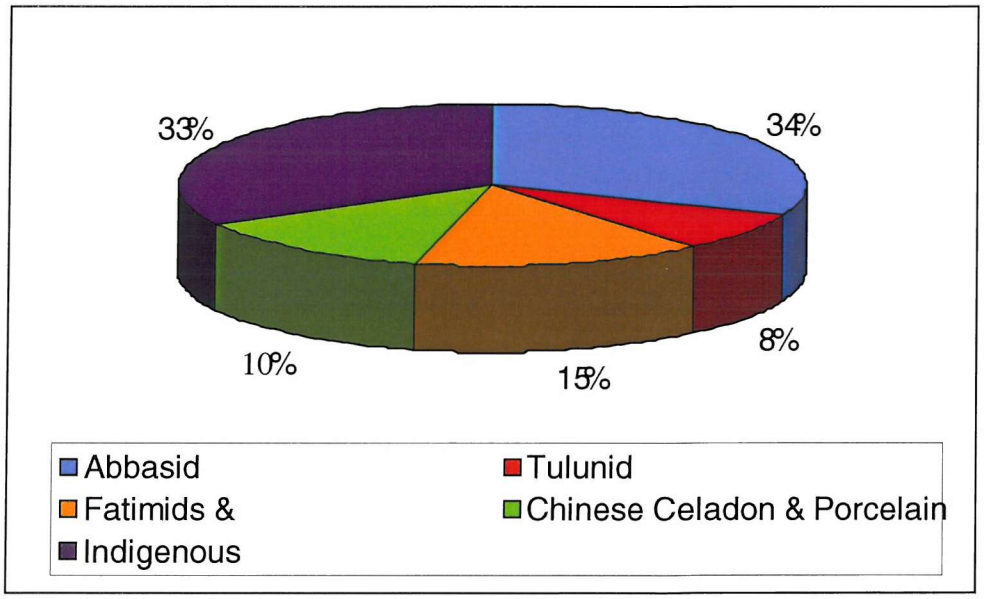

Fig 6.4 Percentage of Abbāsid , Ṭulūnid, Fāṭimid, Ayyūbid pottery, Chinese porcelain ware and indigenous type.

6.1.6. Detailed analysis of the potsherds:

SHERD AND PHOTO NO	FORM	SQUARE	DEPTH	DESCRIPTION	PERIOD
3.1	Base	55/56 kb	150 cm	This is a sherd of a shallow bowl (Chinese celadon ware) with a broad ring base and a wide-walled body with a thickness of about 0.3cm. It has a yellow paste colour; it is sand tempered, with medium texture and hard fired.	Early Islamic, 950-1100A.D. (a similar type of sherd to no. (50).
3.2	Base	76 ka	60 cm	This is a sherd of a shallow bowl with a splayed wall and ring base, 10cm. in diameter with a 5mm thick wall. It has a yellow-buff paste colour, sand tempered, hard firing. It is white tin glaze ware with mottled splashes of yellow and green.	Early Islamic. This type of glaze was introduced during the 8th century A.D. and continued up to the 12th century A.D. (Philon 1980, pp35, 41).
3.3	Base	76 ka	60 cm	This is a sherd of a shallow bowl with a flat ring base, 8cm in diameter with a 5mm thick wall. The sherd is made of dull white clay, without any tempering material; it was wheel-made and hard fired. It is monochrome lustre glazed ware, decorated with olive green glaze with a palmette decoration.	This type of decoration was produced during the Ṭulūnid period in Egypt (868-969) (Atil, 1973, p7, Philon 1980, pp 35-41).
3.4	Base	76 ka	85 cm	This is a sherd of a circular baking dish with soot deposits on the back and finger-pressed decoration on the upper surface. It is about 1.5 cm. thick. It has a reddish buff paste colour, tempered with sand and grits, rough texture, and hard firing and it is hand-made.	Early Islamic (associated with early Islamic Chinese celadon ware), (Gyllensvard, 1975, pp, 99-100).

3.5	Base	76 ma	90 cm	This is a sherd from the lower part of a thick and large sized jar. It is 11.5cm in length, and 6cm in diameter at its lowest point. It is made from solid clay and has a yellow paste colour, tempered with sand and grits, rough texture, hand-made and hard fired. Jars with such a type of lower part were generally used for carrying liquid materials. This type of jar was an imitation of Roman amphorae.	Early Islamic - this type of pottery has been found in many early Islamic sites in Saudi Arabia including al-Hasa in the eastern region. (Unpublished pottery report on Jawatha Excavation pottery, 1998).
3.6A	Base	55 T	50 cm	This is the base of a water jar, 3.3 cm. in diameter and short in height. It has a white paste colour, fine clay; hard fired, wheel-made and plain without any decoration and it has a 0. 7 cm thick wall.	Early Islamic (associated with Chinese celadon ware produced during the early Islamic period). (Fehervari, 1973, pp. 30-34).
3.6B	Base	76 ka	50 cm	It has a buff paste colour, medium texture, tempered with sand, hard fired with a stony look, wheel-made and with a 1.5 cm. thick body wall. It was having blue glazing which has been faded.	Early Islamic, alkaline blue glazed ware, Samira type, 800-1050A.D. This type of sherd is frequently found in many Islamic sites in Saudi Arabia. It is mostly related with the Abassid period. It is possible that this type falls within the range of A.D. 800-1050.

					(Whitehouse, 1971, p10).
3.7	Base	76 ka	50 cm	This is a base sherd of a jar with a diameter of 6.4 cm, and a 1.9 cm thick wall. It has a buff paste colour, rough texture, tempered with sand and grit and hard fired. It is plain pottery without any decoration.	Early Islamic (associated with alkaline blue glazed ware of the Samira type (Whitehouse, 1971, p. 10).
3.8	Base	55T	50 cm	This is a sherd from the base of a shallow bowl with a flat ring base. It has a buff paste colour, tempered with sand; it is of medium texture, wheel-made and hard fired with a stony look. It is a sherd of Chinese porcelain ware.	Early Islamic Associated with well-known pottery of the early Islamic period. (Fehervari, 1973, pp 30-36).
3.9	Body	55/56 kb	110 cm	This is a body sherd of a vessel with a 0.3cm thick wall. It has a light red paste colour, no tempering and a fine texture. It was wheel-made and hard-fired. The sherd has yellow glazing on both sides and a black check decoration on the upper part.	Early IslamicFāṭimid to Ayyūbid, 11th to 12th century A.D.
3.10	Body	55/56 kb	120 cm	This is a shoulder sherd of a small jar. It has a buff paste colour. It was made from fine levigated clay on the wheel, with a creamy buff slip hard fired, and with a wall thickness of 0.2 cm. It has engraved decoration, a cross and a 'K'	Sasanian type early Islamic pottery. (Unpublished pottery report on Jawatha Excavation pottery, 1998).

				shaped.	
3.11	Body	76 ka	50 cm	It has a grey paste colour, fine texture, no tempering, and a thin wall, 0.2-cm thick only; it is wheel-made and hard fired. It is decorated with strokes (lines set vertically) and triangular shapes. It was produced by oxidisation firing, but due to carbonic material in the kiln, the inner side became black. It seems that it was an imitation of Sasanian pottery by the potters of the Islamic period	Early Islamic (associated with a known type of early Islamic alkaline blue glazed ware of the C. Abbāsid period). Similar type to sherds nos. 35A and 37.
3.12	Body	55T	50 cm	This is a sherd from the neck of a small jug, with an excurved rim and a 0.7 cm thick wall. It has a red paste colour, tempered with sand and a rough texture; it was wheel-made and hard fired. It has solid green glaze on both sides.	Early Islamic, Fāṭimid to Ayyūbid (11th, 12th century A.D.) (Sauer, 1982, p 335).
3.13	Body	55/56 kb	120 cm	This is a sherd from a jar, which was wheel-made, with a 0.7 cm. thick wall. It has a yellow paste colour, sand tempering and medium texture and it is hard fired. It has moulded decoration in wavy lines, with a dot motif under two thick bands. It has monochrome blue alkaline glazing with lustre on the outer side and white tin glazing on the inner side.	Early Islamic (Abbāsid). A similar type of sherd was found in al-Mabiyat in Saudi Arabia and dated to the early Islamic period (Gilmore, 1985, p. 76).
3.14	Body	55/56	2 metres	This is a body sherd of a white porcelain pot. It has a yellow paste colour, fine	Islamic imported Chinese pottery (associated with the alkaline

				texture; it is wheel-made, hard fired, and has a 0.6cm thick body wall.	blue glazed ware of the Samira type, (800-1050A.D.). White porcelain bowls, plate and celadon ware were very common during the Islamic period, imported from China. Mostly they belong to the Northern Sung Dynasty to the Tang Dynasty in China, between 950-1100A.D. (Gyllensvard, 1975, pp99, 100).
3.15	Body	55 T	50 cm	This is a sherd of celadon ware with a brownish band and dotted decoration on a grey surface. The inner part is highly weathered. It is wheel-made, from fine clay with hard firing. It has a 0.5 cm. thick wall.	This is Chinese Celadon ware imported during the early Islamic period. Gyllensvard (1975) dates such ware to the Northern Sung dynasty (960-1127A.D.). A similar type has also been found in al-Mabiyat (Gilmore *et.al*, 1985, p. 116).
3.16	Body	55 T	50 cm	This is a body sherd of a jar with a stamped decoration. It has a buff paste colour, and a rough surface; it is sand tempered and hard fired.	Early Islamic This is alkaline blue glazed ware belonging to the C. Abbāsid period and associated with Samira chronology, 800-1050A.D. The stamped decoration was the most common on the jars of the C. Abbāsid period (Whitehouse, 1971, p. 10).

3.17	Body	The main building in the old settlement	50cm	This is a sherd of a small jar with a 0.7cm. Thick wall. It was wheel-made and has a dull buff paste colour, sand tempering, and medium texture and it was hard fired. It is decorated with vertical and oblique thick lines. It has monochrome green glazing on the upper part and white tin glazing on the inner surface.	Early Islamic, Abbāsid , a similar type of sherd (no. 44). (Gilmore, 1985, pp. 115-118).
3.18	Body	76 ka	10cm	This is a sherd of a jar. It has a yellow-white paste colour, tempered with fine sand, medium texture and hard firing. The body wall is 9mm, thick. It has a ribbed decoration horizontally and a plain wavy line decoration vertically. It is alkaline blue glazed ware.	Early Islamic period. Produced during the C. Abbāsid period, in the range of 800-1050A.D. (Gilmore, *et. al.* 1985, p 115).
3.19	Body	76 ka	10 cm	Sherd of a small pot with a 2mm thick wall. It has a buff paste colour, fine clay without tempering and hard firing. It has yellow glazing with a dotted background.	Early Islamic Generally, during the Egyptian Ṭulūnid period, such types of pots were produced (mostly small cups and bowls). Such types of pots have been discovered in many Islamic sites, such as al-Mabiyat in Saudi Arabia (Gilmore, 1975, p. 109).
3.20	Body	76 ka	25 cm	This is a sherd of a jar with a 6mm thick wall.It has a buff paste colour, and is sand tempered, of medium texture, and hard fired.It has a wavy line decoration, below which is a moulded decoration. It has bluish green monochrome	Early Islamic, C. Abbāsid period. (Fehervari, 1973, pp 30-36).

				alkaline glazing.	
3.21	Body	76 ka	85 cm	This is a body sherd of a small pot whose body wall is 2mm thick. It has a grey paste colour, fine texture, no tempering, and is made with fine levigated clay. It is decorated with a short check pattern.	Early Islamic Sasanian type. Similar sherds are found from the Sasanian occupation in al-Hasa, Saudi Arabia (Mughannam, 2000, p. 268).
3.22	Body	76ka	30 cm	This is a body sherd of a vessel with a body wall thickness of about 5mm. It has a red paste colour; it was made with fine clay of fine texture, without any tempering, and hard fired. It has ribbed decoration on the surface and cut notched decoration on the body. The surface is black due to the smoke while firing. It is locally produced pottery.	Early Islamic (associated with monochrome green glazed lustre ware of the early Islamic period). (Gilmore, 1985, p. 115).
3.23	Body	76ka	50 cm	This is a sherd of a deep straight-sided bowl. It is wheel-made and has a wall thickness of about 4mm. It has a yellow buff paste colour, fine sand tempering and fine texture. It is white tin glaze ware with black manganese decoration on the upper part of the bowl.	Early Islamic. Mostly such types of pots with white tin glaze were produced during the 8th century and later. Probably it was an imitation of Chinese stoneware by the Muslim potters (Fehervari, 1975, p. 30).
3.24	Body	76ka	110 cm	This is a sherd of a vessel of a yellow paste colour. It was sand and grit tempered, in rough texture and hard fired with a thick body	Early Islamic. Such type of glazed pottery is very common in the early Islamic sites in

				wall of 1.6 cm. It has moulded decoration on the surface of leaves and triangular motifs. It has monochrome green lustre glazing on both sides.	Saudi Arabia, associated with the Abbāsid occupation, eg. Al-Mabiyat (Gilmore, 1975; p 109; Al-Rashid, 1986, pp 60, 61; Hashim, 2000, p. 41).
3.25	Handle	55T	50 cm	This is a handle sherd, with a round stop knob about 3.2 cm. in diameter, and a radiating sunray decoration. The handle is broken, but it was round, with a 0.4 cm. thick wall. It has a creamy white paste colour and fine texture; it was wheel-made, with hard firing.	Early Islamic, household pottery. It is associated with a known type of early Islamic pottery. (Fehervari, 1973, pp 32-36).
3.26	Handle	55T	50 cm	This is a sherd of a straight handle, 8.5 cm in length and 1.2 cm in diameter, with a round stop knob about 1.5 cm in diameter with a radiating sun decoration. On the handle, added decoration was made in a wavy line motif. It has a light grey paste colour; it was made of fine clay, with sand tempering and hard firing.	Early Islamic - associated with known pottery of the early Islamic period. (Fehervari, 1973, pp 30-36).
3.27	Handle	55 T	60 cm	This is the handle piece of a glazed jar. It has a yellow paste colour, tempered with sand, almost round in shape, with a diameter of 1.5 cm. It is hand-made and hard fired. It has alkaline blue glazing.	Early Islamic, belonging to the C. Abbāsid period, between 800-1050A.D. (Philon, 1980, pp 35-41).
3.28	Handle	76ka	30 cm	This is a handle sherd of a jar. It is semi-round in shape, 6 cm in length and 1.4 cm thick. It has a buff paste colour and rough	Early Islamic (associated with known pottery of monochrome

				texture, with sand and grit tempering; it is hard fired and hand-made. It is very poorly made.	green glazed lustre ware of the early Islamic period). (Gilmore, 1985, p 115)
3.29	Handle	76 ka	60 cm	This is a neck part of a small water jar with a featureless rim. There is a small flat handle attached to the rim. The diameter of the mouth is 7.5cm, and the wall is 6mm thick. It has a buff paste colour, and is tempered with fine sand and grit, medium texture, and hard fired. It is plain pottery without any decoration	Early Islamic Sasanian type pottery. (associated with alkaline blue glazed ware of the C. Abbāsid period). (Gilmore, *et.al.* 1985, p 115).
3.30	Neck	76 ka	85 cm	This is a neck sherd of a small water jar. It is a narrow neck with a small ovular mouth opening and lip The total height of the neck is about 4cm and the thickness of the wall is 4 mm. There are signs of two points on either side of the neck where handles were attached. It has a grey paste colour, tempered with fine black grits, and rough texture; it is hand made, and hard fired.	Early Islamic period, associated with a known type of early Islamic pottery. (Fehervari, 1973, p 32).
3.31	Neck And body	76 ka	100 cm	This is a sherd from the body and neck part of a small jar, wheel-made and with a 4mm thick body wall. It has a yellow paste colour, fine levigated clay, without tempering, fine texture, and hard firing.	Early Islamic of Sasanian type. This type of pottery is comparable with the Sasanian type

				It has a yellow creamy slip on the outer and inner sides and is highly decorated with notch and cut decoration.	of early Islamic pottery from Oman, Ras al-Khayma etc. (Whitecomb, 1978, p. 123-157).
3.32	Rim	55/56kb	10cm	This is a sherd of a small vessel with a thick ex-curved rim and a deep groove below the neck, from where the body would have joined. The body wall is thick (0.5 cm). It has a buff paste colour, sand tempering, medium texture, and was hard fired. It has solid yellow glaze on the outer side.	Early Islamic. Late Fāṭimid to Ayyūbid, 11th – 12th century A.D. (Sauer, 1982, p. 335).
3.33	Rim	55/56kb	100 cm	This is a sherd from a medium sized shallow bowl, with an excurved rounded rim and a globular wall about 0.3cm thick. It has a buff paste colour, made from fine levigated clay, of fine texture. It was wheel-made and hard fired. It has a yellowish creamy slip on which glazing in a splashed design was made. It comes under the category of green glazed lustreware in splashed design.	Early Islamic, Abbāsid (850-1200A.D.). This type of glazed ware was produced after the introduction of white tin glaze (Gilmore, 1985, p. 116).
3.34	Rim	55/56 kb	100 cm	This is a sherd from a small bowl with a featureless rim and a slightly globular body. It has a buff paste colour; it is sand tempered with medium texture and hard firing. It was wheel-made and the wall thickness is about 0.3 cm. It is completely glazed, with a very thick glaze of a green colour with white shading	Early Islamic (Late Fāṭimid to Ayyūbid (11th to 12th century A.D.) (Sauer, 1982, p. 335).

3.35	Rim	Surface collection		This is a sherd of a small bowl with a flat and featureless rim, hemispherical in shape. The wall thickness is about 0.3 cm. It has a light pink paste colour, fine levigated clay, no tempering; it is wheel-made, with hard firing. Below the rim, the border of the bowl on the outer side has a stamped decoration with circular looped motifs, bordered by two light grooves. It has dark green glaze.	Early Islamic Egyptian Ṭulūnid period (868-969). Stamped decoration with circular motifs, bordered by light grooves and green glaze was common during the Ayyūbid period (Gilmore, 1985, p. 115).
3.36	Rim	55/56 kb	120 cm	This is a sherd of a deep basin with a thick excurved beaded rim, depressed near the neck, and a bulbous shoulder. It has a yellow paste colour, yellow slip and a rough texture; it was wheel-made, hard fired, and has a 0.7cm thick wall. It is plain household pottery.	Sasanian type, early Islamic pottery. Unpublished pottery report on Jawatha Excavation pottery, 1998.
3.37	Rim	55T	50 cm	This is a sherd from the upper part of a bowl, with a thick featureless incurved rim; it is hemispherical in shape. The wall thickness is 0.6 cm. It has a pinkish buff paste colour; it was made on the wheel with levigated clay, and hard fired. It has green glaze in a splashed design.	Early Islamic, 8th to 12th century A.D. (A similar type of pottery was produced during the C. Abbāsid period (Fehervari, 1973, pp 32-36).
3.38	Rim	55T	50 cm	This is the sherd of a small vessel with a very thin wall, 0.2 cm. thick, and a slightly excurved lip It has a buff paste colour, it was made on the wheel with levigated	Early Islamic, 12th century A.D. (Zarins & Rihani, 1985, p. 76-80).

				clay, and hard firing. It is a sherd of Chinese porcelain.	
3.39	Rim	55 T	40 cm	This is a sherd of a small beaker with a featureless rim and a straight-sided wall. It has a buff paste colour, tempered with fine lime flecks, medium texture, slip with buff, and clay paste on both sides, it was medium fired with a 5-cm wall thickness, and it is plain, without any decoration.	Early Islamic (associated with Fāṭimid/ Ayyūbid pottery)
3.40	Rim	55 T	50 cm	This is a sherd of a small bowl, with a 0.5 cm. thick wall. It has a red paste colour; it was wheel-made, with fine levigated clay, and hard fired. It is a sherd of splashed glazed ware, glazed on the inner side with a plain outer side.	Early Islamic, 8th to 12th Century A.D. (Philon, 1980, p. 35-40).
3.41	Rim	55 T	60 cm	This is a sherd of a large basin with a triangular rim and a thick straight wall, without decoration. It has a buff paste colour, tempered with sand and fine grits, medium texture, hand- made and hard fired. It has a thick slip on the outer side, which is heavily weathered.	Sasanian type of early Islamic pottery. This kind of pottery was produced during the Sasanian period and continued into early Islamic times.
3.42	Rim	55 T	60 cm	This is a sherd of a small glazed bowl with a 0.4 cm thick wall, and an oblique inverted rim. It has a red paste colour, and is sand tempered and hard fired, with a sandy look.	Early Islamic Fāṭimid to Ayyūbid, 11th – 12th century A.D., and associated with alkaline glazed ware of the C. Abbāsid period. (Gilmore, 1985, p 115.
3.43	Rim	76ka	60cm	This is a large sherd of a small jar,	Early Islamic

				bulbous in shape, slanting towards a flat base 18cm in diameter. It has a light red paste colour, tempered with sand and white lime flecks, medium texture.	period (associated with a known type of early Islamic pottery). (Fehervari, 1973, pp 30-36).
3.44	Rim	76ka	30 cm	This is a small potsherd with an excurved slanting rim, a sloping shoulder and a 5mm thick body wall. It has a buff paste colour, tempered with sand and fine red and black grits, texture medium, wheel-made with hard firing. It has a creamy white slip on the surface. It is decorated with a roulette and multiple thin lines on the shoulder and body.	Sasanian type of early Islamic pottery.
3.45	Rim	76 ka	30 cm	This is a sherd of a small bowl with a straight-sided wall, 5mm thick, a thin and slightly excurved lip and a featureless rim. The base is slightly convex. It has a yellowish buff paste colour, with fine sand tempering and fine texture, hard firing, wheel-made. This is white tin glaze ware with green splashed decoration. It has light black glazing on the inner side and green splashed glazing on the outer side.	Early Islamic, 8th century A.D. These types of bowls and plates were produced mostly during the 8th century A.D., in imitation of Chinese stoneware (Fehervari, 1973, p. 30).
3.46	Rim	76 ka	50 cm	This is a sherd of a deep straight-sided bowl with a thick rim, slightly projected outside and curved inside. The wall thickness is about 4mm. It has a yellowish creamy paste colour of medium texture, it is sand	Early Islamic. Egyptian Ṭulūnid period, 868-969A.D. Similar sherds have been found at al-Mabiyat (Gilmore, 1980, p 115-117 Atil,

				tempered, wheel-made and hard fired. It has fine grooved decoration on the body. It has olive green lustre glazing on both sides.	1973, p 7 and Philon 1980, p. 35-41).
3.47	Rim	76ma	10 cm	This is a rim sherd of a medium sized glazed jar with a 1.3cm thick body wall. It has a flat ex-curved rim, a narrow mouth and wide neck. Its neck is joined to a loop-shaped small handle, which has vertical incised decoration. It has a yellow sandy paste colour, tempered with sand, a rough texture, and hard firing. It has monochrome alkaline glazing in blue on both sides.	Early Islamic This type of pottery is generally associated with the C. Abbāsid period (Samira chronology). It dates between 800-1050A.D. (Fehervari, 1973, pp 30-36).
3.48	Rim	76 ka	70 cm	This is a rim of a large size jar. The rim fragment is 4cm wide, with a 2cm wall thickness; it is excurved and sloping, with a beaked end highly decorated with incised wavy lines, double thick grooves and in between pinch decoration. It has a reddish buff paste colour, rough texture, tempered with small grit and sand; it was hard fired and wheel-made.	Early Islamic (between 8thA.D. to 11thA.D.) This sherd is associated with known Samira type glaze ware, and hence the same date may be given. (Fehervari, 1973, pp. 32-36)
3.49	Rim	76 ka	80 cm	This is a sherd of a jar with a flat excurved rim, 2cm thick, joined to a round handle in a loop shape, about 7 cm long, on the shoulder of the vessel. It has a 1cm thick body. It has a yellow buff paste colour, sand tempering, medium texture and hard firing.	Early Islamic and associated generally with the Abbāsid occupation. (Fehervari, 1973, pp 30-36).

				It has alkaline blue lustre glaze.	
3.50	Rim	76 ka	85 cm	This is a sherd of a bowl with excurved lip and beaded rim with a 4mm body wall. It has a light yellow paste colour, medium texture, tempered with sand; it is wheel- made, and hard fired. It is a sherd of Chinese celadon ware.	Early Islamic (Gyllensvard, 1975, pp 99-100).
3.51	Rim	67 ka	90 cm	This is a sherd of a beaker with a flat excurved rim, with a deep groove below the rim, and a 3mm thick body wall. It has a yellow buff paste colour and a light creamy body surface, no tempering, fine clay, fine texture and hard firing. It has moulded decoration in a notch design, which forms a depressed decoration on the upper surface of the pot.	Early Islamic - associated with known pottery of the early Islamic period. (Fehervari, 1973, pp 30-36).
3.52	Rim	**Surface collection (fortress)**		This is a rim and neck sherd of a vessel. It has a slightly excurved, featureless rim, and a 3cm. high neck. It has a buff paste colour, tempered with grit and sand, medium texture, hard firing and a 0.5cm. thick wall. It is a sherd of green splashed ware. The inner part is unglazed.	Early Islamic, 800-1200A.D. This type of pottery has been found at al-Mabiyat, an early Islamic site in Saudi Arabia, and has been dated to the early Islamic period (Philon, 1980, pp 35-41).

3.53	Base, Body And Rim	55T	50 cm	This is a sherd of medium size, from a hemispherical shaped shallow bowl about 6cm high, with a thick beaded rim, slightly incurved, and a flat base. It has a pinkish paste colour, sand tempering, medium texture, and it is hard fired with a stony look.	Early Islamic (associated with known pottery of the early Islamic period) It is splash glazed ware with blue glazing, but the glaze has been washed away almost completely. Splashed glazing was introduced in the 8th century (Gilmore, *et,al* 1985, p 116) and continued until the 12th century A.D. (Philon, 1980, pp 35-41).
3.54	Base, Body And Rim	55T	50 cm	Sherd of a small and deep large bowl with a very thin lip and a flat base. It has a red paste colour, fine levigated clay, wheel-made, hard fired and with a 0.35cm thick wall.	Early Islamic, solid yellow glazed ware, it may be placed between the Fāṭimid and Ayyūbid periods of Egypt, 11th to 12th century A.D. This type of sherd has been found in

					Jordan by Sauer, who places it in the Ayyūbid period in Jordan (Sauer, 1982, p. 335).
3.55	Base, Body And Rim	55T	45 cm	This is a small dish with a straight-sided short wall, about 1.7 cm. high, a flat base, a featureless thick rim, which is slightly excurved and rounded from the outside and a 0.5cm thick body wall. It has a light red paste colour, fine clay, fine texture, and hard firing. It seems that it was splashed and glazed with green colour on a yellow glazed base on the inner part, but the outside was not glazed. The glazing has washed away due to the weathering effect.	Early Islamic (a similar type of sherd to no 50A).
3.56	Base, Body And Rim	55 T	50 cm	This is a sherd of a small oil lamp 8 cm. in diameter, with an incurved rim, a shallow body, a flat base and a small spout lip for the wick. A small loop handle is attached to the lamp It has a yellow paste colour, with fine clay and medium firing and a 0.5 cm. thick wall. The lamp is glazed with solid green glaze.	Early Islamic It may be placed between the 11th to 12th centuries A.D., Fāṭimid to Ayyūbid period of Egypt (Sauer, 1982, p. 335).
3.57	Base, Body And Rim	55T	50 cm	This is a sherd of a shallow bowl, with a straight-sided wall and, flat base. The external diameter is 11.0cm. It has a yellow paste colour, fine	Sasanian type of pottery associated with the early Islamic period. Most of this

				levigated clay, no tempering, hard firing, and it was wheel-made, with a creamy slip on the inner and outer wall. The thickness of the wall is about 0.5 cm. It has a lightly engraved circular decoration on the outer surface.	kind of pottery was produced during the late Sasanian and early Islamic period in the eastern province of Saudi Arabia especially in the al-Hasa region of Saudi Arabia. (Whitecomb, 1998, (Reprint), p. 95).
3.58	Base, Body And Rim	55T	50 cm	This is a sherd of a shallow bowl with a straight-sided thin wall, about 0.2cm thick, and a thick flat base. It has a buff paste colour, fine levigated clay, medium texture and hard firing. It has a ring decoration on the inner surface.	Early Islamic, imitation of Sasanian pottery.
3.59	Base, Body And Rim	76ka	110 cm	This is a very small jar-shaped vessel with a slightly excurved rim, small neck and shoulder with double deep grooves, and body slanting towards the base. Its base is slightly depressed inside and its diameter is 4.5 cm. The diameter of the mouth is almost the same size, and the total height is about 7 cm. It has a buff paste colour, tempered with sand and fine grits, a very rough texture and hard firing. The pot once had a creamy slip, which has been washed away by weathering. It is green splashed glazed ware, with the glazing slightly oblique from the vertical, but most of it has weathered away.	Early Islamic, 8th to 12th century (Philon, 1980, p. 35-41).

3.60	Base, Body And Rim	76 ka	30 cm	This is a small round dish, shaped like a small oil lamp with incurved rim and a small handle. It has a round flat base, 1cm thick and the body wall is about 4mm thick. It has a white paste colour, and was made of white clay, with no tempering, medium texture and hard firing. It has green glazing on both sides.	It may be dated to the Early Islamic period and associated with the Fāṭimid or Ayyūbid period (Sauer, 1982, p. 335).
3.61	Base, Body And Rim	76ka	50 cm	This is an almost complete small oil lamp in a shallow dish shape, with a short handle and a solid round base about 0.5cm high. The diameter of the lamp is about 7cm, the height is 2.5cm and the thickness of the body wall is about 5mm. It has a buff paste colour, sand tempering and medium texture; it is wheel-made and hard fired. It has green glazing on all surfaces.	Early Islamic, and maybe associated with late Fāṭimid/ Ayyūbid dating, as has been suggested for similar types of sherds (e.g no. 53).
3.62	Base, Body And Rim	76 ka	90 cm	This is a small water juglet with a wide mouth, a featureless rim, a broad neck, sloping shoulders, and bulbous body slanting towards a base of a flat type, 7.5cm in diameter. The diameter of the mouth is 8cm. It also has a flat handle, which joins from the rim to the shoulder. It has a light buff/red body, with a 5mm thick wall, tempered with small pieces of granite and lime flecks, very rough texture, wheel-made and hard fired. It is decorated with grooves on the neck and four light horizontal grooves on the shoulder.	Early Islamic (associated with Chinese Celadon ware of the early Islamic period). (Gilmore, 1985, p 116)

6.1.7. Classification of Pottery according to the Stratigraphical Sequence

After the analysis of the pottery sherds, they were classified into surface collection and according to the stratigraphical sequence of the excavated squares from where they were recovered. These squares are as follows:

Abbreviations

S-Sasanian

E.Isl-Early Islamic

AB-Abbāsid

F/AY -Fatamid/Ayyūbid

T-Ṭulūnid

55T Square

55/56Kb Square

76Ka Square

76 Ma Square

Surface collection

Square 55 T			
Depth	**Form**	**Type of pottery**	**Period**
45cm	Base of a jar	Celadon ware	E.Isl.
	Bowl sherd	Solid yellow glaze ware	F/Ay
	Bowl	Splashed glaze ware	Ab
	Jar sherd	Alkaline blueglaze ware	Ab
	Lamp	Alkaline lustre green glaze	Ab
	Bowl	Eggshell Sasanian type	E Isl.
	Bowl	Limefleck tempered	E.Isl.
60cm	Jar sherd	Alkaline blue glazed	Ab
	Bowl	Glazed ware	F/Ay
55 T Surface collection	Jar	Sherd of monochrome green glazing with white tin glaze on inner side	Ab

Square 55/56kb			
Depth	**Form**	**Type of Pottery**	**Period**
10cm	Vessel	Solid yellow glaze on outer side	F/Ay

50cm	Jug	Solid green glaze	F/Ay
	Bowl	Green glaze in splashed design	Ab
	Bowl	Chinese porcelain	E Isl
	Handle	Light creamy unglazed with knob	E.Isl
100cm	Bowl	Green lustre glazed with splash	Ab
	Bowl	Green glazed with white shade	F/Ay
110cm	Vessel	Yellow glazing with black check	F/Ay
120cm	Vessel	Monochrome alkaline blue with Tin glazing on inner side	Ab
	Jar	Creamy buff eggshell	S
150cm	Bowl	Chinese Celadon	E. Isl
Surface Collection	Bowl Jar	Dark green glazing with stamped decoration Green splashed ware	T Ab
Square 76 ka			
Depth	**Form**	**Type of Pottery**	**Period**
10cm	Small pot	Yellow glazing with dotted background	T
25 cm	Jar	Monochrome alkaline turquoise blue glaze	Ab
30 cm	Lamp	Solid green glazing	F/Ay
	Bowl	White tin glaze with splashed decoration	Ab
	Bowl	Yellow glazing with dots	T
	Potsherd	Unglazed creamy sherd	S
50 cm	Jar	Alkaline blue glaze	Ab
	Lamp	Solid green glaze	F/Ay
	Bowl	Deep straight-sided bowl with olive green	T

		lustre glazing	
	Base	White tin glaze with black manganese decoration	E. Isl
	Bowl	Sherd with white lime flecks	E. Isl
60cm	Bowl	Monochrome lustre green with palmette decoration	T
	Dish	White tin glaze with yellow green splashed decoration	Ab
	Jar	Unglazed jar with flat handle	E. Isl
70 cm	Jar	Unglazed with rouletted decoration	E. Isl
80 cm	Jar	Alkaline lustre blue glazed	Ab
85 cm	Dish	Chinese celadon ware	Ab
	Jar	Narrow neck unglazed water pot	Ab
	Bowl	Eggshell creamy buff sherd	S
90 cm	Juglet	Plain unglazed eggshell ware with creamy body and buff paste and moulded decoration juglet with handle	S
110 cm	Jar	Green splashed ware	Ab
	Vessel	Monochrome green lustre ware	Ab
200 cm	Plate	White porcelain	Ab

Square 76 ma			
Depth	**Form**	**Type of Pottery**	**Period**
90 cm	Jar	Roman amphora ware	E Isl.

6.1.8. Conclusions to the pottery section

On the basis of the analysis of pottery, it seems that this site was occupied from the early Islamic period. During the early days of occupation, most of the glazed pots were imported. A few sherds of Roman amphora type were also recovered, along with the Sasanian type of pottery and Abbāsid glazed ware, which also indicates imported pottery. Beside those imported pots, many types of pots were produced locally, including mostly heavy-duty pots, such as large size storage jars for grain, water, milk, dates and honey, and cooking vessels, basins etc. This gives some indication of the variety of foods consumed.

Towards the end of the early Islamic period, some pots were imported through the southern Islamic port site of Athar, as there is evidence of a similar kind of pottery in both places.

The collection of glazed pottery, though small in number, and belonging to different kinds, shows a high standard of living. Most of the local pots were produced by the oxidation method, and we do not have any evidence of pottery produced by the reduction method. Mostly undecorated pots were preferred, and the decorated pots mainly had incised decorations, though a few sherds have stamped decoration and painting with colour.

The collection of glazed pottery falls between the C. Abbāsid period to the Ṭulūnid, Fāṭimid and Ayyūbid periods, which shows that, after the 12th century A.D., imports of pottery had ceased. It shows that the site was occupied only during the early Islamic period and was later abandoned, as we do not have any pottery evidence from later dates.

6.2. Small finds

The small finds included various materials, as described below, according to the purposes for which they were used; they may represent the needs and demands of the population of Faid city. They give an idea about some of the daily activities of the people who lived at the site.

Understanding the small finds is not always easy, because some of them are only tiny and badly eroded. Most of the small finds are similar to pieces found in other archaeological sites belonging to the pre-Islamic and Islamic periods, such as Mada'in Salih, Al-Rabadah, Al-Mabayat and Mrat (Al-Rashid, 1986, p. 89; Al-Talhi, 2000, p. 99; Al-Rashid 1997, p. 95).

The small finds in the archaeological site of Faid might belong to the early Islamic period, because other artefacts such as pottery and coins found at the same depth can be dated to that period. The survey and excavation of Faid city revealed small finds such as metal and glass items, particularly brass objects, marble items, bone, ivory, sea-shell and eggshell ware.

The investigation of Faid also revealed large fragments of glass, some of them from the survey and some from the excavation, but they were all similar. The glass is often, but not always transparent, in colours such as white, green, blue and black, mostly without decoration, and a few with simple decoration. The types of glass are medium sized cups with flat bases, medium sized bottles and vessels.

The glass found at the Faid site is not easy to date, because there is no clear evidence to help to date it, and most of the glass is without any decoration, which makes it more difficulty to study. Specialists in glass are in agreement (Lamm, 1935, p. 9). Glass with decoration can be compared with items from other sites, making dating clearer in relation to an overall picture in terms of styles, colours and shapes in use at the time. An attempt can be made to date the glass of Faid by comparing with other artefacts that the excavation revealed, such as pottery, coins and other small finds.

Relating also to the design of the buildings, I believe that the glass of Faid should belong to the early Islamic period, between the eighth and ninth centuries A.D. Fragments of glass were also found by Al-Rashid at the Al-Qa site, and at Samira, An-Nuqrah, Al-Jfafa, Al-Saqa and Al-Solayah, which are located on the pilgrim road; they are similar to the Faid glass. In addition, the Al-Oqauder glass, which belongs to the eighth and ninth centuries A.D., is similar to the Faid glass, and the Samarra and Saloya glass in Iraq are also similar (ibid). However, the Faid glass might have been made by the local population, because the excavation revealed unfinished glass objects. While there were some ovens, perhaps used for manufacturing, glass it was probably also imported from Iraq along the pilgrim road, but large excavations would be needed before deciding whether this glass was made in Faid or imported from outside.

6.2.1. Glass

The details of the Faid glass are given below:

Square 76 ma depth 20cm (photo 4.1)

This vessel is small and round and it is made of clear glass. It was painted in a cream and brown mottled colour with black specks. The original clear glass can be seen in the base, where the paint has chipped off. The vessel is 6cm in diameter, and 3cm in depth and 8mm in thickness. The rim of the vessel is smoothly rounded; indeed the whole vessel is well and proportionately rounded. It was probably used for storing powders or small amounts of liquid.

Square 76Ka depth, 80cm (photo 4.2)

There are two fragments, probably from the same vessel as the colours match exactly. The first fragment comes from the base of the vessel (probably the same one). The fragment represents just under a third of the total base, which would have measured around 8cm in diameter (just over three times the diameter of the neck). Both pieces are black, and are very light in weight. Parts of the body are no more than 1mm thick, while the thickness increases to 5mm at the base. The second is the rim and neck of a bottle with a rounded rim. The circumference of the bottle top is around 2.5cm, but it has irregularities on both the inner and outer surfaces, suggesting that it might have been locally made, not imported. The neck is 4 cm in length, and, at the point where it is

broken, it starts to broaden out into what would have been a broad body, relative to the neck.

Square 76ka depth 70cm (photo 4.3)

This small, lightweight vessel was probably used for small amounts of liquid such as oil or perfume. It has a round body, 3.5cm in diameter, and a round neck, 1.5cm in diameter, the top of which is broken. The height of the vessel is 3.5cm. The body and the neck probably accounted each for half of the total height. A piece of the neck, 1.2cm wide, was broken off. This light vessel is only 3mm thick. It appears to have been made using the blowing technique. The original glass is green, and it was painted black.

Square 76Ka depth 85cm (photo 4.4)

This is the mouth and neck of a bottle with a rounded rim. The diameter is 1.5cm with an internal bore of 1cm. The fragment is 4.5cm long and is made of blue-black glass. At the point where the neck is broken, it appears to be widening out into a larger round shape.

Square 76ka depth 10cm (photo 4. 5)

These are two pieces of glass. The first one is a neck and mouth fragment. This fragment represents about one third of what would have been the total circumference of a round vessel. The diameter of the mouth of the vessel would have been 8cm in total. Given this size, and the thickness of the glass (0.5cm), the vessel was probably of a larger size. The internal diameter of the neck is only 2.5cm, as the glass is 5mm thick. This gives a total neck diameter of 3.5cm. The difference between the diameters of the mouth and the neck is accounted for by a wide lip measuring about 2.25cm all around. This could have been used to facilitate the carrying of the vessel, or pouring liquids from it. The fragment is broken off about 4.5cm below the top. The glass is clear and transparent, where the brown paint has chipped off. The second is a base fragment of a flask, slightly uneven (slightly convex) at the bottom. It is also made of clear transparent glass, also painted brown. The base diameter is only about 3cm, but it is thicker glass than that of the body. Not very much of the body remains, having broken away in an irregular way, but the angle of the body suggests a more bowl-like shape, perhaps a container for oil.

Square 55T depth 50cm (photo 4.6)

Three sherds of greenish glass were found here. The first is a fragment of a neck and rim of a small bottle. It probably represents about one third of the total circumference, which might have been about 3cm. The glass is green and slightly opaque. The fragment is about 3cm long. Its shape is slightly twisted, and so may have belonged to an unfinished, discarded piece. This would support the idea that some glass vessels were manufactured at the site. The second is a small fragment of rim which was neatly folded inwards by the manufacturer using the mould technique. As the fragment is quite small, it is difficult to estimate the total diameter of the original rim, but it might be of similar size to the previous fragment, and could even be from the same vessel, as the black colour matches quite closely. The third one is the base of a flask. This fragment represents about a quarter of the original base, which would have measured about 12cm in diameter.

The main building in the old settlement, depth 50cm (photo 4.7)

This is the rim and neck of a small bottle of dark green glass; the diameter of the neck is 2cm, with the rim folded over outwards. This is quite irregular, suggesting an unsophisticated local production. The length of the neck is 3cm, and at the point where it fragmented, the top of the body is visible. It was probably quite wide in relation to the neck.

Square 76ka, depth 30cm (photo 4.8)

This is a very thin curved fragment, probably from the body of a bowl. It is an irregular shaped fragment. Its maximum length is just over 5cm and its maximum height is 3.5cm. Its main characteristic is its fine colour, varying from light blue to dark blue, a rare find. It may be noted here that only small glass vessels were found, and nothing resembling a drinking glass.

Square 55/56Kb, depth 150cm (photo 4.9)

This is a fragment of a rim and neck of a small bottle, nearly two thirds of which is missing. It has walls about 0.5cm thick, made of plain glass, and is only slightly translucent. Its diameter is 4cm, and the sherd is 5 cm long.

The main building in the old settlement, depth 50cm (photo 4.10)

This piece is unusual, and does not have any obvious function. It appears to be the neck of a bottle, but for some reason it has no signs of breakage. Perhaps it was made in a

mould, but the neck was removed before the vessel was completed, and before the liquid glass had finished cooling. This might be supported by slight signs of distortion and one end being almost closed. The piece is 4cm long. Its diameter is 1.2cm, but the internal bore is only about 6mm. The colour of the glass is black.

Square 55T, depth 50cm (photo 4.11)

This is a short, curved piece of black glass, less than three centimetres in length. It is probably not a rim or a base. Its slightly irregular thickness suggests that it could have been the handle of a vessel, but it has no signs of breakage from the body of a vessel. Alternatively, it could be a fragment of an item of personal decoration. If it had been a complete circle, its diameter would have been about 4 cm.

6.2.2. Stone

The survey of Faid revealed just a few fragments of soft stone, although of many kinds, most of them without decoration. The shapes are rectangular, triangular and circular, with little decoration. The most important are small boat-shaped oil lamps and medium sized covers of containers with unique decoration (photo 4.15). Most of the fragments of soft stone in the Faid excavation appeared at a depth of between 30-60cm, and most of them were found with sherds of blue and green glaze, which is believed to be from the C. Abbāsid period. Most of these fragments are small.

When comparing Faid soft stone and that from other archaeological sites outside and within Saudi Arabia, there is a similarity, particularly with the sites located on the pilgrim road, such as Al-Rabadah, as well as Al-Mabyat, Athar, Najran, Samrra and Siraf, so that provides evidence that it might belong to the C. Abbāsid period; the pilgrims possibly carried objects of soft stone to Faid when they passed on their way to Maccah. However only a larger excavation can provide exact dates.
The examples of Faid soft stone are as follows:

Square 76ma depth 30cm (photo 4.12)

This is a boat shaped lamp roughly triangular in shape, but with curved sides. It has a flat base 7cm long and with a maximum width of 3.5cm. The `rear` of the boat is also a flat vertical surface. The curvature of the sides is at first quite gradual, but then from about halfway down, the boat tapers to a sharp point at the end. It is towards this front

end that there are signs of smoke marks on each side at the top. The height of the boat is 3cm at the rear, less than 3cm in the middle and about 2cm at the front end. Normally boat-shaped lamps were produced in a variety of sizes, with decoration in relief with geometric patterns cut into the stone. A highly decorated example was excavated from the site of Athar (Hallet, 1990, p. 37). This lamp found in Faid has only minor decoration, two horizontal lines inside at the rear, and some chisel indents at the top at the rear.

Square 76Ka, depth 50cm (photo 4.13)

This is a fragment of the body of a round dish or cooking pot. It was made of grey stone, decorated on the outside with incised vertical lines. The piece is 8cm long, 5.5cm high, and 5mm thick. Towards the top of the piece is a perfectly round hole, 5mm in diameter. Al-Rashid (1993, p. 491) found similar pieces, which he thought could have been used to tie onto partially broken pots to repair them. Another possibility is that the hole was used to pass a cord through for the purpose of carrying or suspending out of the reach of animals. This suggestion is supported by the dark brown mark above the top of the hole, which might have been caused by chafing cord or leather.

Square 76Ka, depth 10cm (photo 4.14)

This dark green soft-stone piece is almost cylindrical, although one end is tapered (from 2cm diameter to 1.5cm diameter). The length is 7cm. Most of this length (5.5cm) is decorated with incisions that spiral roughly half way around the exterior of the object. Above this spiralling pattern, the stone is plain, but with one or two circular incisions around the circumference. The most striking feature is the very regular, smooth bore, 9mm in diameter, which must have been created with great skill. The cylinder itself was also cut from the stone very precisely, and the spiralling decoration also involved good skills. It may have been for a special person. Unfortunately, the function of the fragment is not clearly evident. A similar sherd of soft stone has been excavated from Aqaba (Jordan) and Syria (Hallet, 1990, p. 50).

Square 44H, depth 60cm (photo 4.15)

This is a greenish grey circular soft stone lid for a container. Its diameter is 13.5cm, and it is 1.5cm thick towards the centre, but tapering towards the edges. The bottom of the lid is flat. In the centre at the top is a square handle for lifting the lid, measuring 2.5cm x 2.5cm, and 1.5cm high. It has simple horizontal incisions, and it is quite worn. However, the rest of the top surface is intensively and beautifully decorated. The lid

has rotational symmetry around 180 degrees. This is achieved within a layout of long lines running horizontally across the lid in the top and bottom parts, above and below the handle, and shorter lines running vertically in the middle part, either side of the handle. The longer lines vary in length according to the curve of the lid (extending from one side to the other), whereas the shorter lines are of the same length (3.5cm). The longer lines are around 9cm near the rim and 13.5cm nearer the handle. The spacing between both the horizontal and vertical lines depends on the motifs contained within them. The motifs and the order in which they appear are identical between horizontal and vertical lines. The first motif near the rim is a series of pairs of concentric circles, with all pairs slightly overlapping. In the longer lines near the rim, there are six or seven pairs, in the shorter vertical lines four. Between all motifs are narrower bands of lines with no motif. The second motif is overlapping semicircles, incised a little thicker than the concentric circles. The wide bands lengthwise contain eleven overlapping semicircles, and the narrow verticals two plus one incomplete. After another empty band, there is one more series of pairs of concentric circles. The wide horizontal bands contain thirteen pairs plus two incomplete; the narrower vertical bands contain four pairs each. The designer of this lid must have used a device like a compass to carefully and precisely draw the circles and semicircles, as a small hole appears at the centre of each of them. The handle also has three circles drawn on it, of unequal size, touching each other.

Square 76Ka, depth 30cm (photo 4.16)

This greeny grey piece is cut from a single stone in a quite complex way. Part of the fragment is round, suggesting the body of a pot, and part of it is a longish section whose cross-section is roughly diamond–shaped on the external wall of the body. It is possible that this section is one of a pair that was used as handles for lifting the pot. It is clear that none of the surface of this section acted as a base support, as all of its sides are decorated with horizontal incisions, somewhat irregularly placed. The curved body section is about 7cm long and 4cm high. The diamond-shaped part is almost 5cm long and the sides of its diamond cross-section are about 1.5cm.

Square 76Ma, depth 10cm (photo 4.17)

This is a greeny grey fragment of a piece of stoneware, containing what might be an almost complete wall and a complete corner, including a small portion of an adjacent

wall and a small portion of base. Looking at the almost complete wall, it has three vertical lines running from top to bottom on the right-hand side. Only one line is visible on the left, as the piece is broken. Near the bottom of the wall are two horizontal lines, quite close together, joining the vertical lines. The wall is 3.3cm high, 6.8cm long and 7mm thick. The top centimetre of the wall is decorated with diagonal checked lines. Above them is a small indented rim. The broken right-hand wall appears to have the same decoration. Nothing remains of the left-hand wall. The decoration suggests that the object was symmetrical, and its size suggests it could have been a small square container for burning oil.

Square 55T, depth 50cm (photo 4.18)

There are two sherds of soft stone, without any decoration, and more roughly made. Both are probably fragments of a base and a small piece of wall of round pots. The large piece of base is 8cm x 5cm, and the thickness is 5mm; the smaller is 4.5cm x 2 cm, 6mm thick. The colour is greyish black.

6.2.3. Brass objects: photo 4.19

They are exemplified by seven pieces as follows:

Square 67 Ka depth 50

This is a small round brass spoon with a small round handle broken off at the top The spooning end is only slightly concave, and has a diameter of one centimetre. Together with the handle, it is 3.5cm long, and might have been used for grinding medicinal powders. The handle has a distinct knob, about a third of the way up from the spooning end, which might be decorative, or could have had a function, such as facilitating grip or preventing the spoon from slipping into whatever container it was used with.

Square 76 Ka depth 15cm

This is a round brass ring, 1.5cm in diameter, probably used as a lady's finger ring. It is very slightly irregular, and very slightly scratched.

Square 76 Ka depth 15cm

This is a small brass pestle probably used as a pharmaceutical instrument. It is 5.5cm long, but broken at the end.

Surface collection (fortress) This is a flat spoon or spatula made of brass. It might have been used for grinding medicinal powders. It is 6cm long, though broken at the top and its blade is just under 1cm wide. The shaft, which is cracked on both sides, has a simple decoration of two lines spiralling around it.

Square 76 Ma depth 30cm (photo 4.20) This is part of a fairly heavy brass pestle possibly used for grinding medicinal or coffee powder. It is a cylinder 12cm long, widening out into a flat, bell-shaped end, about 3cm in diameter. There is a good–sized knob at the top end, above which it is broken. The piece that is missing would also have had a knob at the top, the part in between serving as a handle. This kind of implement is still in use today.

Surface collection (photo 4.21)

This is a part of a brass ring 2.5 cm in diameter. It is thicker on its bottom side than on its topside. At the top, there are signs of breakage, so it is unclear whether or not it used to be a complete ring. In its present shape, it is almost horseshoe-like, but rounder, and fatter at the bottom, as already indicated. If it were possible to stretch the metal out to form a straight line, it would be thin at each end and fatter in the middle, but a cross-section at any point along its length would not show a round cylinder shape, but rather a diamond shape. Thus, it could have functioned as a handle for a door or other object.

Square 76 Ma depth 60cm (photo 4.22)

This is the cover of a small container, bell-like in shape. Its diameter is 3.7cm, and it is 3cm high. At the top is a knob-like protrusion, on either side of which are two perfectly round holes nearly 0.5 cm in diameter, which might have served to attach a handle. There are also two grooves, 1.2cm long, on either side of the knob, one of them cutting across one of the holes, the other placed between the other hole and the knob. The whole configuration of knob, holes and grooves is strongly suggestive of the features of a birds face. Finely incised pairs of concentric circles just outside the holes and the body add to this suggestion.

6.2.4. Other metal items:

Square 76 Ka depth 10cm (photo 4.23)

This is a broken nail 3.3cm long and badly corroded

Square 76Ma depth 10cm (photo 4.24)

This is a piece of metal 14cm long. It may have been used as a handle; it is mostly cylindrical in shape, but with a small flat piece at the top. There is also a slight curve at the bottom end, which is broken off. The piece is not in perfect regular shape.

Square 76 Ka depth 30cm (photo 4.225)

This appears to be part of a knife. The broken blade is nearly 3cm wide and 8cm long. At the handle end, the metal tapers to a sharp point, which was probably covered by wood to form the handle. This haft end is nearly 5cm long. The whole piece is badly corroded.

6.2.5 Ivory items:

Square 76 Ma depth 30cm (photo 4.26)

This appears to be a handle, possibly one of a pair, for a small container for medicinal powders. The container was probably round and bowl-shaped; its rim probably had a diameter of around 5.5 cm, judging by the shape of the body fragment. The inner surface and the outer surface both have a marbled appearance. The piece is decorative, the handle being carved into the shape of a birds head, twisted backwards to preen tail feathers. The bird's head is 0.4cm thick, and is decorated on both sides. The eyes on both sides consist of a small hole at the centre of two perfectly incised concentric circles. The inner side also has a long straight incision ending with a very small oblique incision, representing the beak. The tail feathers on the same side are represented by a single curving incision, whereas the other side is plain. In the middle of the tail feathers is a perfectly round hole, about 0.3 cm in diameter. It is not absolutely clear what its function was, but it shows signs of wear on its topside.

Square 76 Ka depth 30cm (photo 4.27)

This is a piece of ivory carved into a round shape, although it has a number of irregular flat surfaces. It is a broken piece, 3.5 cm in length. It is decorated by three grooves going around the head, and was perhaps used for writing or as an implement for mixing powders.

6.2.6 Seashells:

The excavation and survey revealed some seashells, examples of which are as follows:

Square 76Ka depth 10-30cm (photo 4.28)

There are two small seashells with holes in them for stringing an arm bracelet, and one medium sized, with holes in each end probably used as a necklace or other costume decoration. The shells were probably brought into Faid by travelling pilgrims.

6.2.7. Marble items:

Square 76Ka depth 25cm (photo 4.29).

Just a few marble items can be found at the site. This example is part of a small round container, perhaps used for liquids. It would have measured around 8cm in diameter.

The wall is 0.4cm thick. The fragment size is roughly 6cm x 3cm. The colour is white, slightly yellowing.

6.2.8. Eggshell ware:

Square 67Ka depth 70cm (photo 4.30).

Very few eggshell pieces can be found at the archaeological site of Faid. There are two examples of pieces, found in the excavation. They are very thin and yellow in colour, similar to the sherd found at Siraf in Iran (Tampoe, 1989, 25).

6.2.9. Bones: (photo 5.20)

The excavation of the archaeological site revealed some bones, most of them found in the fortress excavation, and at a depth between 50-90cm. They are mostly animal bones, such as camel and sheep bones.

6.2.10. Faid's coins

No coins were found in the surface survey of the Faid site (while some quantity of glass, metal and pottery pieces had been found). However, some local residents said that coins could sometimes be found after a period of rain. Apart from two coins, which will be described below, it is not known where they came from or where they are now. In 1970, the chief archaeologist, Dr Al-Ansari, obtained another coin, which is still in the department of King Saud University in Riyadh, from a local who had found it on the surface in the Faid site. About 440 coins, mostly from the C. Abbāsid period were found in a pot near Faid, in Sabrayat Al-Safra (studies by Saud Tyhab, 1990). Coins were found also in a number of stations on the pilgrim road (Rabadah, Samira and Noqrah).

Of the three silver and gold coins found in the excavation, two were in poor condition, being very old and worn; it was not possible to identify them or read the date. Their diameters were 2 and 1.7cm.the thired coin was clearly of the Abbāsid type (coin no.1 described in detail below). The two coins found by the locals were from the C. Abbāsid period (coins nos 2 and 3 below).

Coin no. 1 square 55T, depth 40cm photo 4.31

Location of find: the old settlement

Type of coin: *dinar.*

Metal: silver

Weight: 1.3 grams

Diameter: 2.4cm.

Date: C. Abbāsid period (785A.D., 163 H).

Condition: good condition.

Obverse: centre

The face of the coin bears the head and shoulders of the Sasanid king, the head being turned to show the profile. The main point is that it also bears some Arabic writing; a person's name *Omar* and an Arabic word to the right hand side of the face.

Margin:

Around the edges of the coin are crescent moons and stars, and other decoration which is not so clear, as well as some words in the Fahlawayah language.

Reverse centre:

The reverse side also bears the same image as the Sassanid coin, with the set of four steps, on top of which are two armed men, with the fire motif between them at the top (refer back to Chapter 4). This image is framed by three concentric circles, whereas the figure of the king has only two concentric circles around it.

Margin:

There is also decoration around the edge (stars and crescent moons, and three points arranged in a triangle).

The good condition of the coin meant that it was possible to date it accurately. The caliph of all the Muslim people at that time was caliph Mohammed Al-Mahdi (778-785A.D.), the third caliph of the C. Abbāsid period, who resided in Bagdhad. However, a number of princes ruled in the various countries of the Muslim world, such as Omar bin Al-Ola, who resided in a city named Tabaristan in Iran. It is his name that is inscribed on this coin, and the coin would have reached Faid during the course of a pilgrimage. Similar coins are to be found in the Qatar Museum (Al-Ash, 1984, pp 104-

110; Walker, 1959, p 138; Saudi Arabian Monetary Agency, (nd), p 17). The presence of such a coin in Faid provides support to the historical evidence that pilgrims travelling from places like Iran passed through Faid on their way to Maccah and contributed to its economy. Such visitors from other places are believed to have influenced the culture of Faid in terms of its building design and pottery.

Coin no 2[18]: (photo 4.32)

Location of find: the fortress (Qasar Khrash)

Type of coin: dinar.

Metal: gold.

Weight: 4.2 grams.

Diameter 3.9cm.

Date: 823A.D.

The date on the reverse of the coin shows that it is from the rule of caliph Al-Mamoon (831-833), the fourth caliph of the C. Abbāsid period.

Obverse: centre	لااله الا الله و حده لاشريك له العراق ع
Margin:	محمد رسول الله ارسله بالهدى و دين الحق ليظهره على الدين كله
Reverse centre:	الله محمد رسول الله ذو الرياستين
Margin:	بسم الله الرحمن الرحيم ضرب هذا الدينر سنه احدى ومائتين

[18] Both this coin and coin no. 3 were kindly shown to me by Abdulrahman Al-Abas, a resident of Faid city. He had found them sixty years ago in the fortress. After photographing and analysing the coins, I gave them back to him.

The face of the coin has many words on its surface, such as the letter Z (ع) in Arabic, which might relate to the people who made the coins, and the word for Iraq, its place of origin. Other words on the face have religious significance, and there are some words extracted from the Quran, verse 30, from surat Al-Tauba. On the reverse side is the name Al-Fathil bin Suhayl, and his title, minister of the caliph Al-Mamoon. The date on the reverse side is 823A.D. (201A.H.).

Coin no 3. (photo 4.33)

Location of find: the fortress (Qaser Khrash).

Metal: gold.

Weight: 2.7 grams.

Diameter: 2.3cm.

Date: 987A.D. (377A.H)

Obverse centre: (لااله الا الله وحده لاشريكه الملك المنصور)

Inner margin: بسم الله ضرب هذا الد ينار بنيسابور سنه سبع وسبعين وثلثمائه

Outer margin: لله الامر من قبل وبعد و يومئذ يفرح المؤمنون بنصر الله

Reverse centre: لله محمد رسول الله (الطائع لله) نوح بن منصور الولى حسام الدوله

Margin: محمد رسول الله ارسله بالهدى ودين الحق ليظهره على الدين كله ولوكره المشركون

The face of this coin also has Arabic words written in horizontal lines. Some of these words relate to the coin's origin in Iran, and other words have religious significance. There are three concentric circles at the edge of the coin, inside which some words are inscribed. In the inner circle are words specifying the place where the coins were made. The outer circle has text from the surat Al-Rum, verses 4-5, from the Quran.

The reverse side is similar, with the name of the caliph, Al-Tayi (974-991), the 24th caliph of the period, written in the horizontal lines, and just two concentric circles at the edge containing words from the Quran.

In the research conducted for this research, the number of coins found was relatively small, and only tentative conclusions can be drawn from them. Further excavations are needed to confirm these suggestions. Such extensive work is beyond the scope of this study. However, as stated earlier, the coins, together with the pottery and the historical evidence, suggest that the remains belong to the early Islamic period, the C. Abbāsid period being of great importance. The most important conclusion of all is that Faid had connections with other parts of the Muslim world, and this is important for all aspects of the city's archaeology.

Chapter seven

Discussion

7.1. Introduction

The early chapters of this thesis presented some historical and geographical background, indicating how Faid city rose to prominence and the reasons for its importance in early times. The results from the survey and excavations in this research and subsequent analysis gave evidence for dating of the site and enabled comparisons with other locations in which the archaeological remains from the old Islamic world have been studied. The most important aspect in this study is the association between Faid's buildings, architecture, water resource management and artefacts and those of other sites on the pilgrim road and indeed throughout the Arab world. However, it is also interesting to note that this association also extends through time, from the pre-Islamic world up until recent history.

7.2. Placing Faid within the geographical and historical perspectives

Faid achieved a golden period, according to the evidence of the finds and the analysis of the architecture, in the early Islamic period, but the length of its endurance as a major station is relatively short, and this is in keeping with the nature of the region, where the balance of power was frequently shifting. The discussion of Faid is therefore as much about its position in a changing world as about the timings of those changes, while, from an archaeological point of view, the dating of the site is not difficult to assess. Certain political changes could indeed have drastic effects, such as the decline of Faid after the end of the Abassid period, when power passed from Baghdad to Hail.

It is clear that, from being a sparsely occupied place in pre-Islamic times, the area around Hail became a location that was not only sought after but also fought over, due to its natural strategic position and availability of water. The evidence of the inscriptions shows that men with skills passed near there, but did not settle, perhaps because settlement in that area was never secure, that is until the Tay tribe spread their

influence. The important point, as far as Faid is concerned, is that the region was rarely settled for very long, and this is the reason why Faid shows evidence of strong defence systems, which share commonalities with other towns along the pilgrim route.
It is also interesting to discuss the influence of Islam as regards security within the area. Although it could not be claimed that Islam brought everlasting unity to the region, there was a period when the champions of the faith and its armies spread the word and solidified relationships between countries – now known as Saudi Arabia, Iraq and Syria, for example. In that developing world, Faid assumed its importance, as did other cities before it, after it or at the same time as it. The spread of the faith and other natural migrations gave rise to a somewhat common culture, reflected in lifestyles, architecture and other facets.

As was also noted earlier, the topography of a location can lead to variation in building materials, so that Faid was similar to some locations in terms of its architecture and dissimilar in other details. Buildings in black volcanic rock, the use of mud and the design of narrow irregular streets were all features commonly found in other locations in that period.

7.3. The inscriptions and archaeological remains

7.3.1 Inscriptions

Important evidence can often be obtained in archaeological sites, in the form of their inscriptions (writing and drawings), and this is certainly true for the investigation of pre-Islamic sites. The evidence from the whole area around Hail shows that those who made the inscriptions had good technique. Drawings of both human figures and animals were found in the mountains in the area, especially in Jubbah. However, it is strange that the inscriptions that are so unique were found in places where there were no buildings of the period to be seen. There may be two possible reasons for this. One is that the population, however civilized, could make inscriptions, but were not interested in making buildings, because they led a nomadic lifestyle, that is, they did not stay in one place for a long time for reasons of security, as fighting was occurring at regular intervals over the best locations for settlement. Instead they spread around the Arabian Peninsula, for example in Syria and Iraq. The second reason might be that the inscriptions were made by passing travellers and traders, who wrote their own names or

other famous names that they remembered. Whether or not this is true will only be revealed when the writings are successfully translated.

In addition to the pre-Islamic inscriptions, there is also evidence of early Islamic work, in many places, but particularly in Al-Hayad and Al-Huwayed, in the southern part of the Hail area. These inscriptions again show evidence of good technique. The population that created them also knew advanced Arabic writing, which is not surprising, as the Tay tribe were well known for their civilization (Al-Bauladhri, 1983, p. 456). The inscriptions from the period are connected with the buildings (castles, houses, dams, mosques, wells, water tanks and other constructions), all of which seem to belong to the early Islamic period, particularly the sites located on the pilgrim road. There are similarities among all the cities neighbouring Faid.

As regards Faid itself, few inscriptions were found, but this does not mean that Faid was unconnected with the rest of the area; indeed there have been other indications that Faid was closely related with the other parts.

Three sets of inscriptions were found, belonging to three different periods. The first contains a number of inscriptions inside a circle, some of them clear and some unclear. They appear to be very old; the second set consists of pictures of humans and animals, including some writing. The third set contains two words of Arabic (meaning "in the name of God") and belongs to the early Islamic period. No more early Islamic writings were found, perhaps due to the remoteness of the mountains from the town and pilgrim road.

7.3.2. Archaeological remains

Following the survey of Faid, and after comparison with the accounts of geographers, historians and travellers, the archaeological remains reveal evidence of the connections with the surrounding early Islamic world. It is thought that some wells and water tanks were built under the design and supervision of one particular Muslim Caliph, and there might be indications that some residential or religious buildings might also have been constructed at the same time (Al-Bakri, 1981, vol. 3, p. 1033).

The remains of Faid city provide indications regarding the conditions under which its population lived. The buildings reflect the city's preoccupation with security, its economic situation, and religious beliefs. For example, the fortress, Qaser Khrash, and the main building in the old settlement are proof that security was a problem in the area, so that buildings were made to be strong against attacks, for example by Al-Karamida and Bedouin tribes (Ibn Kathir, 1986, vol. 6, p116). The security concerns also affected the city's economic life, as well as the design and plan of the buildings, so that the inhabitants showed more concern with the construction than with interior or exterior decoration.

The plan of the houses and groupings around narrow streets, which were not straight, are typical of early Islamic times. The details include having two entrances to the buildings, having the main room, the sitting room, near one of the entrances, not at the back, and the existence of a courtyard, in common with residential buildings elsewhere in the early Islamic world. The stone-built houses were built with great simplicity.

7.4. The archaeological sites on the pilgrim road

A brief report and survey of some parts of the pilgrim road was made, particularly of the sites nearest to Faid. However, there are more than 84 sites along the 1,100-kilometre route from the Holy cities to the Iraqi border. There are thirteen large and important sites with considerable archaeological remains similar to the remains of Faid. These sites include a range of buildings, such as castles, fortresses, houses, wells and water tanks. It is therefore worthwhile and interesting to compare them in terms of similarities and dissimilarities, to provide further clarification of Faid's architecture, building plan and design, and to date the site according to the details that were discovered.

7.5. Other early Islamic archaeological sites

The studies of the remains of the Faid site, its fortress, houses and water resources, reveal that it is similar to those of other early archaeological sites, such as Al-Kufa and Samarra in Iraq, Al-Hayar Al-Sharge in Syria, Al-Fustat in Egypt, Al-Rabadah, Al-Mabayat, Athar, Al-Qasim, Al-Jauf and other sites in Saudi Arabia. The similarity is not

surprising at all, as Faid had good relationships with its neighbours, in both pre-Islamic and early Islamic times, and even in recent history.

7.6. The design of the cities

It has already been suggested that early Islamic cities were founded in suitable locations, dependent on the topography, but mostly according to the availability of water, so that construction would occur near rivers and valleys and on higher places, such as the old settlement on the Faid site. Secondly, there might be conformity in other aspects of the city plan, such as the position of the governor's building, the houses and the religious buildings, in particular the fact that the most important building, the mosque, is located at the centre of the city, with the governor's building very close by, although in Faid, the exact identity and location of the mosque is still to be confirmed. As in modern cities, there are main streets as well as narrow side streets running off them. The courtyards of the houses are a particularly distinctive feature (Othman, 1988, pp 65, 67, 69).

The same design of many early Islamic cities can be found in the remains of Faid city, with its Qaser Khrash probably serving as the governor's building, perhaps connected to the mosque, as is normally found in early Islamic sites, for example Al-Kufa in Iraq. Other houses are located nearby, a feature still visible in Faid, and similar in distribution to other early Islamic sites, such as Al-Fustat in Egypt, Al-Kufa in Iraq, and Al-Mabayat in Saudi Arabia, whose streets are in the range between 1.5-3.5 metres wide (Othman, 1988, pp 19, 65, 67, 71; Gilmor, 1985, vol. 9, pp 109-115). This same type of street can be found in the remains of Faid, although some of its streets extend to a width of 3 metres.

The plan of many cities in early Islamic times has also been noted to include a wall around it, but some sites were instead surrounded by a moat, such as Al-Madinah and Al-Mabayat in Saudi Arabia (Al-Talhi, 1986, vol. 10, p. 73). The city of Faid was the same, because of the many dangers to be encountered from the outside, and a moat in Faid in the C. Abbāsid period was indeed mentioned in one of the historical sources (Al-Tabari, vol.7, 1979, p. 578).

Al-Rabadah has already been established as belonging to the early Islamic period, and a comparison with old Faid city shows that there are similarities, particularly in the archaeological finds and buildings, which consisted of thick walls with round towers around the remains of buildings (Al-Rashid, 1986, p. 56). The total effect is that in all probability, Faid and Al-Rabadah both belonged to the same period.

7.7. Architectural remains

In sum, there are three kinds of construction in Faid, large buildings, small houses and the water system. The design of all of these is simple and undecorated, but they all reveal the intelligence and experience of the builders. The final outcome is perhaps a product of economic, religious and topographical factors, in addition to the need for security and autonomy.

7.7.1. Buildings

The architecture and design of buildings were famous across the Arab world, especially the Arabian Peninsula. The buildings found in Faid during this study are of both the large and small varieties.

7.7.1.1. Large buildings

Studies of the remains of cities on the pilgrim road, reveal two types of sites, small ones, such as As-Sqiya, Al-Hawayd and Al-Jaffaliyyah, which contain just a few remains of buildings (Al-Helwah, 2001, vol 4, pp 47, 60 and 62), and larger sites, such as Faid, Zuballa, Al-Gah, Al-Shiyhayat and Al-Rabaddah, which have a substantial number of remains. The evidence of all sites is that they were specifically established to serve the travellers and pilgrims passing along the way. The other sites particularly those near Faid that were visited during the course of this research contained large buildings and different sizes of foundations, very similar to those in Faid, particularly in terms of their design and plans. Most of the sites contained a fortress, which indicates that the issues of security were not peculiar to Faid. The fortresses are generally square in shape, with dimensions of 50 by 50 metres. Only a few fortresses were rectangular in shape, Faid being the largest on the pilgrim road, measuring 80 by 120 metres. There are also similarities in terms of the plans of the fortresses. For instance, Faid and Kra

fortresses both consist of groups of rooms around a courtyard (Al-Dayal, 2001, vol. 3, p. 56, map 32). The fortresses have one gate or more with towers and half towers around a thick wall. Some of them have walls more than two metres thick, such as Faid and Al-Kuzaymeyah fortresses (Morgan 2001, 2nd edition, vol. 5, p. 82). They may be surrounded by one or two walls with round towers, such as at Al-Charipayn, Al-Khuzeyma, Al-Bed and Faid (Al-Helwah, 2002, 2nd edition, vol. 4, p. 54, Morgan 2001, vol. 5, pp 85- 107).

The technique of building fortresses in the early Islamic period was common, particularly in Iraq and Syria (Shafi, 1982, p. 15; Abdolhamid, (nd), p. 109; Firal, 1982, pp 26, 68), indicating that the area was part of the early Islamic world, and showing the close relations between Faid and the religious centres of Madinah, Maccah and Baghdad.

Attached to the fortress buildings there was sometimes a mosque, with a connecting gate on one side for those inside the fortress and another gate on the other side for those entering from the outside, such as at Kra (Al-Dayal, 2001, vol. 3, p. 56). This kind of plan conforms with overall plans of Islamic cities, in which the mosque is usually at the centre, and next to it is the governor's residence, as for example in Al-Basra in Iraq, a city established in 634A.D., 14A.H. (Othman, 1988, p. 65). As stated earlier, the position of the mosque still needs confirmation.

The fortress (Qaser Krash) in Faid is one of two large size buildings and its appearance indicates that it was primarily built for defence. The outer walls of the fortress are very thick and include a total of eleven towers.

The design and the plan of the fortress have similarities with those found at other stations on the pilgrim road from the C. Abbāsid period, such as Zubalah, Al-Shiyhyat, Kra, Al-Aqabah, as well as Marid palace in Ramah in Al-Qasim, where similar finds (such as coins) have been made (Al-Jarallah, 1997, pp 231-233, Al-Rashid, 1986, p. 48).

The Umayyad palace in Syria is a similar example of a fortress compound with double walls, towers and open spaces (Shafi, 1982, p. 15, Salibi, 1953, pp 25-40). The Al-

Okayder palace near Karbla and the government building of Al-Kufa In Iraq are fortresses similar in design to that of Faid (Firal, 1983, pp 26, 68, Mostafa, 1954, p. 73).

The other large building, known as the main building, has four towers and thick walls. The excavation helped to identify the design of this building and the materials used. The thickness of the walls, the towers and the finds, together with evidence of other buildings within the compound, suggest that its main function was defensive. It may be that it was also used at some time as a mosque, although the survey and excavation put considerable doubt on this. The remains are similar to those excavated in Rabadah in Saudi Arabia (Al-Rashid, 1986, p. 48), in terms of the thickness of the walls, the towers and the presence of other buildings around the outside. There are similarities with other structures in Syria and Iraq (Firal, 1983, p. 164, 165, Mackenzie, 2001, p. 52, 53).

7.7.1.2. Houses

Typical early Islamic houses were small and simple, similar to those found in Al-Fustat in Egypt, Al-Kufa and Al-Basra in Iraq and Al-Qayrawan in Tunisia (Shafi, 1982, p. 25).

The streets between houses were narrow. The street plan was good for community life, security and protection against the weather. Medium-size houses with four to six rooms are the most common. All the houses were built of black volcanic stone, and mud may have been used on the upper parts of buildings. The present study revealed that gypsum was often used to cover the internal walls in particular. This is typical of early Islamic houses (Al-Rashid, 1886, p. 70, Al-Talhi, 1986, vol. 10 p. 75 Mostafa, 1954, p. 68, 73, 85). The detailed study of the plan of a single house revealed that the entrance hall in houses is designed in such a way that neither visitors entering the building nor passers-by in the street could see through the door into the house. This is in accordance with religious precepts, whereby women are allowed freedom of movement inside the house without the possibility of being seen by anybody on the outside. The reception halls were separate from the women's quarters, so that meeting them even by chance was impossible.

In Islam, it is recommended to ask for permission when entering a house, and to avoid seeing or meeting females unexpectedly. Thus, houses were built with "refracted entrances" at ninety-degree angles.

7.7.1.3. Building materials

Topographical variety around Faid affected the architecture and building styles. In areas dominated by rocky mountains, the design of the local buildings was influenced by the available stones or rocks. Many buildings were constructed in Faid using those rocks, especially for the circular shapes to form pillars for roof support, the construction of walls or the bases of buildings. They were also used in building stairs and entrances. The valleys also contributed clay and mud, which was an essential material in most houses, using mud mixed with straw to make a stronger building material, and provide insulation during winter and summer, both in the traditional houses and in the buildings of ancient Faid. The climate also played an important role in the design of buildings. Houses were adapted to suit the very hot climate of the region. The streets were only three metres wide, and the structures reflected the sun and created shade at various times of the day. The design helped any cool air at the outer walls to enter inside.

As regards the materials, I have identified two earlier periods and locations of occupation prior to the modern city. In the buildings of one to two hundred years ago, both mud and stone were used. It is more difficult to find evidence of mud in the old settlement, although this does not mean that it was not used. Mud disintegrates over a long period of time, meaning that now it is virtually impossible to see signs of its use in the old settlement. In both periods, stone could be used for columns, stones and doorsteps. Wood could also be used for stairs, doors, and windows. Gypsum was used on interior walls and on exterior facades, especially as decoration around doors and windows. The main point about mud is that it was easier to find, transport and work with. Stones on the other hand had to be gathered from around the city; they are heavy to carry and more difficult to work with. It could then be argued that mud was an easy material for poorer people, while stone constructions were available to wealthier citizens.

The bases of the walls of all kinds of buildings, including the fortresses, were usually made of dressed stones, with a mixture of gypsum, small stones and ash. The stone was sometimes strong, black volcanic material, particularly in Faid, which is located in the middle of the *al-harrat*. At other sites, sandstone was used. An interesting conjecture is that, in many cases, stone could have been used for the foundations and the bases of walls, with the construction completed in mud. This could explain why the remains of the city walls are not very high, in contrast with the remains of the walls of the fortress, which are still visible four to five metres above the ground.

A final point about gypsum is that in addition to its use on internal and external walls, it was also a vital component in the building of indoor and outdoor channels and water tanks, as well as the wells. To conclude, the availability of both mud and stone in the city of Faid had strong implications for the design, planning and shape of its houses.

7.7.1.4. Building techniques

The building techniques that were used were good and indicate experience, the cornerstones being particularly well positioned. There is a suggestion that techniques and skills were imported from the outside, through passing traders and pilgrims to Madinah and Maccah.

The remains of the houses in Faid are typical of all other cities of the period on the pilgrim road in terms of design, size, plan, and groupings around streets. Some of these groups of houses were surrounded by walls, some of them two metres thick (Al-Helwah, 2001, 2nd edition, vol. 4, p. 54). Examples can be found in Umm Al-Damran and Al-Rabadah (Knudstad, 1977, vol. 1, p. 68; Al-Rashid, 1986, p. 50).

It is worth commenting on another aspect of the building, that is that the local builders encountered problems and found intelligent solutions to them. For instance, if the ground is not level, a solution to this has to be found, which might be to lay an extra course of stones over the sand in the lower part (see section. 2.1.4)

The excavations of the tell (square 76Ka, 76Ma) reveal precise techniques for construction of the walls. Stones of different sizes were used, for example medium-

sized stone used for a whole wall, but at the corners, larger stones were used to support the walls, and to avoid the risk of the final coat of gypsum cracking. It was noted that, whereas the stones were normally medium-sized and not so regular, the stones of the water tanks were large and cut to a smooth finish. The only other cut stones found at the site were two elegant columns (photo 5.26) and one millstone (photo 5.4). Gypsum was used both in houses and water tanks. Mud may also have been used, although this disappeared with the passing of time. A mixture of small stones, ash and gypsum was also used as a mortar.

7.7.2. The water system

As suggested previously, the design of the water system enhanced the life and development of the city. After the tall buildings in the fortress and the smaller private houses, the construction in stone of the various elements of the water system show another facet of the engineers' skills.

The city of Faid flourished in early Islamic times because of two main factors; the first was that it was on the pilgrim road, from Iraq to Maccah and the second was that there was an abundance of water in the area, which was essential for the travelling pilgrims.

The populations along the pilgrim road all shared the same concern for conserving water in wells, water tanks and *qanat*. As already mentioned, there were 1,300 wells and 114 water tanks, most of them still visible at ground level. Their construction is again testimony to the intelligence of the builders, showing signs of shared ideas and techiques, and great similarities in design. This, coupled with evidence from other sources, including the survey and excavations conducted for this research, indicate that this area flourished in the early Islamic period and particularly during the C. Abbāsid rule.

7.7.2.1. The wells

Wells had always been a critical resource in the Faid area, as they were able to store water over a long period of time, and without them, farming and subsistence would have been impossible. The road leading from Iraq towards Maccah was also influenced

by the location of the wells; these roads did not follow a straight line, but depended on where water could be found.

Because of the arid climate, water in large quantities was essential for the survival of the population, which is why so many wells of various designs were dug. In the archaeological work, a total of forty-five wells were examined, some of which had fallen into disuse, while others were still working.

It is possible that some wells are very old, perhaps dating from pre-Islamic times, as Faid has been mentioned by some sources as being an old settlement. However, the first wells to be specifically mentioned by historical sources date from the early Islamic period, in the reign of Caliph Othman bin Affan (Al-Harbi, 1969).

The wells of Faid are testimony to the engineering skills and intelligence of the builders. First of all, they selected the location for the wells in such a way that water could be obtained from the valley and delivered to where it was needed. Secondly, there was variety in shapes and design. The stones were placed from bottom to top and some had additions of basins or were constructed such that camels could assist in drawing the water. Evidence of this is still visible from the wells. Water could be carried to farms via canals. As suggested earlier, the population of Faid must have been large, creating a huge demand for water. This in turn means that considerable thought must have gone into the building of wells.

One technique was to construct underground channels connecting wells together. One well, the Al-Kamah well, has what appears to be a triangular-shaped hole near its top This hole has been filled in, but in former days it could have been connected to a large nearby tank. The purpose of this technique is that water would be conserved. Rather than having a well that was too full, overflowing and wasting water, the excess would be diverted to a secondary place of storage, providing an increased supply of this precious commodity.

7.7.2.2. The water tanks

Large water tanks were known in the Roman, Byzantine, and Nabatean period, but those found in Faid and on the pilgrim road were similar, in terms of design, the use of steps,

size, material and dress to tanks found in Yemen, Syria, Egypt, Jordan, Tunisia and other locations (Al-Rashid, 2001, p. 65). These similarities seem to indicate some shared technical knowledge and culture.

All the water tanks were of a type specifically designed for use by the pilgrims, and are not found anywhere else but on the pilgrim road, with the exception of a few, such as the one located near the fortress in Faid. It was different from other tanks found elsewhere. It was a private water tank, probably for the famous person living in the fortress. It was located on the north side of the fortress, and was octagonal in shape. It was built with the customary materials, but in a simple elegant design. Its diameter was 23.5cm. Similar water tanks have been found in palaces, such as the Kharbat Al-Mafjat water tank and Al-Ramlah in Palestine, in the Oumayad and C. Abbāsid period. Unfortunately, it was not possible to reveal all about this water tank, because of constraints of time and budget.

Another kind of small water tank was found in houses, often built with large stones measuring 70cm x 40cm. Their depth was two metres and they measured 2m x 1.60m. A shallow basin was often found next to the tank, probably used for washing (depth 55cm, length 140cm, width 100cm). This might indicate that each house in the city had such a system, the tanks being filled from hand-held containers, or canals running from the valley, or channels from wells or outside tanks. A similar system with small water tanks was found in Al-Rabadah in Saudi Arabia, an early Islamic site (Al-Rashid, 1986, p. 69).

In all cases, the construction technique was very similar and indicates the intelligence of the builders. The design and location of the tanks was well thought out to ensure the preservation and easy collection of the water. Many of them had one or more sets of stairs inside, so that water could be collected even when the water level was low. In Faid and other locations, such as Ash-Shifa, Al-Huwayd, Al-Charipayn, Al-Makhruqa, Al-Bayith, Sinaf and Al-Lahm, the water tanks were square or rectangular in shape. A circular variety is also to be found in Al-Mudhayrbat, As-Sqiya, Al-Jaffaliyyah, Samira, Hurayd, Kutayfa and Al-Humayma. Otherwise, the design and other details of construction are very similar, with connecting basins and *qanat*, such as in Faid, Al-Makhruqa and Al-Humayma. The water tanks generally have dimensions of 25 to 30

metres, with walls some 80 centimetres to one metre thick. Some of the tanks have round columns or half columns on the inside corners. The stone inside is usually covered by gypsum.

The location of the water tanks was well chosen. Water from the valley had to be drawn in such a way that it would serve not only the local population but also passing pilgrims.

The available water supply encouraged the population to build many wells (45 of which were revealed by the survey), water tanks and *qanat*. The wells were of different design, some of them interconnected by underground *qanat*, a feature unique to the ancient city of Faid. The water tanks also show evidence of good building technique, with suitable locations selected to gather water from the valley. Some of them were connected to each other by *qanat* at ground level and supplied water to farms.

The dating of the site according to the design and plan of the buildings is confirmed through discussion and comparison with other early Islamic buildings, such as those of archaeological sites located on the pilgrim road and early Islamic sites such as Al-Kufa, Al-Basra and Samarra in Iraq, Al-Fustat in Egypt, Al-Rabaddah, Al-Mabiyat and Athar in Saudi Arabia and other known archaeological sites.

7.8. Summary as regards the design of the buildings

The buildings in the Faid site manifest the influence of other centres in early Islam, particularly the plans of buildings, like the Qaser Khrash, which has thick walls around it, round towers, gates and other details, such as the courtyard located between the rooms, very similar with other buildings in Iraq, Syria, and Saudi Arabia.

The houses are also very similar, for example the remains of the houses in the old settlement in Faid are typical of other houses in early Islamic times, particularly those rooms around the courtyard, the location of the gates and the extreme simplicity of the work, which features no decoration. The materials used in the construction were also similar, with some small differences according to what was available in the area. The wells and water tanks were also similar with those found particularly on the pilgrims road and in other early Islamic cities in Iran, Iraq, Syria, Yemen, and Tunisia (Al-Rashid, 1993, pp 358-386).

7.9. The artefacts

7.9.1. Pottery

Pottery is a very useful benchmark for archaeologists seeking to determine the age of archaeological sites, and it also casts light on the way of life of the inhabitants. Different types of pottery sherds were found during the present study, and these have been described, classified and compared to pottery from other known archaeological sites in order to date the remains. The survey and excavation in the archaeological site in Faid revealed a large number of sherds of pottery, some of them from the surface and others from the excavation. Most of this pottery belongs to the early Islamic, in particular the C. Abbāsid period. The study concentrated on a number of finds selected from the excavation, a total of 2,063 sherds, 1,283 sherds of plain pottery and 780 sherds of glazed pottery; of this total, 117 were decorated pieces. The sherds give a general idea about the historical period in which Faid is thought to have flourished, and, as has already been strongly suggested, it must belong to the early Islamic period, according to comparisons with other studies of Islamic sites.

7.9.1.1. Plain pottery

Some sherds of the plain pottery found in Faid belong to the Sasanian type, such as sherds no. (3.10, 3.44), This gives an indication that Faid belonged to the early Islamic time, as testified by some of the older references, while other pottery belonged to the C. Abbāsid period, which extended from early Islam to the 12th century A.D. Some of the Abbāsid pottery can be compared in terms of decoration with similar sherds found in the excavation of Al-Rabadah, which belongs to the early Islamic period. The early Islamic pottery of other archaeological sites also bears similarities, such as that of Al-Mabyat in Saudi Arabia and Al-Kufa, Al-Okayder in Iraq (8th–9th century) (Al-Rashid, 1986, p. 104, Al-Ibrahim, 1985, pp 89, 119, Mostafa, 1954, vol. 10, p. 85).

Some types of pottery were produced locally, mostly heavy-duty items, such as large size storage jars for grain and water, cooking vessels, basins and other containers. These are similar to those found in most of the sites on the pilgrim road, for example Al-Rabadah and Al-Mabayat (Al-Brahim, 1985, vol. 9, pp 117 and 119, Al-Rashid, 1993, pp 442-445).

7.9.1.2. Glazed pottery

The excavation revealed 780 sherds of glazed pottery, which was known in many Islamic cities in Iran and Iraq, which indicates that Faid's pottery production was probably influenced by traders and travellers passing on their way to Maccah, with new ideas, creativity and technology. Details of the glazed pottery for discussion are given below.

7.9.1.3 Monochrome alkaline glazed ware

This type of pottery is mostly related to the C. Abbāsid period (803-825A.D., 187-225A.H.) (Whitehouse, 1971, p. 10). It is characteristically painted in dark blue, wheel-made, with thick paint and clay yellow decoration. Added decoration typically dates from the sixth to the eleventh century A.D. (Al-Klaby, 1995, p. 88). This type of pottery is found in many Islamic sites such as Al-Rabadah, Samira, Al-Mabayat, Bida, Athar, Mirah and other.

7.9.1.4. Monochrome lead glazed ware

This type was introduced in the early Islamic period, it being characteristically made of fine clay, not thickly painted and rarely or sparsely decorated (Maher, nd, p. 16). Similar pottery was found in the excavation in Rabadah in Saudi Arabia; it belongs to the ninth and tenth century A.D. (Al-Rashid, 1986, p. 105, Al-Klaby, 1995, p. 94).

7.9.1.5. Lead glazed splashed

This type was produced during the period 800-1250A.D. Splashed glaze technology was introduced by Muslim potters in the 9th century A.D. (Whitehouse, 1979, p. 10), and continued up to the 13th century A.D. (Philon, 1980, pp 35-41; Zarins, 1985; vol. 9, p. 118). It is known in Iraq, Iran, Egypt, Syria, and Afghanistan (Al-Klaby, 1995, p. 94). Similar finds have also been made in Rabadah and Bida in Saudi Arabia (Al-Rashid, 1986, p. 108; Al-Klaby, 1995, p. 96).

7.9.1.6. Lustre painted pottery

This type of pottery was very rare in the Faid excavation, although it had been produced at different centres during the early Islamic period (ninth century) (Al-Klaby, 1995, p. 10,). Similar pottery has been discovered in Al-Mabyat and Al-Rabahah in Saudi

Arabia (Gilmore, 1985, p. 115), and a large number of items have also been found in the Al-Fustat excavation in Egypt, in Samira in Iraq and other (Al-Rashid, 1993, p. 436).

7.9.1.7. White tin glazed ware

This type of pottery was produced in the eighth and ninth centuries, and perhaps until the thirteenth century, similar pottery having been found in Al-Rabadah, other pilgrim road sites, in Saudi Arabia, Samarra in Iraq and elsewhere (Al-Rashid, 1986, p. 105, 1993, p. 437, Philon, 1980, pp 35-41).

7.9.1.8. Decorated pottery

A decorated sherd with a thick black line painted horizontally on a red surface was found along with other types of early Islamic pottery. A similar type of sherd was discovered at Athar on the Tihama plain in Saudi Arabia (Zarins and Rihani, 1985, pp 76-81) and at Siraf (Whitecomb, 1968, pp 1-22). This sherd was an imported sherd and might have come to the area through the southern Islamic part of Athar in the Tihama plain. The unglazed pottery decoration of the early Islamic Sasanian type may be compared with the Sasanian type of pottery from other places (Cardi, 1976, pp 216-222).

7.9.2. Glass

The glass found at the Faid site is not easy to date, because there is no clear evidence to help to date it, and most of the glass is without any decoration. However, the glass of Faid may belong to the early Islamic period, between the eighth and ninth centuries A.D., because the Al-Okayder glass in Iraq, which belongs to the eighth and ninth centuries A.D., is similar to Faid glass (Al-Rashid, 1993, p. 448).

7.9.3. Steatite (soft stone)

The soft stone from Faid is similar to that found at sites located on the pilgrim road, such as Al-Rabadah, as well as Al-Mabyat, and other archaeological sites, such as Athar, Najran, Samarra and Siraf, which provides evidence that it might belong to the C. Abbāsid period. However, only a larger excavation can provide exact dates.

7.9.4. Coins

During this study, three coins were found in the excavation of Faid. Two were in poor condition and could not be identified, but the third is made of silver and is in good condition. It dates from the C. Abbāsid period (785A.D., 163A.H.). Two other coins made of gold were found by a resident of Faid, and have already been described in detail. Both of them date from the C. Abbāsid period (823A.D., 201A.H and 987A.D., 377A.H.).

Chapter eight

Conclusions and recommendations

8.1. General conclusions

As had been supposed, a number of positive results emerged from the study. Faid city very clearly played an important role from pre-Islamic until late Islamic times, the arrival of the Tay tribe cementing the relationships between different areas. Trade and the passage of pilgrims also helped Faid to become a famous city and affected its development. Previous studies confirm that the location and topography of Faid encouraged some tribes to live in the area, creating a strong population. At the same time, fighting between tribes raised security concerns, and thus influenced the plan and design of the buildings.

When the population became Muslim, this exerted further influence on both building design and relations with other centres of Islam, such as Maccah, Madinah, and Baghdad. Faid played an important role in spreading Islam to other populations in the area, contributing Muslim soldiers, particularly in Iraq and Syria. The life of the early Islamic population seemed to have improved, compared to what is known of pre-Islamic times.

The golden period of Faid was in the C. Abbāsid period, which concords with the historical and geographical references. The architectural remains and the small finds seem to confirm this finding. Faid's role ended when the Abbāsid Caliphate fell in 1258A.D., and little further information is available until the Rashidi period in the eighteenth century. Under the Abbāsid Caliphate, Faid had enjoyed some power under its protection, but without it, Hail became the most important city in the region. The pilgrim road no longer passed by Faid, but instead by Hail, and the former city fell into decline.

According to the remains of the site and the artefacts, the population had good technology, experience and ideas, as well as intelligent builders.

8.2. Specific conclusions

Inscriptions and drawings around the area show similarities with those of other areas, which is an indication that the area was known in the old world, and that gives evidence that the area had good civilization. The archaeological study recorded and described in detail all the features of the site. Different types of buildings were found, such as private buildings, public buildings and a water system. The population probably imported ideas from abroad, as there were strong

relations with neighbouring countries, and also collected new ideas from the passage of pilgrims.

The private buildings were fortified and had thick walls and towers. The Faid buildings were very similar to other early Islamic buildings. The buildings of Faid were simple and undecorated.

The depths of the foundations in the old settlement are between 50-70cm, whereas in the fortress (Qaser Khrash) they are 2 to 3 metres. There are other remains of foundations south of the valley, damaged by the construction of new buildings. The builders of Faid were successful in choosing suitable locations for their buildings. The buildings techniques indicate that the builders had good experience and intelligent ideas, particularly with the water system (water tanks, *qanat,* and basins). There are two types of water tank; water tanks inside the houses in the city, which are small, and large water tanks located on the pilgrim road, having a number of features. They might have been built by local builders or ones from outside. A new design of water tank was discovered in the excavation, a private water tank octagonal in shape.

The artefacts, particularly the pottery and coins belonged to the early Islamic period, and are very similar to finds in Iraq, Egypt and other early Islamic sites in Saudi Arabia.

8.3. Limitations of the study

As is perhaps the case with much doctoral research, time is an important constraint on the scope of the study. Reference has been made in the thesis to the vast size of the ancient site, so it is obvious that only a small part of it could be investigated. A considerable amount of further work could have been carried out, were it not for this limitation. Details of further academic and practical work are given in the next section.

8.4. Recommendations for further research and practical work

A number of recommendations can be made. The first would be to study the archaeological site in more detail by extending the excavation work, to determine exactly the size of the city, to obtain more details about the architecture, and to excavate the artefacts more extensively.

The fortress needs a large excavation to determine the plan of the buildings. An important part of the archaeological site was discovered by the survey, and some of it was excavated. I recommend that it is strongly protected by the Department of Archaeology in Saudi Arabia. It

would be worthwhile to build a centre for research to preserve and study the finds, as well as a museum for public viewing.

More excavations in the old settlement should be made to determine the plan and design of Faid's houses. Further special studies of the water system should be carried out. Further comparative studies should be made between the old city of Faid and other archaeological sites on the pilgrim road, to further clarify the Faid site.

8.5. Concluding remarks

As stated at the beginning of Chapter one, the Faid site has always held a special interest for me. The study of the geographical, historical, political, socio-economic and religious factors provided me with further interest in this site. The historical sources gave good information about the site, so that the results of the study gave no cause for surprise. This did not detract from the enjoyment of the survey and excavation work, in which much evidence of the skills of the builders emerged, and interesting and beautiful artefacts were found.

From the results of Chapters two to six, the discussion leads to the final conclusion that Faid's golden era ended with the demise of the Abbāsid rulers in Baghdad. It is to be hoped that, in the future, more details of this historical city will be revealed, and also displayed for the interest of the general public.

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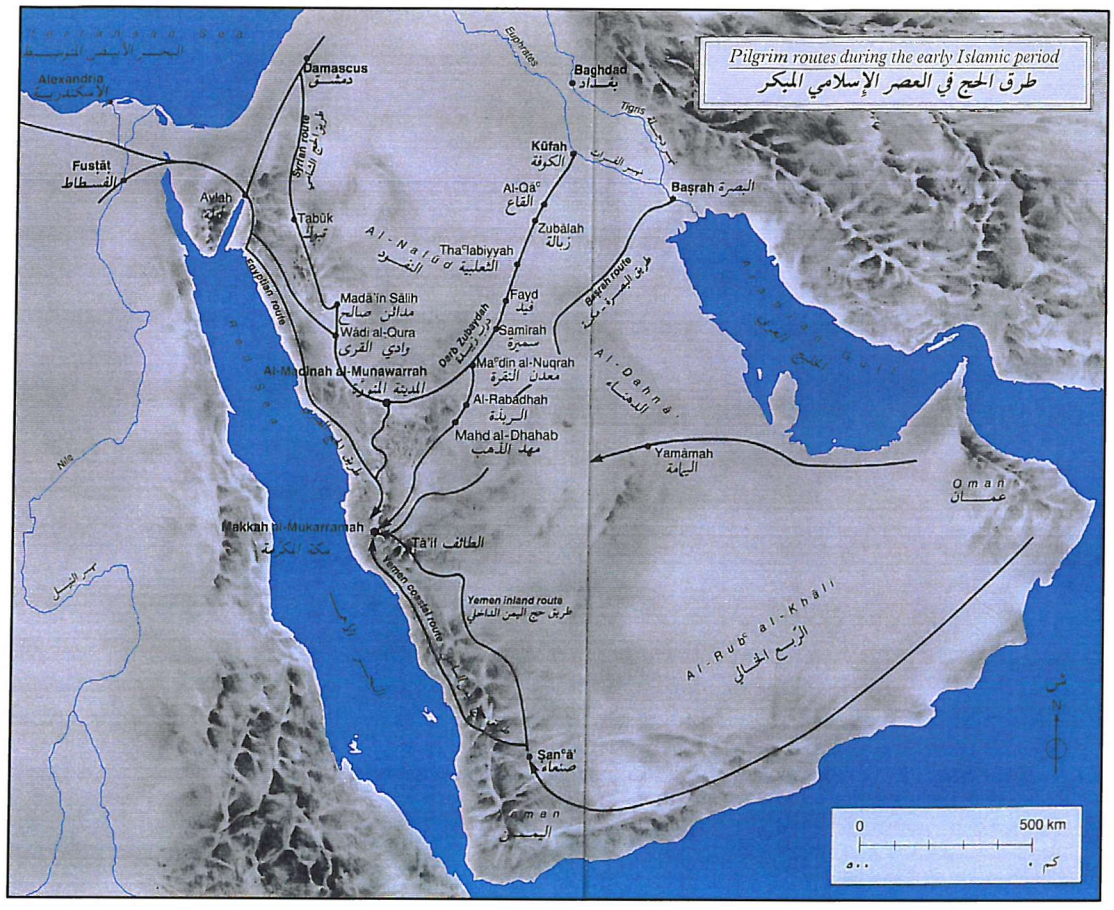
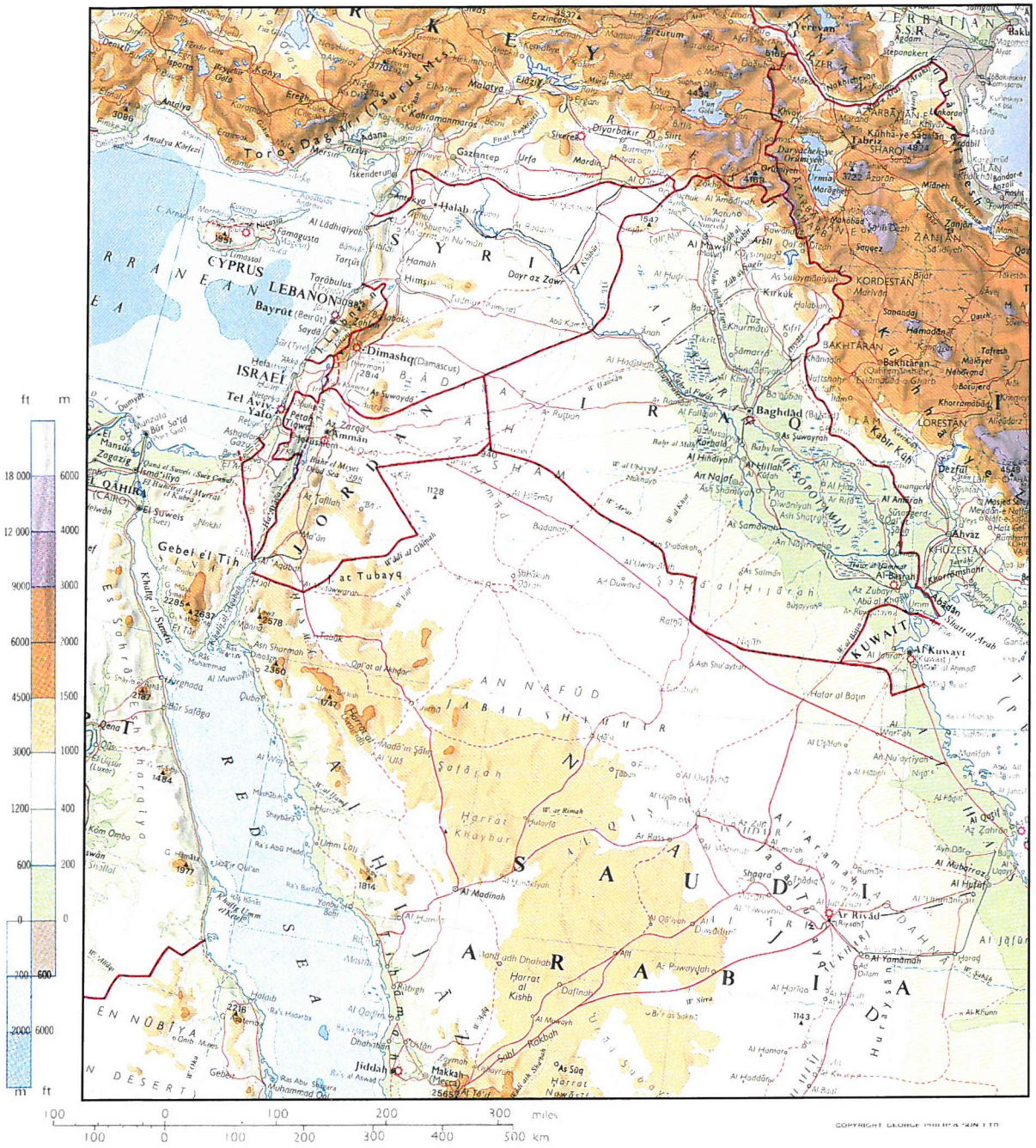
1.1 The location of Faid in K.S.A.

1.2 The main stations on the Pilgrim Road (Darb Zubaydah) (Al-Rashid,1993)



1.3 Pilgrim routs during the early islamic period (Al-Rashid, 1986)


ft m
18 000 6000
12 000 4000
9000 3000
6000 2000
4500 1500
3000 1000
1200 400
600 200
0 0
200 600
2000 6000
m ft
100 0 100 200 300 miles
100 0 100 200 300 400 500 km
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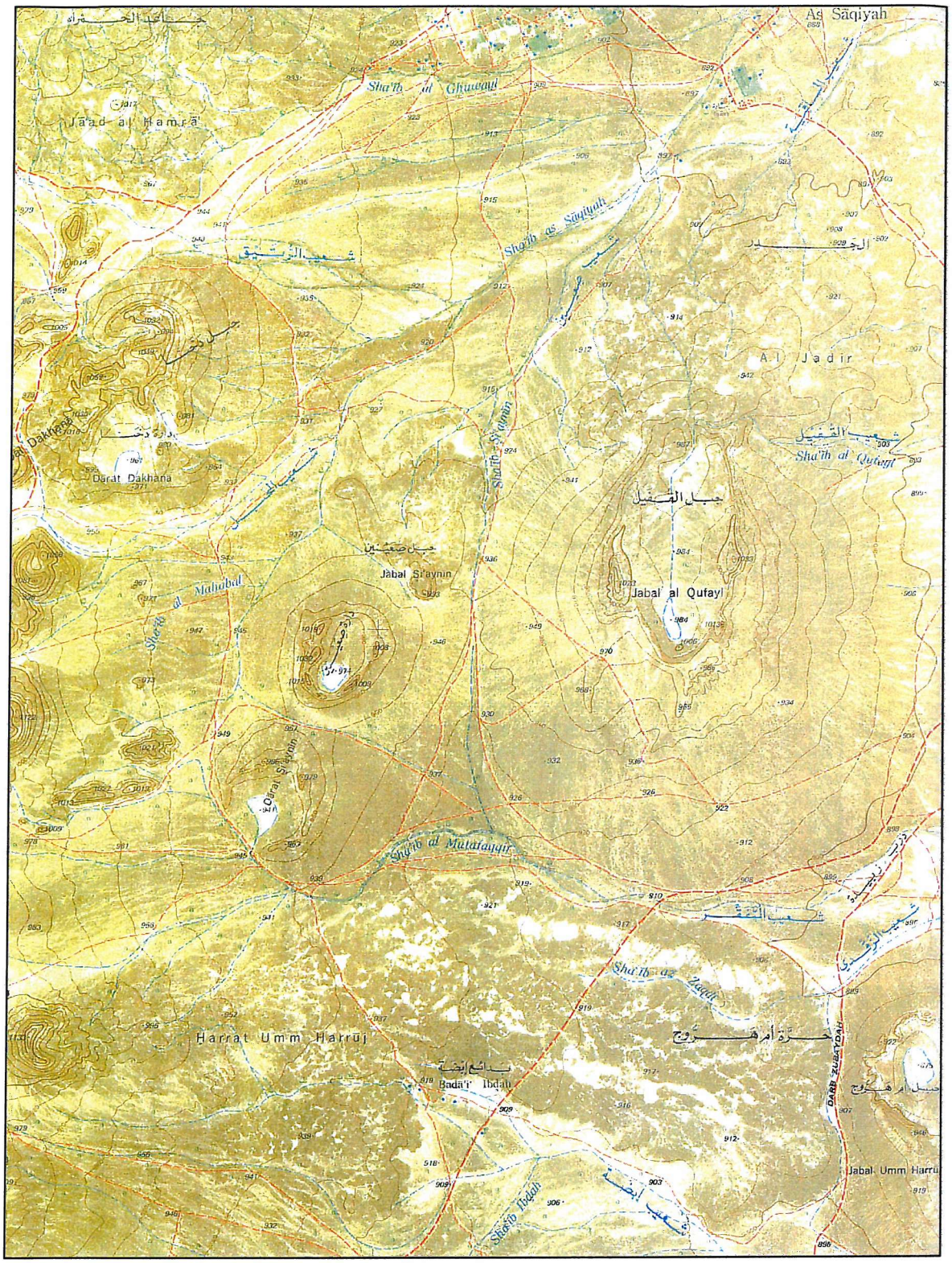
Map No. 1.4


Khashm al Lisān
Al Jadir
Fayd
Sha'ib al Qufayl
Sha'ib Amr
Sha'ib Abū al Miyāh
DARB ZUBAYDAH
SHA'IB ABA AL KURESH
Sha'ib az Zaqdi
Harrat Umm Harrūj
Badā'r Umm Harrūj
Dibādib
SCALE 1 : 50,000
مقياس الرسم ١:٥٠,٠٠٠
Metres 1000 500
Yards 1500 1000 500
Kilometres
Statute Miles
Nautical Miles
KINGDOM OF SAUDI ARABIA
Ministry of Petroleum and Mineral Resources
Aerial Survey Department (A.S.D.).
Ar Riyāḍ.

Map No. 1.5a



SCALE 1 : 50,000 مقياس الرسم ١:٥٠,٠٠٠

Metres 1000 500 0 1 2 3 4 5 6 Kilometres

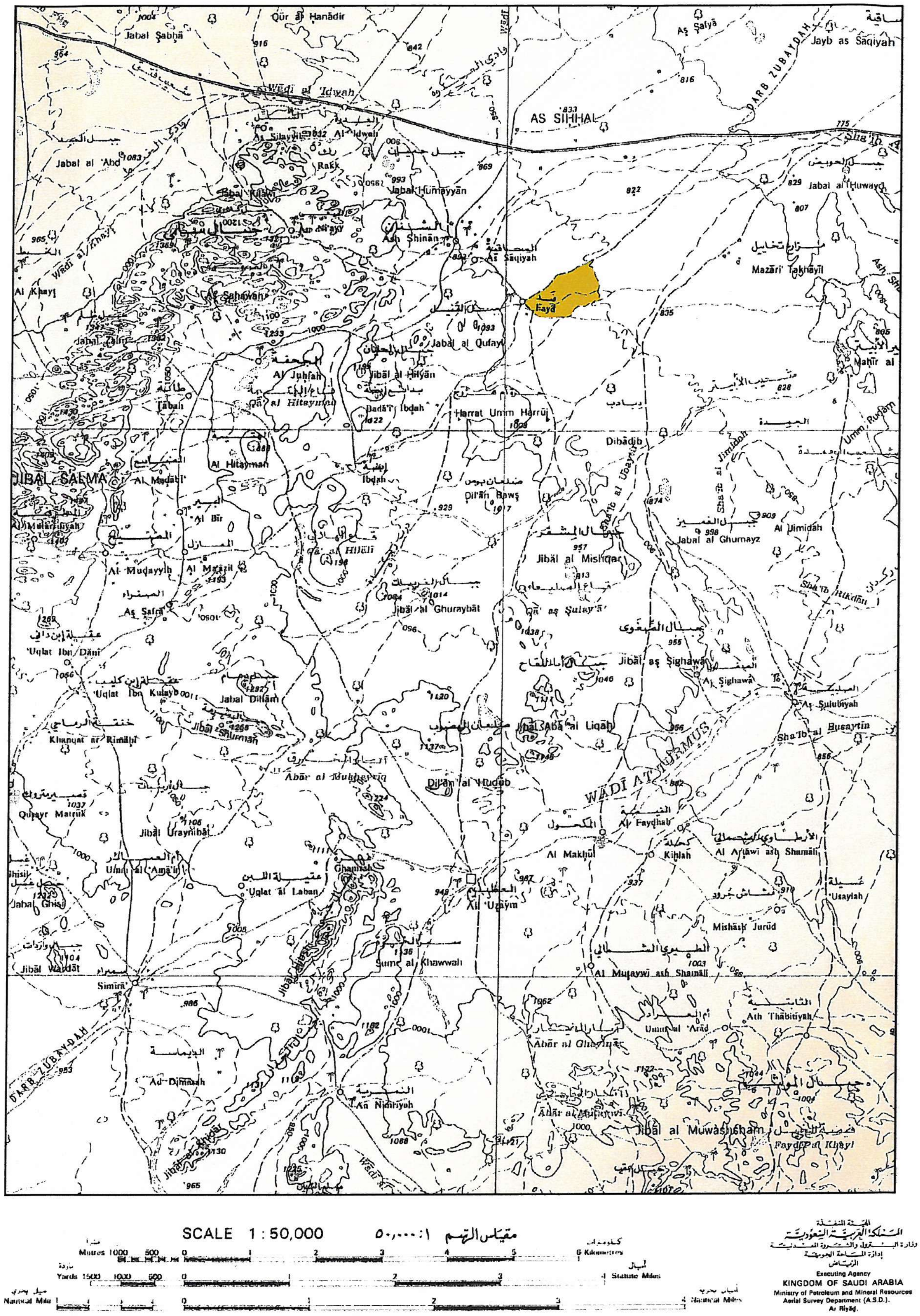
Yards 1500 1000 500 0 1 2 3 4 Statute Miles

Nautical Miles 0 1 2 3 4

المملكة العربية السعودية
وزارة البترول والثروة المعدنية
إدارة المساحة الجوية
الرياض

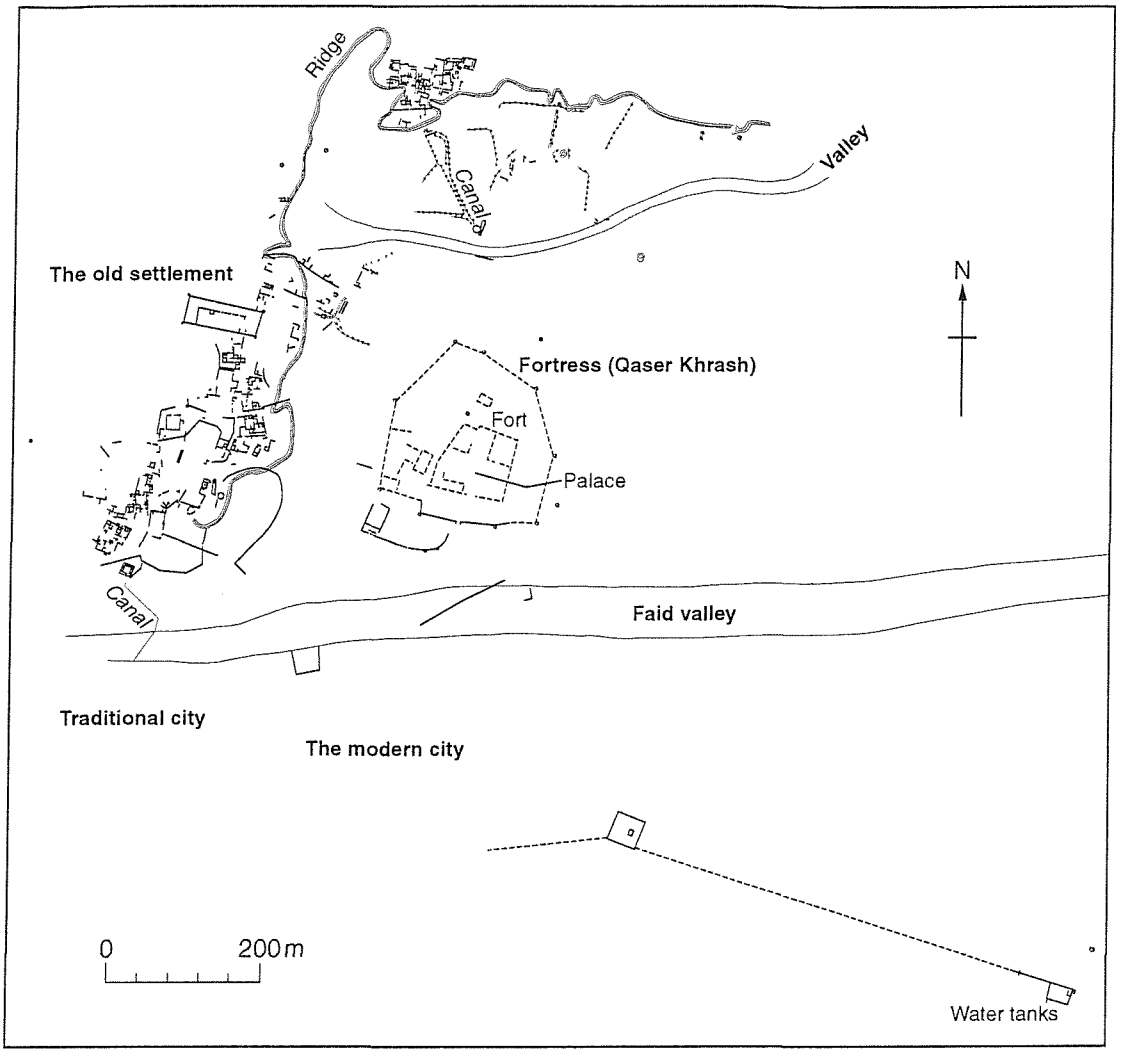
Executing Agency
KINGDOM OF SAUDI ARABIA
Ministry of Petroleum and Mineral Resources
Aerial Survey Department (A.S.D.)
Ar Riyāḍ

Map 1.5b

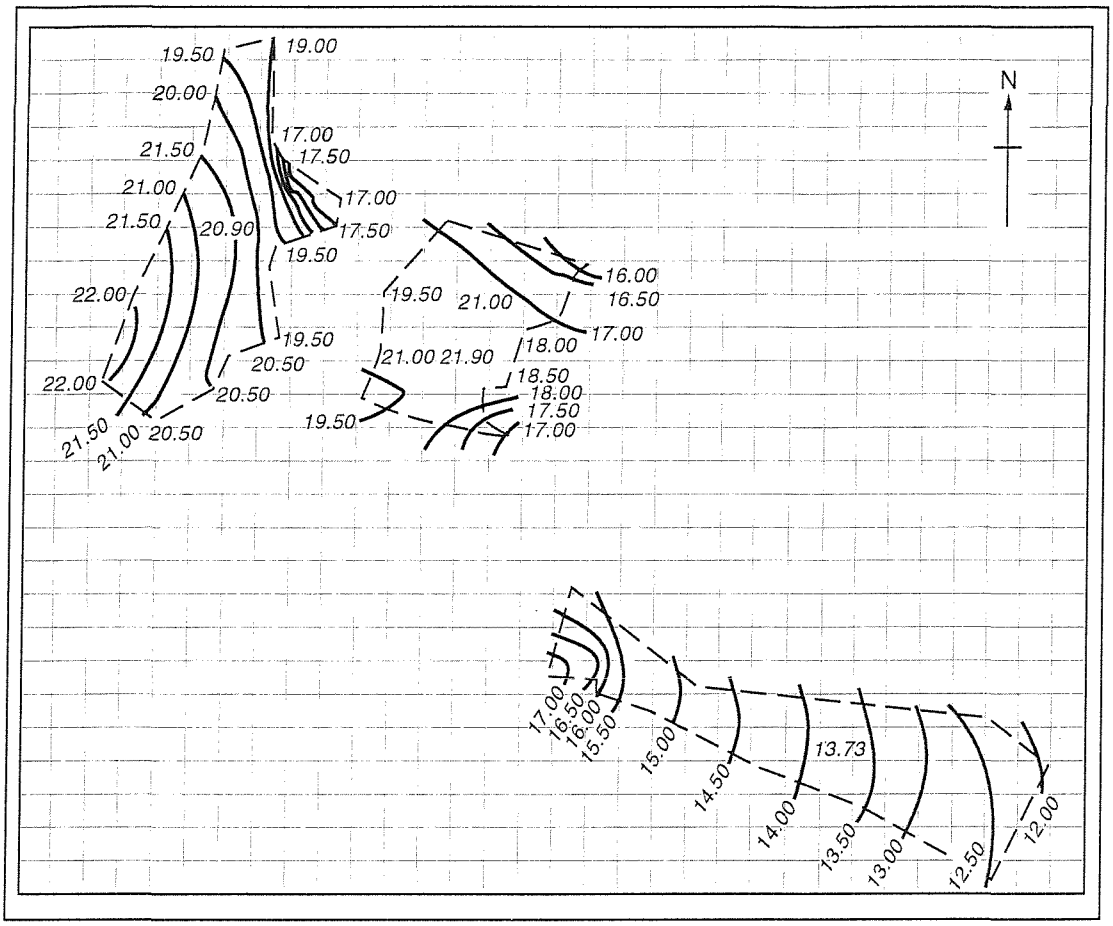

Jabal Sabhā
Qūr al Hanādir
Aş Şafyā
Jayb as Sāqiyah
DARB ZUBAYDAH
AS SIHHAL
Jabal al 'Abd
Jabal Humayyān
Jabal al Huwayd
Mazāri' Takhayil
Al Khayl
Ash Shinān
As Sāqiyah
Fayd
Jabal al Qufay
Al Juhfah
Jibāl al Hilyān
Harrat Umm Harrūj
Dibādib
Al Hitaymah
JIBAL SALMA
Al Madāfi'
Al Bir
Dil'ān Baws
Jibāl al Mishqar
Al Jimidah
Jabal al Ghumayz
Sha'īb al Jimidah
Al Mudayyih
Al Mazāriq
Jibāl al Ghuraybāt
Aş Şafrā
'Uqlat Ibn Dāni'
'Uqlat Ibn Kulayb
Jabal Dillām
Jibāl aş Şighawī
Aş Şighawī
Aş Şulubiyah
Sha'īb al Busaytin
Khanqat ar Rimāhī
Jibāl Shuman
Jibāl Sabā' al Liqāh
Ābār al Mukhayriq
Dil'ān al Hudub
WĀDĪ AT TURMUS
Qusayr Matrūk
Jibāl Urayhibāt
Al Faydhah
Al Makhūl
Kihlah
Al Awtāwī ash Shamālī
Umm al 'Amā'ir
'Uqlat al Laban
Al 'Uzaym
'Usaylah
Jabal Ghisil
Mishāsh Jurūd
Jibāl Wardāt
Sumt al Khawwah
Al Mutayawi ash Shamālī
Simirā'
Ath Thābitiyah
Umm al 'Arād
Ābār al Ghurayfah
DARB ZUBAYDAH
Ad Dimāsah
An Nimiriyah
Ābār al Mutayawī
Jibāl al Muwashsham
Faydat al Khayl
SCALE 1:50,000
مقياس الرسم ١ : ٥٠,٠٠٠
Metres 1000 500 0 1 2 3 4 5 6 Kilometres
Yards 1500 1000 500 0 1 2 3 4 Statute Miles
Nautical Mile 1 0 1 2 3 4 Nautical Miles
Executing Agency
KINGDOM OF SAUDI ARABIA
Ministry of Petroleum and Mineral Resources
Aerial Survey Department (A.S.D.)
Ar Riyāḍ

Map 1.5c

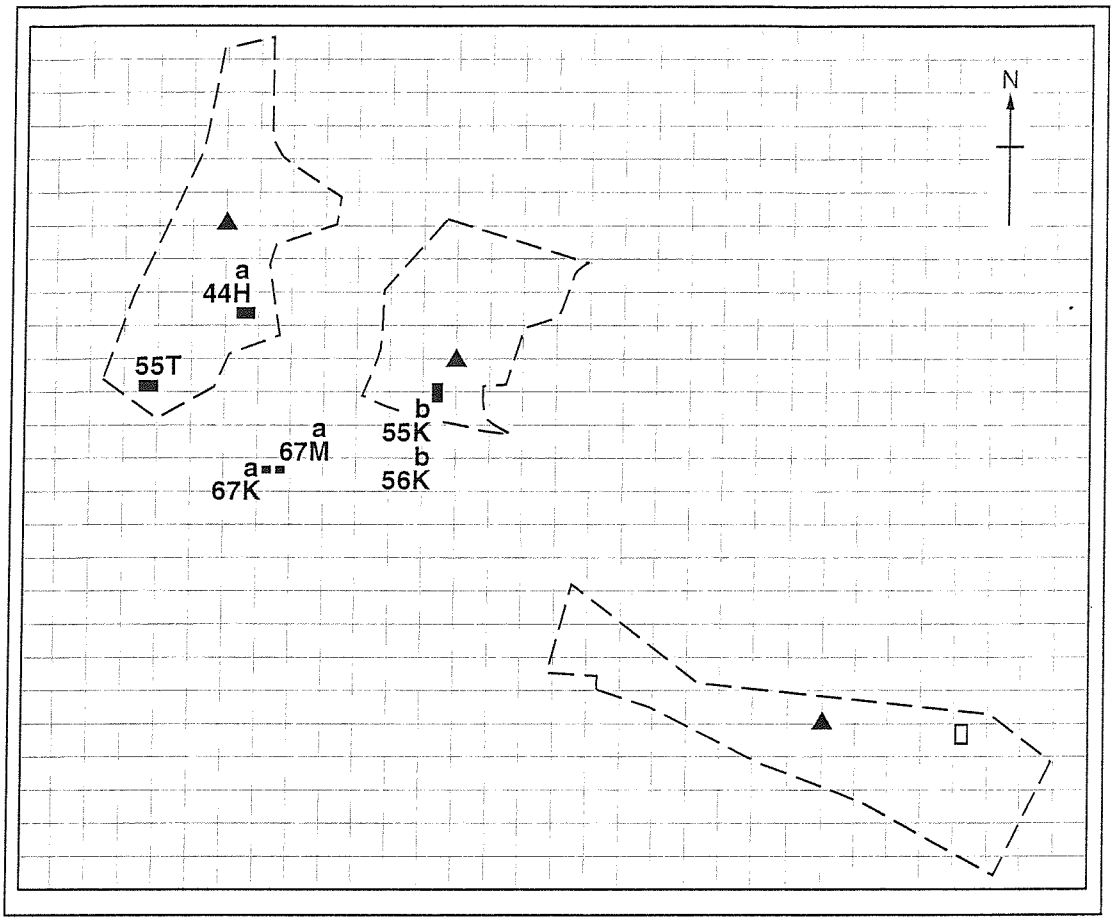
1.6 The early Islamic Site around Faid Site



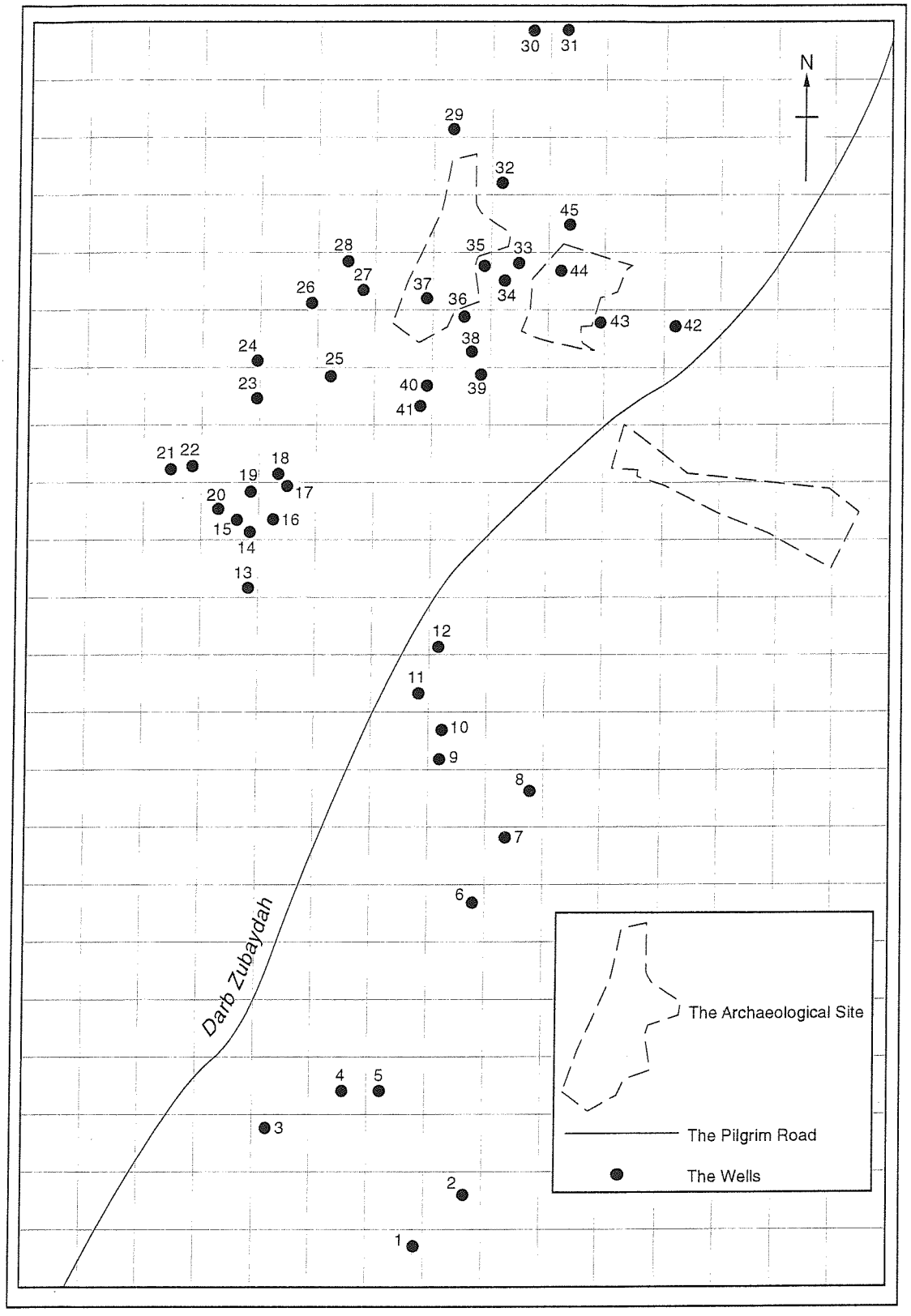
1.7 Survey map of Faid area



1. 8 erid and counter map of Faid

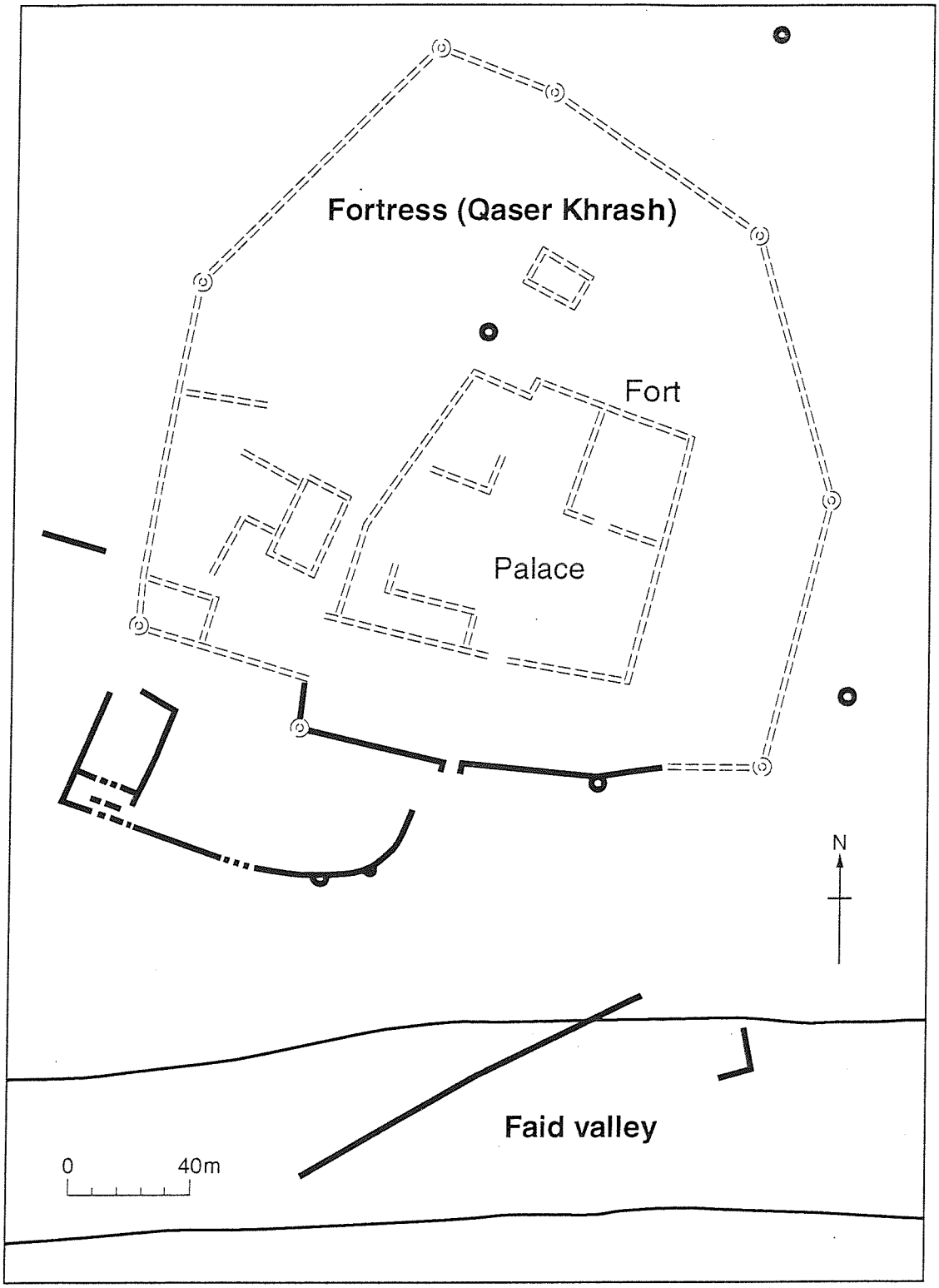


1.9 Gridded line map of Faid area

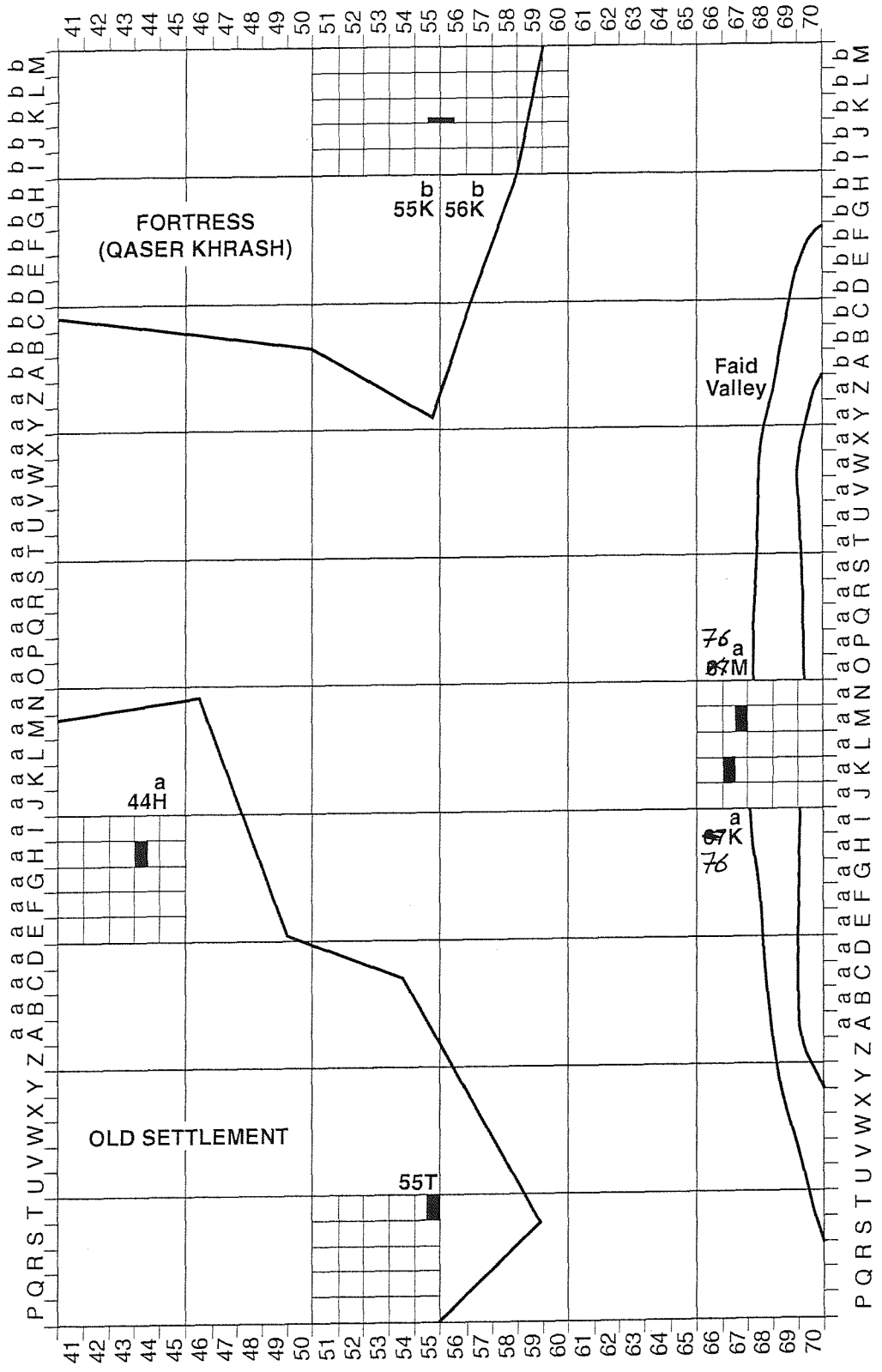


1.10 The wells in Faid area

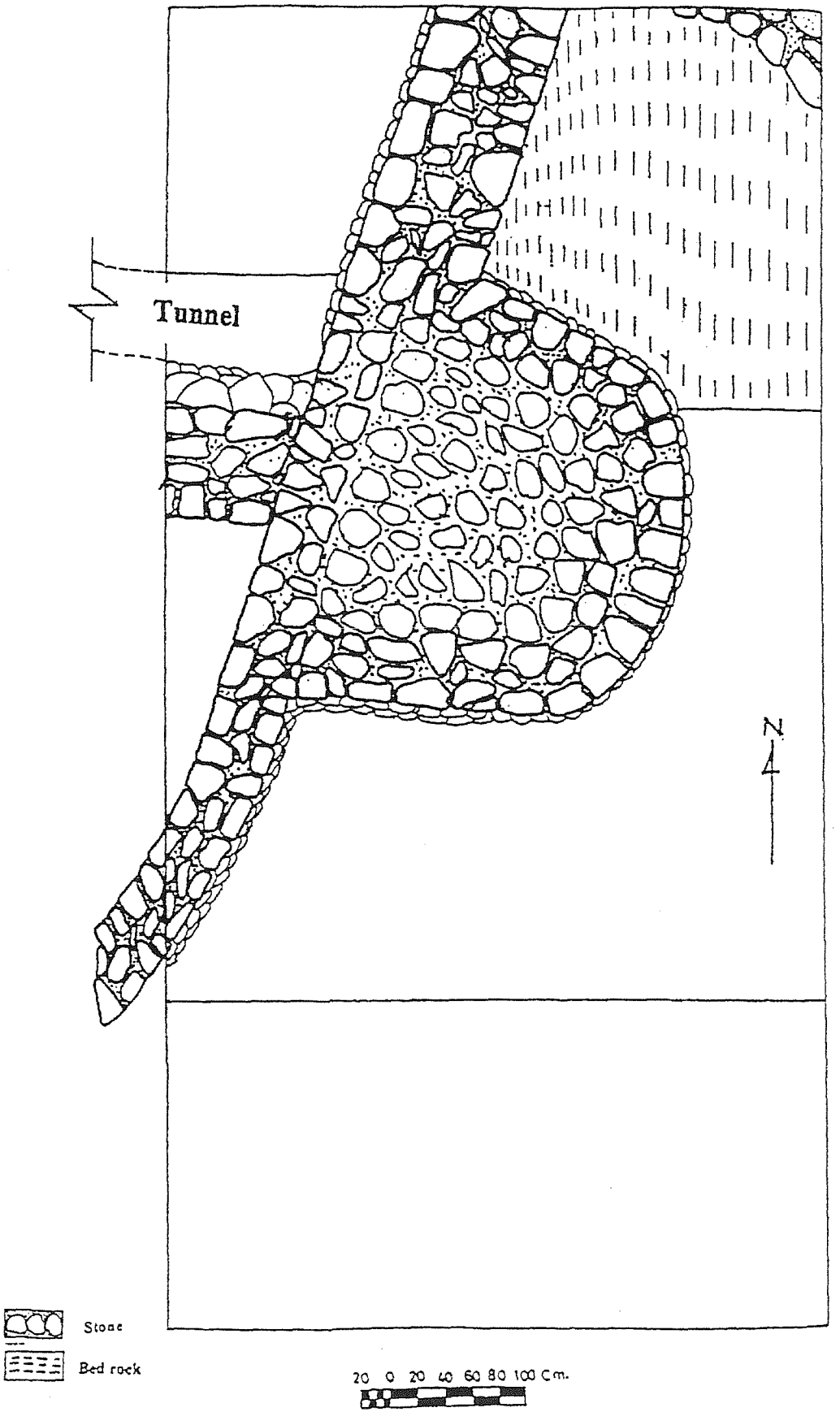
1.11 The Water Tanks (Birkah) near Faid site (on the Pilgrim Road) (Al-Rashid,1993)



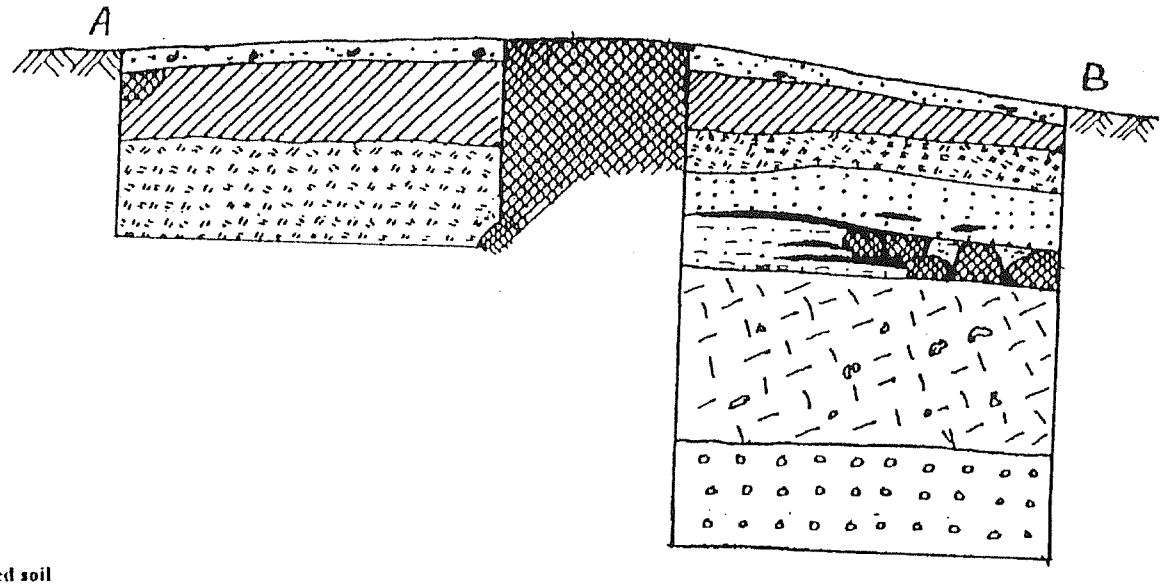
1.12 The plan of Fortress (Qaser Khrash)



1.13 The location of the trenches



2.1 square (55-56KB) the fortress (Qaser Khrash)



Ground surface

Sand and soil filling

Pieces of rocks and soft soil

Soft sand and black soil

Rock pieces and black soil

Rock pieces, animal bnones and red soil

Mud, black sand, rock pieces, bones and shells

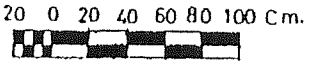
Small rocks, light sand

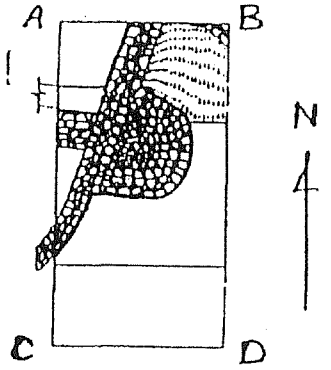
Wall

Stone

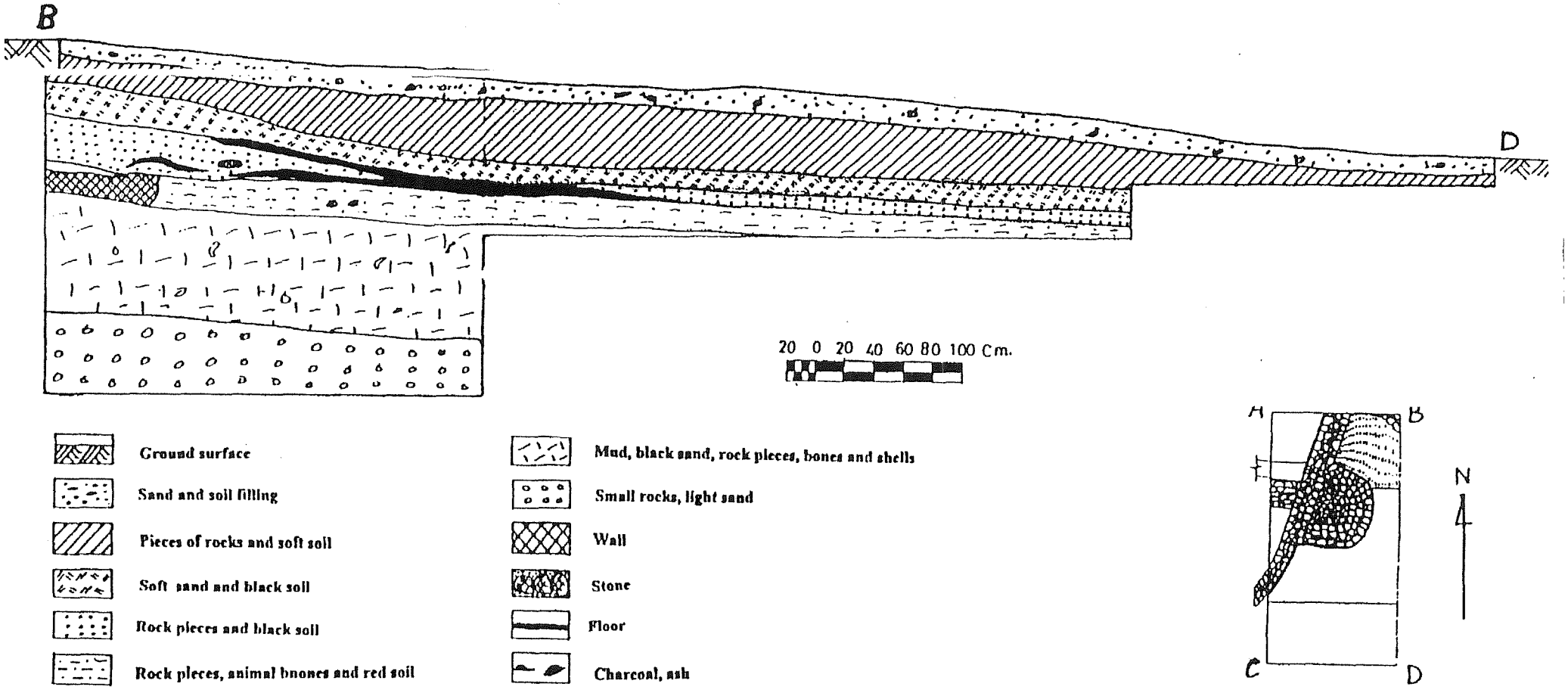
Floor

Charcoal, ash

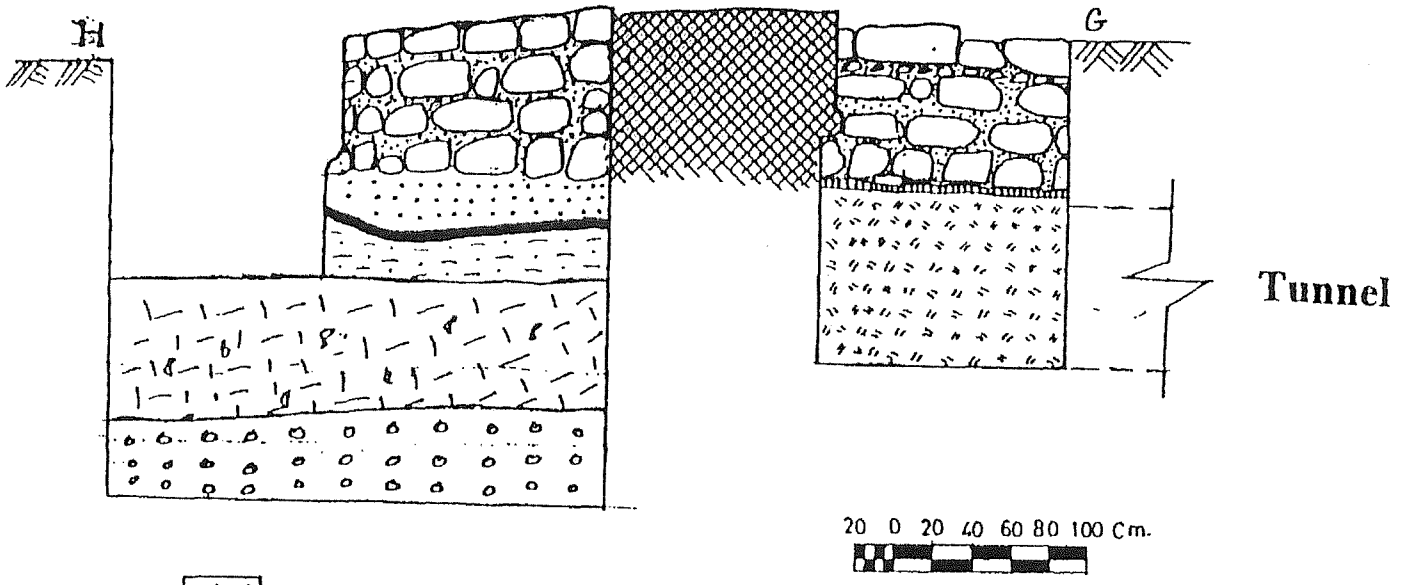


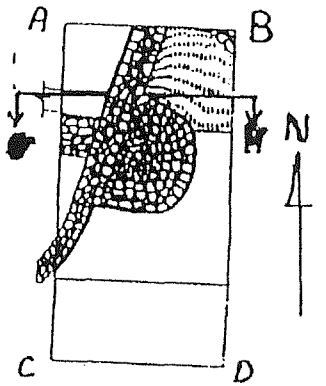


2.1.1 section (A-B)

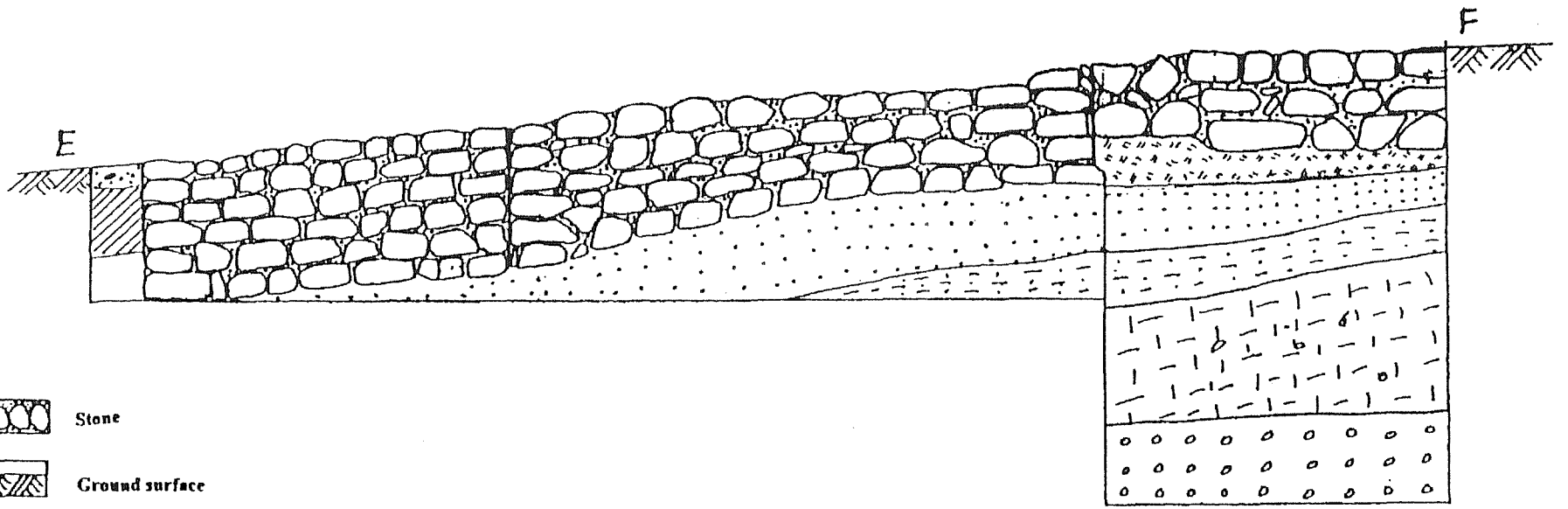


2.1.2 section (B-D)





2.1.3 section (H-G)



Stone

Ground surface

Sand and soil filling

Pieces of rocks and soft soil

Soft sand and black soil

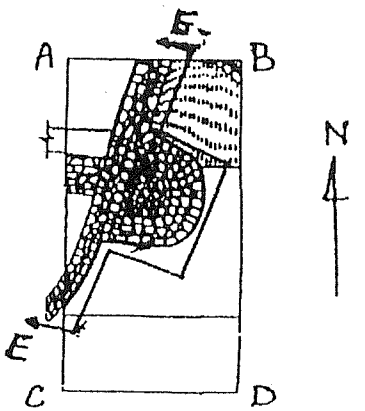
Rock pieces and black soil

Rock pieces, animal bnones and red soil

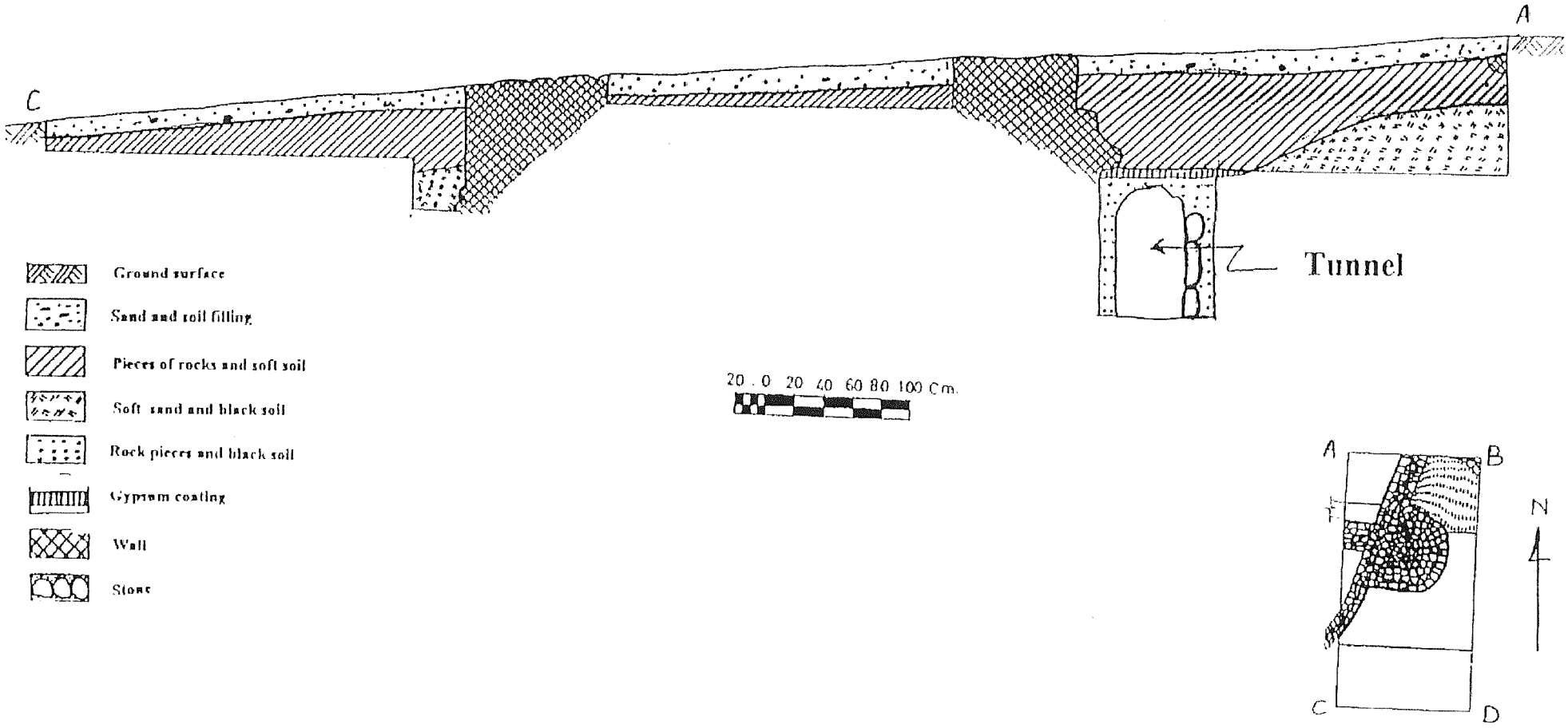
Mud, black sand, rock pieces, bones and shells

Small rocks, light sand

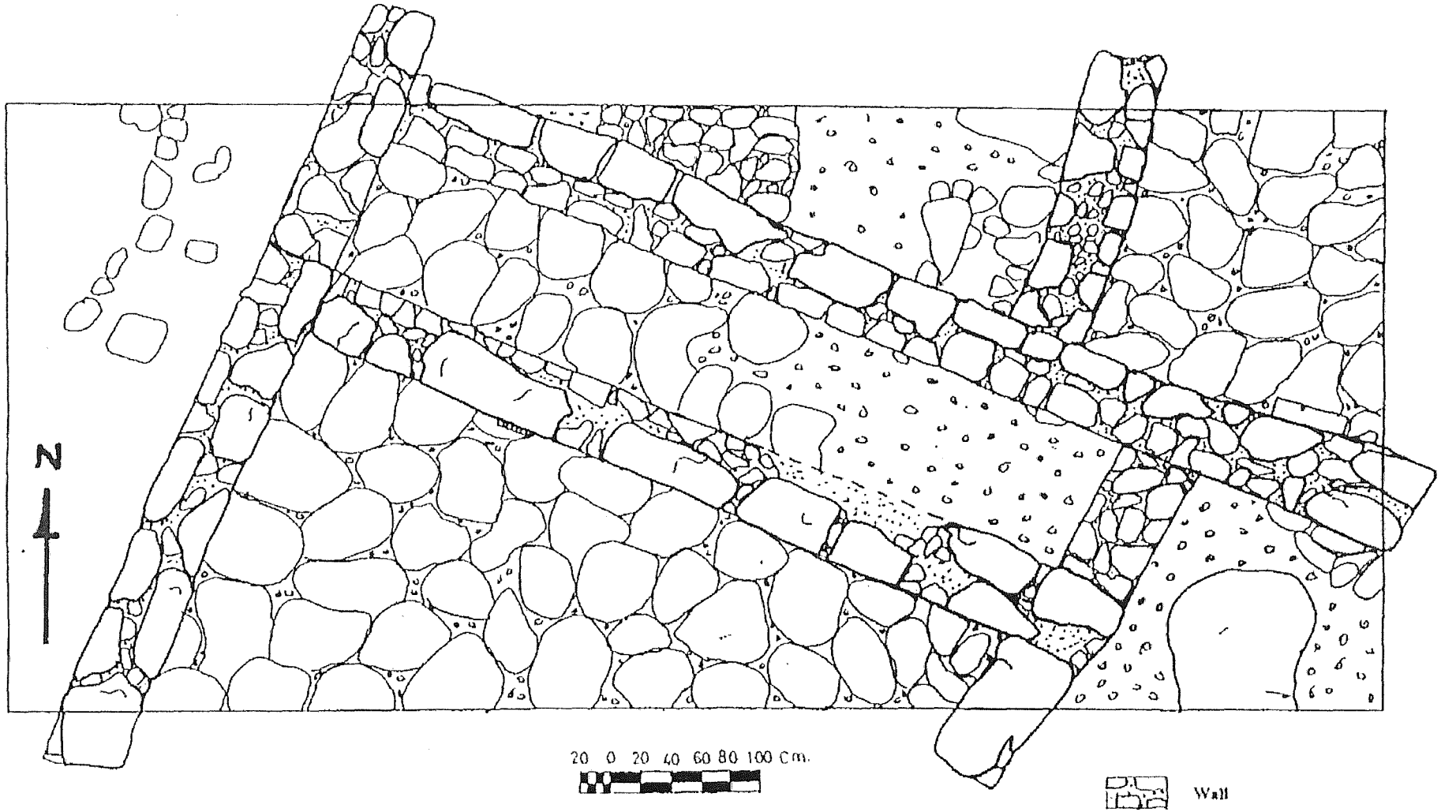
20 0 20 40 60 80 100 Cm.



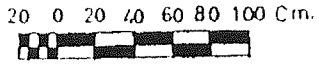
2.1.4 section (E-F)

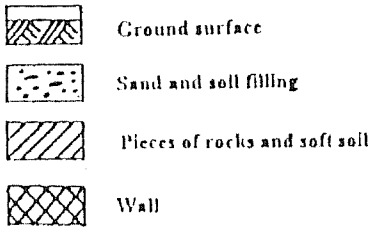


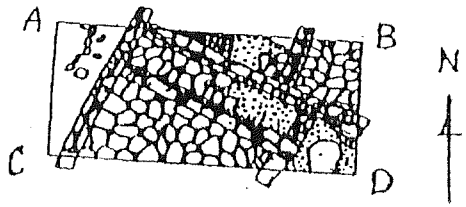
2.1.5 section (C-A)



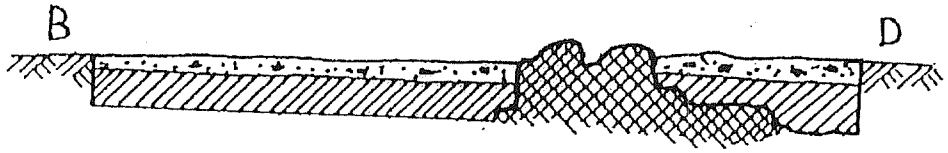
2.2 square 55T (the old settlement)

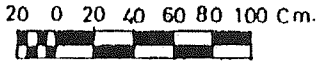


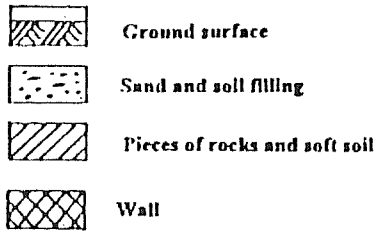


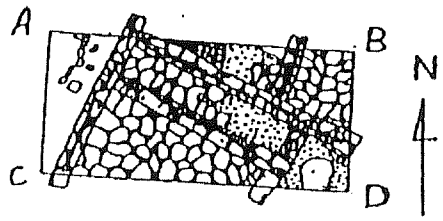


2.2.1 section (A-B)

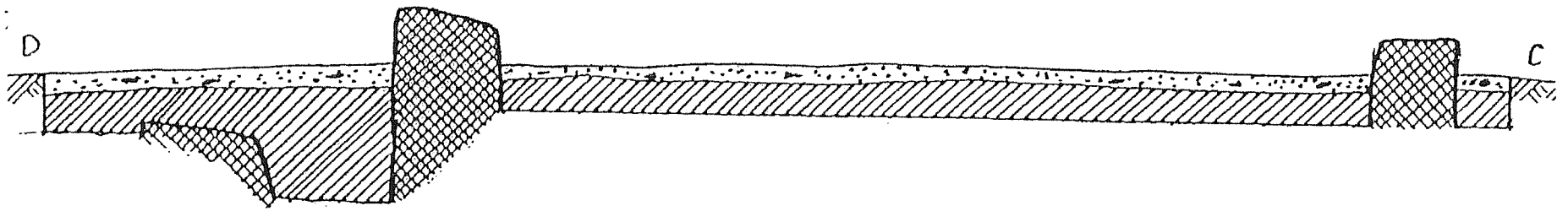


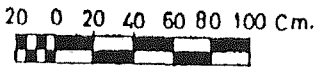






2.2.2 section (B-D)



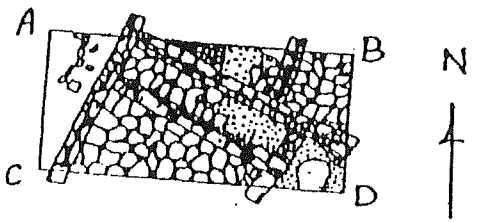



Ground surface

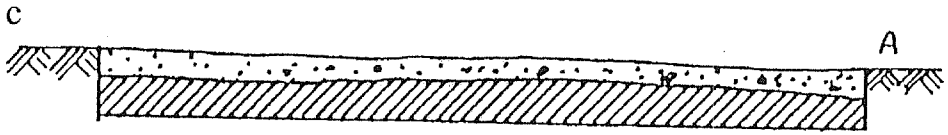

Sand and soil filling

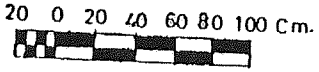

Pieces of rocks and soft soil


Wall



2.2.3 section (D-C)

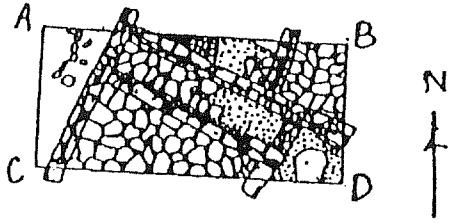




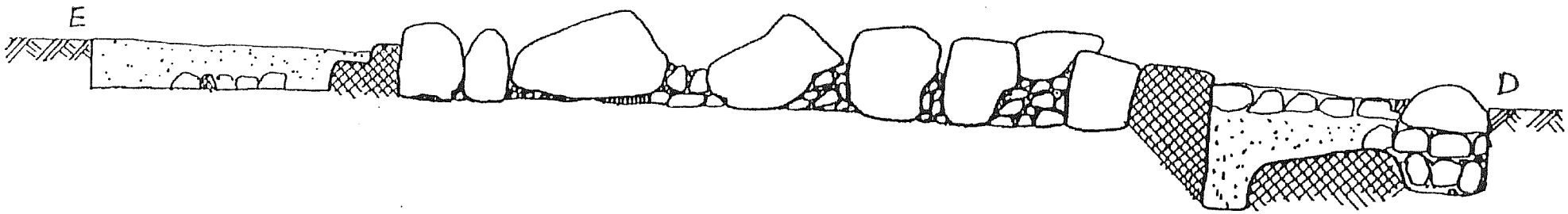
Ground surface

Sand and soil filling

Pieces of rocks and soft soil



2.2.4 section (C-A)

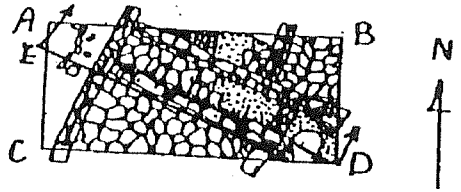


Ground surface

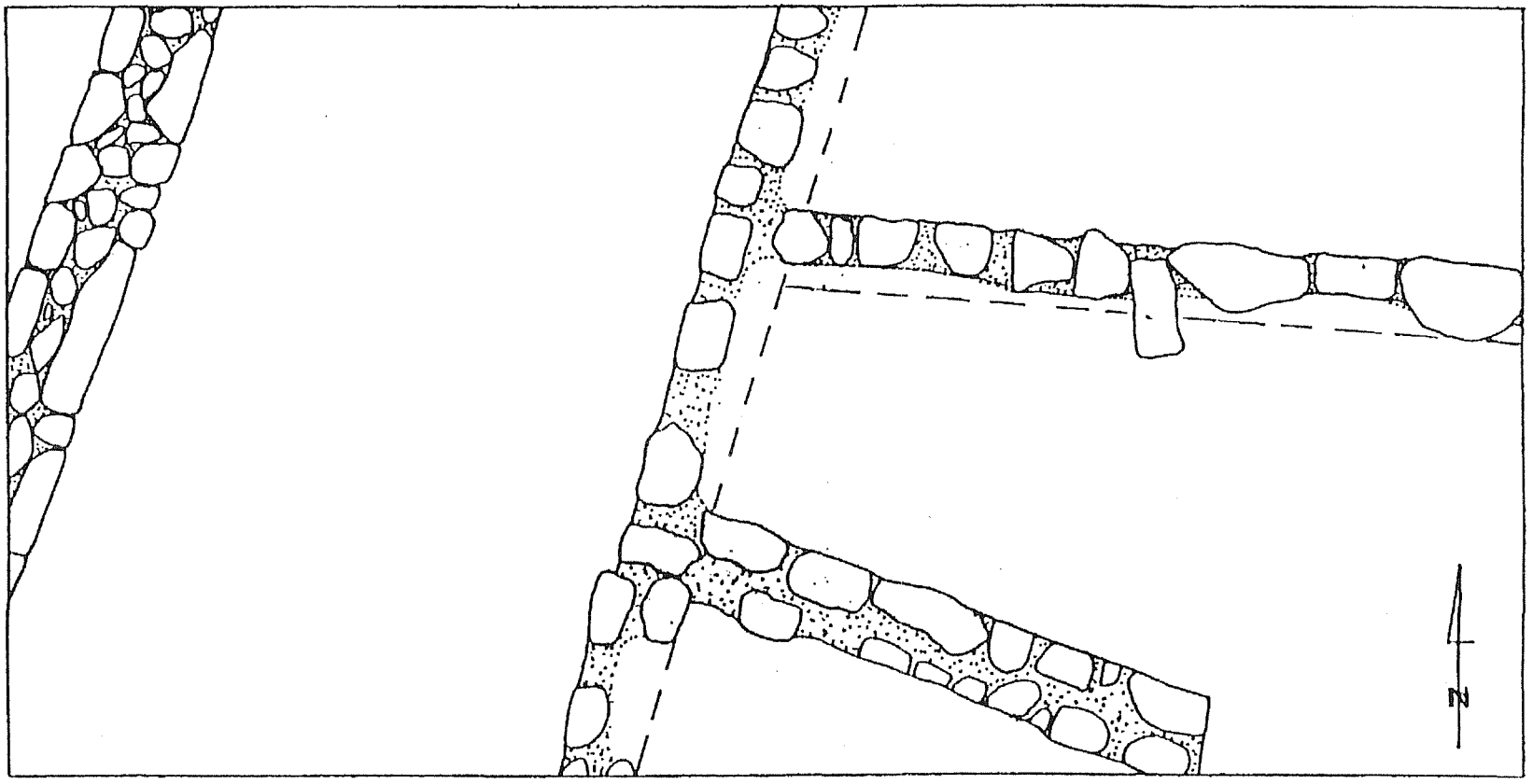
Wall

Stone

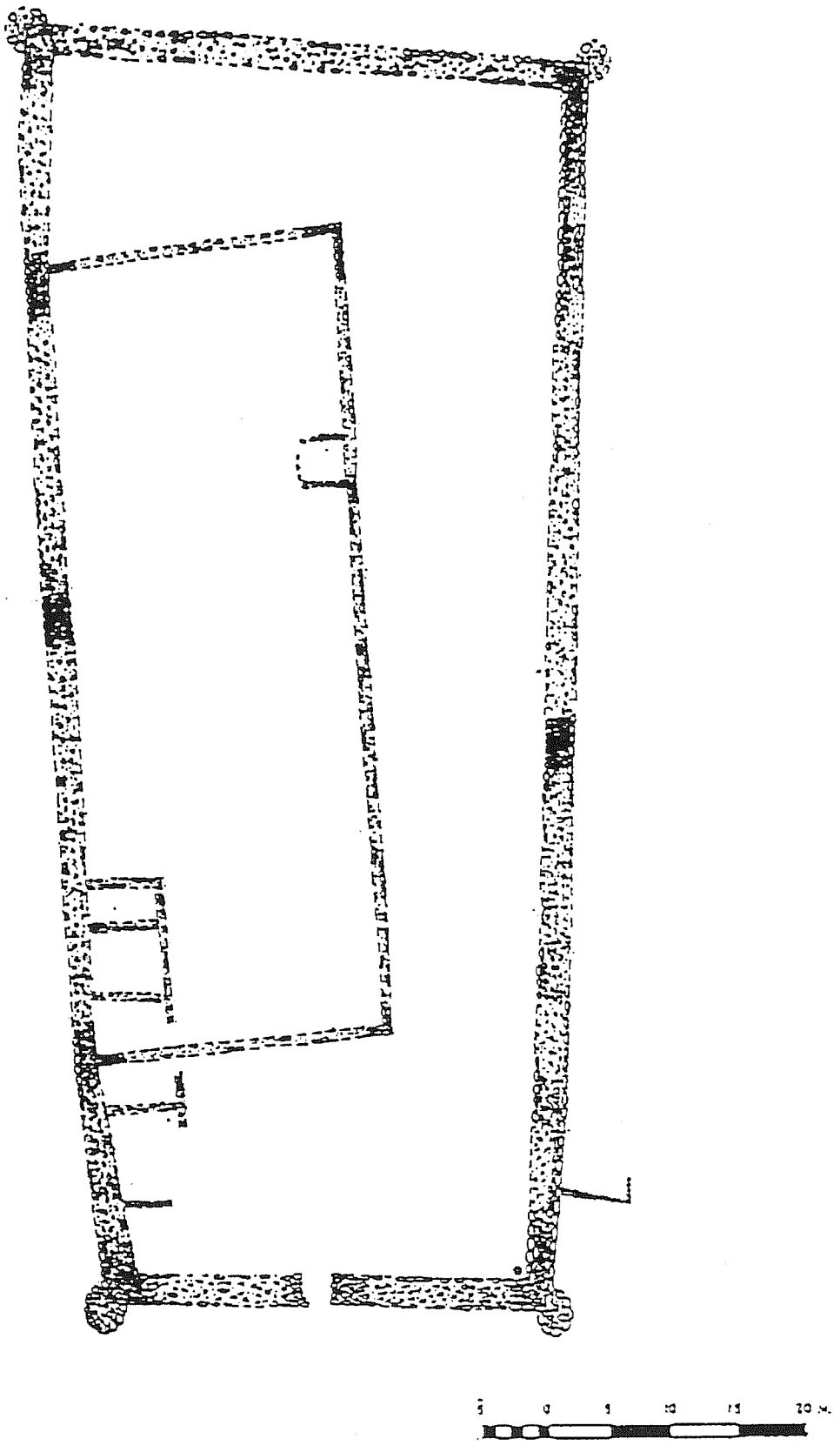
20 0 20 40 60 80 100 Cm.



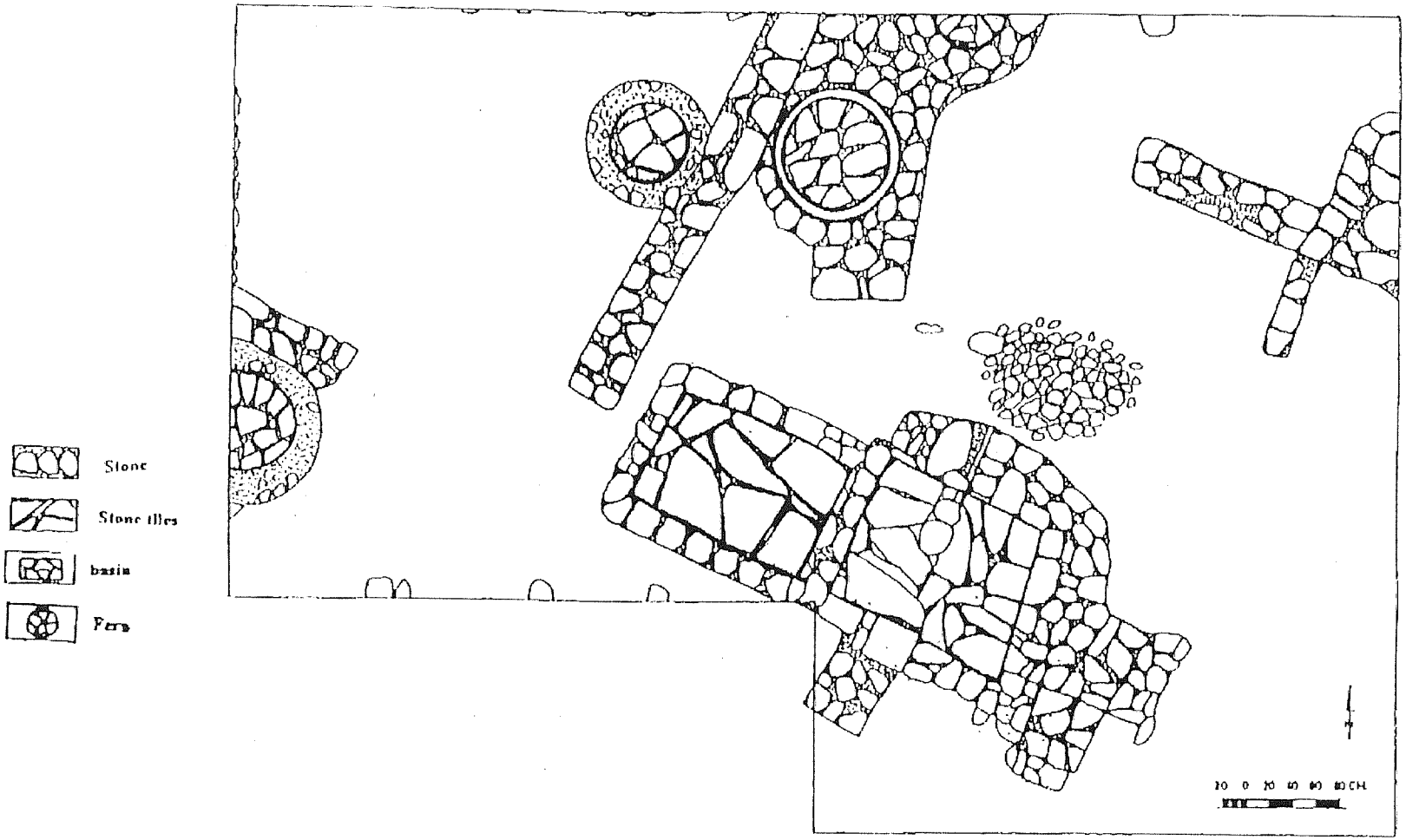
2.2.5 section (E-D)



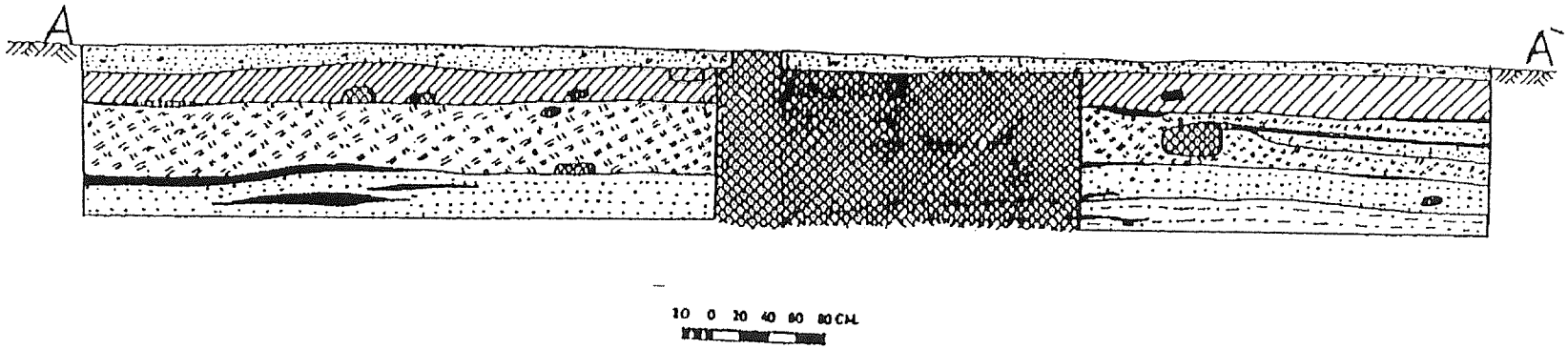
2.3. Square 44 Ha (the old settlement



2.4. Plan of the main building in the old settlement



2.5 square 76 Ka (tell area)



Ground surface

Sand and soil filling

Pieces of rocks and soft soil

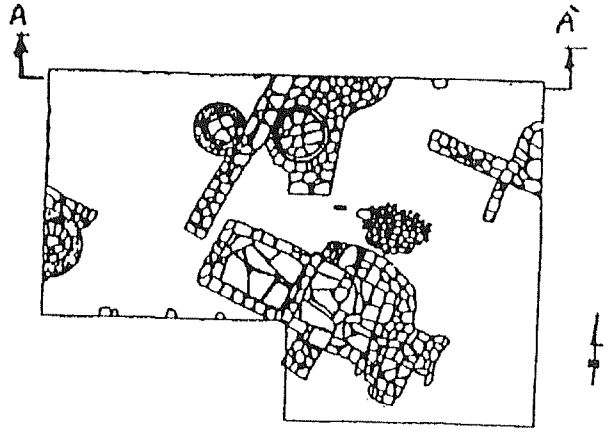
Soft sand and black soil

Rock pieces and black soil

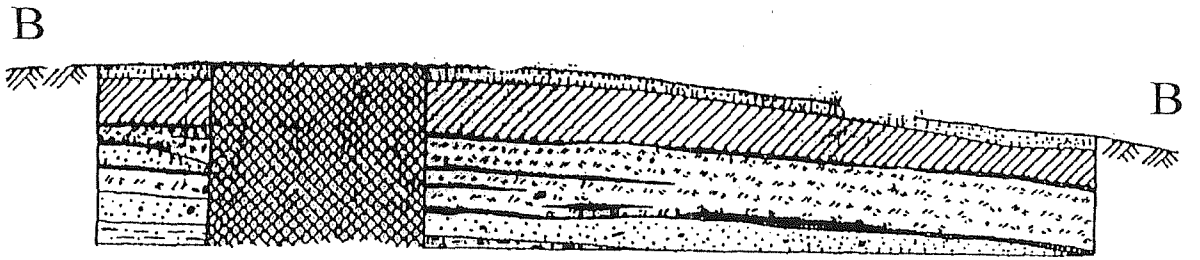
Gypsum coating

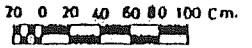
Wall

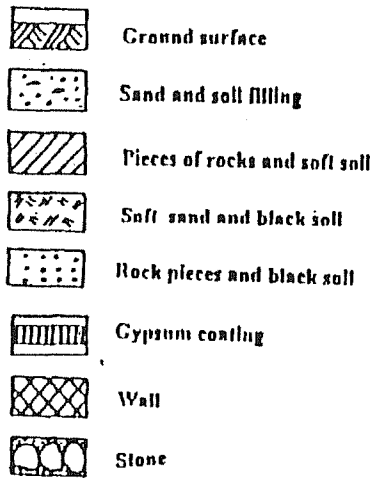
Stone

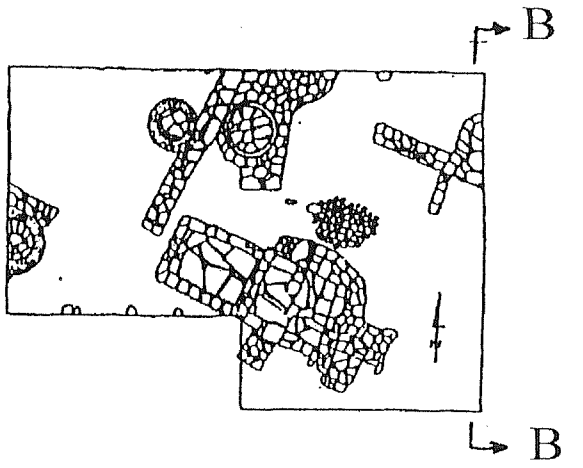


2.5.1 section (A-Ā)

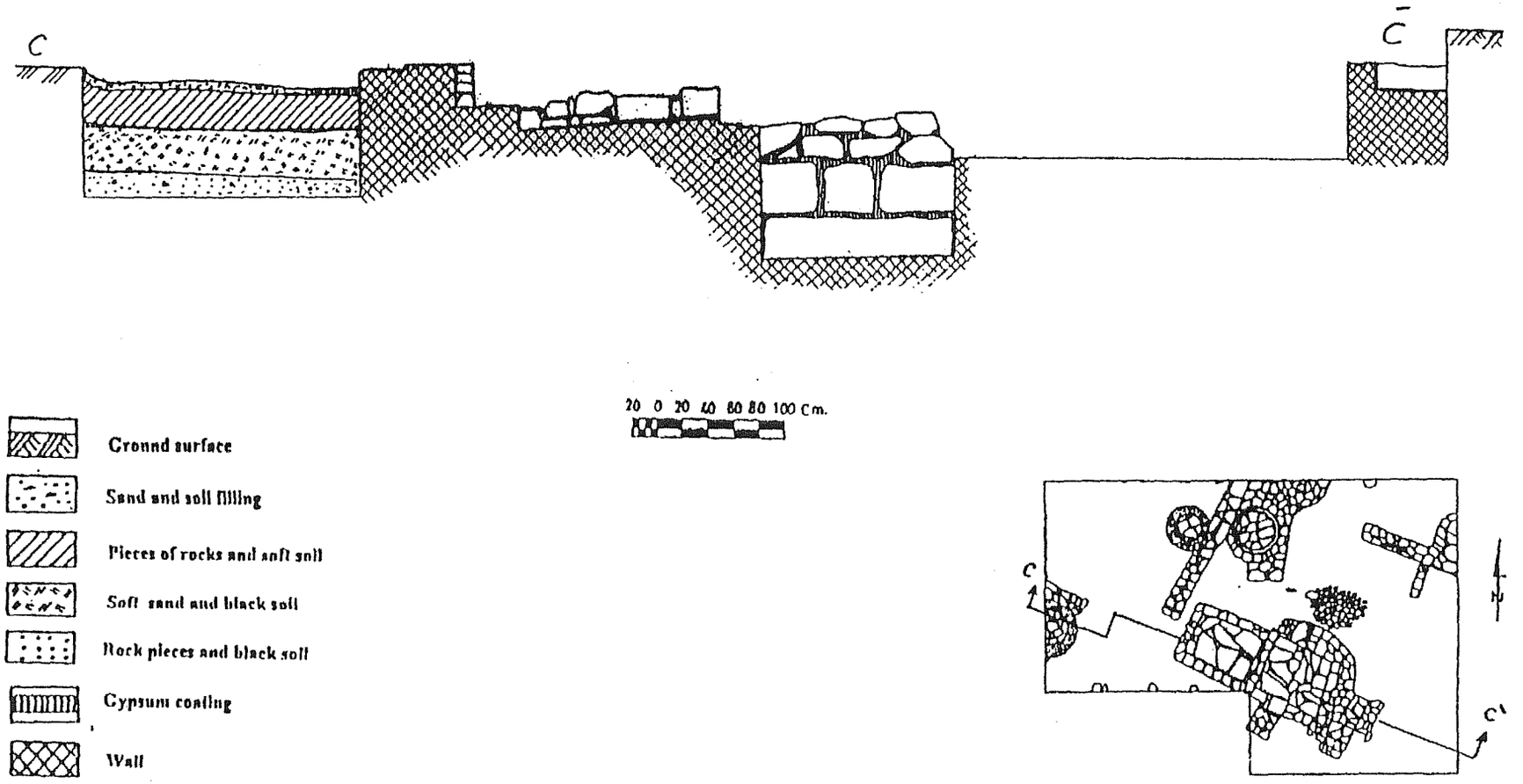




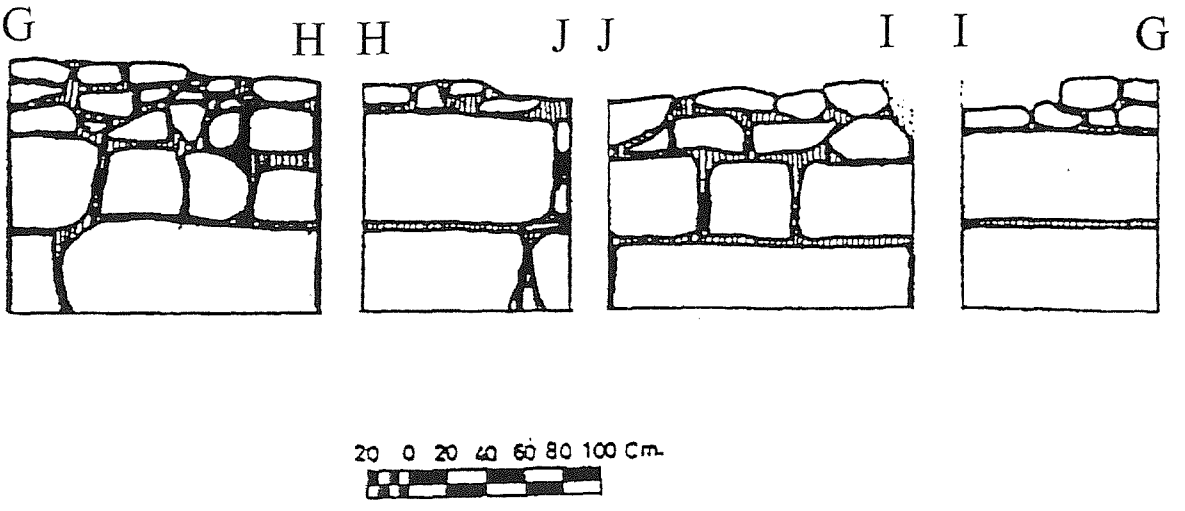




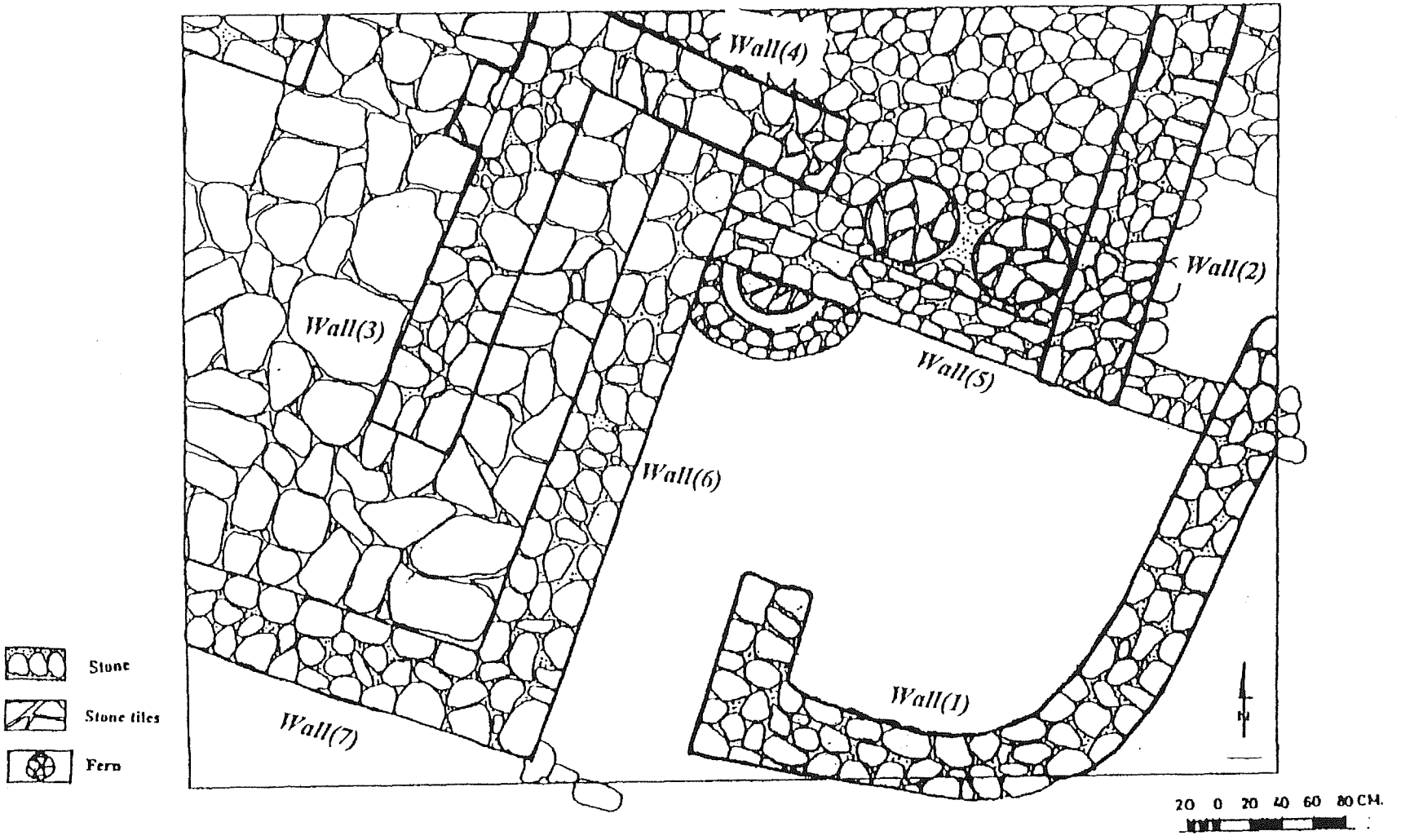
2.5.2 section (B-B')



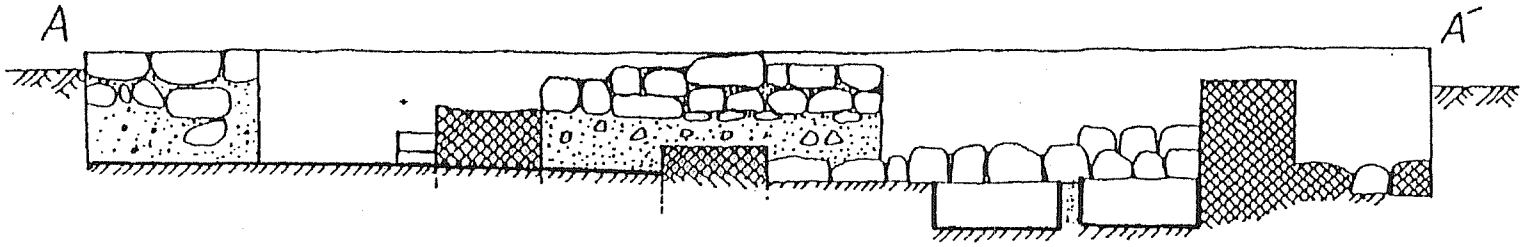
2.5.3 section (C-C')

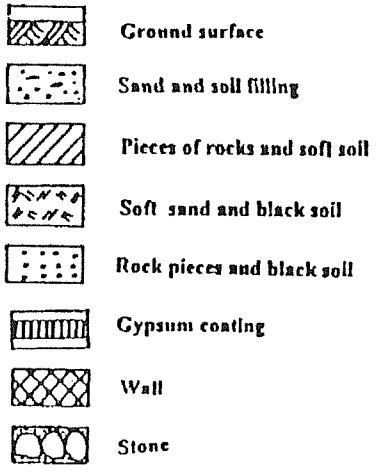


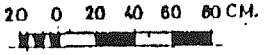
2.5.4 section of water tank (76Ka)

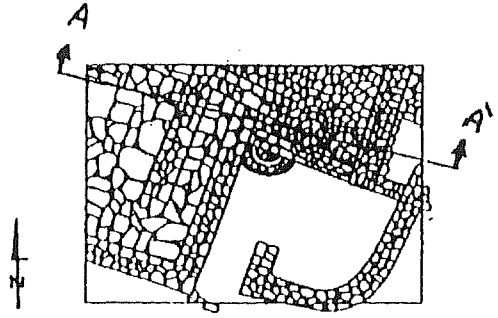


2.6 Square 76 Ma (tells area)

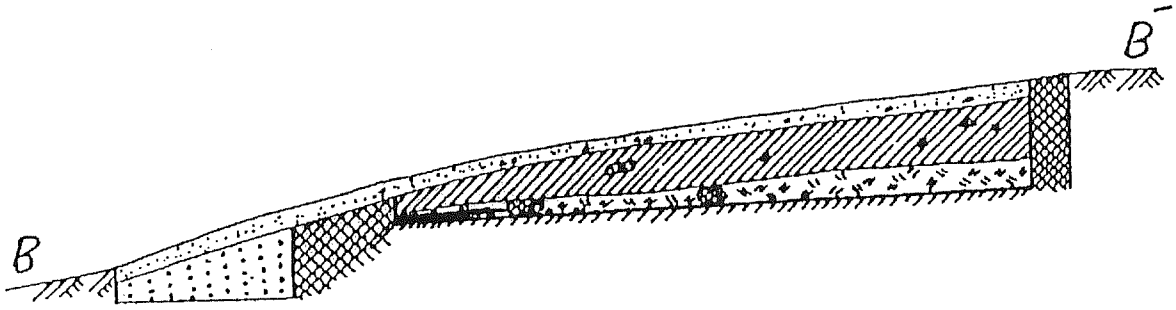


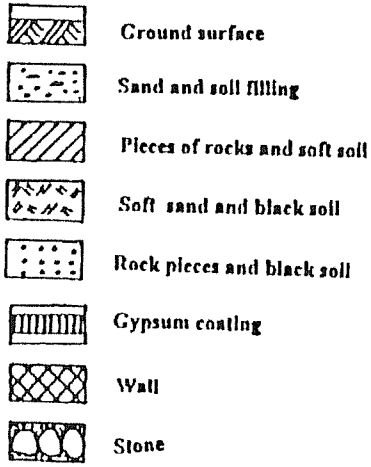


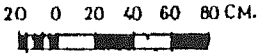


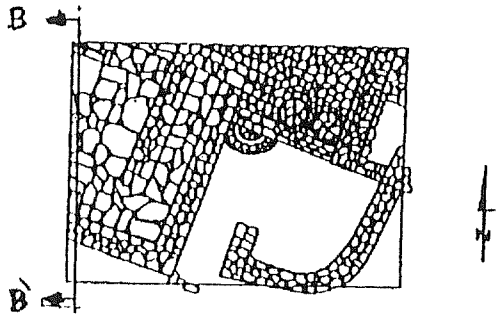


2.6.1 section (A-Ā)

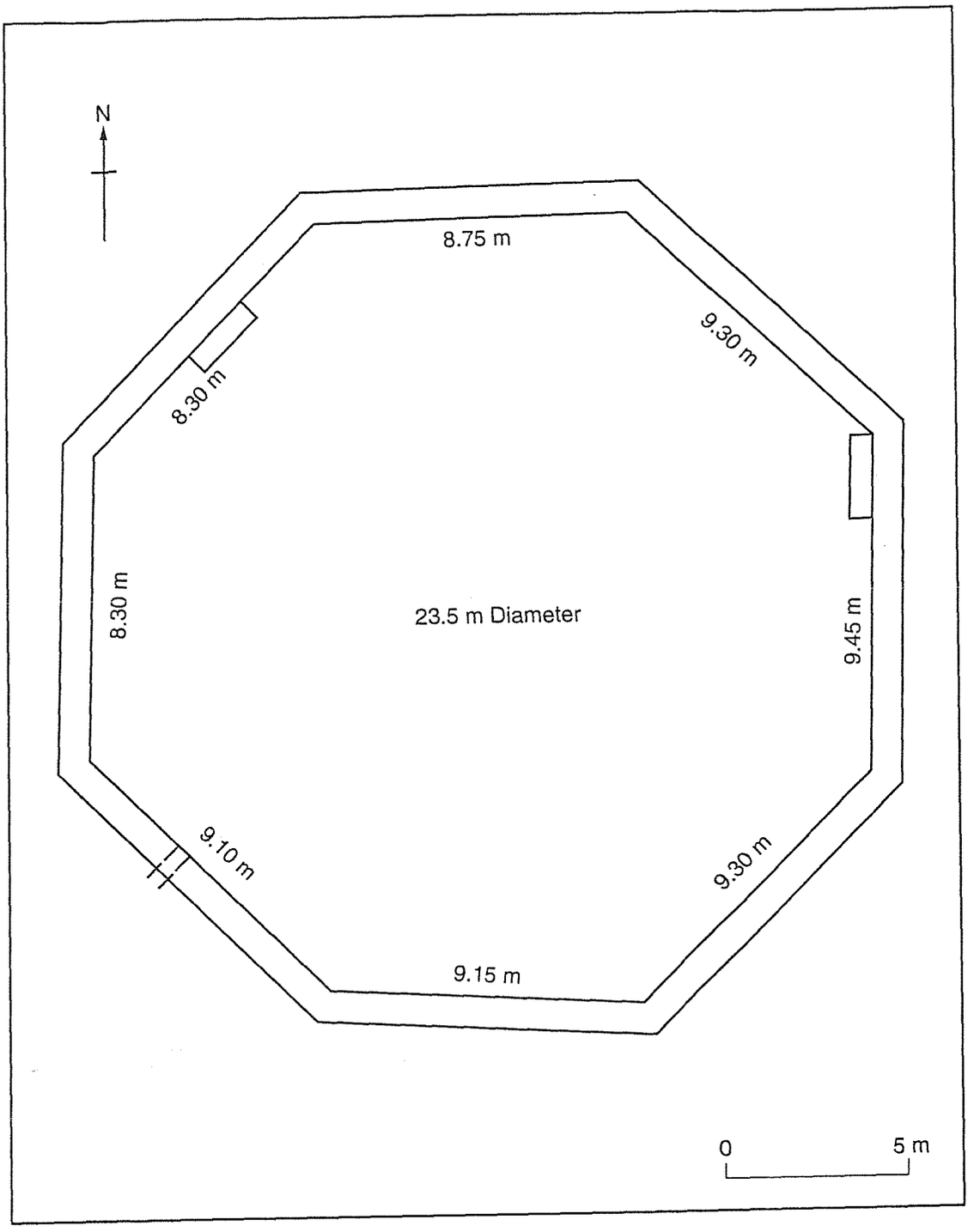




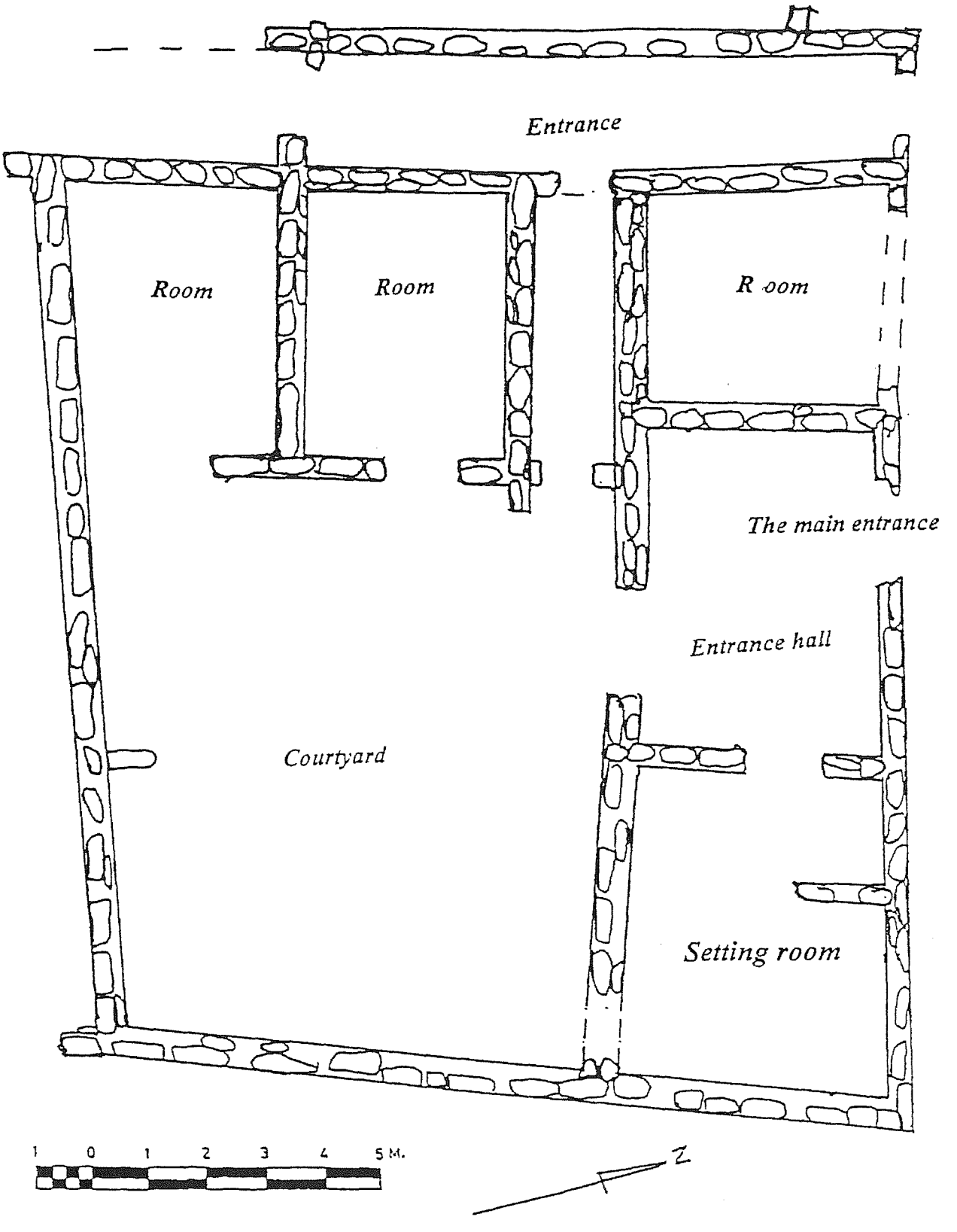




2.6.2 section (B-B')

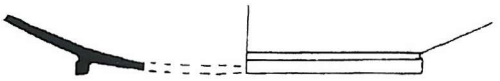


2.7 Birkat Khrash



2.8. Example of house in faid

2.9. The plan of a group of Faid houses



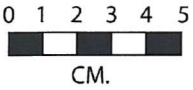
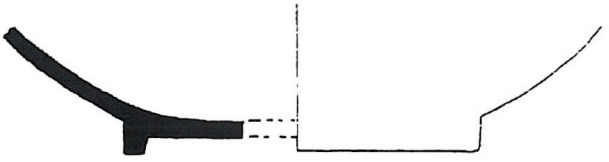
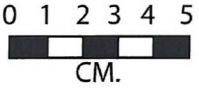


Photo No. 3.1





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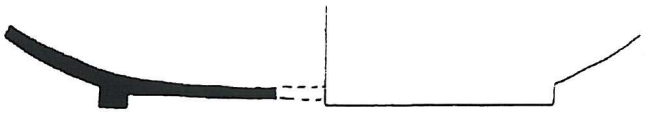

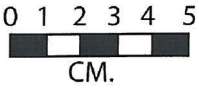

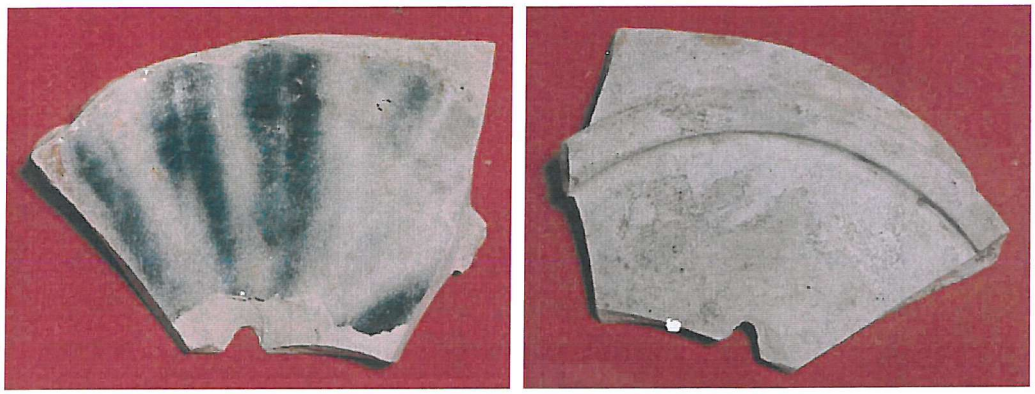

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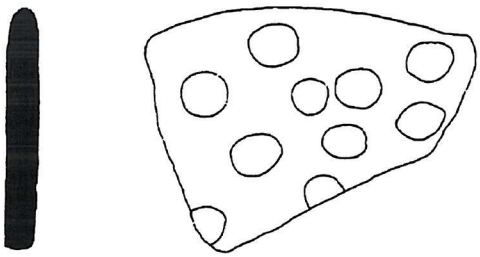

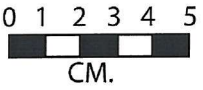

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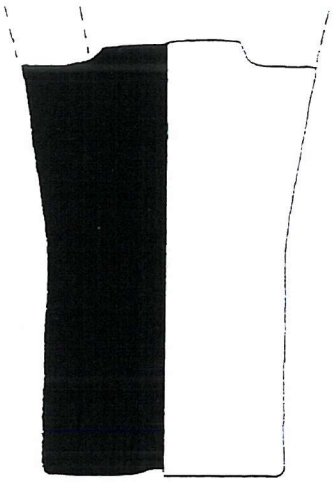

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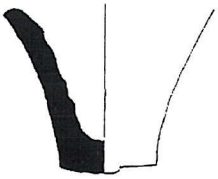
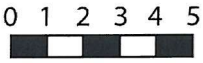




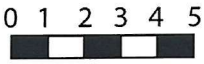
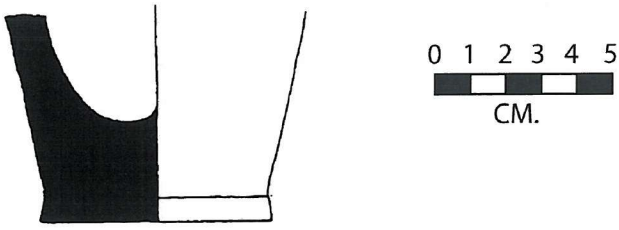


Photo No. 3.6A **Photo No. 3.6B**



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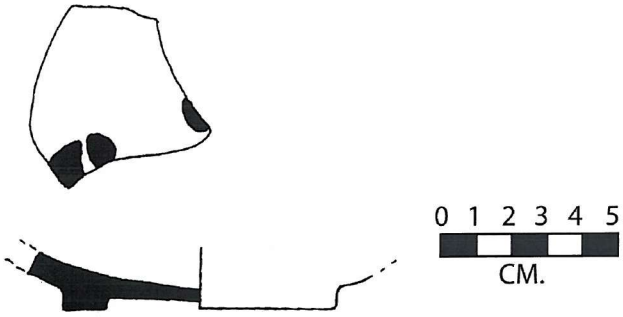


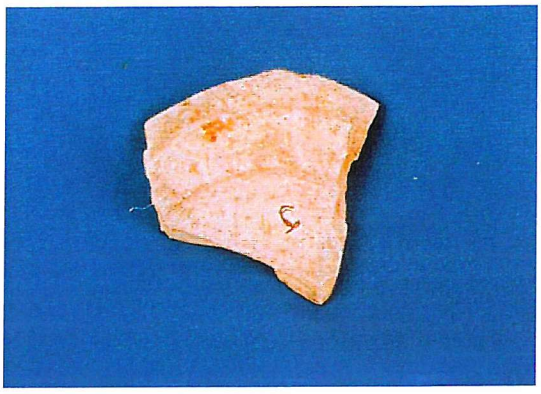
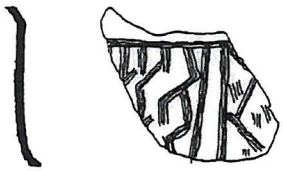
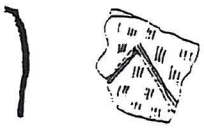


Photo No. 3.8

Photo No.3.9





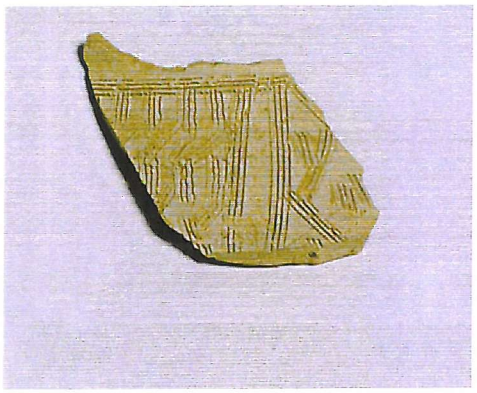


Photo No. 3.10

Photo No. 3.11

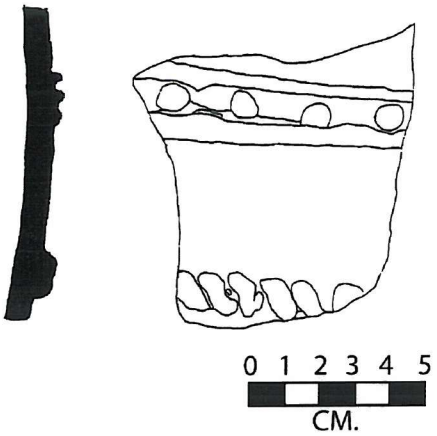


Photo No. 3.12

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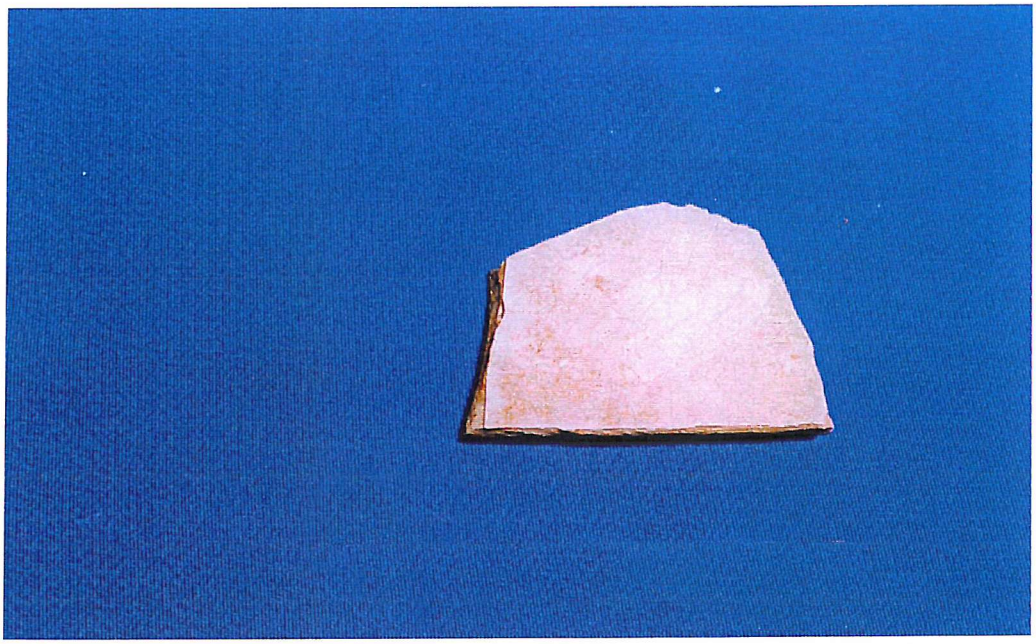

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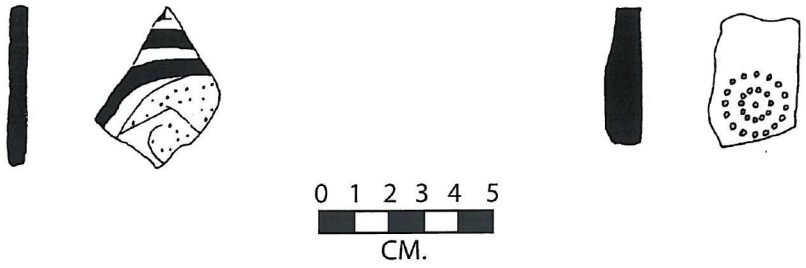

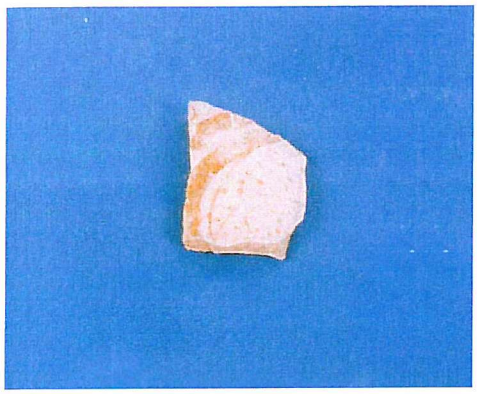

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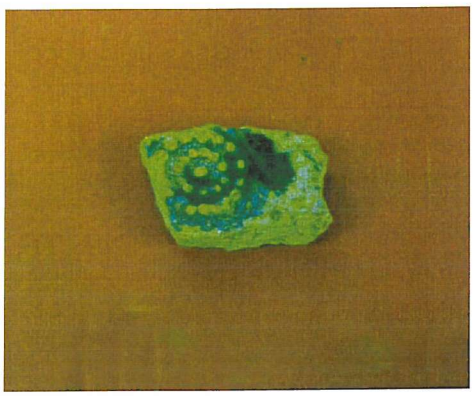

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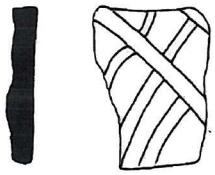

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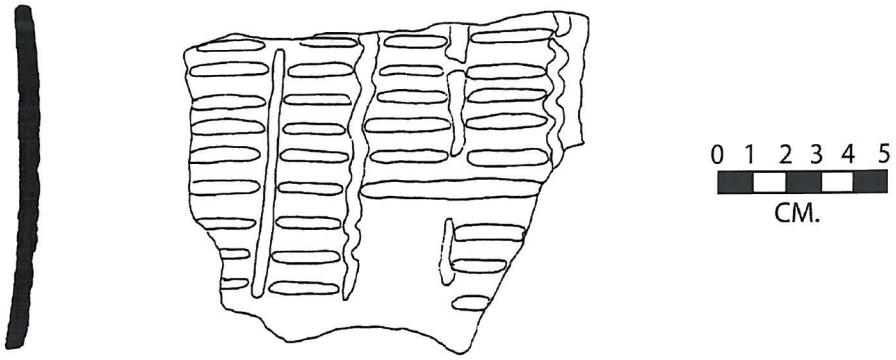

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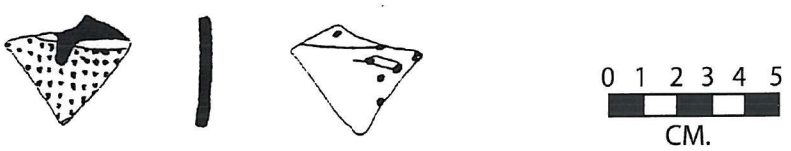

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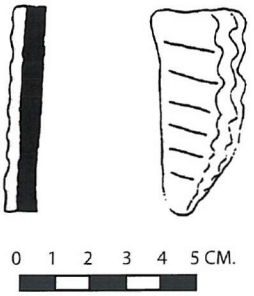

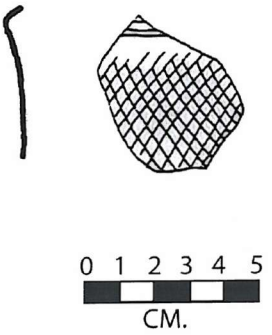

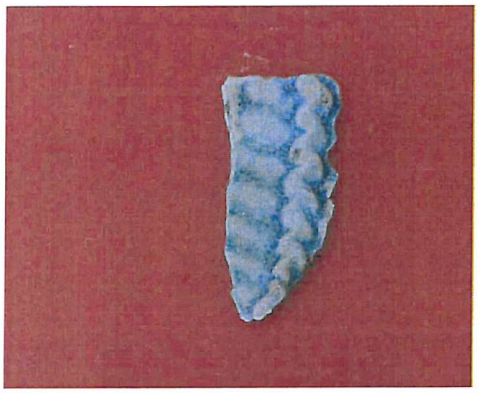

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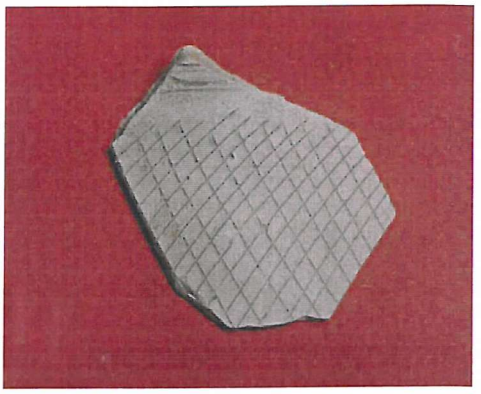

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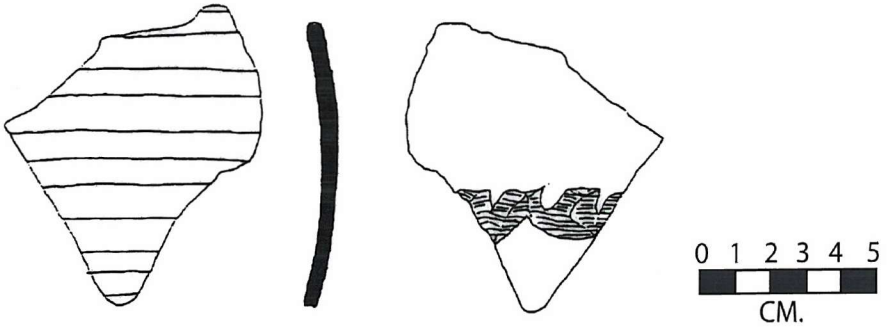

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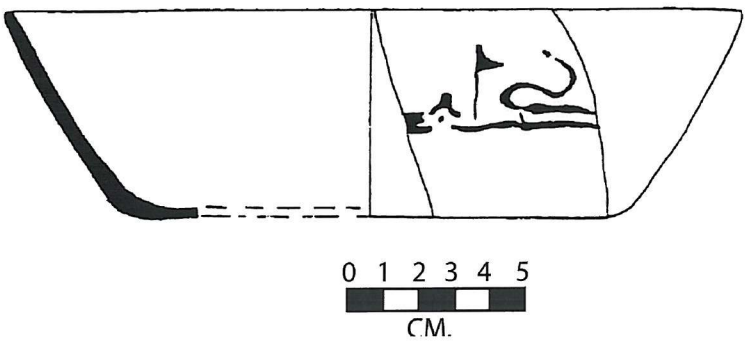

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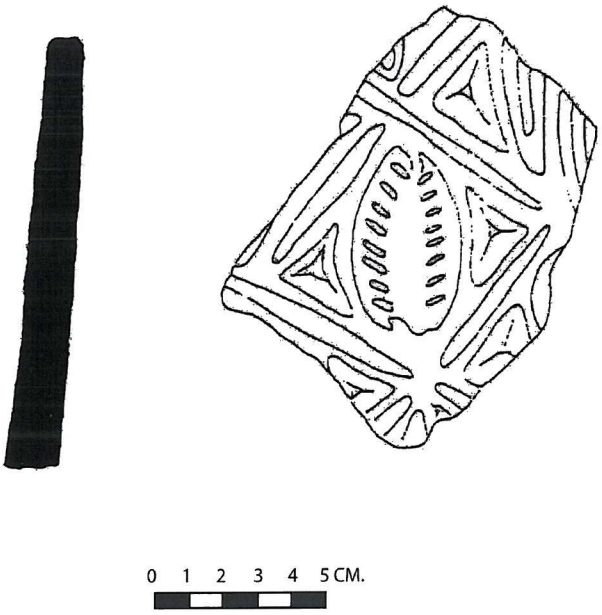

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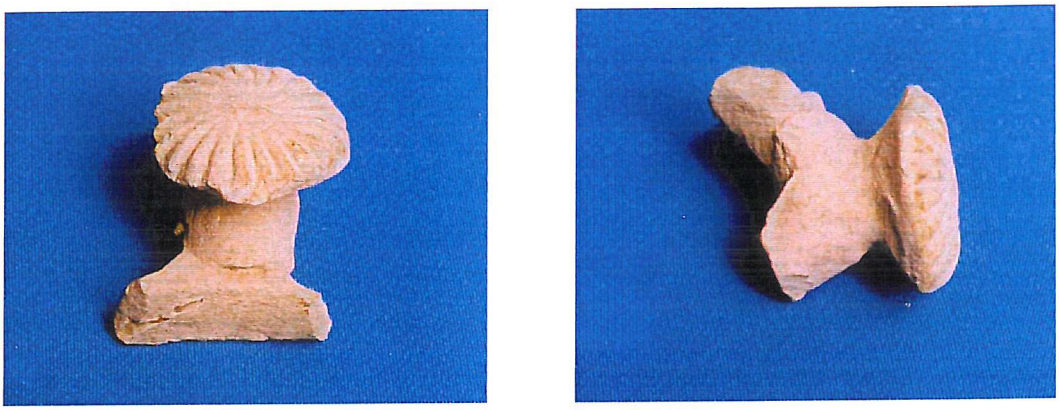

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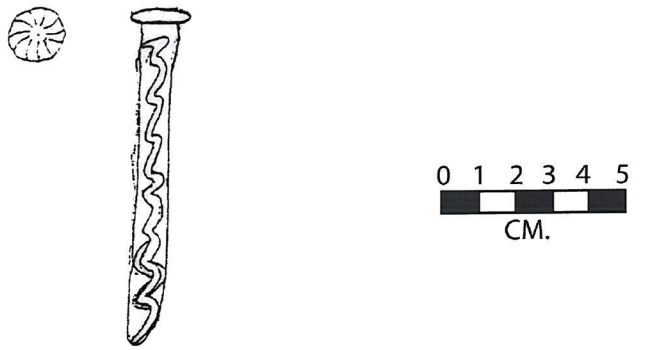

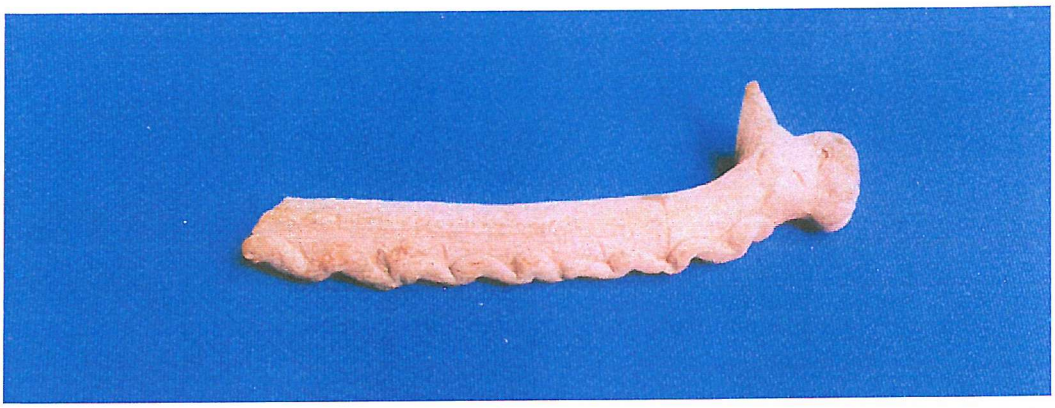

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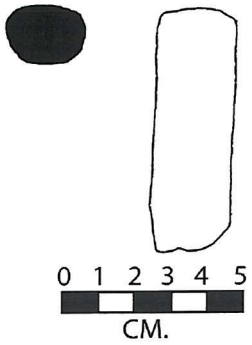
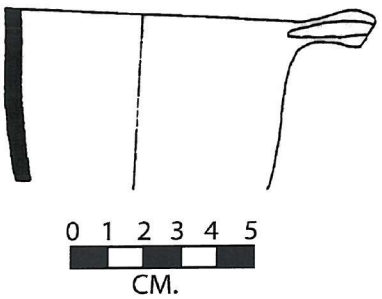


Photo No. 3.27

Photo No. 3.28



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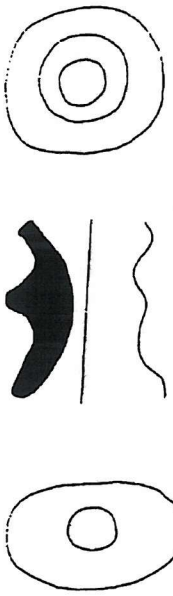

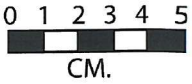

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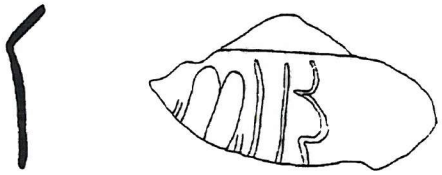

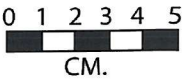

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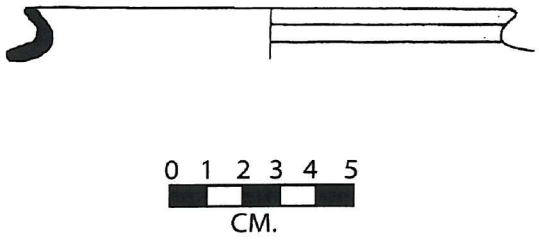

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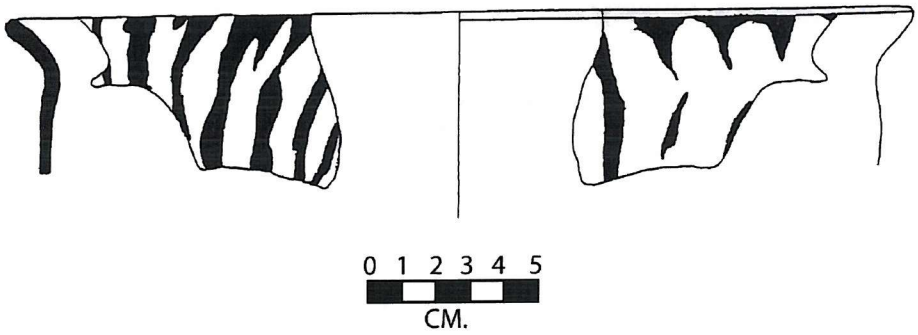

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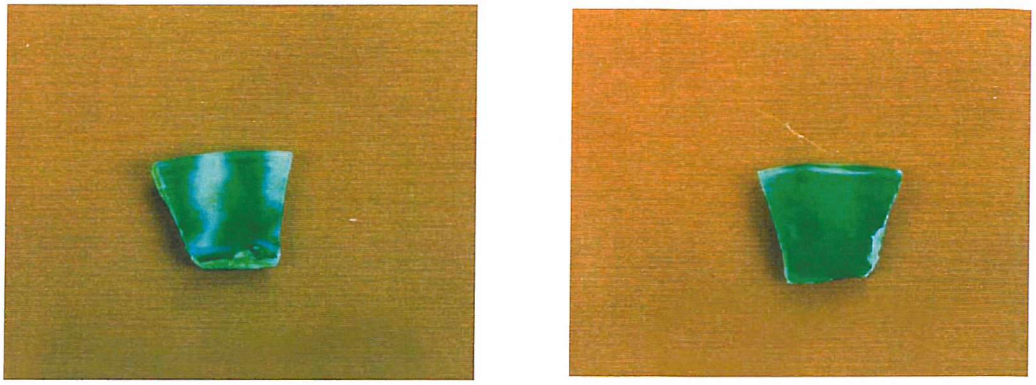

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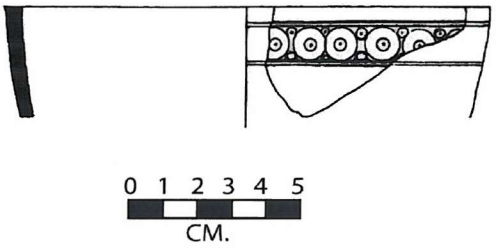

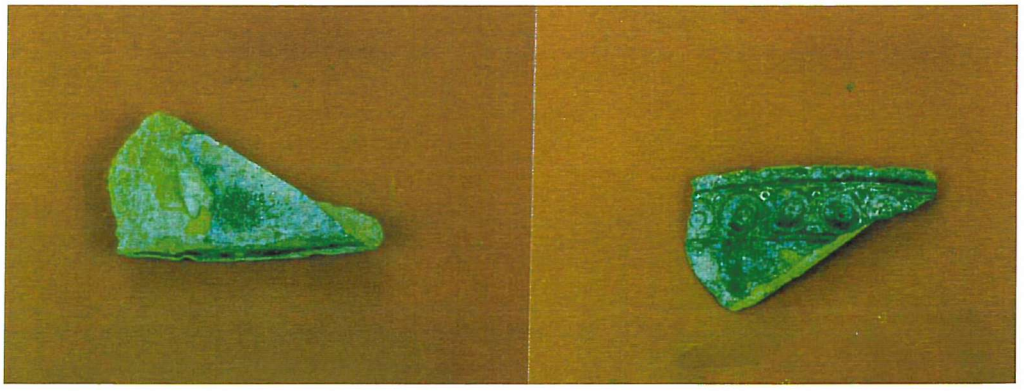

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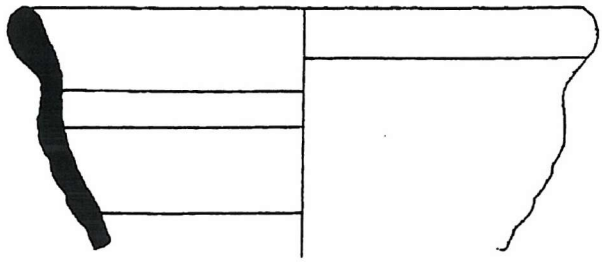

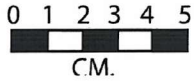

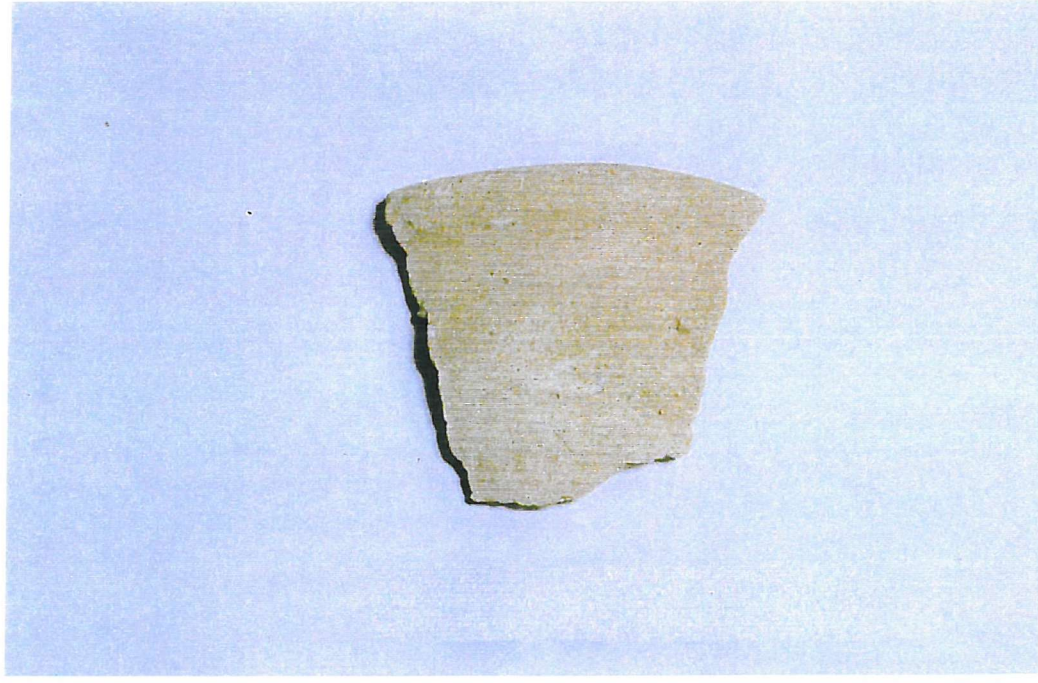

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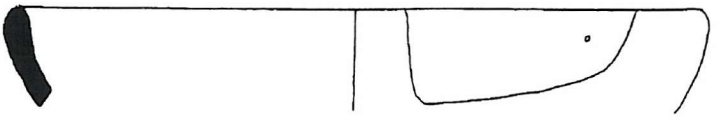

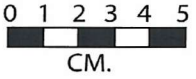

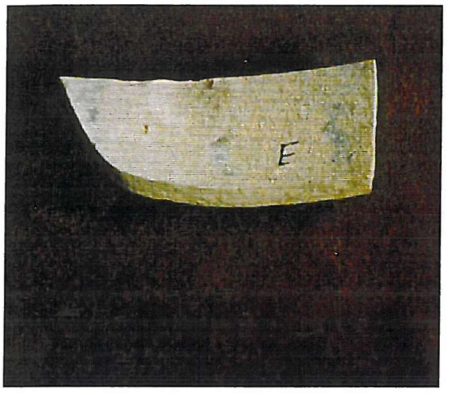

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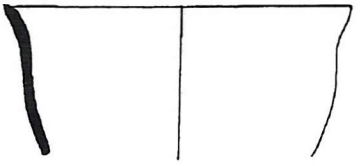

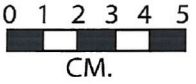

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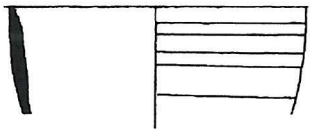

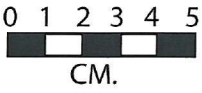

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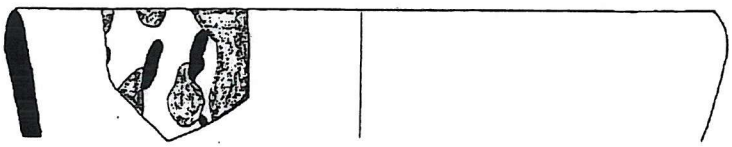

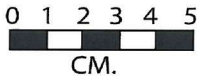

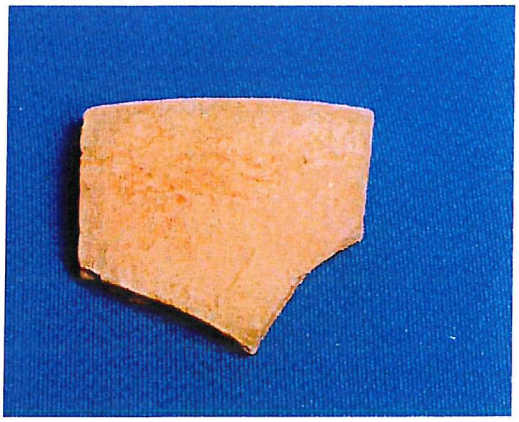

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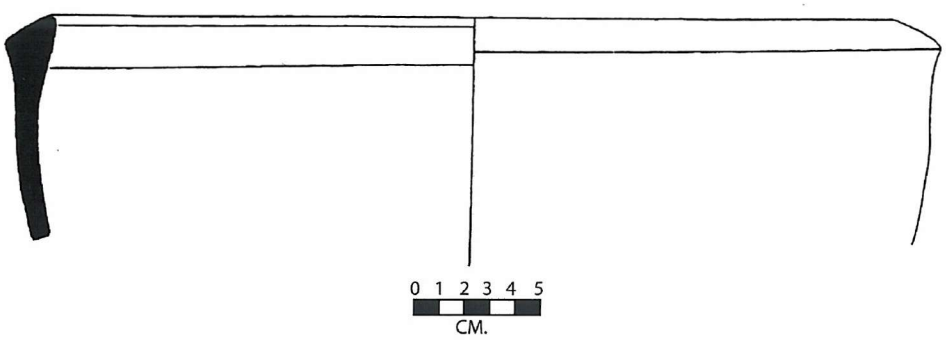

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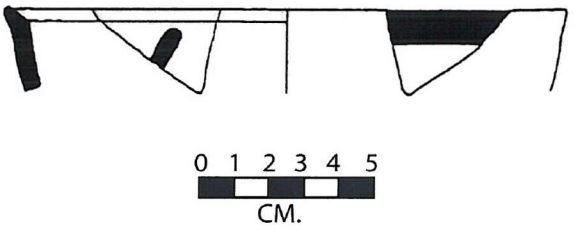

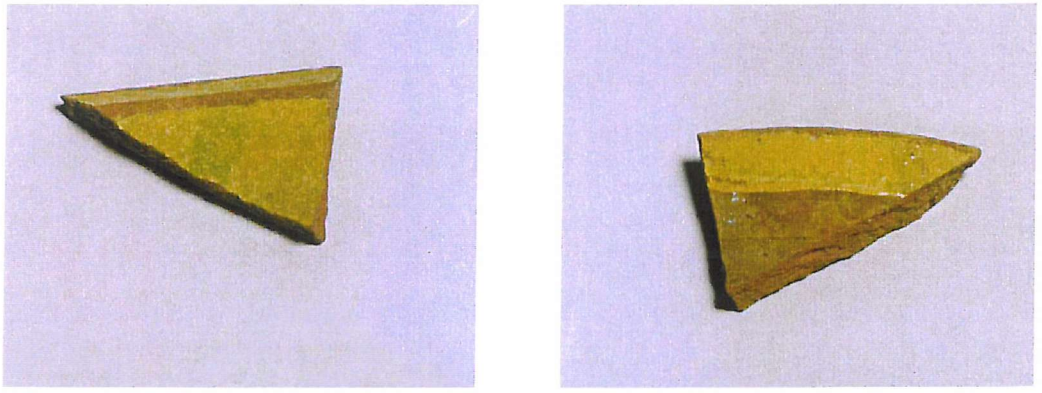

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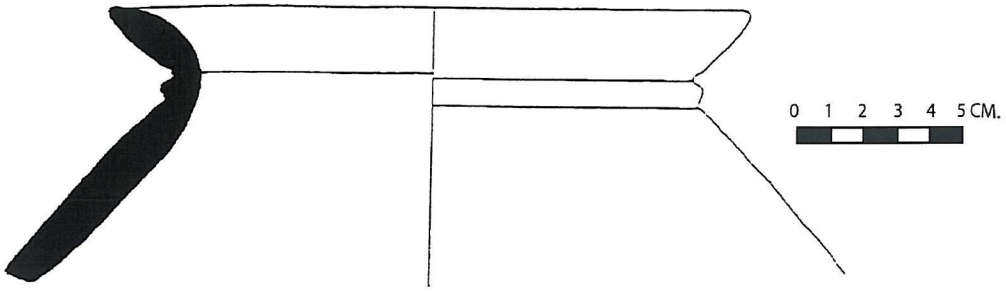

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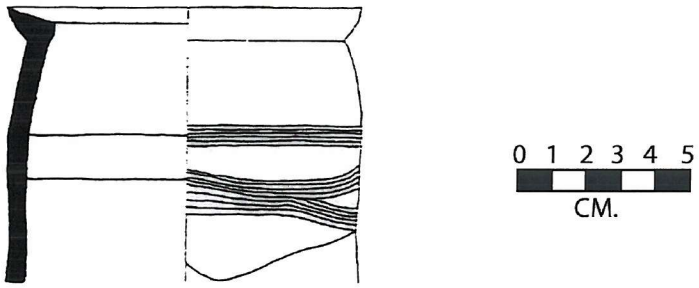

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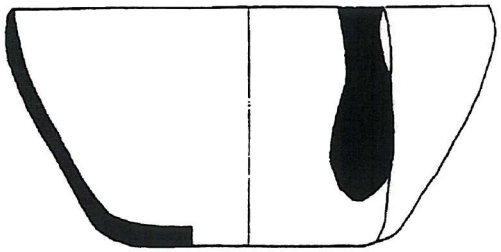

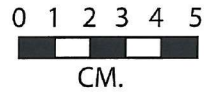

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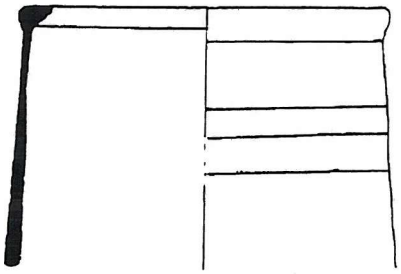

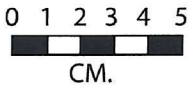

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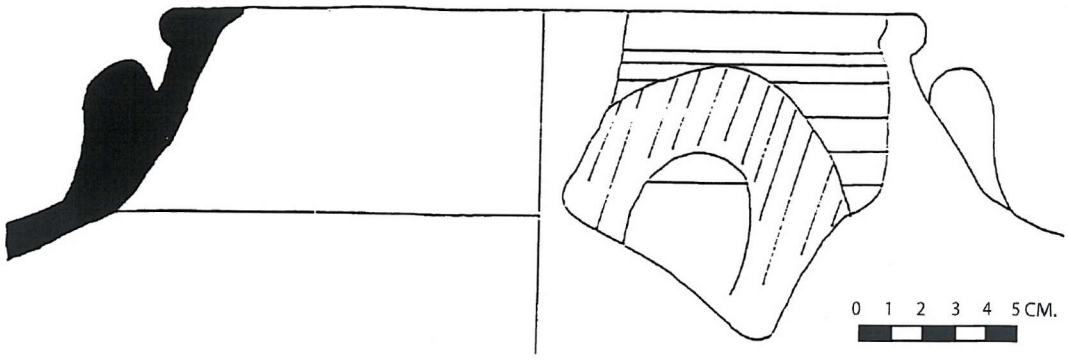

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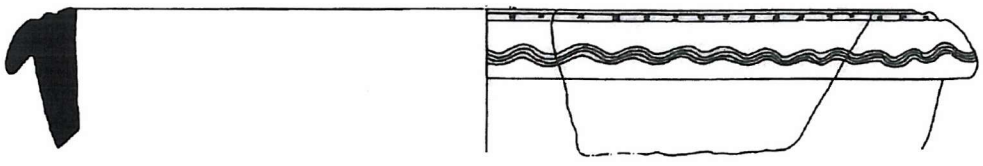

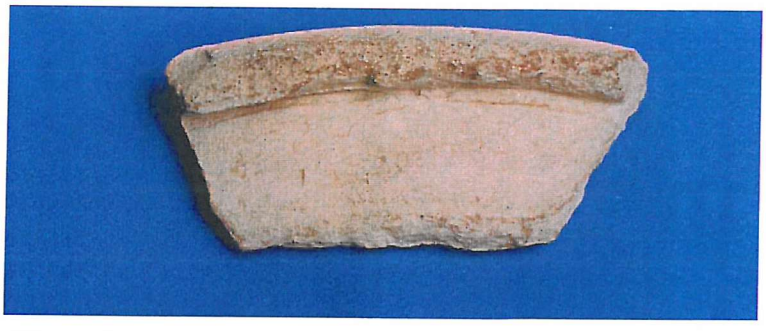

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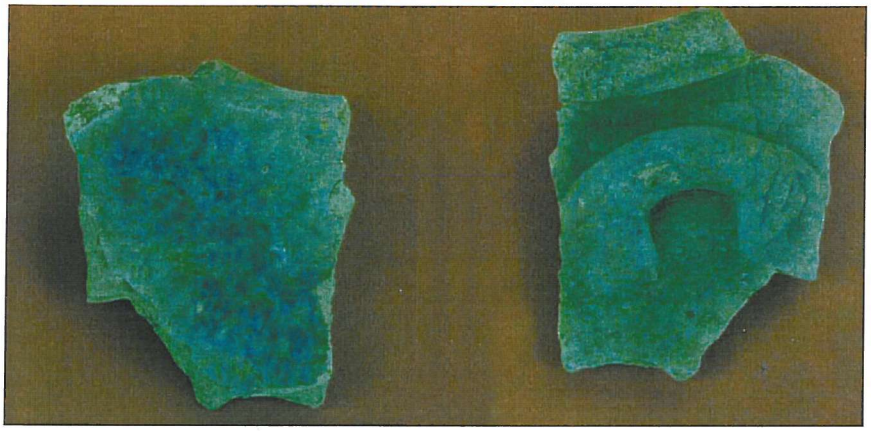

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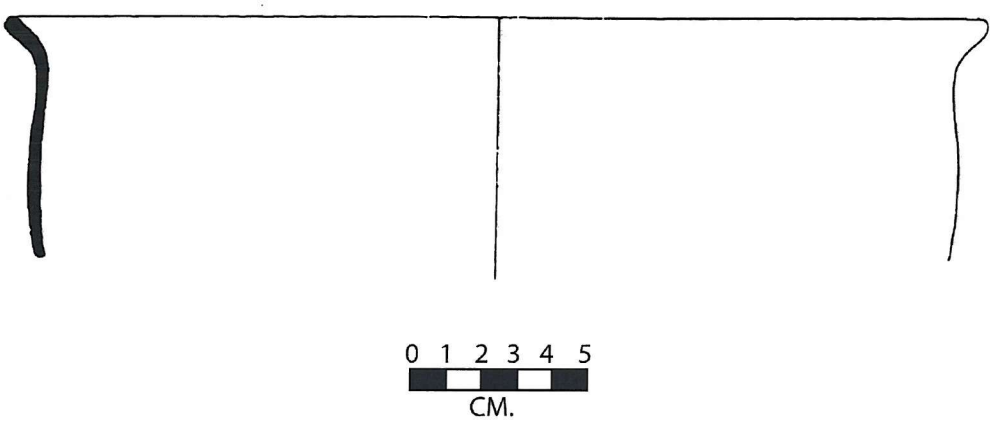
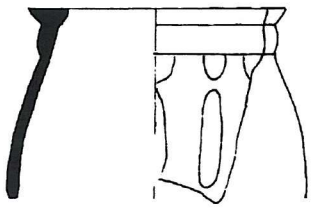
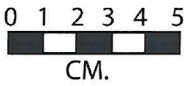
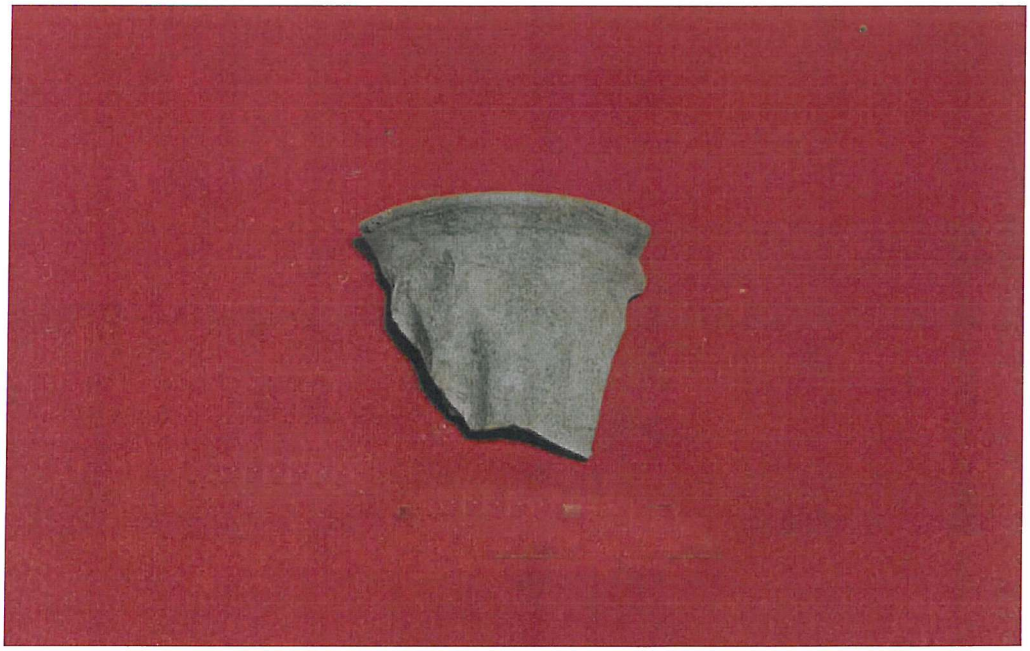


Photo No. 3.50







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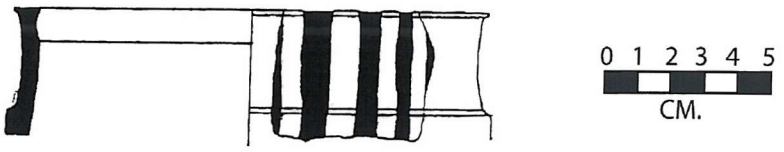

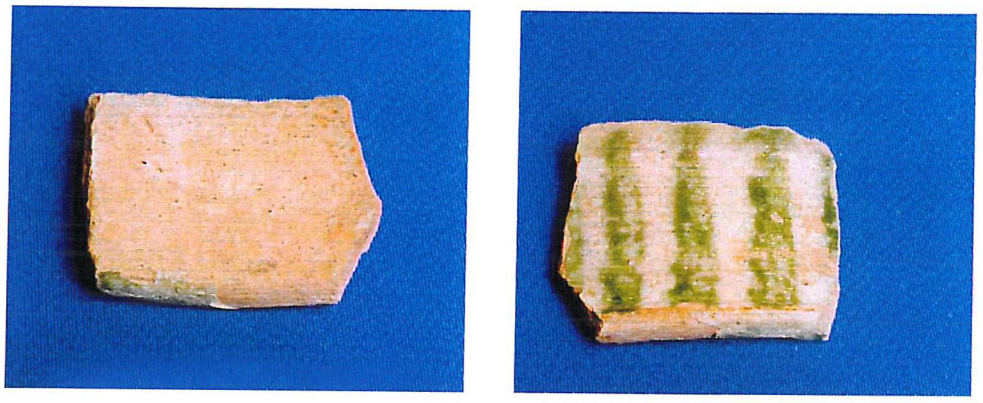

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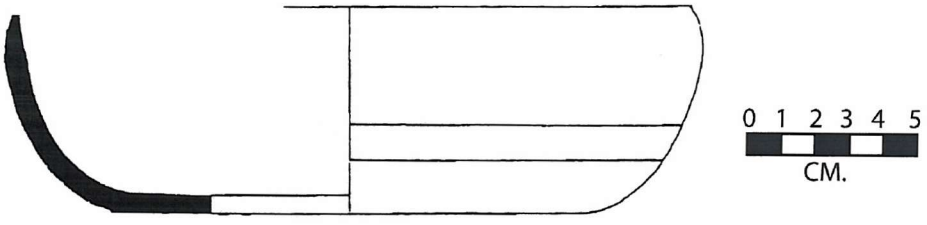

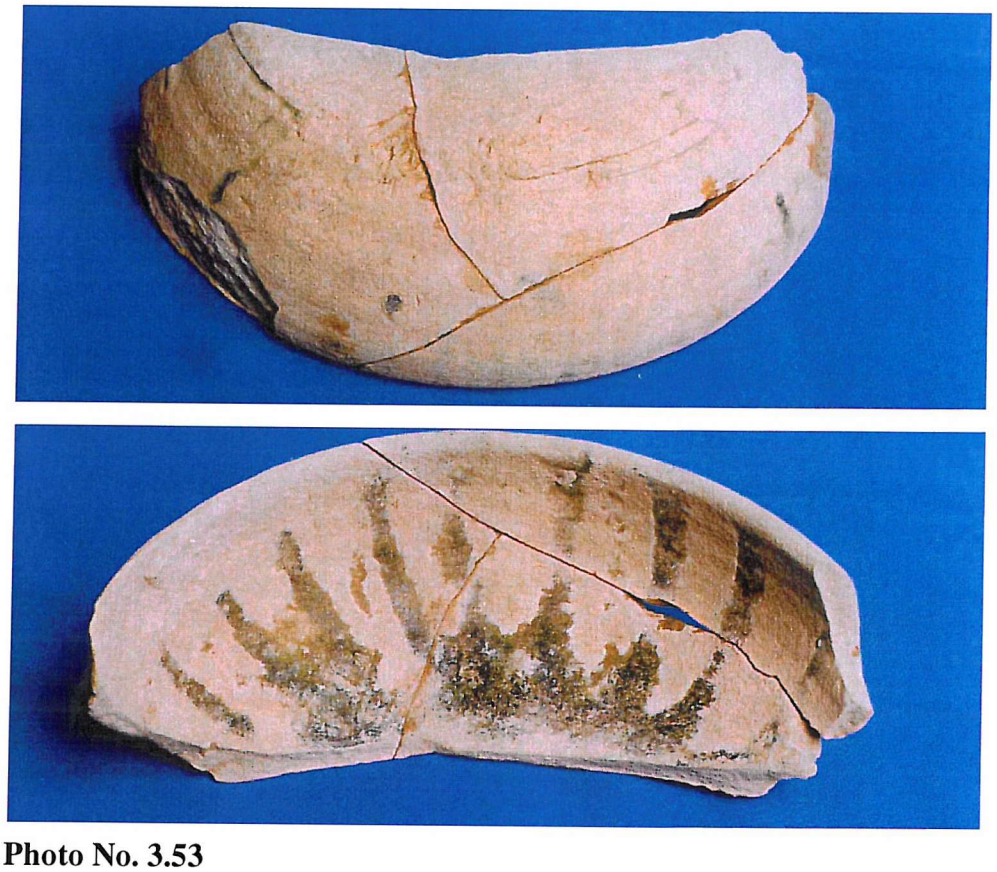

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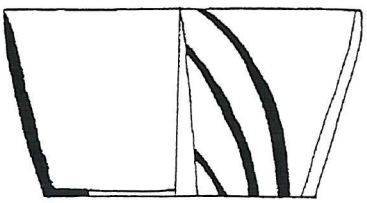

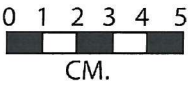

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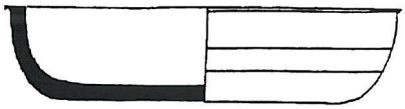

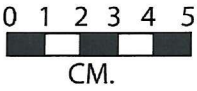

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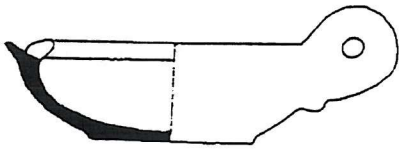


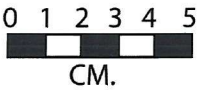
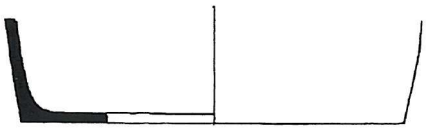
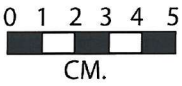


Photo No. 3.56





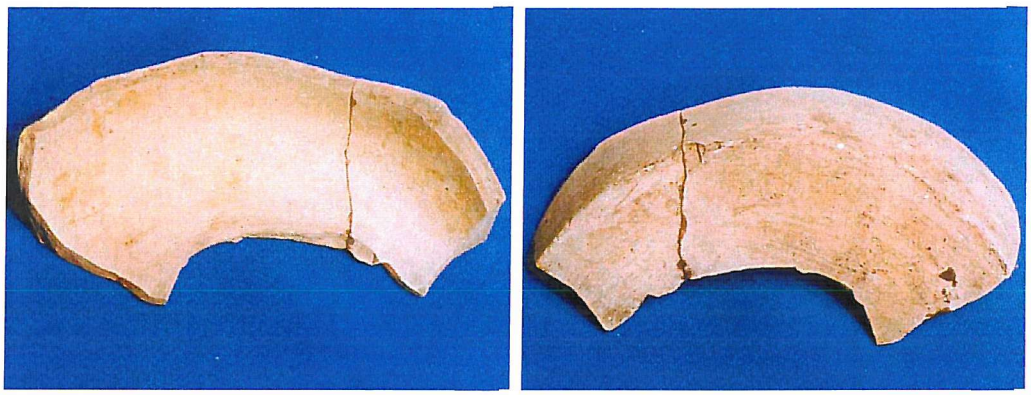
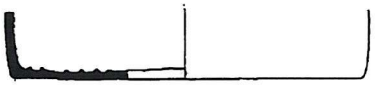
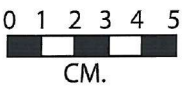


Photo No. 3.57





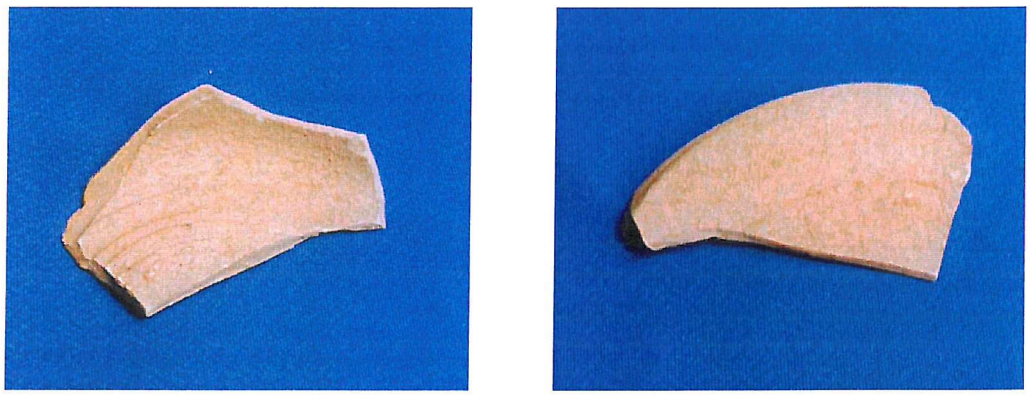


Photo No. 3.58

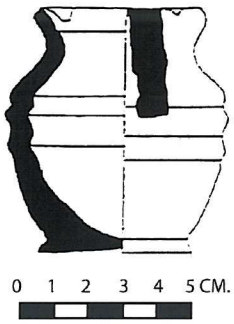


Photo No. 3.59

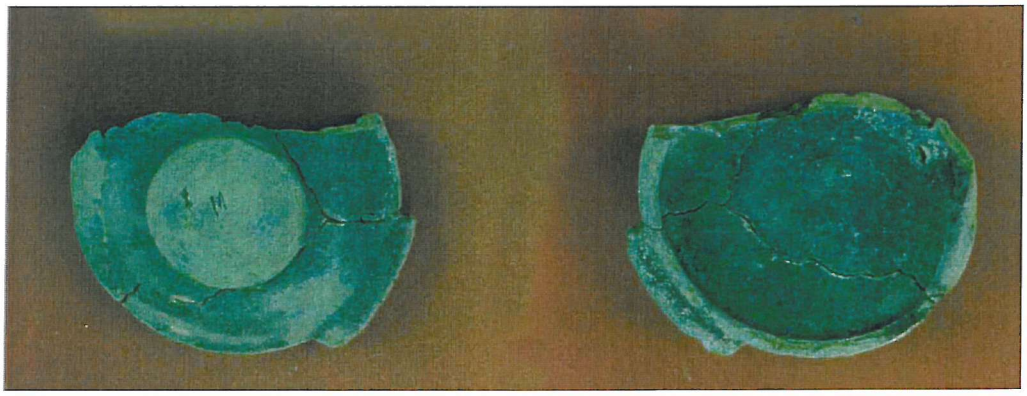
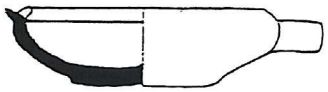


Photo No. 3.60



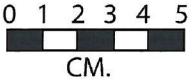
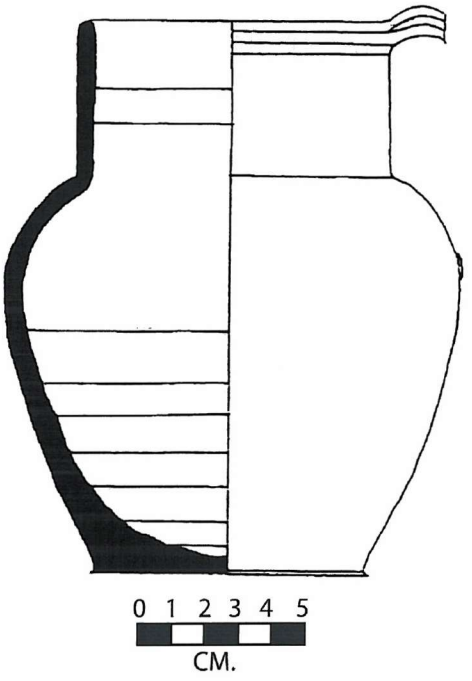
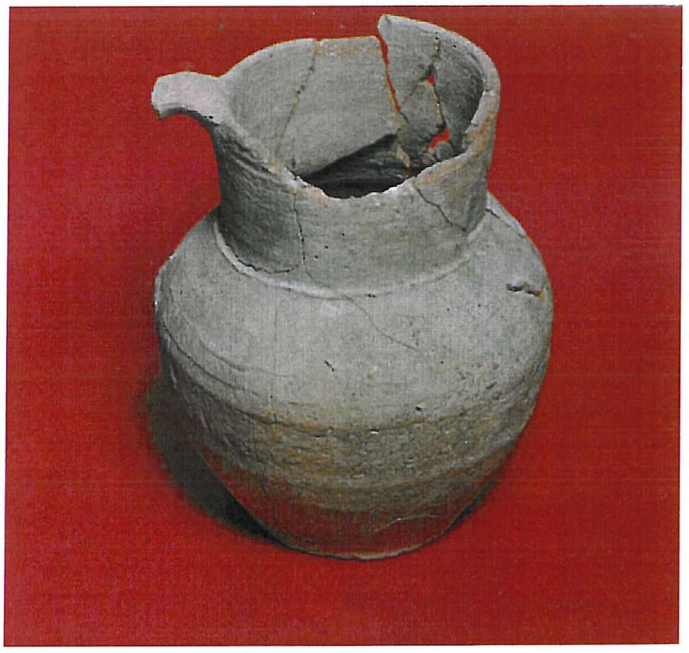


Photo No. 3.61





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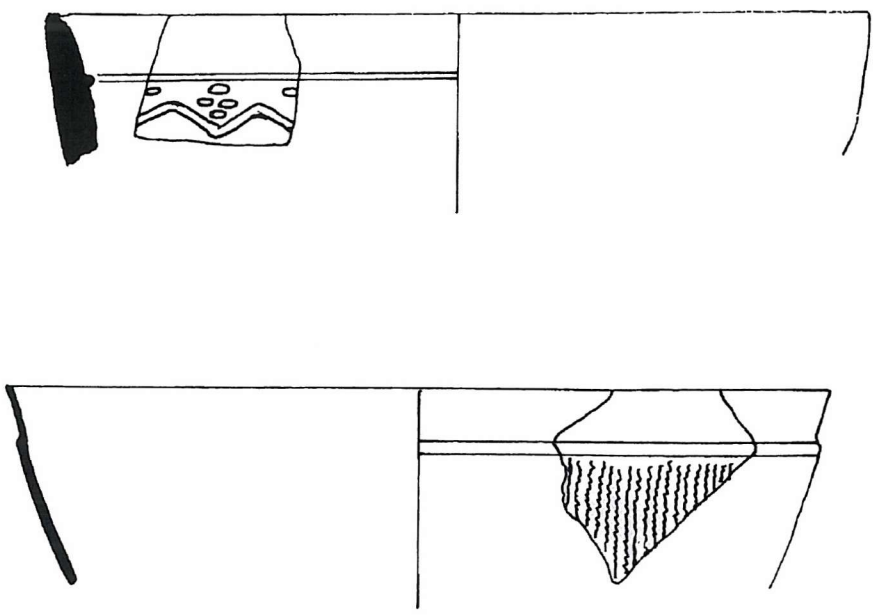

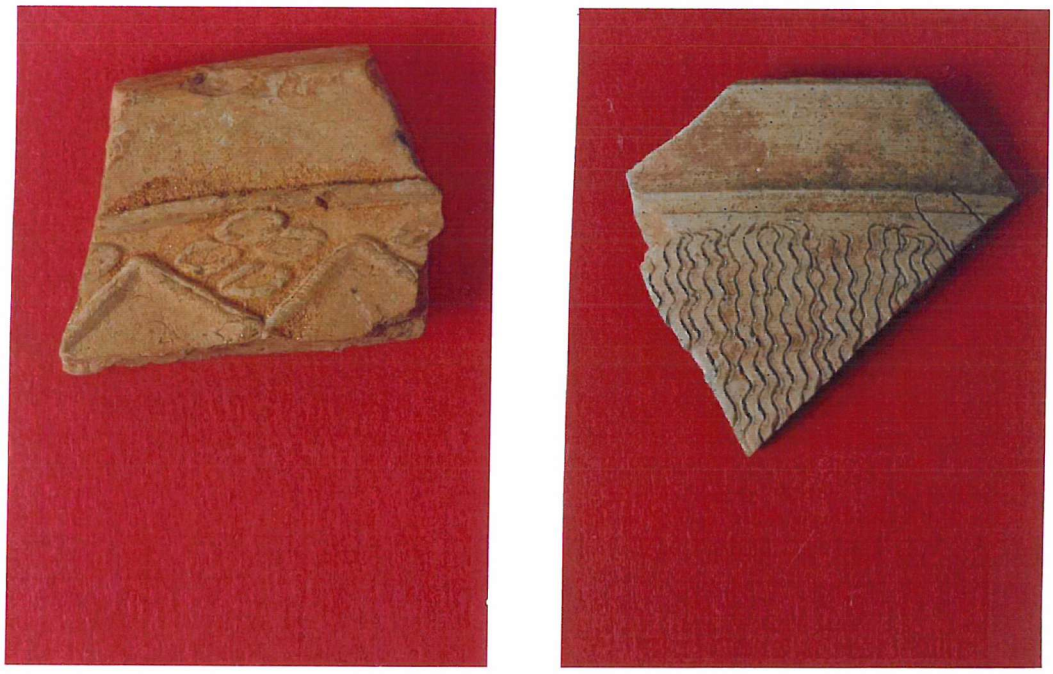

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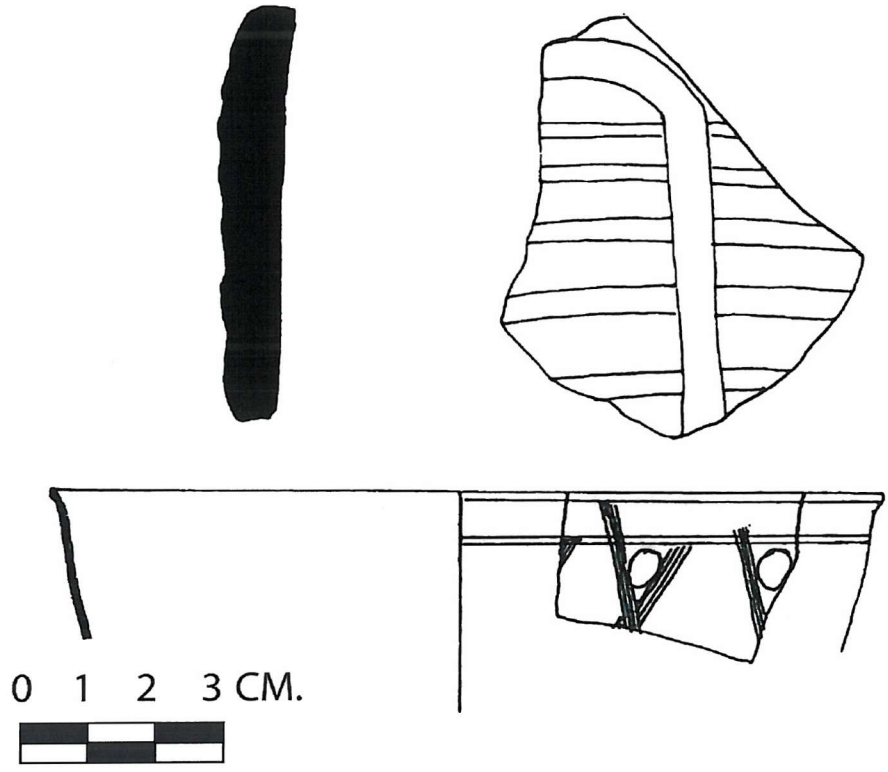

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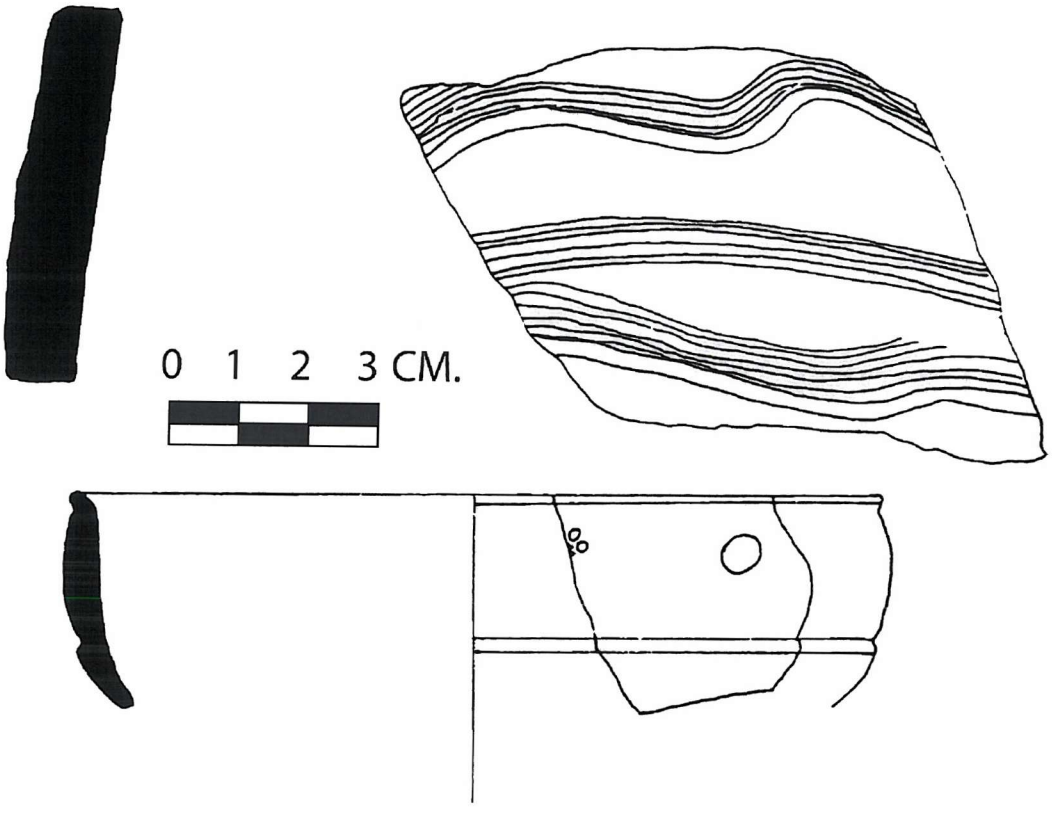

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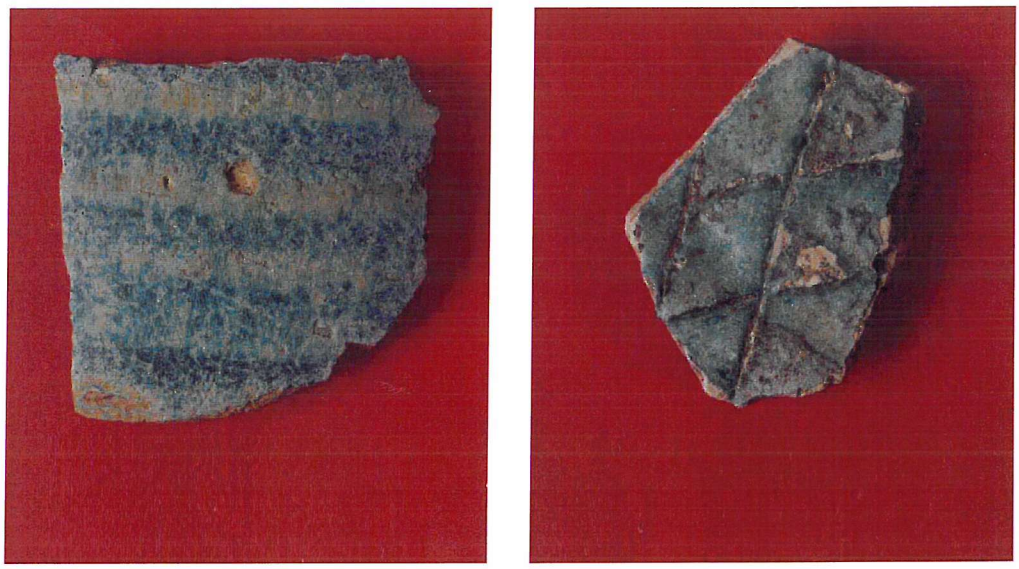

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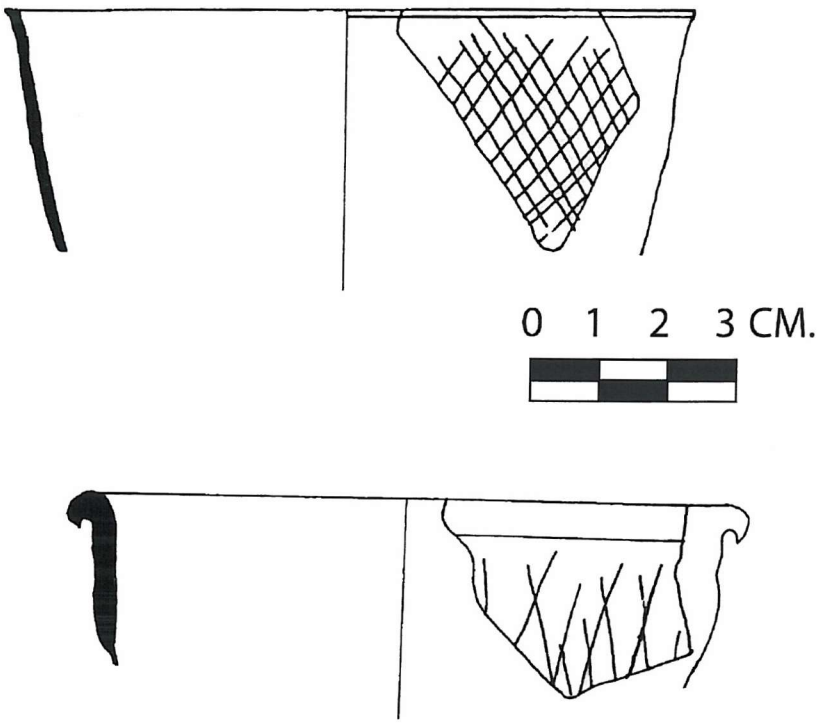

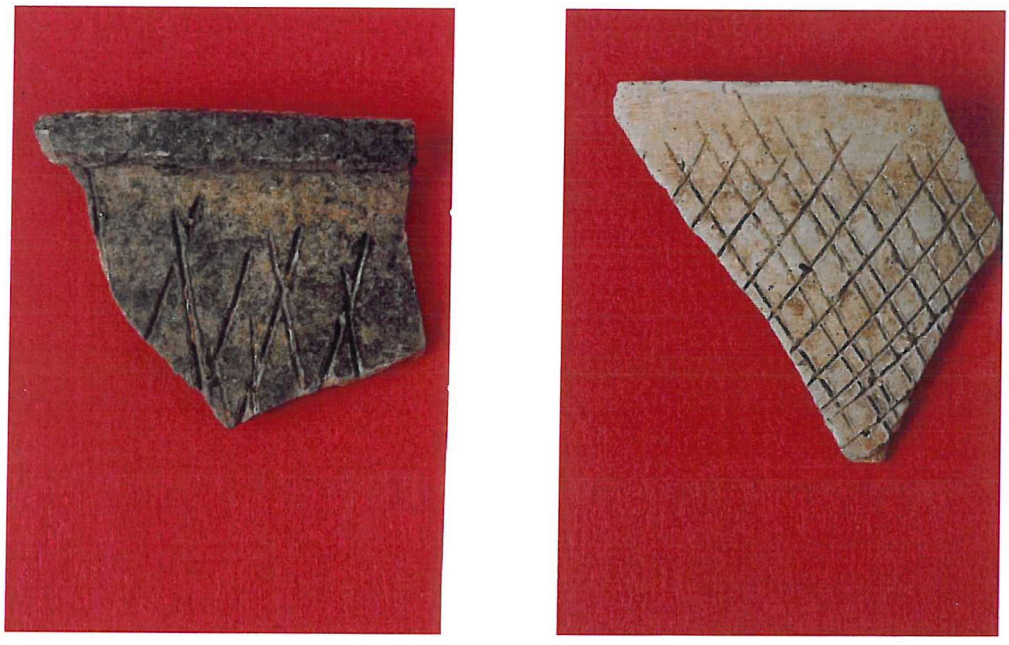

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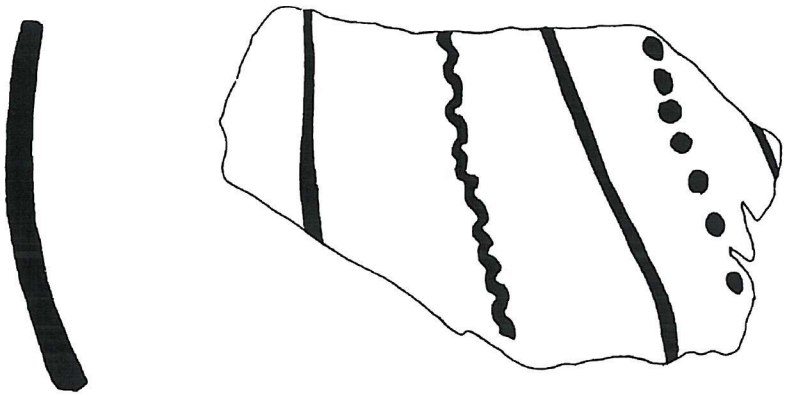
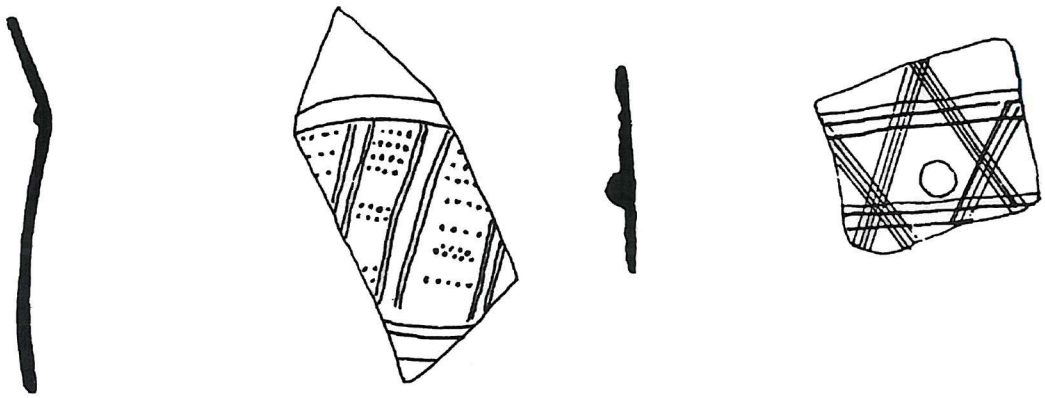


0 1 2 3 CM.

Photo No. 3.68

Photo No. 3.69



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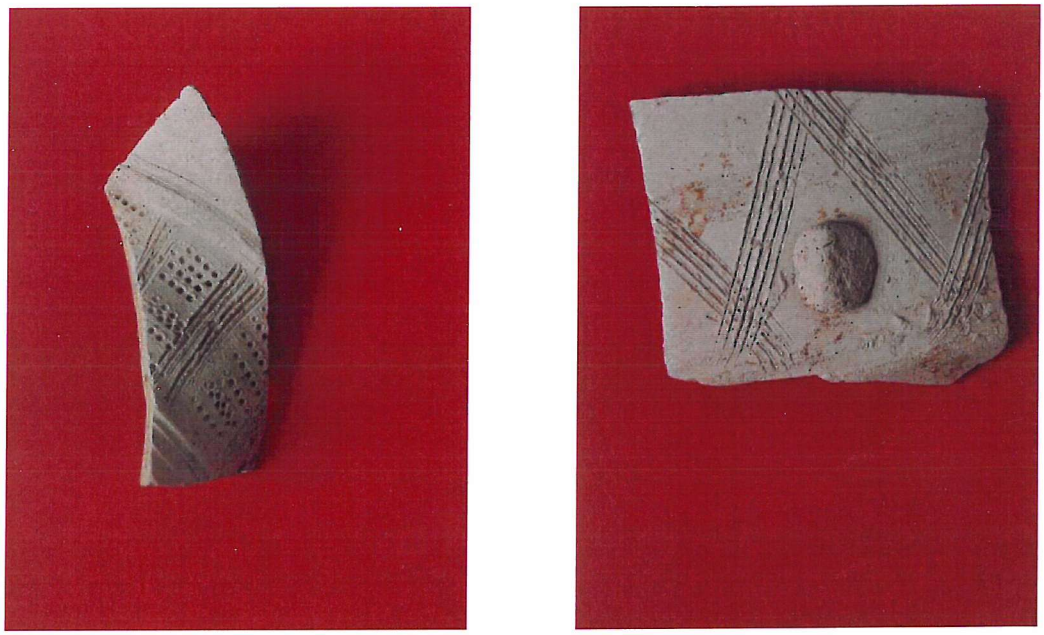

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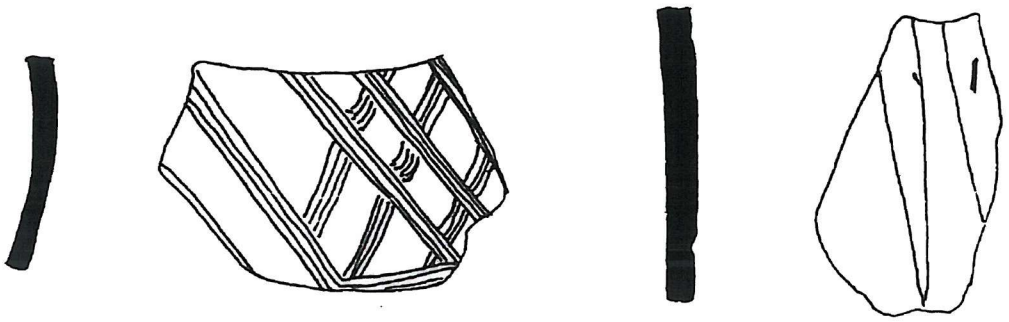

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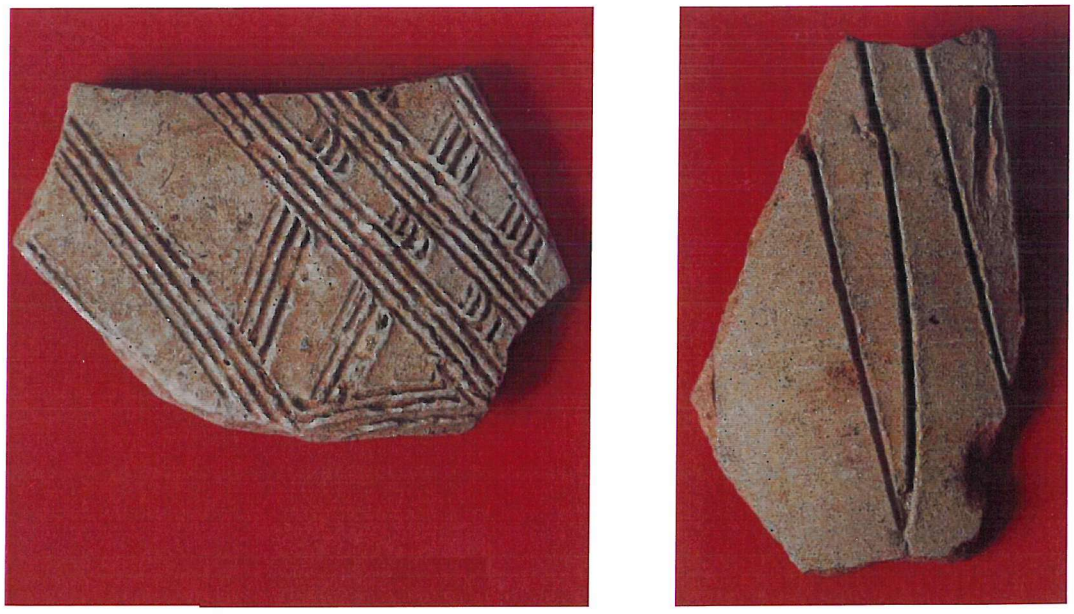

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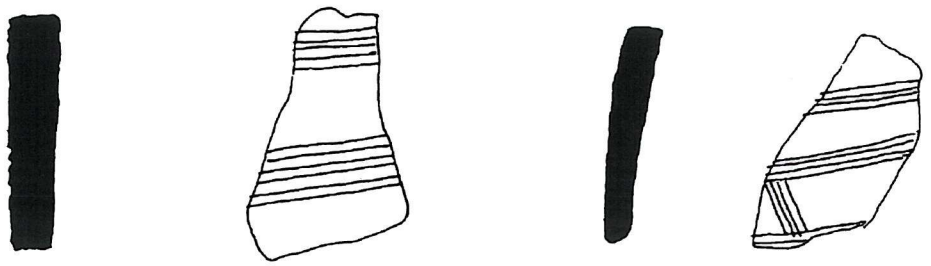
0 1 2 3 CM.

Photo No. 3.72



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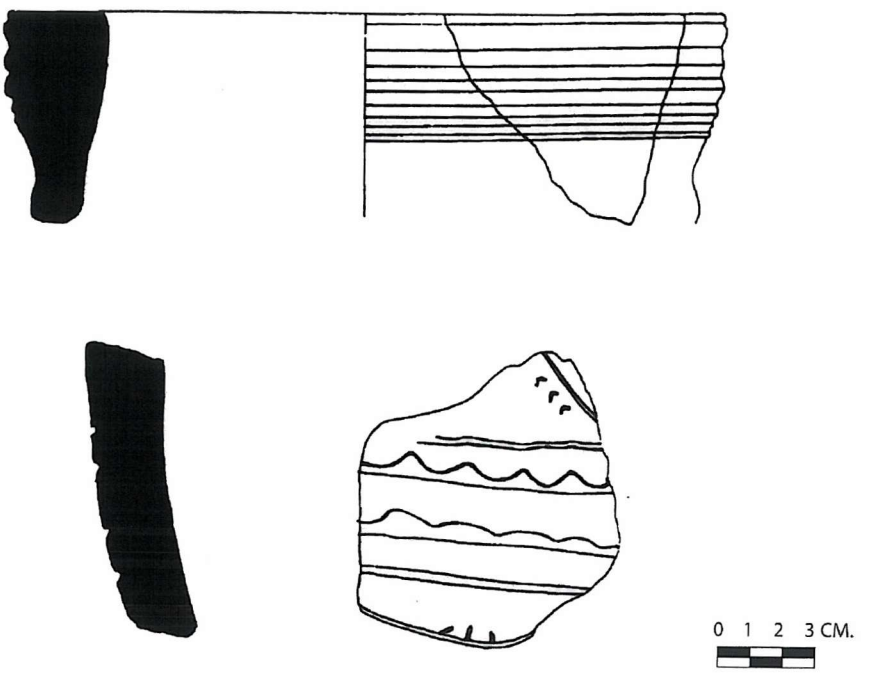

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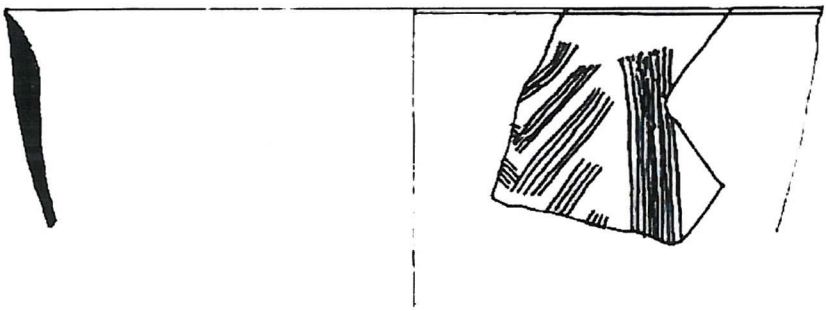

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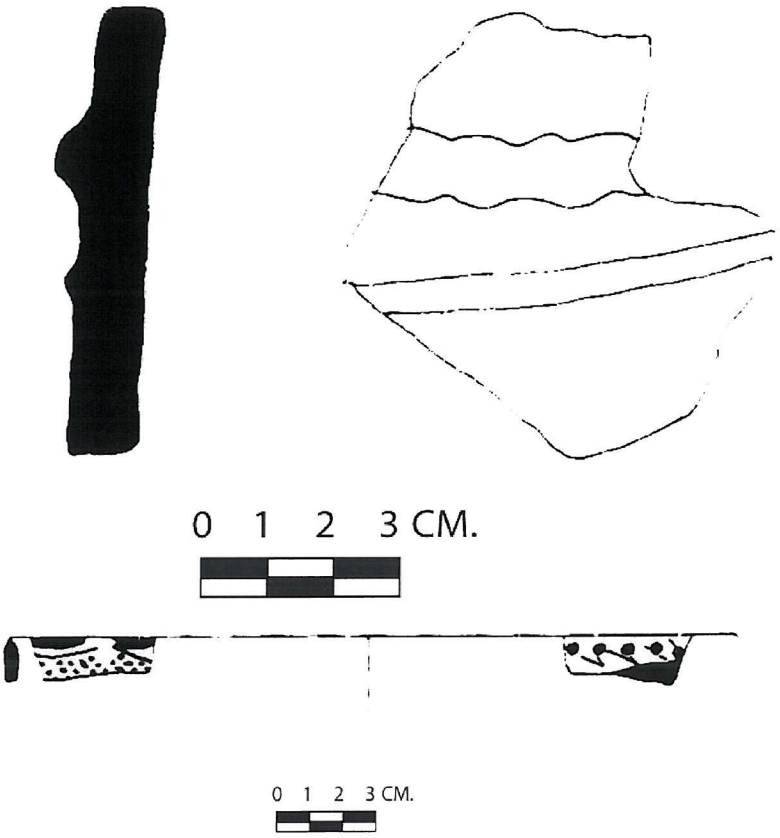

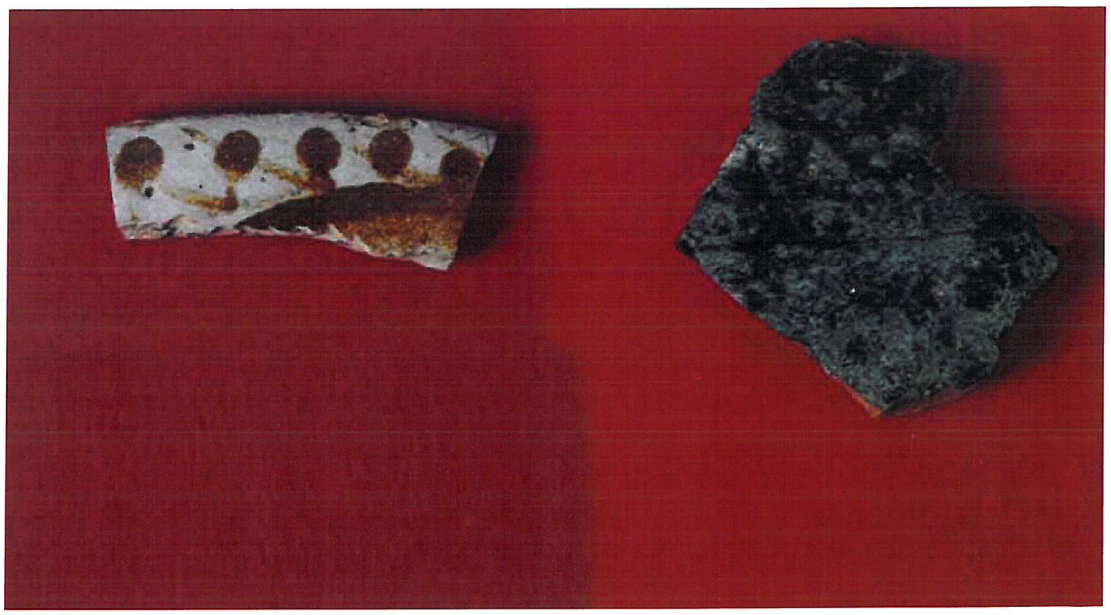

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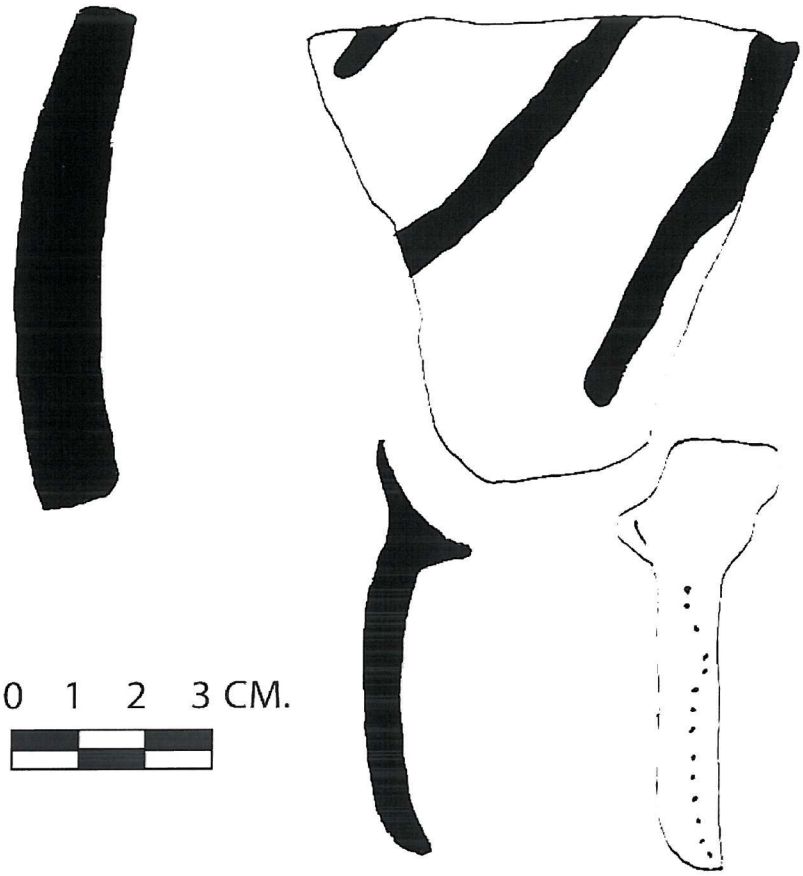

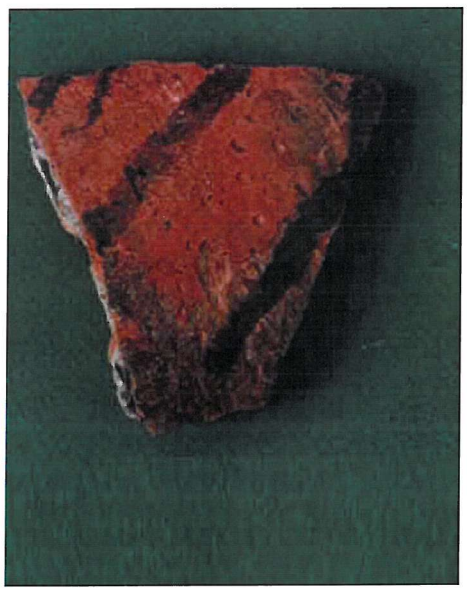

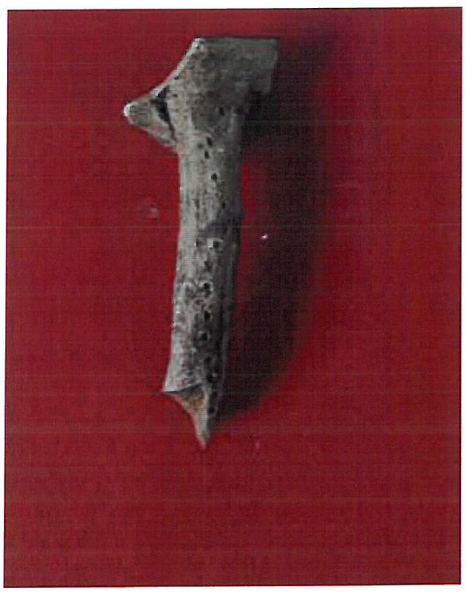

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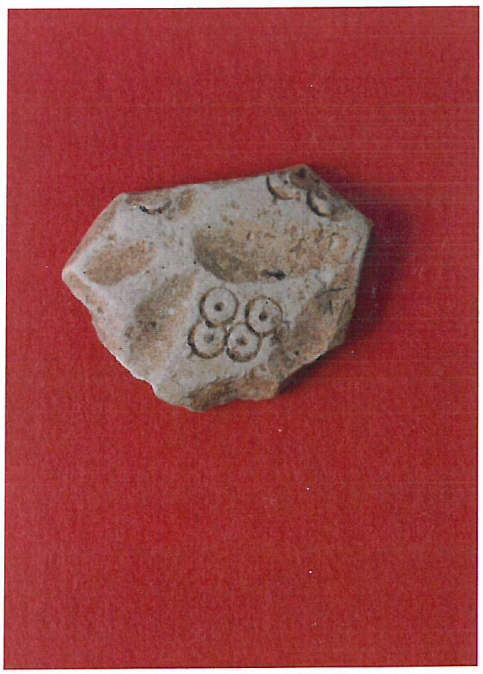
0 1 2 3 CM.



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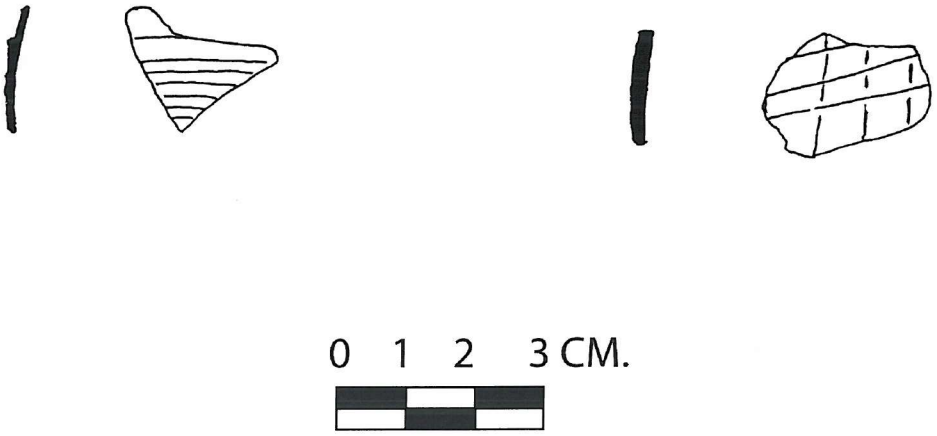

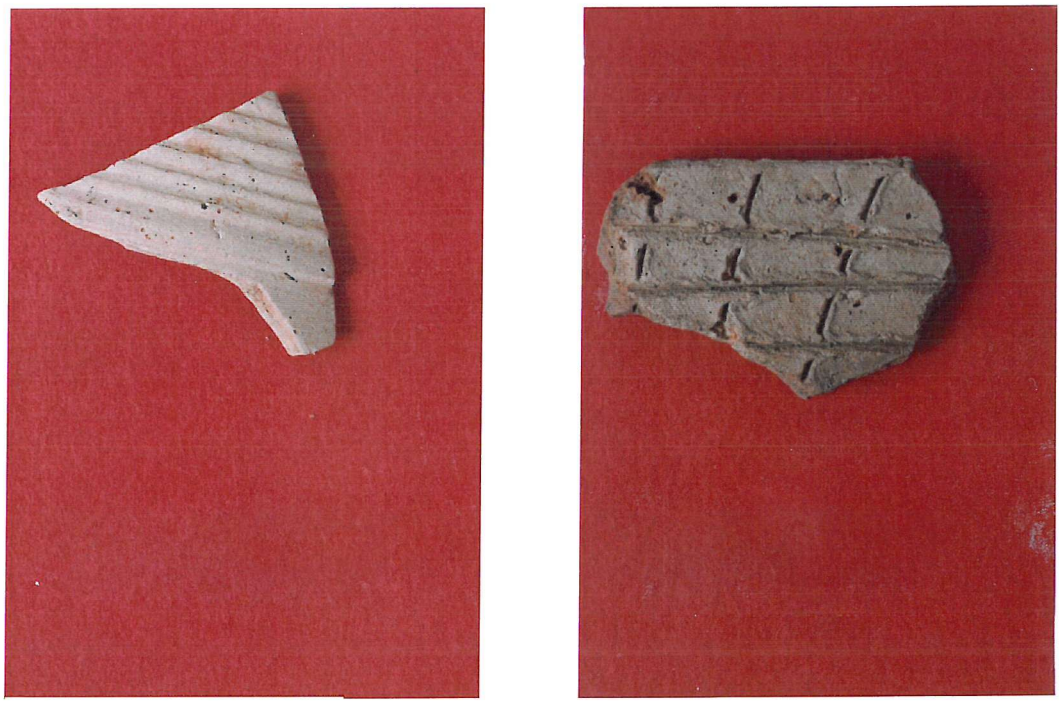

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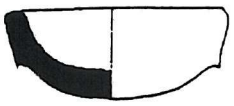
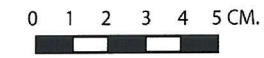




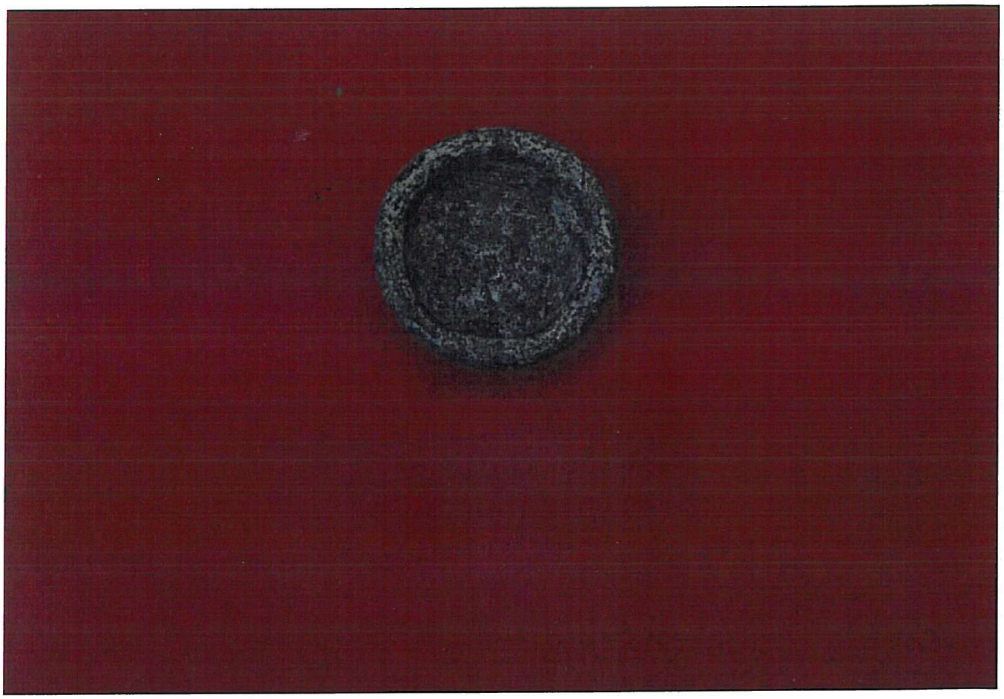
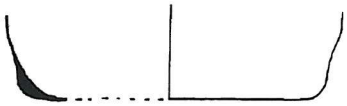


Photo No. 4.1



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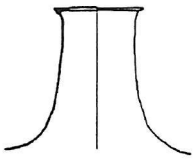
CM.



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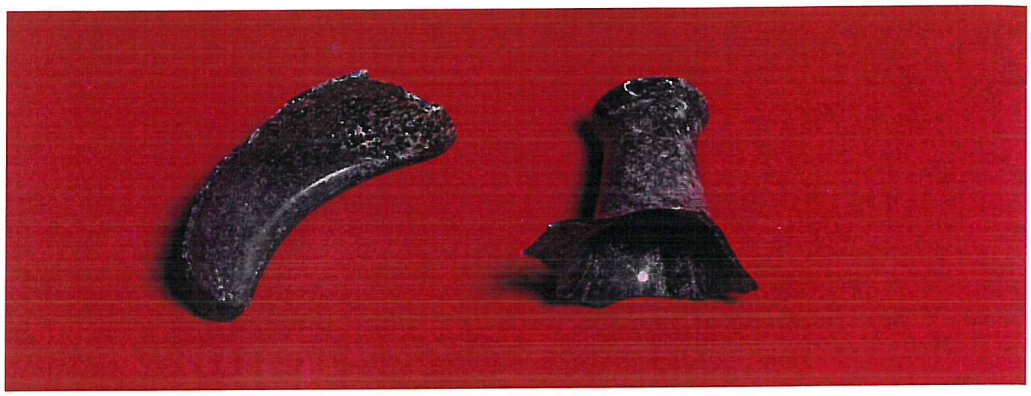
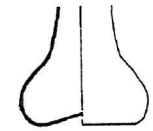


Photo No. 4.2



0 1 2 3 4 5
CM.

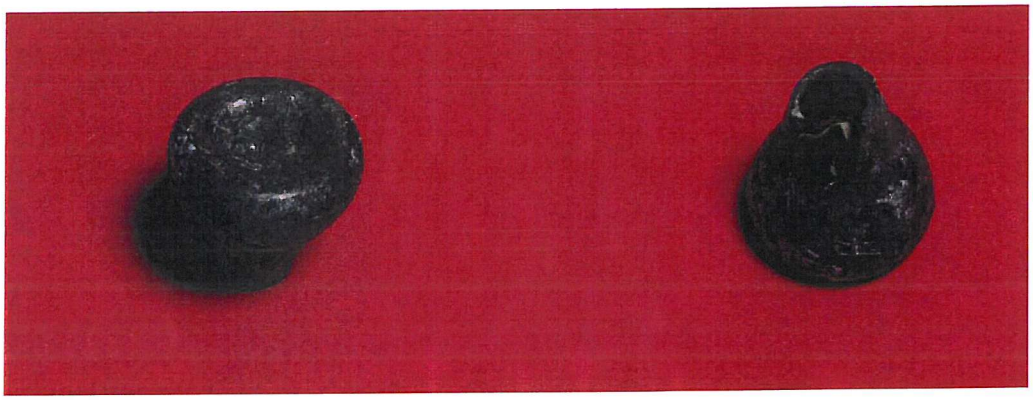
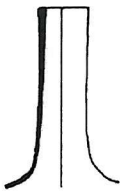
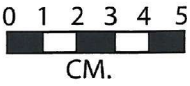


Photo No. 4.3





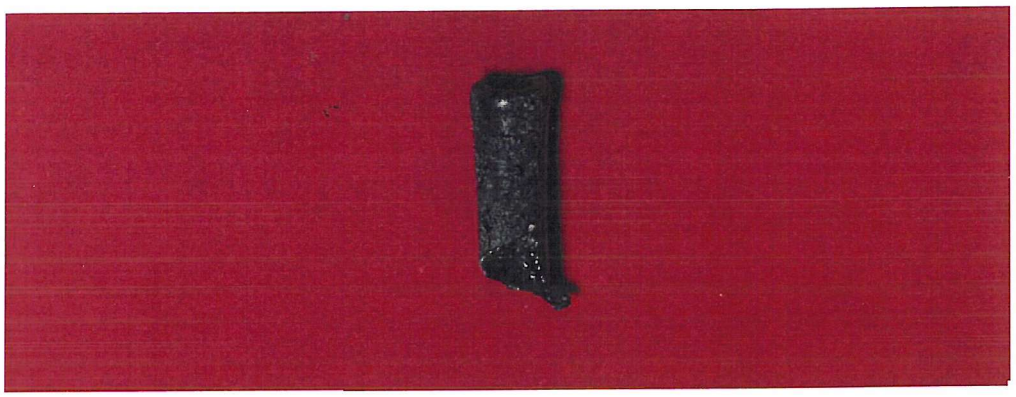
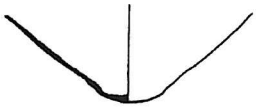
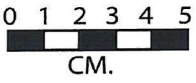
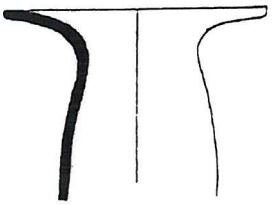
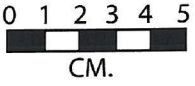


Photo No. 4.4









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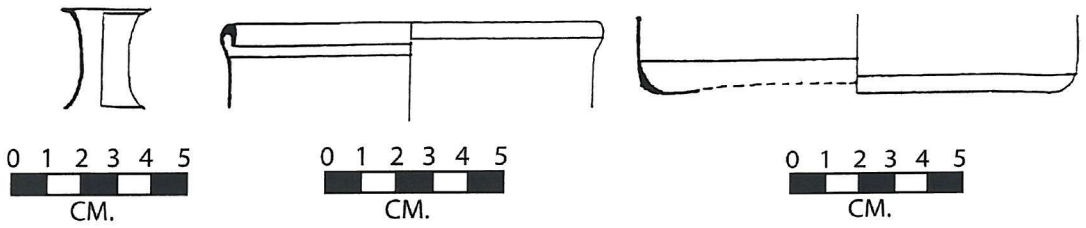


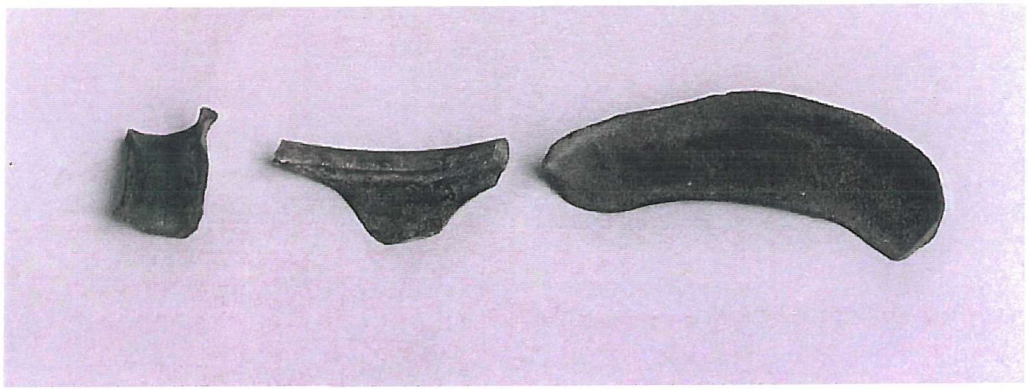


Photo No. 4.6

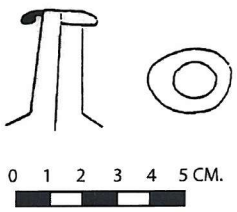


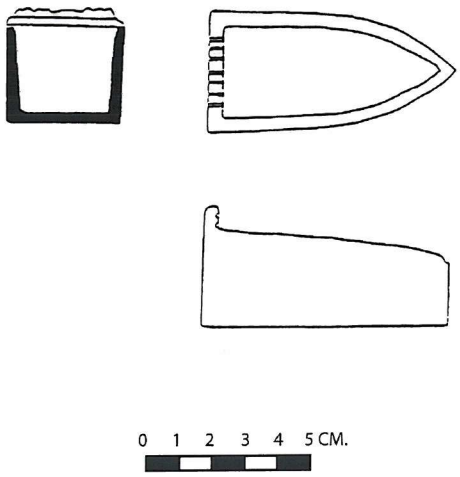
Photo No. 4.7

Photo No. 4.8

Photo No. 4.9

Photo No. 4.10

Photo No. 4.11



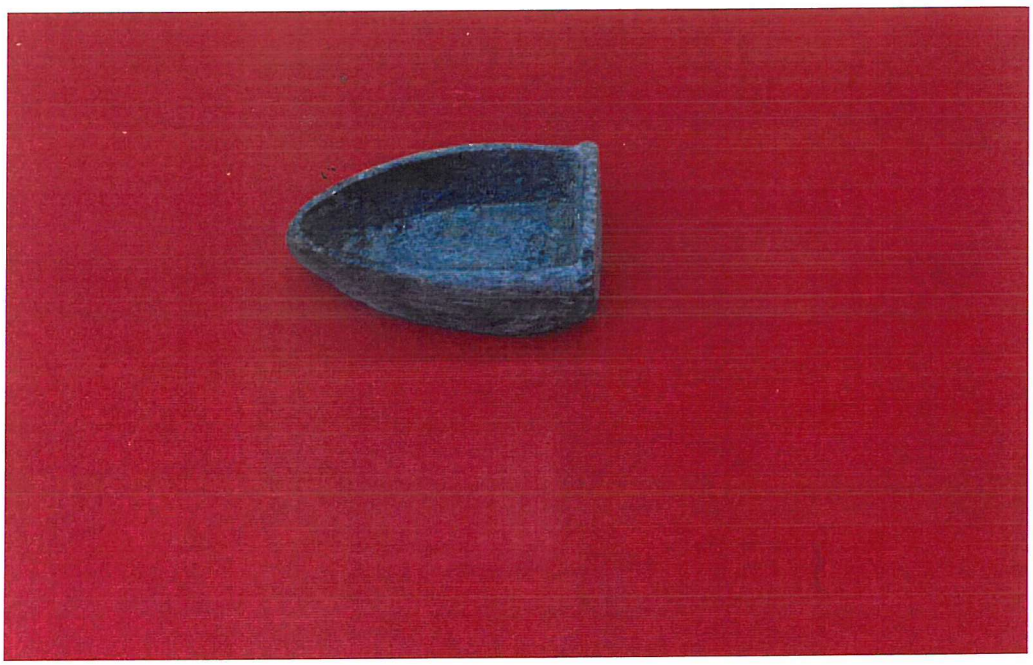


Photo No. 4.12

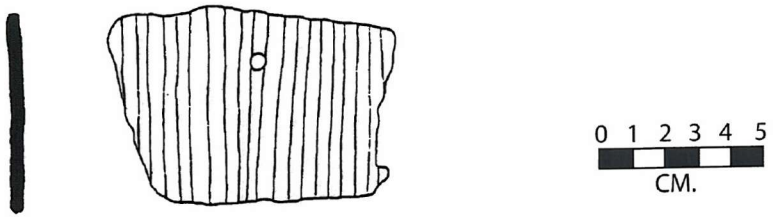


Photo No. 4.13

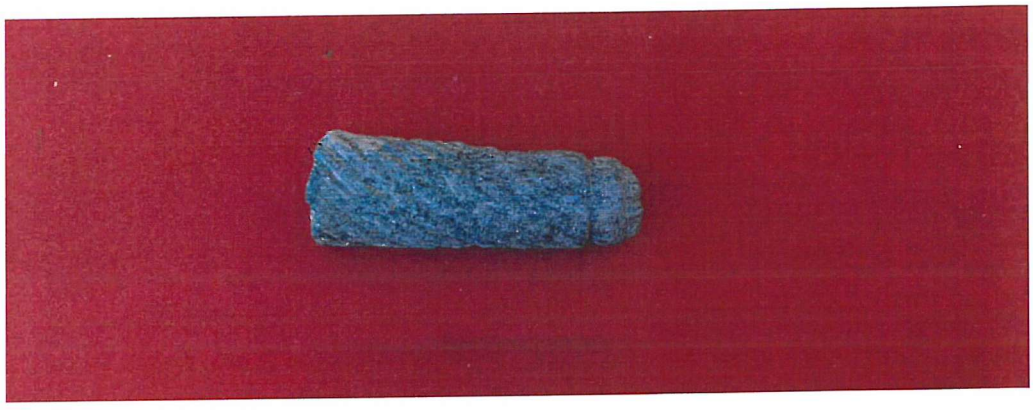
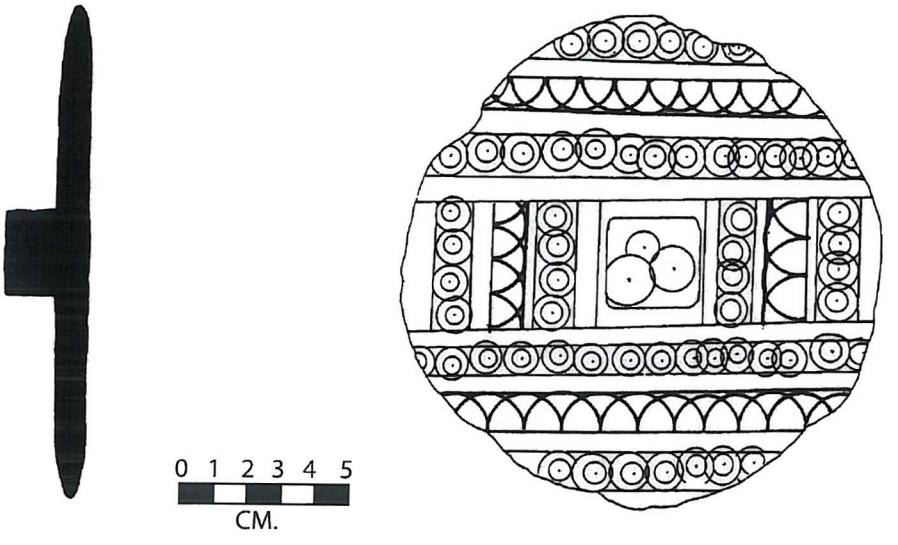


Photo No. 4.14



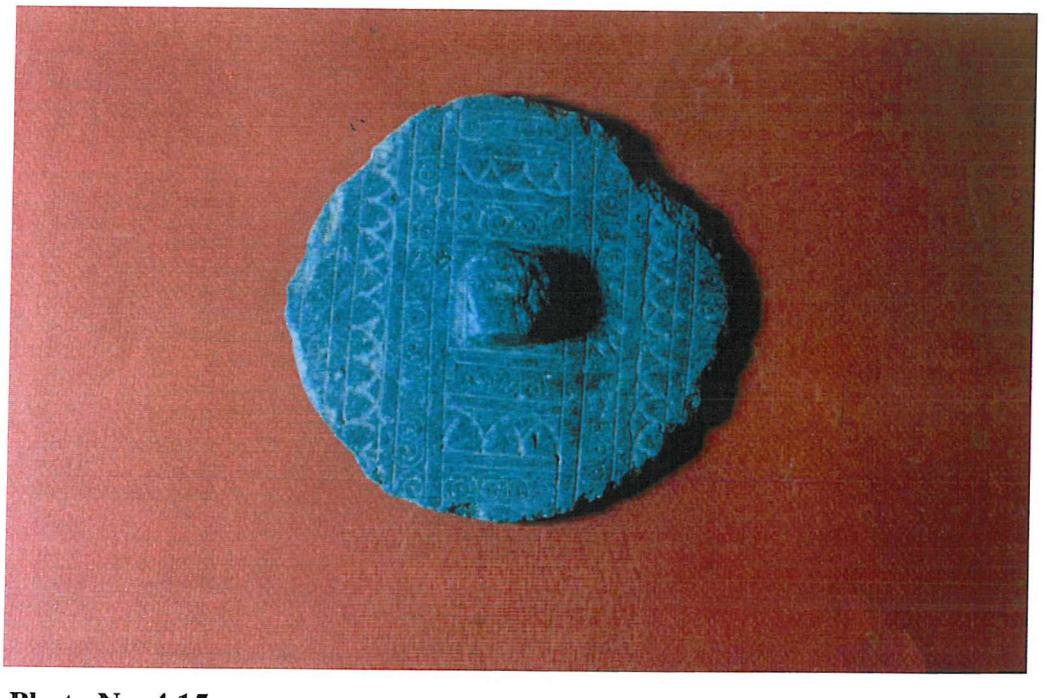
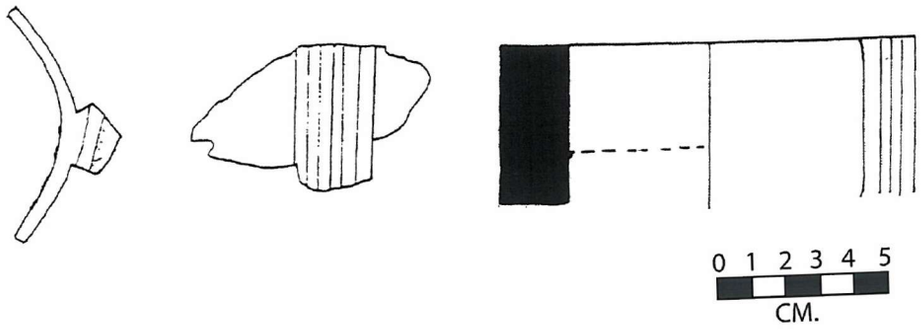


Photo No. 4.15



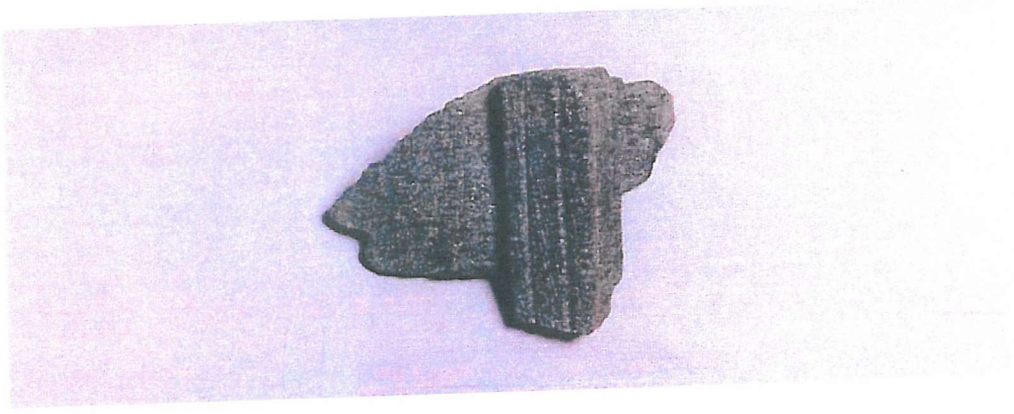
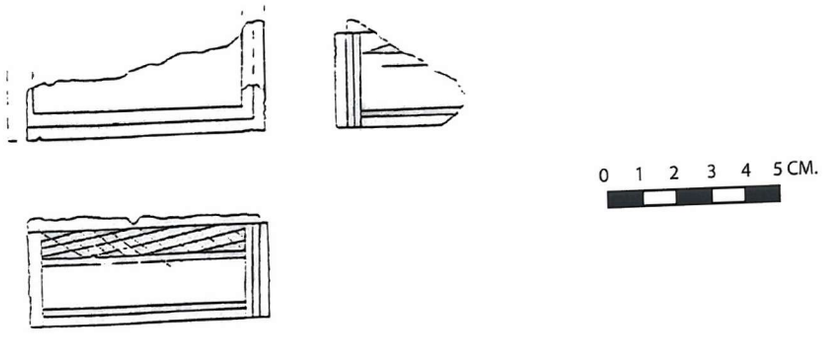


Photo No. 4.16



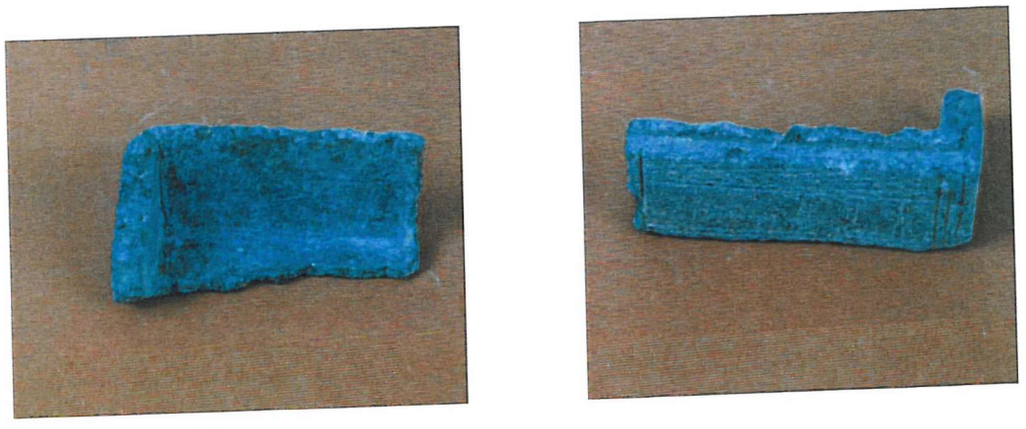


Photo No. 4.17

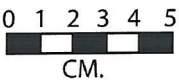
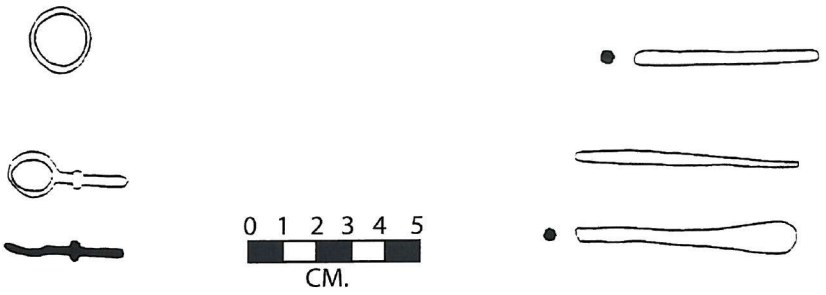


Photo No. 4.18



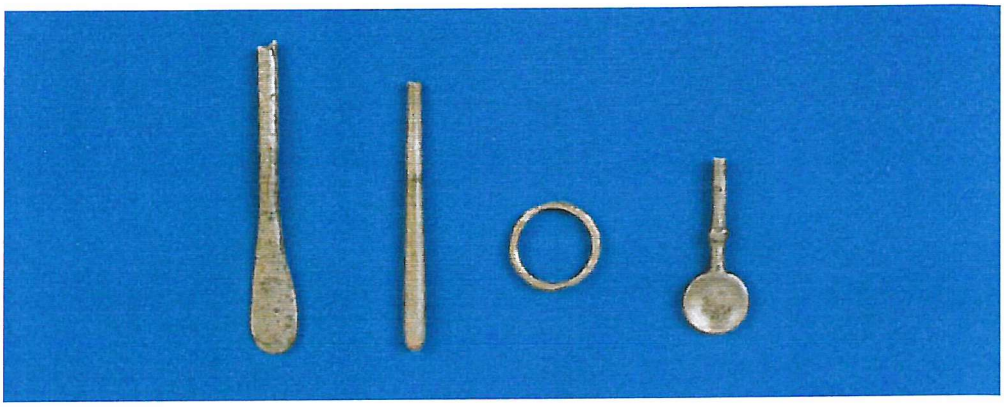


Photo No. 4.19

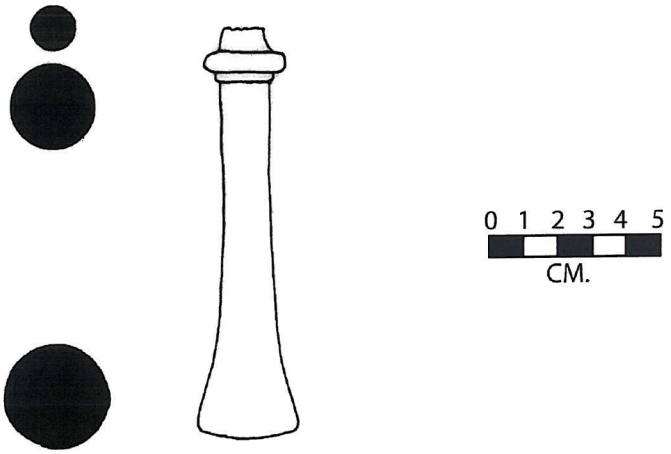


Photo No. 4.20

0 1 2 3 4 5
CM.

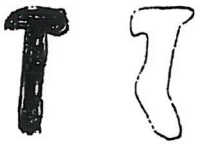


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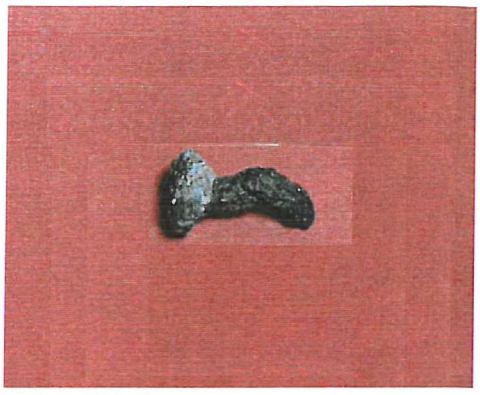
Photo No. 4.21



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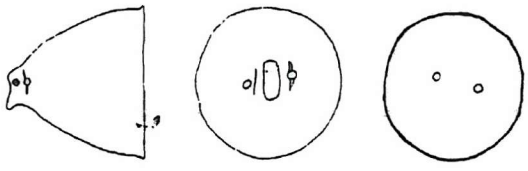

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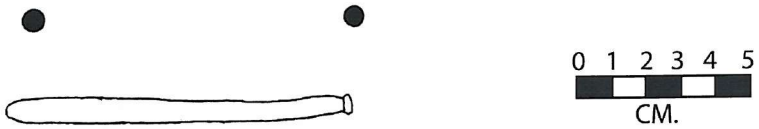

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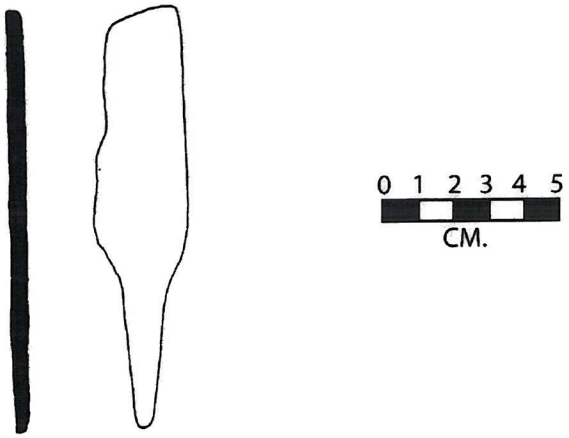


Photo No. 4.25

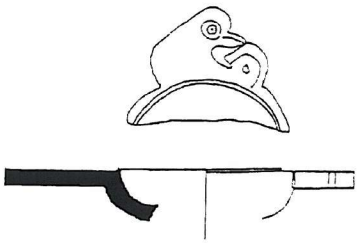
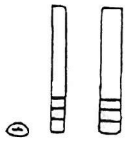
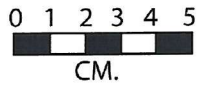
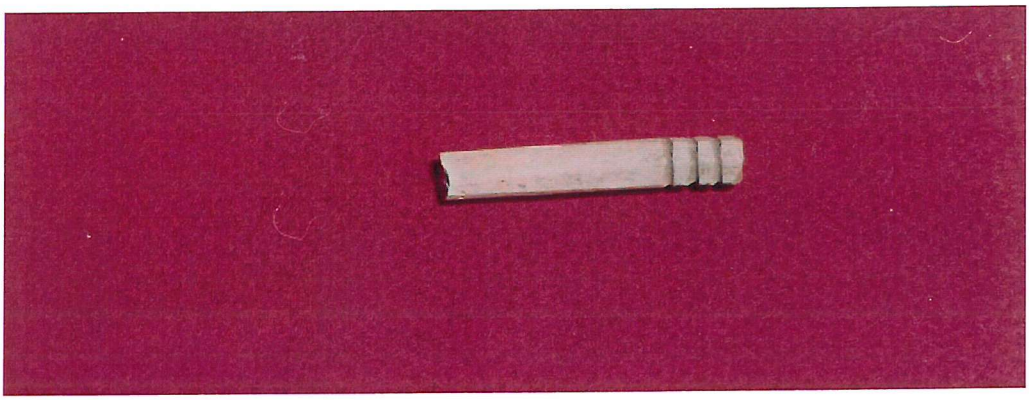


Photo No. 4.26







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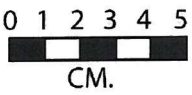

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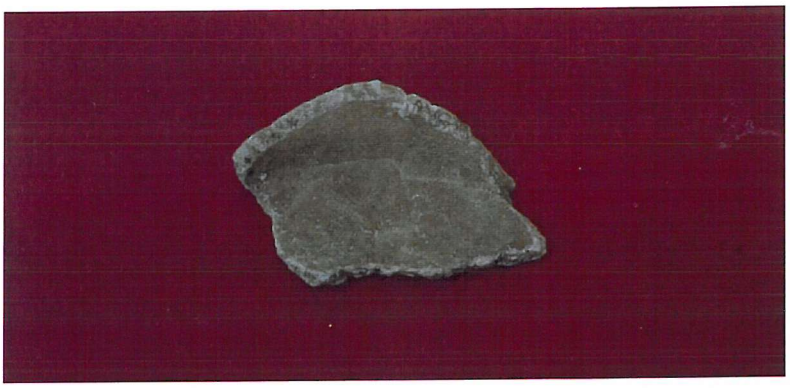

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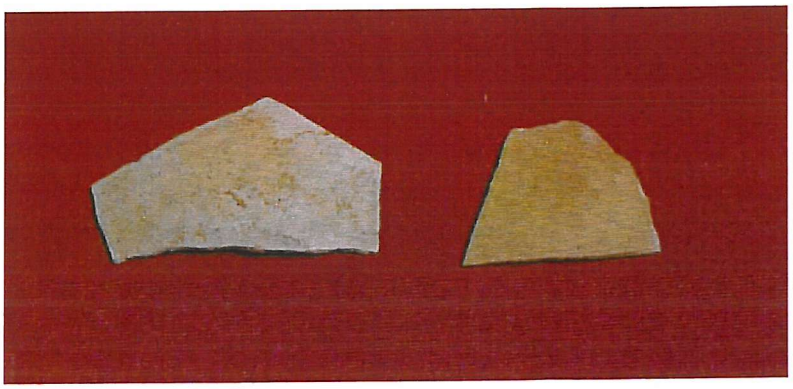

Photo No. 4.30

Photo No. 4.31

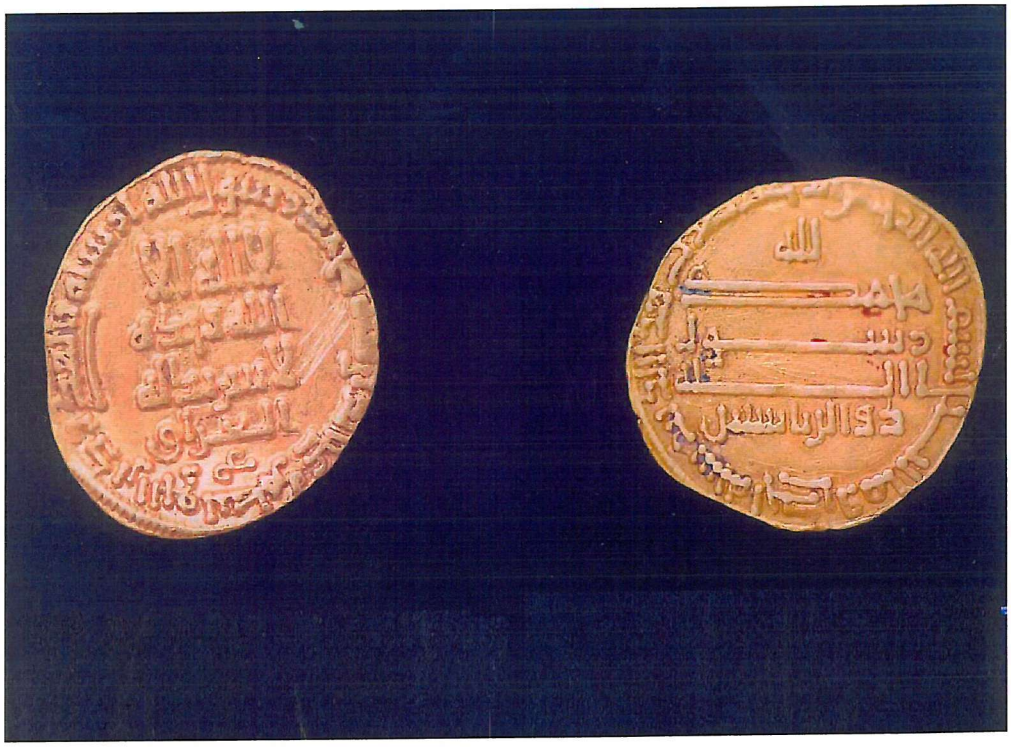

Photo No. 4.32

Photo No. 4.33

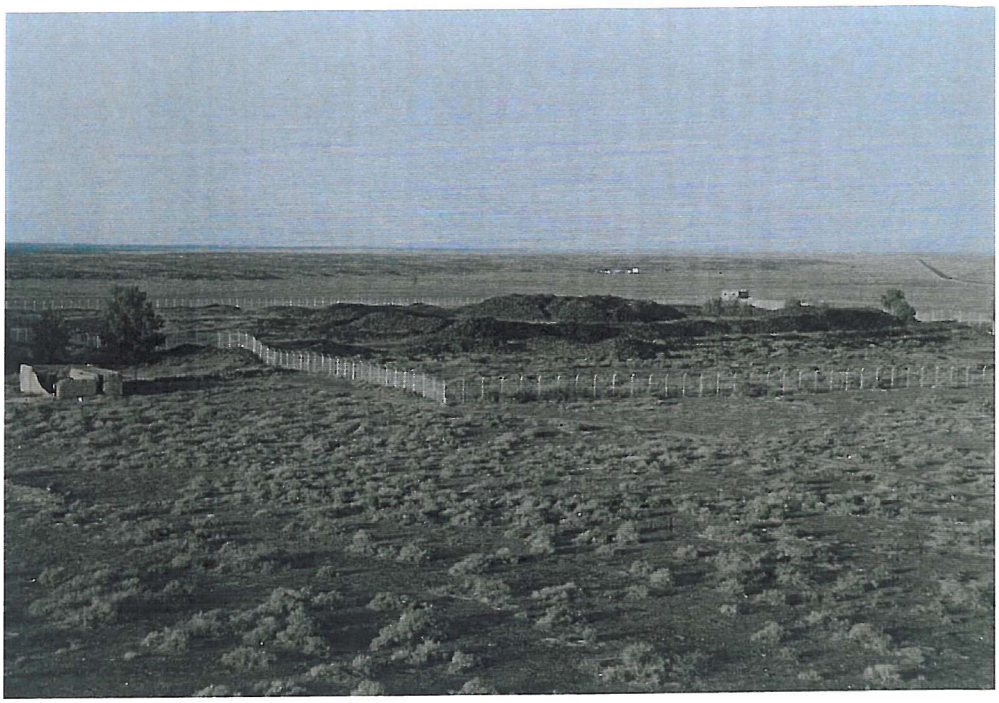

Photo No. 5.1 The fortress (Qaser Khrash)

Photo No. 5.2 The old settlement

Photo No. 5.3 Remains of building in the old settlement

Photo No. 5.4 Millstone

Photo No. 5.5 Square 55Kb/56Kb

Photo No. 5.6 Square 50T

Photo No. 5.7 Square 44Ha

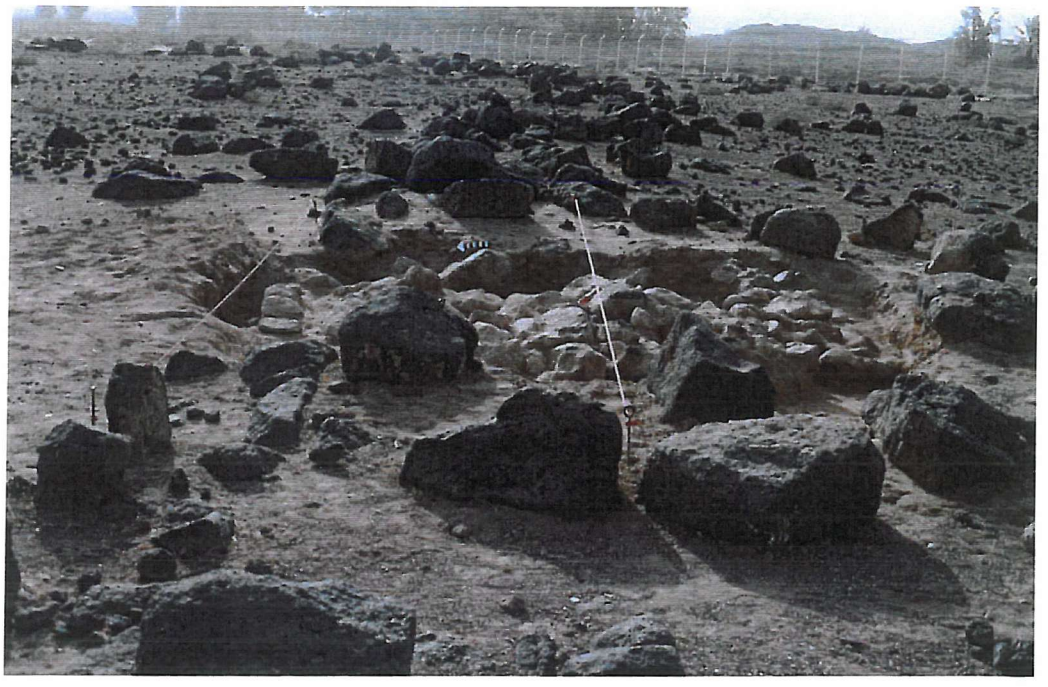

Photo No. 5.8 South wall of the main building

Photo No. 5.9 East gate of the main building

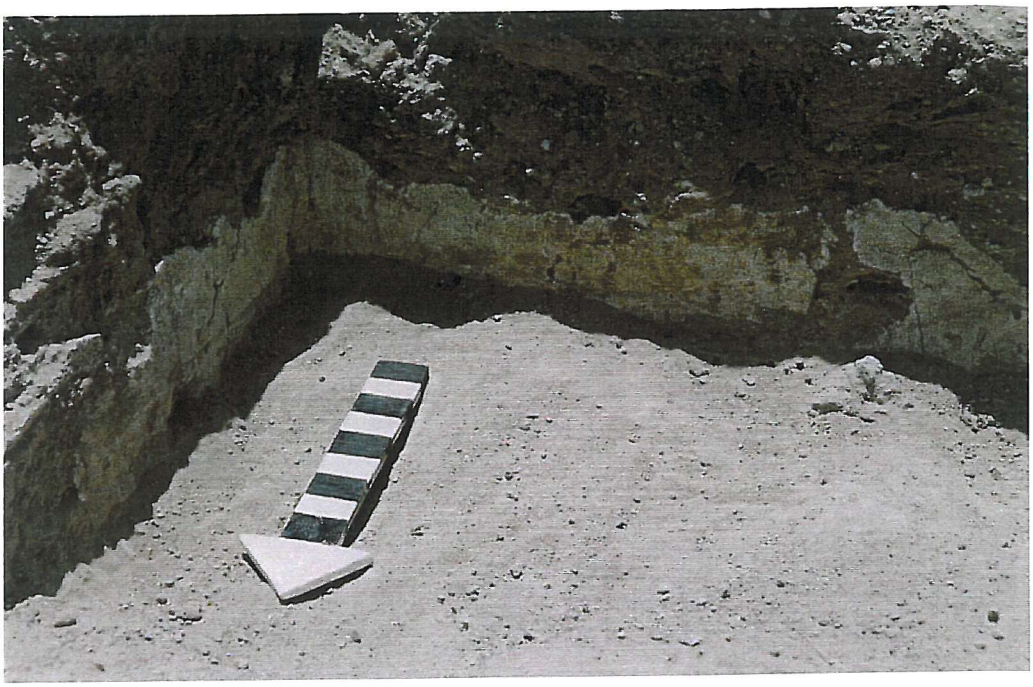

Photo No. 5.10 Part of room of the main building

Photo No. 5.11 Oven in the main building

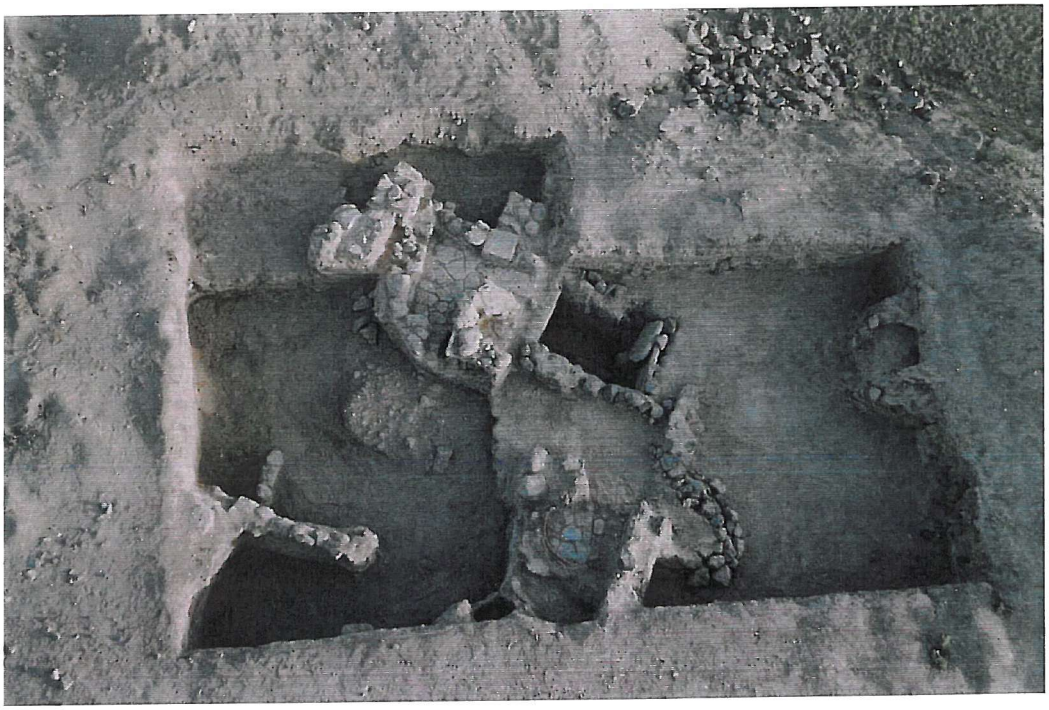

Photo No. 5.12 Square 76Ka

Photo No. 5.13 Pot of pottery Square 76Ka

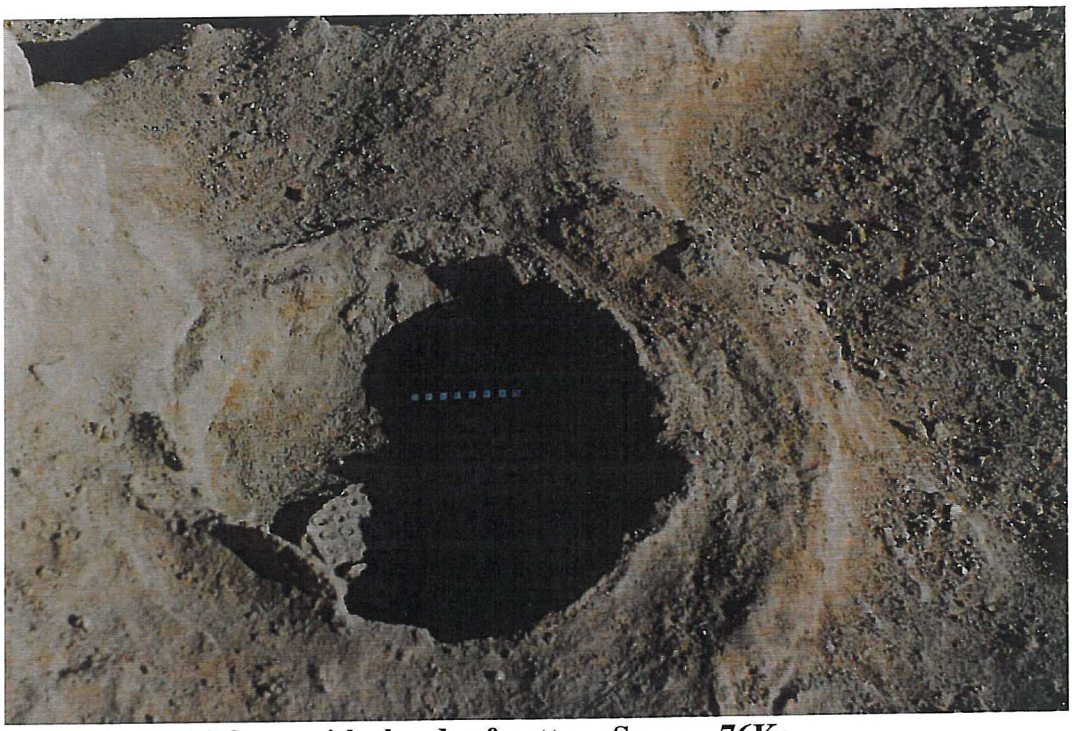

Photo No. 5.14 Oven with sherds of pottery Square 76Ka

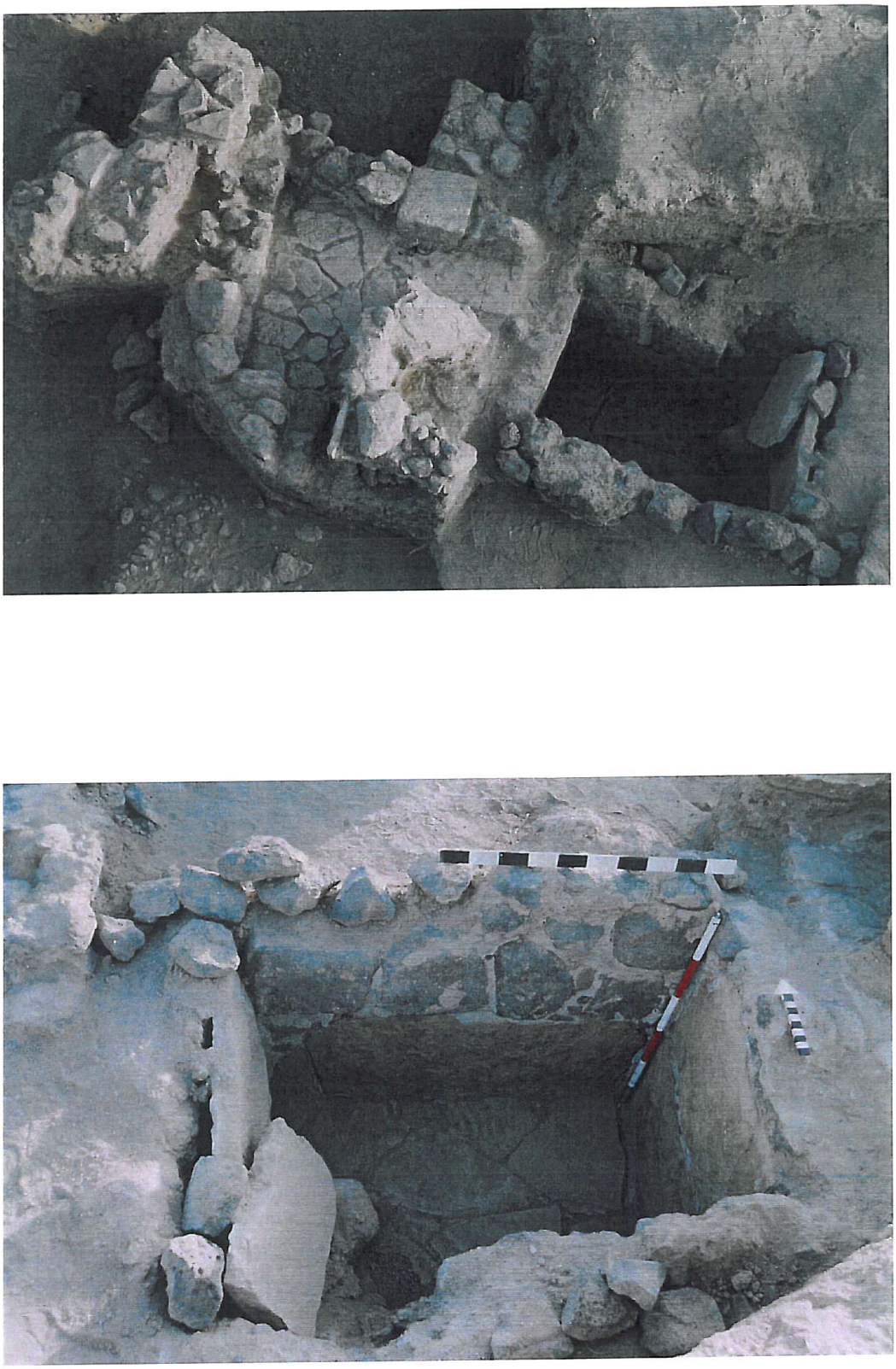

Photo No. 5.15 Water tank Square 76Ka

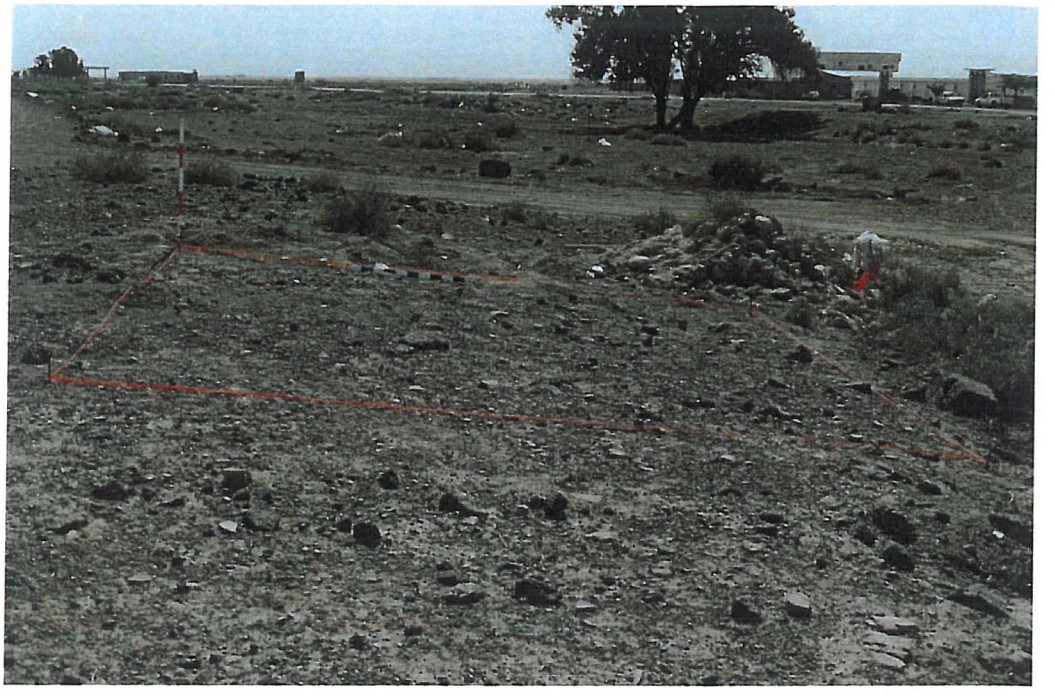

Photo No. 5.16 Square 76Ma

Photo No. 5.17 Oven underneath wall Square 76Ma

Photo No. 5.18 Ovens Square 76Ma

Photo No. 5.19 Three ovens Square 76Ma

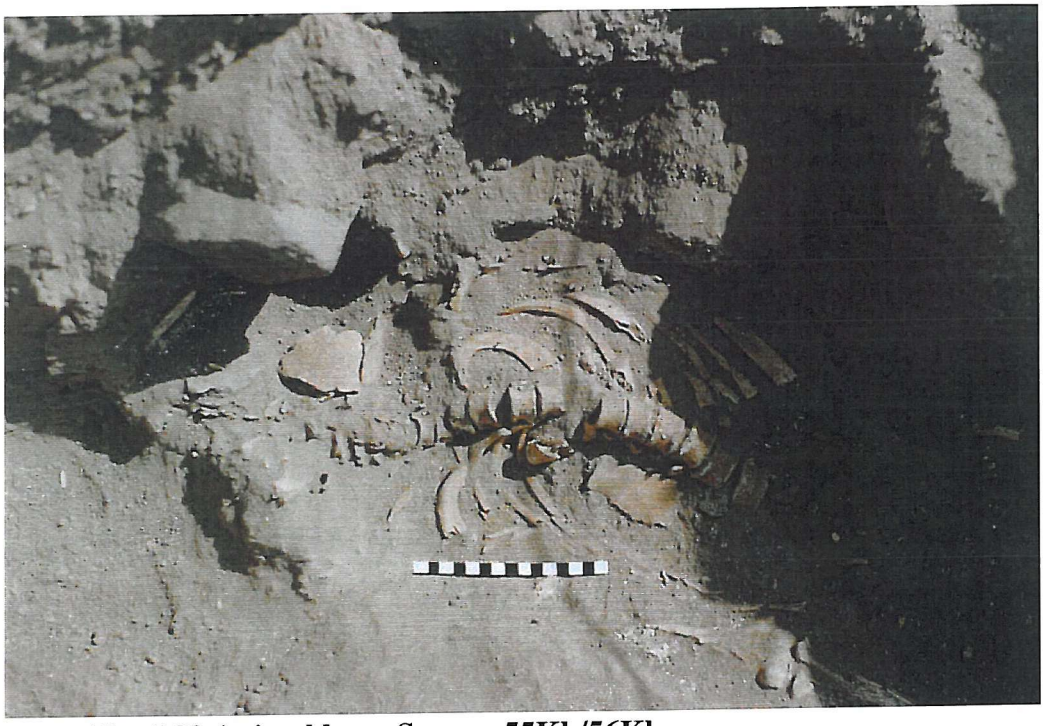

Photo No. 5.20 Animal bone Square 55Kb/56Kb

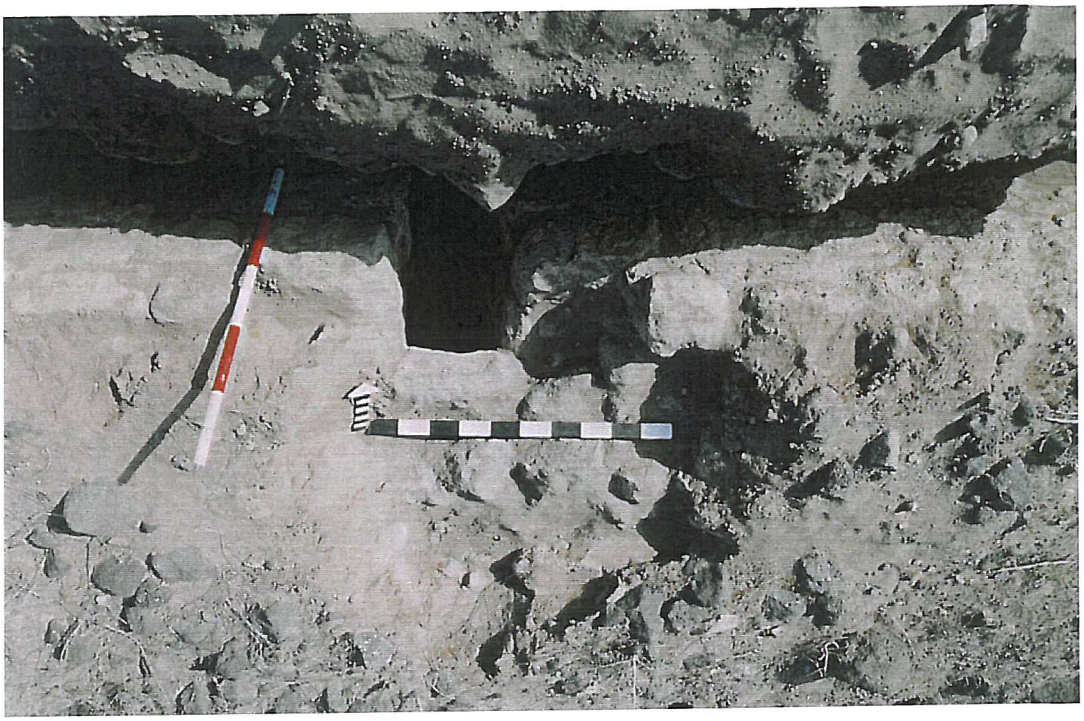

Photo No. 5.21 Qaser Khrash water tank

Photo No. 5.22 Old inscription

Photo No. 5.23 Old inscription and writing

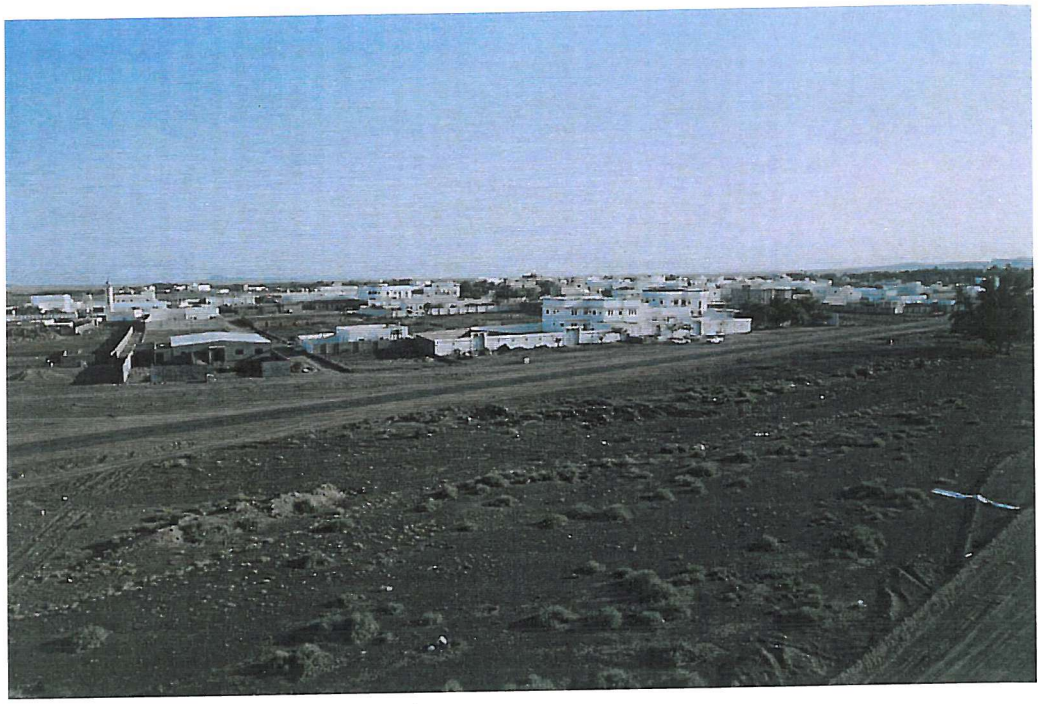

Photo No. 5.25 The modern city

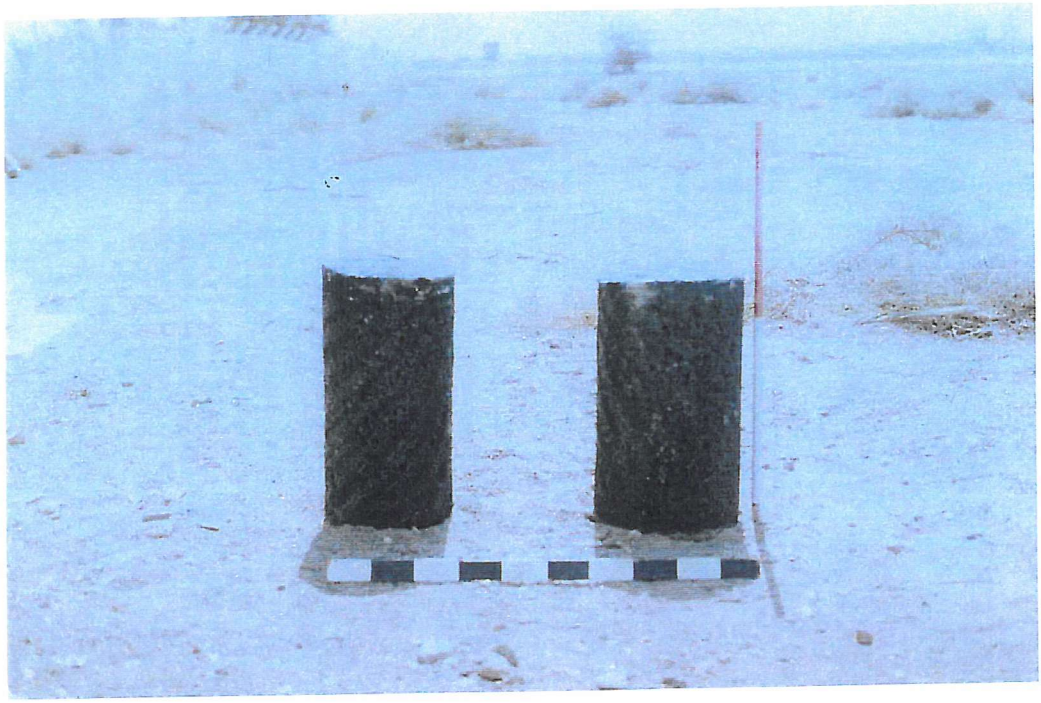

Photo No. 5.26 The columns