

The character of King Abdulaziz through the book: King Abdulaziz, a biography, not a history, by Fouad Shaker

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Abstract

The research discusses the personality of King Abdulaziz through the book “King Abdulaziz, a biography, not a history, by its author Fouad Shaker”. A critical study of the author's work is included, along with an examination of King Abdulaziz's character, including his power and leadership, his intelligence and fairness, his compassion and tact, his success to develop the country, and his interactions with his family.

Keywords: Kingdom of Saudi Arabia, Third Saudi State, Recovery of Riyadh.

1. Introduction

One of the most well-known politicians of the 20th century in contemporary history is King Abdulaziz bin Abdulrahman Al Saud. The capital of the second Saudi state, Riyadh, was his to retake at daybreak on the fifth of Shawwal 1319 AH / January 15, 1902 AD. This served as a springboard for him to retake the other properties belonging to his fathers and grandfathers. After nearly three decades of his journey, he finally unveiled the country as the Kingdom of Saudi Arabia in 1351 AH/1932 AD. This led to the establishment of a strong, centralised administration and improved political and security conditions across the country. Additionally, he made a lasting impression by using his diplomatic skills to uphold his nation's independence and improve its standing both domestically and internationally.

King Abdulaziz's influence expanded beyond politics to encompass social changes and economic advancement. In order to comprehend the traits of King Abdulaziz's personality, which also applied to his virtuous sons and the monarchs that followed him, it is crucial to analyse his personality. The Personality of King Abdulaziz via the Book: King Abdulaziz, a Biography, Not a History by Fouad Shaker was thus selected as the topic of this study. From this perspective, the study was separated into six chapters, an introduction, and the preface and conclusion. The introduction: an analytical reading of the book. The first: his leadership and authority. The

second: his wisdom and justice. The third: his care and diplomacy. The fourth: his development and advancement of the country. The fifth: his relationship with his family.

Reasons for choosing the topic:

The motivations for the topic selection may be summed up as follows: first, the personality that was picked; second, the book that was chosen to read this personality:

- The significance of researching the historical figure King Abdulaziz bin Abdulrahman Al Saud represents.
- The personality of King Abdulaziz affected the Kingdom of Saudi Arabia's historical trajectory.
- There are important administrative, human, and leadership lessons to be learnt from King Abdulaziz's personality.
- Because it was authored by Fouad Shaker, who was close to King Abdulaziz because of his position as head of his royal protocol, the book that was chosen for the study topic is a unique work and a valuable source for the subject.
- To our knowledge, no one has before studied and analyzed the book, therefore our research offers a fresh analytical interpretation of its subject.

Problem of the Research:

The following questions are the focus of this study:

- What are the prominent features of King Abdulaziz's personality in leadership and authority?
- What are the features of King Abdulaziz's personality in his wise and just practices?
- How was King Abdulaziz's personality manifested in his patronage and diplomatic practices?
- What are the personal qualities of King Abdulaziz that enabled him to motivate society and various sectors to participate in the development and progress of the Kingdom?
- What are the prominent personal aspects of King Abdulaziz in his relationship with his family?

Objectives of the Research:

- Examine the salient characteristics of King Abdulaziz's character in terms of power and leadership.
- Determine the traits of King Abdulaziz's character that he exhibited in his righteous and wise actions.
- Determine King Abdulaziz's personality through his diplomatic and patronage activities.
- Determine the characteristics of King Abdulaziz's personality that allowed him to inspire the general public and different industries to contribute to the growth and advancement of the Kingdom.
- Highlight the personal aspects of King Abdulaziz in his relationship with his family.

2. Methodology of the Research:

The research used a historical, descriptive, and analytical approach, which involved gathering scientific data from original sources and extrapolating it, monitoring and categorizing it in accordance with the research plan, and then objectively and scientifically analyzing and criticizing it in order to arrive at the most accurate historical account of the research topic while respecting temporal and spatial frameworks. Finally, the scientific data was accurately and scientifically presented, taking into account linguistic conventions, informational links, and the order of events to achieve the intended results.

Resources of the Research:

The basic scientific material for the research topic is the book: King Abdulaziz, a Biography, Not a History, by Fuad Shaker, in addition to a number of secondary sources that support the research topic, including the book: Ajeeb Abu Hanifa and others, Fuad Shaker, a Man of Protocol and Literature, printed at the Okaz Printing and Publishing Foundation, Jeddah, 1434 AH, and the book: Abdul Wahid Muhammad Raghieb, Fajr Al-Riyadh, King Abdulaziz Foundation, Riyadh, 1419 AH/1999 AD.

The Best of Luck!

Preface

An analytical reading of the book

• Author's Translation:

This book was written by journalist, author, poet, and orator Fouad bin Ismail Shaker. Born and reared in Mecca, he studied under his father, Ismail Shaker, and other Grand Mosque professors at the Rashidiya schools before continuing his studies at the Grand Mosque. Later, in 1347 AH / 1928 AD, he was dispatched to Cairo as a member of the first Saudi student delegation to visit Egypt. His area of expertise was Arabic literature, but he was also intrigued to journalism, so he studied it and gained experience working for Egyptian publications like Kawkab Al-Sharq. In Cairo, he was the publisher of the monthly literary and social journal Al-Haram. The publication ceased with issue (57), which was issued on Shawwal 16, 1352 AH, February 1, 1934 AD. Its first issue was released on Thursday, Rajab 13, 1349 AH / December 4, 1930 AD. After that, in 1350 AH / 1931 AD, he was sent back to the Kingdom and given the job of chief editor of the journal, Sawt Al-Hijaz. After a year, he went back to Egypt to continue working there. The journalist and his studies, then the government invited him to head the editorial board of the newspaper (Umm Al-Qura) in 1355 AH / 1936 AD (Sheikh Amin, 1978, pp. 110-111), and he stayed there for fifteen years, and during that time he took over the editorial board of the newspaper (Sawt Al-Hijaz) again, which later became (Al-Bilad Newspaper). He stayed there between 1357 AH / 1938 AD and 1361 AH / 1942 AD. In 1364 AH / 1945 AD, he was named head of protocol for the royal palace, and he held that position until 1372 AH / 1952 AD. In 1375 AH / 1955 AD, a royal order was issued designating him as the newspaper's editor-in-chief (Al-Bilad Al-Saudi). He was employed by the Muslim World League in 1380 AH / 1960 AD as head of protocol. In 1385 AH / 1965 AD, he was named editor-in-chief of the journal (Akhbar Al-Alam Al-Islami) (Dictionary of Literature and Writers, pp. 838-839).

He wrote and composed poems as a hobby and worked in journalism for the most of his career. He wrote and published around twenty books of poetry and prose. The majority of his literary pieces are made up of travelogues, encounters, and recollections; he has even spoken some of these on the Voice of Islam radio station. His poetry includes a significant portion of the poems he has read on several occasions. He also has mourning-related, religious, patriotic, and descriptive poetry. His poetry has a rhetorical tone, which is especially noticeable in the poetry of occasions, to which he committed a significant portion of his work. He is considered one of the orators who deliver their speeches and words extemporaneously (Dictionary of Literature and Writers, pp. 838-839). He died in Jeddah in 1392 AH/1973 AD (Fouad, 2019).

Among his works are: *The Image of Life*, printed by the Egyptian Political Annals Press, 1348 AH/1929 AD, and the book: *The Journalist or How to Be a Journalist*, printed by the Egyptian Political Annals Press in collaboration with Mr. Jamil Abu Dawood, 1351 AH/ 1932 AD, and the book: *Ghazal al-Shu'ara' between Truth and Fantasy*, printed at Al-Faruqiya Press in Egypt, 1353 AH / 1934 AD, the book: *Adab al-Quran*, printed at the government press in Mecca, 1356 AH / 1937 AD, and the second edition at the Supreme Council for Islamic Affairs Press in Egypt, and the second edition at the Saudi Arabian Army Press in Riyadh, in 1393 AH / 1973 AD, the book: *Commemorating the Establishment of the Saudi Dam*, printed at Issa al-Babi al-Halabi Press in Egypt, 1362 AH / 1943 AD, the book: *Hadiths of al-Rabi'*, printed at Al-Faruqiya Press in Egypt, 1362 AH / 1943 AD, the book: *For Loyalty and Remembrance*, printed at Issa al-Babi al-Halabi Press in Egypt, 1362 AH / 1943 AD, the book: *Risalat Dar al-Aytam wa al-Sana'i* in Mecca, printed at Issa al-Babi al-Halabi Press, 1362 AH / 1943 AD, book: *The Spring Journey*, printed by Issa Al-Babi Al-Halabi Press in Egypt, 1365 AH / 1946 AD, and its introduction was written by Professor Abbas Mahmoud Al-Akkad, book: *A Guide to the Kingdom of Saudi Arabia*, printed by Dar Al-Ulum Press in Egypt, 1369 AH / 1950 AD, book: *Diwan Wahi Al-Fuad*, printed by the International Press in Egypt 1370 AH / 1951 AD, book: *Gardens and Flowers*, printed by the International Press in Egypt, 1370 AH / 1951 AD, book: *Travels in the Fields of Work*, printed by Dar Al-Kitab Al-Arabi Press, 1373 AH / 1954 AD, book: *Hadiths and Sermons*, printed by Dar Al-Kitab Al-Arabi Press, 1375 AH / 1955 AD, and the second edition by the same press in 1376 AH / 1956 AD, and book: *The Glories of Arab Culture Series*, printed At the Printing, Press and Publishing Establishment in Jeddah, 1378 AH/1959 AD, and the book: *Come to Prayer*, printed at the Mecca Printing and Media Establishment Press, 1385 AH/1965 AD, and its introduction was written by His Excellency Sheikh Muhammad Surur Al-Sabban, Secretary-General of the Muslim World League, the book: *Revelation of the Heart*, third edition, printed at the Printing, Press and Publishing Establishment in Jeddah, the book: *This Book*, printed at the Al-Madinah Printing and Publishing Company Press in Jeddah, 1395 AH/1975 AD (Fouad, 1989, pp. 207-208).

• **Book Title:**

The book's title, *King Abdulaziz: A Biography, Not a History*, was chosen by the author. The establishment of the vast Kingdom of Saudi Arabia, as well as the acts and events he underwent, bear witness to the history of King Abdulaziz and his heroic exploits, hence he did not aim for the book to be a biography of the monarch. Volumes are needed for all of this. Numerous works in print on the specifics of that history have been published by Muslim, Arab,

and European authors. Regarding this book, it is a biography that exemplifies King Abdulaziz's private life. It examines his remarkable life, including his deeds, traits, morals, and interactions with others, as well as the examples of kindness and high morality that he exhibited and was defined by (Fouad, 1989, pp. 20-21).

- Third: Technical data of the book:

The author of the book, Fouad Shaker, calls it *King Abdulaziz: a Biography, Not a History*, 1299-1373 AH. The publisher and printing supervisor of its second edition, 1409 AH/1989 AD, Issam Fouad Shaker, the author's son, was the source of the researcher's information. The author left this book as scattered papers after his death, so his son Adel (Fouad, 1989, p. 16) took care of collecting and arranging them. Subsequently, as stated on the book cover, his son Issam worked on publishing it and overseeing its printing. The author - as is clear from his lines - had prepared his book for publication during the life of King Faisal bin Abdulaziz Al Saud (Fouad, 1989, p. 18, 118) and the number of its pages reached (212) pages, and it included (9) pictures. The front cover of the book was decorated with a large colored picture of King Abdulaziz, while its back cover was decorated with a small picture of the book's author Fouad Shaker. At the beginning of the book, he included a word for King Abdulaziz. Professor Abdulaziz Al-Rifai wrote a word entitled (This Book), and Professor Fouad Shaker - the author - wrote The book - (Introduction), as written by the book's publisher, Issam Fouad Shaker, a word entitled (A Word from the Author's Sons) (Fouad, 1989, p. 12, 22), the researcher obtained a copy of the book from the King Fahd National Library in Riyadh.

- Reasons for writing the book:

Since he was the one who knew King Abdulaziz the best, was closest to those who worked with him, and knew more than most about the treasures of his history, the author stated in the book's introduction that writing a book about the monarch was at the request of many friends over a long period of time. At the same time, he indicated his fear of writing about King Abdulaziz, expressing his words by saying: "I am on the shore of an ocean that has no end or resolution, and I am facing the waves of its overwhelming waves, and thus the fresh source is very crowded - and I do not know where to begin or how to end." Because of his extensive understanding of the subject, which he gained through observation and knowledge, the author not only fulfilled his obligation to write about King Abdulaziz, but also did what was expected of him (Fouad, 1989, p. 19).

- Fourth: Classification of the book:

The book is classified into seven chapters. The first chapter is entitled: *The Key to Personality* and includes several axes: (The Key to the Great Treasure - To Riyadh - Ambition, Not Adventure - The Peak of Happiness - The King, Son and Imam, Father - To Work - Some of the Books Published About Him). The second chapter is entitled: *King Abdulaziz as if you see him*, and includes: (His daily life - The meaning of this work - The King's guests and visitors and how he receives and bids them farewell - His citation of Arabic poetry - He refuses to bow, glorify and kneel - The King hates extravagance in praise - The King's majesty and the dignity of his personality in form, subject, humor and jokes). The third chapter: *His titles and*

characteristics, and includes: (Concern for people's rights - Salaries, grants and gifts - King Abdulaziz and the great people of the world - The religious preacher and Islamic preacher - What does he read? - He cries out of fear of God - You, Abdulaziz - We are all Muslims and we are all brothers - From the memories of Al-Sabban - He refuses to plot - Discipline, refinement and humor - The etiquette of the Saudi family). The fourth chapter: His gifts and rescue, and includes: (The King's affection Al-Raheem - Organizing Al-Birr and Al-Sadaqat - Wa Abdulaziz from Beyond the Seas), Chapter Five: Of his advice, sermons and words, including: (The King's love for the people and the people's love for the King - The King's speech at the conference - The conference's greeting, the author's poem - King Abdulaziz's speech at the grand banquet - Wonderful excerpts from his words), Chapter Six: The King and Poetry, including: (The King and Poetry - The Heart of the Peninsula Flutters in Your Right Hand - Poetry's Greetings to the Great Monarch on the Occasion of the Fiftieth Anniversary), Chapter Seven: The opinions of senior leaders and writers about him, including: His Excellency the Tunisian leader Habib Bourguiba - A speech to Al-Ahram newspaper entitled (His Majesty King Al Saud) - A speech to Al-Masry newspaper entitled (Abdulaziz Al Saud), and a speech by Professor Ahmed Hussein entitled: (My Admiration for King Abdulaziz) - The opinion of Al-Sharq newspaper - A speech by Professor Hassan Al-Qayati - A speech by Professor Abbas Hafez entitled (The Personality of the Noble King) - A speech by Abdul Hamid Al-Mashhadi entitled (Personalities in the Mirror: A Lecture on King Abdulaziz in Tunisia), Chapter Eight: His Death... Some of His Elegies, including: (His Death, May God Have Mercy on Him, in Taif - The elegies said about His Majesty - A Farewell Tear by the poet: Fouad Al-Khatib - The Tragedy of the Nation by the author Fouad Shaker), Chapter Nine: Words about the King Abdulaziz Foundation, including: (King Abdulaziz Foundation for Research and Islamic Studies - A word by Professor Ahmed Obaid - A word by Professor Ali Hafez - A word by Professor Muhammad Hassan Faqi - A word by Professor Abdul Wahab Ashi), Chapter Ten: The author's life in lines and numbers, his works and memorial photos (Fouad, 1989, p. 210-212).

• Fouad Shaker's Methodology in writing:

This passage was part of the author's declaration regarding the technique he used to write the book: "In writing this book, I took a new approach that differs from most of the books that have been written about the history and life of the late King Abdulaziz." I was eager to compile information for my book on the life story and writings of the peninsula's hero, as well as details about his speech patterns, greetings to guests, and occasional gifts of wisdom and poetry. While historians have written on the life of the late King Abdulaziz, my latest book is a biography rather than a history. My acquaintance with the esteemed departed dates back to 1349 AH/1930 AD, and I served as the great king's chief of protocol for a considerable amount of time, thus these are my own impressions. In the author's statement: "I was keen to collect in my book about the biography of the hero of the peninsula examples of his life and articles," we find that he presents examples of his biography, and this is exactly what he did, as he extracted pictures from the life of the great deceased that indicate aspects of his biography and do not include his entire biography (Fouad, 1989, p. 15), as the author confirmed.

Also at the end of the introduction to his book: "God bless King Abdulaziz, for in his timeless works he captures the essence of an entire historical generation—a generation whose

events have been chronicled in countless books written in a variety of languages—in a way that no single author, or even a group of authors, could ever hope to fully capture. I apologize because I am standing in front of an abundant sea that is larger than all of the world's oceans put together. I also apologize because I am standing in front of treasures that are abounding in lofty, sublime ideals and noble morals that come from the great Prophet's traditions, the character of the Arab people, and their true traditions. (Fouad, 1989, p. 20).

The author wrote his book primarily from his memory, as he mentioned by saying: "...and I said that I am a biographer from memory and not a writer of history from books and files" (Fouad, 1989, p. 79). Secondly, we see that he drew on a few Arabic works about King Abdulaziz for his writing, although he only sometimes referred to them in order to quote the authors' assessments of the monarch's character. Among those sources that he referred to are: the book (The Just Imam) by Abdul Hamid Al-Khatib, the Saudi ambassador to Pakistan (Fouad, 1989, p. 60 ;Al-Huwaimel,p.970), the book (This Man) by Professor Abdul Moneim Al-Sawy, the Undersecretary of the Egyptian Ministry of Culture (Fouad, 1989, p. 61), the book My Observations in the Arabian Peninsula by Professor Ahmed Hussein (Fouad, 1989, p. 66), and the book (The Story of a Journey to the Far East) by Shakib Al-Amawi (Fouad, 1989, p. 102). He also attached a position (From the Memories of Al-Sabban) with King Abdulaziz, and a position of King Abdulaziz that was mentioned in the Umm Al-Qura newspaper (Fouad, 1989, p. 87; Muhammad Maghribi,1984 ,p.232). He also attached a speech by King Abdulaziz at the first national conference on 15 Muharram 1350 AH (Fouad, 1989, pp. 108-117), and another speech by King Abdulaziz at the grand banquet that was held in the royal palace on 9 Dhu Al-Hijjah 1349 AH (Fouad, 1989, pp. 118-123), and wonderful excerpts from selected hadiths and sayings of King Abdulaziz Al Saud (Fouad, 1989, pp. 124-126, 167-168)

Also, a number of poems were included that were said about King Abdulaziz (Fouad, 1989, pp. 132-138), and the seventh chapter was devoted to the opinions of great leaders and writers about King Abdulaziz (Fouad, 1989, pp. 141-166).The ninth chapter was devoted to words about the King Abdulaziz Foundation (Fouad, 1989, pp. 181-188), and the tenth chapter was devoted to the author's life in lines and numbers of his works (Fouad, 1989, pp. 191-209). The author included in his book a list of the names of local, Arab, Islamic and international books that were written about King Abdulaziz (Fouad, 1989, pp. 41-47), and he included a group of pictures. In addition, the author did not use much in writing the book's margins, such as citing a letter (Fouad, 1989, p. 75), or enriching information (Fouad, 1989, p. 90), or defining a place (Fouad, 1989, p. 97) and the like, given that his book was from his memories. The author Fouad Shaker stated in some lines of his book that he sometimes feels embarrassed because some of his memories relate to living people, so he avoids narrating some of his memories lest those people be offended (Fouad, 1989, p. 14).

The reader of the book also feels that its author, who was an employee who was entrusted with the secrets of his job, is inspired by this vigilant conscience and has no choice but to mention all his memories. Although they add to the brightness of the pages of the late King Abdulaziz, they may, on the other hand, embarrass his own position, or Others may come out, and from here we find that the author respects the memory of King Abdulaziz, and holds it in himself all the highest regard and reverence (Fouad, 1989, p. 14).

The researcher alludes to the author's detailed explanation of the other issue in a later

portion of his book. We also observe in the author's writing that he attempted to remain true to the subject of his interviewee during their conversation (Fouad, 1989, p. 39).

- Sixth: The historical value of the book:

During King Abdulaziz's reign, the author served as the head of royal etiquette for eight years, from 1364 AH / 1945 AD to 1372 AH / 1952 AD. The author of the book, Fouad Shaker, had a close enough relationship with King Abdulaziz to bring back many priceless memories of what he saw, as he set down his appointments and customs and adhered to all of his rules, to paint a true and intimate portrait of the monarch's personality for us in his book. His work in his company was a source of pride for him, and this book was the fruit of it, which comes at the forefront of his works (Fouad, 1989, p. 13, 17, 19).

The true value of this book lies in the fact that its author is an eyewitness, and that it is from the pen of a narrator who was a long-time companion of King Abdulaziz, and for many hours of the day, seeing the life of the king closely and then telling it to his readers in his literary style, or his poetic style (Fouad, 1989, p. 16).

In addition to having presided over the royal etiquette and having strong relations to monarch Abdulaziz, the author also worked in journalism, where his connections to the monarch extended to many facets of his life than those already described. He was a pen owner who wandered in poetry and prose, and he was prominent and famous in them, and he took care to narrate what he had memorized from it, and to narrate stories and anecdotes, so the author Fouad Shaker was qualified to undertake such a historical literary work (Fouad, 1989, p. 13, 17).

The biography in this book depicts King Abdulaziz's private life. It examines, his mannerisms, traits, morals, and interactions with others, as well as the acts of kindness and moral rectitude that it included and was distinguished by. Although it plays a significant role in the lives of notable individuals, this component is more fascinating to read about and sparks curiosity than the facts. Even with the author's best efforts in this regard throughout the book, a portion of the entire still exists. A complete coverage of the biography of a great person at this rare level is impossible (Fouad, 1989, pp. 20-21).

Furthermore, we learn that the author started compiling this book from his recollections during his latter years, but death claimed him before he could complete capturing every memory he desired to capture and before he could ready the book for print. In other words, he was not given the chance to write the biography he had always wanted to write in the way he desired. From this point on, we discover that the chapters he did not include in his book are really excerpts from a biography, some of which are quite insightful, but they are not all of the chapters from King Abdulaziz's history, which he had wanted to have published (Fouad, 1989, p. 14). However, this book is considered a new document of special importance that is added to the author's library and to the library of history about the life of King Abdulaziz, and adds new information to it that history specialists are looking forward to (Fouad, 1989, p. 16).

We note that the author of this book made an effort to amend certain historically inaccurate terminology. For example, the description of King Abdulaziz's actions in regaining Riyadh as a "adventure" was changed to "ambition", an ambition that achieves a distant goal, and reaches a specific intended goal, and ambition is the elevation of the soul, and its elevation above the baseness of the world, because the world represents in its goal and reality the meaning derived from the word (the world) in terms of decline and submission, while ambition represents

The character of King Abdulaziz through the book: King Abdulaziz, a biography, not a history, by Fouad Shaker elevation absolutely, and looking to the highest and most distant horizons.

Nothing can stop ambition driven by a sense of righteousness since there are two powerful forces at work here: the desire to pursue one's goals and realise one's objectives, and the authority of morality. There is no room to call this work an adventure because that would belittle that great historical work because the adventurer does not know for sure and certain the results of his work, which could be profitable and lose and thus may be successful. Instead, King Abdulaziz's feeling of his right to reclaim Riyadh, his homeland, inspired in him that ambition to reclaim that homeland in that amazing image of boldness, courage, and daring. Not succeeding. King Abdulaziz with his ambition is not an adventurer; because he aspires to a lofty goal and aspires to one of his rights - he aspires to regain his country, the kingdom of his fathers and grandfathers, so he believes in his ambition, believes in his right, so he did not think about failure, nor did his determination waver, or did his ambition fall below his ambition (Fouad, 1989, p. 30; Ajeeb Abu Hanifa, 1434 AH, p. 40).

In his book, the author attempted to find the key to King Abdulaziz's biography and personality, taking into account that the monarch's personality is a treasure and that every treasure has a key. He chose "the conquest of Riyadh" as the starting point of his actual practical life (Fouad, 1989, p. 25; Ajeeb Abu Hanifa, 1434 AH, p. 40). We have a comment regarding the author's description of this incident as (the conquest of Riyadh), as the word (conquest) was linked in its historical meaning to the submission of countries and cities to Islamic rule during its spread in its early ages; such as the conquest of the Levant, Egypt, Persia, Andalusia, and others, and this is not the case here; the situation is significantly different, as the land has been the land of Islam since its dawn, and its people are Muslims; Therefore, the use of (conquest) is out of place. The correct word is (reclaiming Riyadh), because the word suggests the possession of something that was lost or taken away, then its owner took it back. This is the reality of what King Abdulaziz did when he took back Riyadh, the property of his fathers and grandfathers (Ragheb, 1990, p. 65).

Three significant national historical events that occurred throughout the Kingdom of Saudi Arabia's history under King Abdulaziz in particular—and to which the author made reference in his book—are included in it, even though many other sources did not include them. The first: (The fiftieth anniversary of King Abdulaziz's recovery of Riyadh) (Umm Al-Qura, 1950, p.1; Al-Faqih, 2008, p. 13), where the sons of this country recalled on the fiftieth anniversary of King Abdulaziz's recovery of Riyadh in 1369AH / 1950 AD - the story of the insistence of the founder of this lofty edifice, King Abdulaziz bin Abdulrahman Al Saud, on unifying the people and regions of the country under the name: the Kingdom of Saudi Arabia; so that everyone remembers the maker of this unity who laid its foundations, established its rules, and gathered its sons, including a poem by Professor Ahmed Fathi on this occasion (Fouad, 1989, p. 137). The second was represented by: (The Anniversary of King Abdulaziz's Accession to the Throne) (Fouad, 1989, p. 69), where King Abdulaziz was able to annex the Hijaz on Thursday, 22 Jumada al-Akhira 1344 AH / January 7, 1926 AD, and he was pledged allegiance to as its king at Bab al-Safa in the Grand Mosque after Friday prayers on 23 Jumada al-Akhira 1344 AH / January 8, 1926 AD. This factor was the appropriate historical climate to make his day a memory to celebrate his accession anniversary. So, the spatial and temporal circumstances were prepared to commemorate the anniversary of King Abdulaziz's assumption of the rule of the Kingdom of the Hijaz and the Sultanate of Nejd and its dependencies (Umm Al-Qura, 1926, p.3; Al-Khatib, 1999, p. 234; Munira, 2021, p.787), where the author mentioned the participation of the Arab countries,

where the anniversary of the twentieth National Day 1365.AH / January 8, 1946 AD came and King Abdulaziz was on the royal yacht (Al-Mahrousa) heading to Egypt to meet King Farouk I, on Tuesday, 5 Safar 1365 AH / January 8, 1946 AD, so the members of the Egyptian mission (Mukhsas, 2028, p. 31) took advantage of the opportunity to participate With King Abdulaziz's companions, this opportunity was taken, and they held an official party on this occasion (Fouad, 1989, p. 69).

The third was represented by (The First National Conference in Mina) held on 15 Muharram 1350 AH, with King Abdulaziz's speech at the conference (Fouad, 1989, p. 108). The poem by the author Fouad Shakerat the conference entitled: (Greetings to the First National Conference in Mina (Fouad, 1989, p. 127).

King Abdulaziz's Personalit:

- First: His Leadership and Authority:

According to the author, King Abdulaziz's large body—a symbol of dignity and prestige—was bestowed by God inside a framework of pride and position, making it difficult for an outsider to view him without appreciating his stature. King Abdulaziz had it customary to meet guests standing, and when they sat before him, he would turn to face them, smile, and enquire about their well-being. His lips could hardly part from that smile until their fear went away, and they felt comfortable meeting him, and he would shower them with his conversations. They would see themselves in the presence of the Muslim, merciful king, until when the evening of that meeting ended, they would leave his presence with a comfort that was many times greater than what was in their souls of awe, praising him, praying for him, and filled with deep memories of love, loyalty and appreciation that could never be forgotten from their souls (Fouad, 1989, p. 60).

The author also said that King Abdulaziz's personality was marked by ambition and the ability to achieve far-off goals with knowledge and strategy until he arrived at a particular intended goal. Because he had faith in his own abilities and ambition, King Abdulaziz was able to reclaim the kingdom that had belonged to his fathers and grandfathers (Fouad, 1989, p. 31, 33). The author also mentioned that King Abdulaziz supported his ambition with courage and boldness, considering it the first motive, and boldness is the same as the feeling of right, so King Abdulaziz was driven to move forward in his goal, with boldness and strength, strength in his ambition, strength in his men, and strength in the right. The manifestation of all of this was courage, which is the practical confrontation of the coming battle, the battle of victory and the restoration of the right (Fouad, 1989, p. 33).

Additionally, he stated that King Abdulaziz's character was marked by astute planning and administration as well as a keen understanding of the consequences of his decisions before they were realized (Fouad, 1989, p. 33), citing in his book King Abdulaziz's plan to reclaim Riyadh in 1319 AH/1902 AD, in determining the time, and his choice of men and their number, most of whom were those who joined his father, Imam Abdul Rahman bin Faisal (Al-Zarkali, 2002, p. 322), when he left Riyadh, and from his relatives, and he arranged a map of his route so that his enemies would not lie in wait for him, arriving at his plan to divide his forces when approaching Riyadh, and what happened in the battle of reclaiming it and his success in it (Fouad, 1989, p. 17).

Without a doubt, this king, as the author said, followed a strict daily schedule, meaning that, following a lengthy night of standing and praying, King Abdulaziz's day started with the morning prayer, worship, memory of God Almighty, and reading of the Qur'an. He then started his life as

The character of King Abdulaziz through the book: King Abdulaziz, a biography, not a history, by Fouad Shaker the chairman of his council, and as he indicated, the author had the privilege of being the first to welcome and present his friends and visitors, who came from all classes and nations all year long, On normal days, his visitors would be senior employees from different parts of the Kingdom, and during the days of Hajj and religious seasons, his guests would often be senior pilgrims to the House of God, of different nationalities, ranks and positions, where everyone would receive kindness and honor from him. After this reception period had ended, he would meet with the senior men of his court, including advisors and ministers, and exchange opinions, discussions and research with them on the topics and matters presented to him. The noon call to prayer was approaching, so he would walk to his private mosque next to his council and lead the midday prayer in congregation with everyone in attendance, including his men and staff, so that his council would not conclude without making a decision on everything. His state and his court, then he goes to his house for lunch and rest for a while until the afternoon prayer, and immediately after the afternoon prayer he returns to his council where he receives many of his visitors from the men of his kingdom, most notably some of His Royal Highnesses, his sons and relatives. (Fouad, 1989, p. 17).

Within this session he listens every day to a reading of the Qur'an and its interpretation, and to the biography of the Prophet, then he goes for a walk, and performs the sunset prayer, and usually meets the people of the desert on both sides of the road where he offers them gifts, then he returns to his house for a short rest, then performs the evening prayer, then returns after that to his full and crowded council, where he receives the sheikhs and the virtuous scholars, and religious conversations and other matters are exchanged, as required by the context and circumstances, and they usually deal with various topics from political, literary, social and scientific according to the personalities who gather in this night council. Otherwise, the men of his office take the initiative to present to him what they have of telegrams or transactions (Fouad, 1989, p. 17).

He decides on them with an order or disposition according to what the nature of matters requires, and the conclusion of this council is what is presented to his guests and employees. His office and all those present had tables full of the best types of fruits, in his sight, and he would not eat anything from it, contenting himself with his own food, which he did not deviate from or add to it. Following his session, King Abdulaziz left for his own palace, wishing everyone there a peaceful departure and sending out blessings and prayers (Fouad, 1989, p. 52).

Despite this remarkable personality, he detested lavish adulation and rejected anything that went beyond the bounds of decency and honor. King Abdulaziz would frequently hear poets recite poems in his honor and admiration, and he would consider what was reasonable and appropriate. If it went above that, though, he would fidget during his session and not pay attention to him. He would protest to the poet or speaker or ask them to stop if they went too far (Fouad, 1989, p. 59).

Second: His judgment and justice:

In this respect, the author noted that King Abdulaziz's authority was founded on the Bible and the Sunnah of His Prophet, and that, in an effort to give his subjects security and stability, he gave justice and good governance a high priority He established a just administrative and

judicial system (Fouad, 1989, pp. 113-114). King Abdulaziz was also keen in his rule on (Shura), because of its great benefits and commitment to the truth (Fouad, 1989, p. 109).

Third: His Auspices and diplomacy:

According to the author, no king or head of state has attained the same level of prestige among his peers as King Abdulaziz did during his lifetime. This prestigious status is regarded with respect and gratitude by all, regardless of whether they were aware of him firsthand or only heard about him. Those who were acquainted with him or had the opportunity to observe him closely perceived in him traits and attributes that captured his soul and subdued his impulses. For those who were not present while he was in person, they learnt about him via the stories that different news and media sources published about him (Fouad, 1989, p. 78).

A notable quality of King Abdulaziz's personality was his exceptional diplomatic intelligence. He was able to maintain his kingdom's independence and elevate its standing both regionally and globally by using his exceptional negotiating and maneuvering skills. Many monarchs and politicians attested to the fact that he took a balanced approach to dealing with the world's powers, supporting and aiding many of them during their time of need. The world's greatest leaders' assessments about the author were incorporated in his book (Fouad, 1989, p. 79, 114).

Fourth: His care for his people:

The author mentioned King Abdulaziz's keenness on people's rights and his inspection of his subjects. The author began his talk about this aspect by saying that when he first began working with King Abdulaziz, he whispered to him: "Be keen on people's rights" (Fouad, 1989, p. 73). According to the author's observations and experiences with King Abdulaziz's daily schedule, the monarch used to spend a lot of time meeting with guests, many of whom had demands and interests that he would satisfy.

Because there was no curtain between him from his subjects, he could see as many of them as possible at most times of the day and night. He would analyse transactions that were made public, hear what was read or presented to him from those transactions, and talk with his advisers and ministers about those subjects. His subjects' issues would generally take up all of his time, thoughts, and ideas. The author noted, among other things, that King Abdulaziz was eager to examine both his rural and urban citizens and would show them off with gifts and subsidies (Fouad, 1989, p. 84).

King Abdulaziz was also referred to by the author as an imam for Muslims, a social reformer, a religious lecturer, and an Islamic preacher. These were his essence and reality; he did not claim any of these attributes for himself. The one thing of which he was truly proud was his service to and advocacy for Islam. He was only proud of his Islam and his devotion to Islam and Muslims, and he had no regard for worldly titles, the grandeur of life, the magnificence of monarchy, the characteristics of the emirate, or its claims (Fouad, 1989, p. 81).

Fifth: His Role for development and advancement of the country:

One of the primary concerns of King Abdulaziz throughout his efforts to develop and strengthen security was the creation of a vast "wireless" network that would link the farthest regions of the Kingdom. Having his wireless gadget in a transportable backpack would be convenient for

The character of King Abdulaziz through the book: *King Abdulaziz, a biography, not a history*, by Fouad Shaker him as it would accompany him on all of his frequent journeys between the far-flung regions of the Kingdom and across the desert. He was in direct contact with all the employees of his government daily and at every moment, directing them where he saw fit (Fouad, 1989, p. 88). He also worked to introduce cars (Fouad, 1989, p. 117), and all of this contributed to the development of communications and transportation in the Kingdom of Saudi Arabia.

Sixth: His Relationship with his Family:

The impact of King Abdulaziz's personality and his high moral standards, which set him apart as a role model for his sons and those closest to him, were mentioned by the author in his book about the monarch, rather than just the way he dealt with his family. King Abdulaziz, despite his being crowned king, strong faith, originality of opinion, and a broad body, and being granted sound mind, and success in methods of governance, and being honored with the rule of the holiest places on earth as a whole, this king who is called in the folds of these blessings that God has bestowed upon him, in addition to the love of people for him with loyalty and devotion not only in his kingdom and among his subjects, but also in all Arab and Islamic nations and from different races and peoples, did not take from that an atom's weight of arrogance, and nothing changed his character from the luxury of that blessing, but rather he met every good with thanks to God alone, and met every evil with seeking help from God and continued on his path as a worshipper, praying and supplicating to God Almighty.

Thus King Abdulaziz was the highest example in his nation of what a person should be in terms of good morals. If this is the case with regard to a great king, these are some of his qualities, then what about those who are below him among the rest of the people? He was a good example in his nation in good morals, and a high example in adhering to the high Islamic manners. There is nothing more worthy of a follower's example of a leader than a son's imitation of his father. Therefore, the sons of King Abdulaziz, the princes, were the first to follow his example, and they are the best to follow in his footsteps and work on his approach (Fouad, 1989, pp 90-91), as King Abdulaziz was keen in his private palace to sit with his family constantly in paternal, compassionate, and tender sessions (Fouad, 1989, p. 52).

The author also spoke of King Abdulaziz's love, admiration, respect, and regard for his father, Imam Abdulrahman bin Faisal, as well as his religiosity towards him. He commented in his talk about this that King Abdulaziz did not need evidence or proof for that, as he lived his entire life dutiful to his father, honoring him with all means of honor and reverence, including taking upon himself the task of restoring the kingdom of his fathers and grandfathers, and meeting his father after his return from Kuwait, while he was in the ecstasy of overwhelming joy at meeting his father, in addition to the ecstasy of victory at the return of the homeland to the grip of its people, and the return of his people to his dear homeland. Announcing his abdication to his father, the last imam of the second Saudi state, the dutiful son advanced in submission and humility before his father, showing him his conquests, courage, and determination, and calling on him to assume power, prestige, and authority. However, the imam witnessed in a general meeting he called for after Friday prayers in the Grand Mosque in Riyadh, and in a gathering of dignitaries, announcing his abdication of power to his son. (Abdulaziz), so those present pledged allegiance to King Abdulaziz to rule (Zarkali, 1977, pp. 650-651), and his father came to him in the middle of that gathering and handed him the great sword of Saud that the Saudi family inherits, so King Abdulaziz pledged to his father and those present, and even pledged to God Almighty, that he would be a righteous ruler loyal to his country and people, working to spread the word of monotheism, establishing the rulings of the true Islamic religion, and fighting heresies and superstitions (Fouad, 1989, pp. 38-39).

The author also mentioned how, when Imam Abdulrahman bin Faisal grew too old to walk, King Abdulaziz carried him on his shoulder through the Grand Mosque in Mecca from the Gate of Peace to his prayer area inside the sanctuary, all in front of the throng of onlookers. Imam Abdulrahman refused to have servants or guards do that for him (Fouad, 1989, p. 39).

3. Conclusion:

- The real significance of Fouad Shaker's *King Abdulaziz: a Biography, Not a History* is that it is written by an eyewitness who spent many hours of the day observing the king's life up close and then narrating it to his readers in a literary or poetic style. He also attempted to provide examples of the king's biography, which is precisely what he accomplished by selecting images from the great deceased that highlight certain aspects of his life but do not provide a comprehensive picture of the king.
- Studying King Abdulaziz's personality is crucial to comprehending the history of the Kingdom of Saudi Arabia and its bright future because he succeeded in creating a strong and stable state under his rule and left a significant political and social legacy. King Abdulaziz is regarded as one of the most notable leaders of the twentieth century.
- King Abdulaziz's personality was distinguished by his exceptional leadership and just and wise rule. He succeeded in consolidating the regions of his kingdom under one banner.- Because of his deep-rooted developmental vision, King Abdulaziz gave his Kingdom of Saudi Arabia much thought and attention to growth and development. He contributed to the introduction of technology, which fuelled the advancement of transportation and communications.
- King Abdulaziz enjoyed superior diplomatic skills and a great ability to negotiate and deal with leaders of countries. He succeeded in establishing balanced relations with regional and international powers. He was also keen to preserve the independence and sovereignty of his kingdom. This diplomacy contributed to strengthening the position of the Kingdom of Saudi Arabia on the international arena. And protect its national interests.
- King Abdulaziz paid great attention to the development of his Kingdom of Saudi Arabia, due to his personality and his insightful development vision. He worked to introduce technology, which pushed the development of communications and transportation.
- King Abdulaziz enjoyed the personality of a good son and a caring father. Despite his preoccupation with the responsibilities of government and politics, he was keen to maintain close relationships with his father, his sons, and his family members.

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