القرى والبلدات التراثية
رحلة مصورة...

Villages & towns Heritage .. An Illustrated Journey
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Introduction

Written by: HRH Sultan Bin Salman Bin Abdulazeiz
President of Saudi Commission for Tourism & Antiquities

The idea of the project of developing the heritage villages and towns has come out of a profound insight and a detailed study for the available heritage resources in all areas of the kingdom (K.S.A). Also, after SCTA has made a survey to a lot of successful Arab and international experiences in the field of developing this kind of architecture heritage that represents a building pattern with an environmental, cultural, economical, social and geographical dimensions. These villages and towns reflect the life the previous generations and their way of life and their usage of the environmental substances in building, which in turn, highlight the natural environment and the civil architecture properties. These villages and towns show the various forms of cultural & social links that came out of their life in these villages and towns, and the community activities and cultural connections.

The SCTA along with a lot of members in different private and governmental institutions has decided the project to achieve lots of benefits for our citizens by using it to provide job opportunities in different governorates and areas near the territoria communities. This development will accompany an increase in the infrastructures in the nearby cites and communities. This will help to increase the economical activity and will enhance the standard of income. The territorial communities approval and their encouragement to the idea of the heritage villages investment. Also, their understanding and the readiness of such communities residents to work in these towns and villages after being developed, has helped in urge the SCTA to launch such promising and ambitious project. In deed the project is the outcome of fruitful co-operative efforts between the institution and all the institutions in the areas, especially the emirates and governorates. I ask Allah to help all those who work for such project and give support until it achieve its goals.
Traditional Village Development:

Economic, Environmental and Social Benefits.

Tourism is an important means of activating the economy in the heritage villages, especially those which are close to the tourist centers. The traditional villages represent great significance since it is one of the most important key resources for cultural tourism, and an important economic resource for local communities. In spite of the fact that Saudi Arabia has unique heritage villages that can be developed, the lack of awareness of their importance and lack of focus on developing them resulted in failing to make use of them and losing them in many cases.

The international surveys proved the importance of heritage villages as a means for the establishment of cultural and historical projects as well as encouraging factors for the people of the village and neighboring villages to be engaged in the producing and marketing agricultural products, local cuisine and crafts requested by visitors, shoppers and tourists. Additionally, the lack of funding and support needed to build the basic services that develop the villages is one of the major obstacles that hinder making use of these villages. There is no doubt that paying care for the development of heritage villages will contribute to sustainable development and will promote the development of small and average projects which would benefit residents and investors. The availability of essential services in the heritage villages and towns will encourage tourists to spend a part of their touristic programs within these villages which will greatly benefit the local population and will encourage the families to work producing what tourists need. The Project of heritage villages Development is carried out by SCTA aims at rehabilitating the heritage villages and developing them economically, physically and culturally with a sustainable manner to preserve their heritage.

The program also seeks to increase the operation of support services such as hotels, furnished apartments, restaurants and transport, reduce the migration of the local population to major cities, achieve balanced development and revive traditional crafts, industries and intangible heritage, which were prevalent in the villages, involve the people in the rehabilitation of villages, develop them and encourage the investors to invest in them.

The government provides financial support by the government's direct investment in these villages for a limited time through the development of successful models of villages and investing them economically. This will set a successful example for the local residents and investors. The establishment of investing partnerships that develop projects of heritage villages and set up a fund to provide a financial resource that contributes to the development of these villages and the creation of services that encourage investment in them.

The Commission announced during the first phase of the project to establish a program for developing heritage villages in the Kingdom in order to create a financial resource that can contribute to the development of local communities in governorates, cities and villages to strengthen the spirit of solidarity among its members. The Commission also stressed the importance of heritage villages as a means to encourage the development of social events and through exploring a number of international heritage experiments.
Introduction:

The project of developing the urban heritage aims at making these places a unique source of attraction for tourists who are seeking a distinctive architectural heritage of the ancient and traditional culture. In this context, a number of governmental agencies as well as the private sector uniquely and effectively assist the Commission for Tourism and Antiquities in achieving this goal.

These places have a very important touristic value that we should effectively make use of since they can attract a great deal of people, especially, who are interested in the cultural and traditional aspects of tourism which form a very important economic revenue among the other types of tourism in the Kingdom.

One of the most basic principles this project is based on is that the ownership of these buildings still belong to the villagers who are encouraged and supported to keep these places well-maintained. Thus, the Commission does not force people to open their places yet the landholders take the initiative to open their places because of their belief in the importance and the potential benefits these projects will gain and the positive impact on their regions.

The Commission tries to encourage the villagers through this project to produce, market their agricultural products, their local food and their industrial art crafts which are demanded by the visitors from the tourists and promoters. This can happen by developing these villages and enabling the craftsmen and vendors to practise their work in front of tourists. Such a project will reflect the picture of both the past and the present.

The vision of the project:

This Commission’s project involved providing the basic necessary services that should be available in these heritage villages such as roads, parking spots, visitors’ centers, well-developed entrances for the visitors’ interior movement, sitting places, restaurants, cafes, malls, toilets, shops for local products and the enlightenment of the outside heritage sights.

This development will encourage tourists to spend a part of their touristic program in these villages and this will consequently benefit the local residents and encourage the families to serve the tourists these local drinks and foods, sell their agricultural, animal and seasonal products, and encourage the craftsmen to practice their industry again and produce their manual works.

SCTA initiated the project of development of the urban heritage believing that it forms one of the basic revenue of cultural tourism. It is very important economic revenue that local communities can depend on. In this project, which was launched in 1427, Raji Al-Awa, 40 villages were involved.

In the first stage, six villages will be targeted: The heritage town in the province of Ghat in Riyadh, the heritage town in the province of Juba in Hail, the town heritage (Deira) in Al- Mzanb in Qassim, the town heritage (Deira) in Al Ulla in Medina, the village of Zu -Ayen in Al- Baha, and Rijal Almaa village in Asir.

It is expected that these heritage villages will bring about sustainable development and will encourage establishing small and medium business enterprises which benefit the people and investors. The program works on the rehabilitation of the heritage villages and the development of them economically, physically and culturally in a manner that preserves their heritage, and makes them an economic resource and a source of employment for the local residents and families.
who will find a place for practicing their handicrafts and traditional events, with the aim of creating new job opportunities for the local community groups, increasing their income and the domestic spending and fighting poverty.

The program also seeks to increasingly run supportive services, limit the migration of the local population to keep the growth balance and revive the local crafts, the local industries, and the traditional and intangible heritage that was prevailing in those villages. The project also seeks to engage parents in the rehabilitation and development of villages and to encourage investors to invest in the heritage villages.

The program provides sources of financing, notably: the state’s direct investment in these villages for a specific period trying to develop successful models of villages that can be taken as a model for other local residents and investors who both can establish investing partnership that takes the responsibility of developing these heritage villages projects, creating a fund that aims at developing the heritage villages, providing the services that stimulate investment.

The Ownership of the buildings still belongs to their owners:

SCTA keep the ownership of the houses, which will be renovated for the good of their owners. The Commission’s role is to help the people maintain their places to preserve their historical status which is a source of pride and income. The Commission, as stated by its president, “does not force people to open these touristic places, it is an initiative taken by the landlords who believe in the importance of the project, the potential benefits and the positive impact this project will bring about.”

The Objectives of the project:

The Heritage Villages Project aims to preserve the architectural heritage and secure sustainable development for all or part of the heritage villages in respect to all the interactive social and economic activities, including buildings, mosques, markets, traditional crafts and popular places of the local celebrations even if this meant to change the uses of some buildings and renovate them in a way that matches up with the recent modern styles but it still maintains the traditional architectural characteristics of these places. The most important objectives of the program are as follows:

- Conservation of the architectural heritage, protecting and utilizing tourism.
- Creating and sustaining an environment that is conducive to living, working and visiting.
- Assisting the economic and touristic development.
- Contributing to the promotion of the standard of life of the local communities.
- Increasing employment and income for individuals and companies.
- Maintaining the identity of the community. Promoting the image of the region and the surrounding areas.
- Stimulating working partnerships between the public sector, the private sector and local communities.

The Criteria for selecting the heritage village

The project aims to start with 6 villages in the first stage according to the following criteria:

- The economic value in terms of tourist attraction and the closeness to other touristic places.
- The status of the infrastructures and the other supportive services.
- The easiness of arrival and the variety of targeted markets.
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- The easiness of arrival and the variety of targeted markets.
The historical depth and attractiveness (the heritage value).
- The availability of clear touristic products and the presence of targeted and popular markets.
- The presence of connected urban fabric and the safety of residential buildings.
- Achieving the objectives of the Commission and the community and the community’s capacity to organize, raise funds and address the individual and the local issues such as ownership, inheritance issues, documents, willingness and commitment.
- The presence of tourism and hospitality skills.
- The readiness and willingness of the region for developing tourism.
- The regional distribution and the variety of the targeted architectural heritage.

The Partners:
- Ministry of Municipal and Rural Affairs represented by the secretariats of the regions and municipalities.
- Ministry of Interior represented by the princes of the regions, governorates and centers.
- The Ministry of Social Affairs.
- Ministry of Transport.
- Ministry of Agriculture.
- Ministry of Water and Electricity.
- Ministry of Islamic Affairs, Endowments, Call and Guidance.
- The private sector presented by investors and owners.
- The local community.

The local community is considered one of the most important partners in making the heritage village development project a success, and in case there is willingness and readiness for making this project succeed, the Commission’s role will be coordinating the efforts of the other partners according to a long-term plan in order to achieve the objectives which involve the commission’s preparation for an overall developmental chart for the village that aims at establishing the infra structure, securing the public facilities and setting the architectural rules and contributing in the rehabilitation and rebuilding of some of the main elements in the developmental chart.

Training and allocating jobs:
One of the contributions of the Saudi Commission for Tourism and Antiquities in the field of Heritage Villages Development is training and qualifying people in their manual crafts and traditional industries.

The Commission seeks to bring into light the crafts which each village is famous for. This happens through providing a one-month training and qualifying programs by specialists in these crafts in order to train these villagers, males and females, on these crafts and qualifying them to work in their heritage villages.

Additionally, the Commission has signed treaties with a number of universities, training centers and experienced staff in the field of tourism in order to develop the art of dealing with tourists. The National Project for Human Resource Development (Takamul) coordinates these training programs. It already designed a complete training program that aims at qualifying people on working in the field of manual crafts and folklore industries in order to make use of the Commission’s role which is maintaining the crafts of the villagers and protecting these crafts from extinction and qualifying people for obtaining new jobs.

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مشروع البلدة التراثية بالغاط

Project Heritage town in Al Ghat
Al-Ghat Heritage: A Civilized Initiative and a Model of Leadership

The project of rehabilitation and revival of the old town in Al-Ghat, an initiative that reflects the awareness of the people of the local community of Al-Ghat who invest in their heritage and make it an economic resource for them. The initiative was one of the first initiatives that motivated and encouraged the Public Authority for Tourism and Antiquities to provide the necessary technical and advisory support for the development of the town within the framework of the national program for the development of heritage villages and towns, which is expected to succeed because of the presence of the potential heritage and touristic components and elements that are worthy of development. The independence of the old residential town from the modern city of Al-Ghat greatly helped to preserve the urban fabric of the town and its environmental and heritage characteristics.

An attractive natural environment:
The old town is characterized by having miscellaneous landscape that is surrounded by mountains, valleys and hills. Its extension along the valley grants it fascinating beauty. Some houses are established on the western slopes of Mount Twaik and touch the edges of the ancient town. The palm trees, flood streams, and valleys are scattered around it.

Components of the town’s heritage:
The town is formed from six coherent residential districts namely: Azwall, Alokda, Alaochza, Aljadida, Madiena, and Alzahira. It consists of muddy houses linked together by narrow lanes. All of them contain internal courtyards with the exception of some elements that were built of concrete, an example of the old building design in the middle region in terms of the general formation.
Distinguishing heritage features:

The heritage features, many of them are in the town, are significant elements of attraction to tourists and visitors. For example there are: Alochza Mosque, the Prince’s Palace and the Old Market, in addition to some of the traditional houses, which have been renovated to be used and manipulated in touristic project such as Beit Al-Melhem which was converted into a distinctive heritage house. There are also many archaeological sites nearby the old town such as the observer, Sabkha Wall, Khouzam Palace and Al-Hatia archaeological well which was named after the well-known poet Al-Hotia.

Working on this project is based on having an effective partnership between the public and private sectors. Therefore the project involves a number of governmental and non-governmental organizations including: Ministry of Islamic Affairs, Endowments, Call and Guidance, Ministry of Social Affairs, Ministry of Agriculture, Ministry of Water and Electricity, Ministry of Transport, Public Commission for Tourism and Antiquities, Al-Ghat Governorate, Al-Ghat Municipality, Department of Education, the residents of Al-Ghat, the private sector and charity organizations.

Achievements during the past period:
1. A master plan for developing the site was donated to the project by a voluntary consulting engineering group.
2. Donations have been collected for the project from people, individuals and private sector institutions; but the project still needs to expand the collection of donations from individuals and institutions in the private sector to get more commitments to implement the fundamental work in the project by some governmental agencies.
3. Setting up mechanisms for depositing and withdrawing money donated to the project in a special account to the Supreme Commission for Tourism.
4. Significant amount of mine needed for the construction and renovation of the site was donated by Dr. Selman bin Abdul Rhaman Al-Sudairy who supported and provided laborers for the project.
5. Setting up the specifications for the restoration and rebuilding of a Alochza Mosque: This aspect was completely supported by the mother of His Royal Highness Prince Fahd bin Salman bin Abdul Aziz, may God have mercy on him.

ال成就感 في المشاريع الأثرية:
1. إعداد تصور للمخطط العام لتطوير الموقع من قبل الجماعة الاستشارية الهندسية.
2. تم تجميع مائحة المشروع من الأفراد والأفارد مؤسسات القطاع الخاص، ولكن المشروع لا يزال بحاجة إلى توسيع مجموعات الأفراد والأفارد مؤسسات القطاع الخاص والحصول على الأثر الناتج من الالتزام بأعمال أساسية في المشروع من قبل بعض الجهات الحكومية.
3. إعداد أبابا إعداد مبادرات المشاريع التي تمثل المشاريع في حساب خاص في الهيئة العليا للسياحة وإعداد أباب من الصرف منها.
4. تجهيز كمية كبيرة من المواد التي تم استهلاكها في أعمال المشروع بإعادة إنتاجها بالموقع. وقد نشر بها إعداد كتاب حول الأثر النسبي مع مناهج المشروع إضافة إلى توفر الأثر الأولي للبناية.
5. إعداد مواصلات المشروع وإعداد بيان سجل المشروع بفضل الدعم من الله سالم السوطي الذي الأمير في بن سلمان بن عبد العزيز رحمه الله.
6- The preparation of specifications and construction of the public market.
7- Preparing and implementing operational plans for the yard and the town’s main street.
8- Rebuilding and restoration of Al-Melhem house: The sons of the late Prince Abdul Rahman Bin Ahmad Al-Sudairy built the house of their grandfather Mohammed bin Abdullah Al-Melhem (may God have mercy on him). This will serve as a pilot project for the programs of restoration, rehabilitation and reuse of the old town’s houses.
9- Completion of the reconstruction and restoration of the Prince’s palace.
10- Starting working on the central area in the town as a place for celebrations, festivals, activities and markets such as markets of dates and old crafts.

Available investment opportunities:

Since the local community initiated its project to revive the old town, approximately 80 million riyals had been invested in the town for renovation and reconstruction of monuments, archaeological heritage and the infrastructure of the town to encourage new future investments that can accommodate supportive services. More importantly, there are potential opportunities for investment: Restaurants and popular cafes, hostels in rural farms, popular stores, traditional and craft shops in addition to date’s shops. These investment opportunities are not limited to a specific number, but are open as required to meet the needs of the project. These investments, activities and festivals are held throughout the year.

Al-Ghat Association and the accommodation of new investments for the coming 20 years:

Al-Ghat Association has been founded to oversee the flow of investment in the town. The association settles general agreements with the owners of buildings through lease-term contract of a number of convenient popular houses to be heritage inns. It has been planned to invest in more than 70 heritage hotels rooms in the town with supporting services such as restaurants, visitor’s centers and popular markets. According to feasibility studies of investment and the phases of operational scheme, the town is able to absorb new investments for 20 years in the future and can secure dozens of jobs per year, with the ability to increase steadily in the coming years upon completion of the whole town to be one of the major attractions in the Kingdom.
Encouraging real models:

Simple trades and handicrafts, practiced by the seniors, are not anymore a forgotten memory: the project of reviving heritage granted them life again. The seniors looked younger while they were practicing their simple trades with passion and enthusiasm. In this context, Sheikh Abdul Rahman Al-Ali, 75 years old, described the senior people living in the old town earlier and said: The people have been working to provide what they need locally. Today, things are different: people do their works with love and passion, not to occupy their time, but to meet their old friends again in addition to the good money they earn. Al-Ali looks optimistic and he is pleased with the project, which revived in him the desire to experience authentic heritage. It is a turning point to connect the present with the past generation through this beautiful cultural and popular heritage. Sheikh Abdel Rahman Airy, 65 years, works in heritage industry and he has a valuable heritage museum at his home in Al-Ghat. He prepares it for presenting it and investing in the old town market.

Among the encouraging and ambitious examples is the success of Osman Al - Luhaidan’s idea about rebuilding his family’s house on by himself after the General Commission for Tourism and Antiquities had supported him with consultation and study needed to make his home an appropriate special residence for him and his family in addition to investing part of it as a heritage Inn. Al-Luhaidan represents a case of dozens of young people who have the desire and aspiration to return to their homes to live and invest when the opportunity arise for them. The project of reviving heritage villages and the provided technical and spiritual support helped these young people to make up their minds especially most of them have houses in the old town, and want to transfer and invest them as popular Inns, restaurants or even place for their own accommodation, bearing in mind the opportunities that will be feasible when the town is completed and operated.

The Inherited Tradition:

The inherited tradition in the ancient Ghat is rich with its incidents, elements and names. This town is one of Najd’s oldest populated areas; it is rich with human and social stories, customs and traditions, and noble values, as stated by Mohammed Al-
Rashid, an author and historian, in his book "Governorate of Al-Ghat". He lived in it and grew up among its gardens, mountains and valleys. It's the city in which the poet Prince Abdul Rahman Al-Sudairy said in his famous poem (Akhchom AlAerani):

Whoever sees it, feels safe,
Protect it from any envious eye,
Its signs are the Akhchom AlAerani Mountains,
They preserved the borders and looked high

Al- Eid habits: Joy and games:
Following of the Prophetic Sunnah, people celebrate Eid al-Fitr and Adha. It is a custom that men and women go in the early morning to the Eid prayer place, and from prayer place, all the neighborhood goes to a large furnished area in the town square, bringing with them al- Eid Meal) to be eaten with the people of the town, and then they begin to visit their families and relatives to offer their congratulations.

Eid al-Fitr nights were also characterized by performing the Saudi Arda in a place arranged for celebration. A day before celebrating, children celebrate the Baker>’s Day. They roam the streets of the town wearing their new clothes and knock at doors and greeting people.

Eid al-Adha is marked by providing the sacrifice and distributing it to the poor and the needy, following the Sunnah of the Prophet, peace be upon him.

Marriage Customs:
Engagement is usually done in private, and (alsdak), a dowry and other gifts for the bride and her clothes are presented. The bridegroom provides all things needed for the wedding party, and the marriage contract is done the night before they get married or well in advance. The wedding night begins with meeting the invitees in the house of the groom who moves to the home of the bride’s father. This is called e The Walks). Friends and the family bring coffee, tea with them. It was a custom that the groom spends the first night at the home of the bride and the husband offers to his bride the next morning a gold gift called "Alasbahia" and then he goes with the bride the next day to the house of his father, a so-called "Al-thawwal". The relatives of the groom make similar ceremony. A week after, the bride and her husband visit the home of her family who are also doing a mini concert called "Azwara".

القرى والبلطات الدراوية
الطم، وهو أحد الذين عاشوا في كثرة وثروره في سماتها وجبالها، وبدائها، وهي مدينة التي قال فيها الأمير الوليد بن عبد الرحمن السديري في مصايدته الشهيرة (الخم الخريف):
من شاهقها إياه عن القلب، بهاء إشموها من حيوان وطهور
أحلامها يغطها وتوكيده، إشموها العرقي نبت العود،

عاصات البيوت .. فرحة وألعاب
يعتبر الناس في المدينة (الطرفة واللذة) أثناء العيد
البيبة، فمن الحداثة المديدة مع يده الرجاء والمصادم في الحكم.
من البكاء إلى مصلى العيد أعلى الصلاة ومن الخمسة ينبع كل
سكان الحي إلى مشر شير في ساحة البلدية محموم مع جبة
العيد، يلتئمون مشاركة مع أهالي البلدة، وبعدما تبدا زياره
الأهل وأفرادت للفتنة، كما كانت تميز يتعلق عبد الفطر بأناء
المرجة المعاشرة في مكان يخصّ لها لاحقًا وقبلها يوم يحتفي
الأطفال (يوم الخفاج)، وهو يهدى أشخاص بذيلهم الجديدة
الطاقم السواري،要学会 الأفراح، في حين يفخر بيديه الأدبي الصغير
الصاغية، وترجّع إلى الفراق، والتحتاجين بيئة السنور.
صلى الله عليه وسلم.

عاصات الزواج:
تتم الخطبة عادة في السر، وتتم تقديم (السباق) وهوه يحتكي
الهدايا للمرأة، وعادة من الأميرة، ونكل العريس بمصطلحات
حفلة العرب، يتم إعطاؤ الملكة ليلة الزواج مباشرة أو ليل
ذات بعدة، ويبدأ في القطاق، بانجذاب الدعوة يدخل العريس
وينتهي إلى منزل والد العروس، وهو ما يسمى بالمساكن، وجبال
الأخ، والأداء، مهمز اللحاء، وتكاف، وكان من العادة أن يرافق
المرجية الأعلى أو الأدنى من زواجه، يبدأ لها صفاحية عرسه
هذا من الدعوة تحمل الصباح، وتم يذهب مع عروسه في
الرواح الملونة إلى منزل والده، وهو ما يسمى بالحفل، ويقف أهل
المرجية، بناء خالص، بعد أتباع أسر الزوروس ويزهوا منزل
أهليه الذين يدومون أيضًا مع حلقة مصغرة تسمى: الزورة.
Games and Folklore:

Games are means of entertainment, leisure and recreation. Folklore was performed on special occasions and holidays. One of the popular games, which children enjoy, was Om Tesa game, chess-like game, Omktout, Albuibol, Alrojuhana and Riti, and other games that ceased to exist now. Their were special games for girls such as Albahia. Among the popular arts and dances, was Alarda, Alsamri and Almorad which are still performed with songs till this day. The songs were linked to performing the tasks entrusted to men.

The tales and especially for the children were two types of “Al-soalev” stories that are based on real events of reality, the “swimmers” that are woven from imagination, and they are told to children at bedtime by grandmothers, mothers or sisters.

Popular dishes:

Wheat and dates were the most important elements of popular dishes as well as some agricultural products produced by farms in the town, meat and milk from cattle. Herbs dishes such as Al-Baqil, Al-Greish, Al-Hunaini and Al-asseed, Al-kubbabebet, Al-maziz, Al-mrasia, Al-Ragheida, Al-lobah and Kabsah at the present time. Most of these meal are still so popular now.

Economic activity:

Their economic activity was not as todays. People’s basic economy was based on agricultural activities, in addition to some simple crafts that were meeting the needs and requirements of the residents of the town during this time. 
مشروع تأهيل الحيرة القديمة (سوق المجلس) في محافظة الحصن
The Rehabilitation Project of the Old Deyra, the Market Assembly, the Governorate of AL Maznab.
Since the pre-Islamic era, Al Maznab was well-known. It is one of the most ancient populated towns in Qasim. It was established in the sixth and the seventh century. It is close to Khartam Mountain from the eastern area and it is surrounded by farms and palm trees. Such a location gives the town a very fascinating view from the mountain during night.

The basic elements and components of the project:
The basic elements of the project include the old town, Al Deyra and the Market Assembly, the Big Mosque, The Mosque of Bahia Palace, which is considered a starting point to the district and its main centre. In addition to the House of sheik Al Ghelyan, the quranic schools, the manual crafts markets, the water wheels which are all located in the orbit of the market and which are considered some of its components. The old district consists of a group of muddy houses which are connected together by narrow paths. The location is unique because of the abundance of farms, orchards and green lands that surround the area. This project gained the Prince Sultan Bin Selman’s Award for architecture uniqueness in 1429 H.

The Market Assembly:
It was named in this way because the people of Al Deyra used to receive their guests in this place where a special corner was allocated for sitting and settling transactions and business enterprises. Some parts of the market were renovated and other parts were rebuilt by the municipality in cooperation with the Public Commission for Tourism and Antiquities. They restored their ancient historical features of the place by making use of the experience of the senior citizens who can recall the architectural particulars of this place. The market became active in 1426 A.H. It contains 30 shops that look over the main market plaza. There is also the main entrance that gets closed after working hours. These shops were distributed by the municipality for the workers for free in order to encourage them to invest and keep investing in this filed. One of the popular and interesting scenes is the daily gathering of the senior citizens in the Market Assembly where they entertain themselves and practise some of the old folklore games.

The Rehabilitation Project of the Old Deyra, the Market Assembly, the Governorate of AL Maznab.

Mesrho Tahlil al-Mabira al-Qadima
(Souq al-Mabil) fi-ma’ribah al-mabir

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Bahla Mosque:
This mosque was established in the seventh century A.H. During this time, it was one of the attachments of Bahla Palace which is considered the first palace established in this place. As for the mosque, it is considered one of the oldest historical sites in Al Maznab. The mosque was renovated and it forms a central point in the village.

The Emirate Palace:
This palace was built by sheik Fahd bin Abdullah al Aqeeli in 1308 A.H and it became the official place for the emirate during Abdul-Mohsen bin Mohamed Al Aqeeli in 1378-1367 A.H. For the time being, it is being renovated to become a heritage museum.

Al Maznab House:
It is about three connected-houses which were renovated to be a countryside.

The House of sheik Al Gheylan:
It was completely renovated and it was transferred to a museum for receiving guests, tourists and visitors to acknowledge them with the components of the heritage house.

The Quranic schools:
The first Quranic school in Al Maznab was established in 1303 by sheik Abdullah bin Mohamed bin Dakheel and it was renovated again.

The manual crafts market:
The market was built in the same old design and it contains 10 shops that were specified for practicing the old crafts inside the market.
The Water Wheels:

They are beside the market and they got renovated and they restored their original status without any industrial or architectural embellishments. They are used during the active season of tourism in which a big tent is established and some folklore activities are presented.

The potential opportunities of this project:

- There are a cluster of natural and heritage attractive elements as follows:
  - The diversity of unique architecture that is harmonious with the typography of the place.
  - The environmental diversity that is harmonious with the nature of the town.
  - The abundant existence of farmlands
  - The town’s richness with folklore and crafts heritage which are effective elements for developing the town and promoting it in the field of tourism.
  - The uniqueness of the town and its remoteness from the modern city
  - People’s enthusiasm to participate in the development of the old town
  - The possibility of investing in the touristic products.
  - Accessibility to the old town
  - The presence of places in the old town that can be developed.
  - The connection of the old town to the new town

Touristic and heritage sites in Al Maznab town:

- The heritage palace of Ain Al Aqeeli
- The observatory
- The historical village of Haswah
- Khartam Mountain that looks over the heritage village
- Al Maneya Park for fans of driving over sandy mountains
- AL Buhyra Park
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The activities of the market:

There are daily, weekly and annually activities which are held in the market. These activities vary according to the time and the place:

The daily activities:

The market is opened after Asr time. Guests and visitors are received and served in the sitting room.

The weekly activity:

An occasion is organized after Friday prayer as before.

The yearly activities:

Every Wednesday at the end of each month, the market has an auction for antiquities, heritage materials, which is visited by antiquities fans from inside and outside the Kingdom from the gulf countries. This market became popular and well-trusted by antiquities and heritage collectors.

The potential investing opportunities in the village:

There are some potential working opportunities in operating and managing heritage business. These opportunities include selling and purchasing, managing and operating, investing in the tourist office, providing some useful programs such as mountain - driving, safari trips, investing in the folklore crafts that are available for women to practice their crafts there, and opening restaurants and supportive services.
We live the happy days:

Ibrahim Al Ali Tuwayrish, an 87-year-old man, still practices his hobby and his crafts for 60 years. He has been working in the market where all human needs were available during this time, starting from camels and sheep and ending with textile and food products that were brought by the merchants and the travelers. His hobby was to deal with the traditional heritage such as tea pots, swords, utensils; he feels so happy every day he comes to the market where he gets entertained talking with his friends who spend their time in their especial sitting corner in the market.

As for Abdulla Awayd (75), he was given a shop for free to encourage him practice his favorite hobby after getting retired. He feels that the situation is much better since the municipality and the commission for tourism and antiques started to take much care for the heritage and the traditional crafts. The issue of heritage and traditional crafts started to receive more care and awareness. This change promises good future hence the most developed nations take more care of keeping heritage and the traditional crafts since they provide a good financial revenue in comparison to the other professions.

Heritage is identity and source of prideful:

Khalid, an officer, is one of the people who work in the market. He works by his hand in renovating his house, located in the market, in order to get ready for the inauguration of his heritage shop which he established out of his folklore house where he was born. He intends to transfer it into a hotel for receiving guests and visitors after finishing renovation. AL Bacardi expects that this business will flourish because of the country's noticeable interest in addition to its support and help to. The people and those who are willing to invest in the heritage villages, not to mention the local society's increasing awareness of heritage and tourism.
The folklore Heritage:

AL Mazanb is a part of Al Qasim where the traditions and the customs are almost similar to those of the neighboring towns as mentioned by Abdurrahman Al Ganayim, especially in the customs of marriage and engagement and the other social habits such as feasts, folklore games for young and senior people, their times, hence there are games played during night times, such as “Running Bones, which can be practiced only at lunar nights so that the players can see the white bones around which the game centers. Other games are practiced during daytimes such as “ the leather, a game that needs much physical power, also The dog Arshad,Hammed harmed. Other games such as the nine pebbles and the six pebbles (a game like chess) can be practiced at anytime.

There are also games for children such as Ezbeer, the cow, Al Heed, Taq Taqeya , Al Rowjahana,etc. There were also games for the young girls such as Al Tabah, Hadarah Badarja, Bah Al Bahooni, and Tabaq Zeezee. These games are for the young girls whom described by the poet, Abdullah Bin Ibrahim Al jabber, trying to describe the young age of his beloved:

When it was too dark to see
she was playing Tabaq Azeezee.

The folklore meals

They are almost similar in Al Qasim and Najd area. These meals are Al Matazez, Al Marmooq , Al Jareesh, Al Qursan. These meals need more skills from a house wife. Al Majmar pie is considered one of the most delicious folklore meals that is eaten during travelling time and the safaris. In this meal, wheat is cooked and put under the hot sand under the flaming stones. After that it is cleaned and mixed with original-country -made butter. There is a story in this respect about a woman who got angry with her husband and she decided to leave him till the stone would speak. The husband consulted one of the old women to make up his relation with his wife. The old woman used the mill that mixed the wheat. When the wife heard the mill’s sound, she gave up her decision and decided to come back to her husband.

الأعمال الشعبية:

لمحافظة المدن جزءًا من منطقة القصيص بوت نجد، فالأعمال والثقافة تتألف تكون وحدة وتشابه مع ما جاورها من البلدان، كما يذكر الكاتب عبد الرحمن النقيب، خاصة عن عادات الطبخية والزواج واعمال الاستمتاع الأخرى في الأمازيل وغيرها، وكذلك الألعاب الشعبية كلاً كلاً بدوره وتفصيلاته، هناك ألعاب خاصة في الليل مثل ألعاب ساري، التي لا يمكن ممارستها إلا في الليلية المظلمة، لتمكين اللعاب من رؤية الأعمدة البيضاء التي تتميز على القوة المظلمة. وكذلك لعبة الكأس أريج، ومحمد محمد، فتغيب لعبة أريج، وعبادة أريج، يمكن ممارستها في كل وقت، وهي شهيرة بعبادة الطروحة، هناك ألعاب للأطفال مثل لعبة راير بالبيرة، والبيرة، وواد، وطاقة طلاء وأمتحانات، وغيرها، كما أن هناك ألعاب خاصة بالأغامات الصغيرة مثل: ألعاب، حمار، بذرة، بذرة حمار، الخاسة بالفتيات الباقية، والزمانية، وعينة، وعلى رؤية، الخمسة بالفتيات الباقية، والتي قال بها الشاعر عبد الله بن إبراهيم المبارك، مذكراً على صفر من حبيبته: 

أنا جنج الدجاج قاضئي
وهو يلبم طبقة زيتي
Developing the Traditional Village in Juba
Developing the Traditional Village in Juba

Juba is considered to be one of the most important traditional sites on the national level as it is a significant station along the ancient trade road, connecting the Sham countries (Syria, Jordan and Lebanon), Al-rafadeen countries (Iraq), countries of Mesopotamia, and Najd hill. Also, Juba forms a vital tourist destination, the distinguishing place where history settles since 8000 years until now. Let alone, this place contains various types of tourism like desert, natural and archeological tourism. Moreover, the traditional Juba has important historical and archeological touristic elements that were mentioned in the narration of many travelers and orientalists. Further more, Juba is still a desirable destination for a lot of globe-trotters and those who have much interest in history, tourism and heritage on the local, regional and universal level. Juba is one of the strangest and most beautiful places in the world.

“It is one of the delights of the desert”
(Ann Blant, a journey to Najd countries: 1879 A.D – 1296 A.H)

The elements of the village:

Juba village is regarded as an agricultural center characterized by its small farms that are surrounded by old muddy fences. Juba does not only include many traditional buildings but it also contains modern buildings built of cement. The most famous traditional building is: A hosting building which is known as: the cafe which is a feature for the remarkable construction styles in Juba. The most important traditional land marks of the village:

Al- Naif Palace:

It is an old palace, built in 1171 A.H ,1757 A.D. It was recently repaired by its owners through cooperating with the Public Commission for Tourism, Archeology and Municipality. Most foreign and Arab globe-trotters referred to that palace in their writings. Also, that palace contains an ancient well (Jub) and it is thought that the village was named after that well which represents the history of the village that dates back to Al-Anbat era. The actual used area of the palace is about 3200 Square K.M. The palace consists of 8 rooms that were used as amueum for limitless traditional exhibits such as swords, armors,

القرى والبلدات التراثية

تنمية البلدة التراثية في جبة

تعد جبة أحد أهم المعالم الأثرية على المستوى الوطني، كونها محطة مهمة على طريق التجارة القيادي بين بلاد الشام، بلاد الرافدين وضواحيها، كما أنها تحتل واحة سياحية مهمة.

ولا تزال جبة واحدة من أهم المواقع الأثرية في البلاد، حيث تتميز بسياحاتها الطبيعية المتميزة، وتقدم فيها أنواعًا مختلفة من الإستجمام، مثل السباحة الحرارية، والسباحة في الأودية المنعشة، والترفيه وال:mmm

ولكن جبة التراثية محمية عنصرية، وتتمتع جبة التراثية بمناطق عديدة، وينشأ عنها الكثير من المستشرقين، والمرح الهادئ، رغم صدورها، وما لذا جبة مخصصة للعديد من البحوث والتحليلات، والمراجع، والمصادر، والصناديق.

تجهيز الأماكن

البيت الذي يشتهر

احداث سياحية تاريخية وثرية، وهي تقع في العديد من المناطق التاريخية، والتي تشير إلى تاريخها القديم.

ويتضح الباحثون، بسبب الخطوط التاريخية التي يرمي إلى جبة، وذلك يحاولون على تقدير جبة، ويستند على أصالة الهوية، وذلك يهدف إلى

العربي والكرد، ويعودون المتضمنة كالسياك، والدواد، والشام، والهري، كنوع تراثي، وتنطلق مسماها، ثم استخدمها متحفاً

المعرضات التراثية من نوع كاسين متحف وتاريخي، ويبني المستشفيات المعاصرة، حيث تتم معرضاً

القرى والبلدات التراثية
guns, pots, jewelry and traditional gows. Furthermore, that palace contains an additional hall which was built particularly for the visitors. Also, two verses were written for receiving and hosting the guests and showing some valuables.

**Qeema al-saqafa:**

It is a milestone in the village which is a witness to the authentic Arabic hosting, besides it is specified for hosting the village visitors.

**Inscriptions and rocky paintings:**

Near Juba village in Om Sanman and Alghota, inscriptions and rocky paintings are spread on its rocky facades. These written inscriptions and rocky paintings dated back to the prehistoric ages. Consequently, due to its remains and cultural heritage, Juba is regarded as one of the most important tourist sites in K.S.A.

**The outlooks of the village:**

The village is full of many sites that look over the village. Also, diversity in planning is noticed, conserving its agricultural feature and construction style. Moreover, the urban symphony of the functional and constructive side is greatly noticed.

**The elements of tourist attractions in the traditional Juba:**

Juba is full of an accountless number of traditional and natural attractions especially:

- The historical places found in the rocky inscriptions in Om Sanman mountain.
- The remarkable constructive variety which is harmonious with its location.
- The harmonious environmental variety with its surrounding nature.
- The existant farms.
- The human element that is a knowledgeable desert roads, tourist paths for explorers and travellers as the area was one of the Silk - way for pilgrims and an important geographical and conjunctive point.
- The magnificent remarkable view for Juba being located at the bottom of a dry lake and being situated on the heart of Alnoufod desert.

In addition to the villages and the dress and the traditional gows, our journey continued to visit the Juba palace which was established particularly for the visitors. Also, two verses were written for receiving and hosting the guests and showing some valuables.

**аче́на́л аль-са́فا:**

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**عناصر السياحة التقليدية في جُبّْا:**

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الجب / البئر

ورد ذكر ضلماء الجب بقوله تعالى:

 قال تعالى في كتابه العزيز: "لهي نفسي إنه يخترق مشهوراً، ويعلم

 الذي يطمعه، نافذ بجانب. إنه يعاصم بين

 أخذت المصدر بأن الجب، البئر. بقصر النافذ الأثري هو أول بئر في

 جبة. كان اسمها القدم في "جب"، ومنه أشتقت اسم "جبة" ثم تغير

 اسمها مع مرور الزمن. فأصبح اسمها بالزاوية الحالية (العمالي).

 وجمع الجب: جيبة. وجباب. واجباب.

 يقول الشاعر:

 لن كنت في جب بثمانين قامة

 ورقيت أسباب السماء بسما

 - وانشد ابن الأعرابي

 لأصلاء الأهل جماعة

 مشربه الجبة أو نعاعة

 وقال الشاعر الأموي (الأختال)

 فتنههت عنه وولى يشري

 رملًا جبة تارة وبيض

 والما في جبة حمل الداق كما قال البلاطاوي من شعر القرن الماضي

 في قصيدته الشهيرة:

 علاماً أحلاً من شخالي جبة

 وإحلا من السمن الجدي القراجي

 - إعادة: سعود الناف
The investment opportunities:

The traditional Juba is full of a great number of investment elements that were specified by a performed survey by the organization and these are:

- Repairing and evolving the museum of Alnaiif palace.
- Repairing Alsakia cafe.
- Developing some existing farms and turning them into rural rests (relaxations).
- Erecting some rural hotels (inns).
- Arranging some tours, excursions, desert sports, mountain climbing and voyages by sailing aviation.
- Setting up rest-houses along the road leading to the north.
- Heritage and folklore crafts (handicrafts) that are perfectly mastered by the local community and that have many benefits.
- Qualifying the traditional buildings and employing them in a tourist manner so that it can contribute to developing Juba as a tourist site with various activities.
- Investing the constructive arenas inside the urban center so as to perform traditional and tourist ceremonies (celebrations) through erecting a group of projects that supply the basic services like: a traditional inn, a popular restaurant, a cafe, a traditional market, center for traditional crafts.
- These projects will accomplish financial revenues for the population and owners besides supplying the local community with new job opportunities.

The stages of carrying out the project:

- The survey for employing and developing the traditional village was finished.
- Completing the building of the visitors’ center reaches its final phases.
- Preparing the historical site in Om Sanman mountain and beautifying it with gardens.
- Limiting the paths and the way of tourists’ walking in side the site.
- Directing the other working formal quarters in the village.
- Being ready for erecting a national company managing the investments in the traditional village.
- Setting up the traditional inn will be ended in a year.
- Some training sessions were made for the crafts women, preparing them for work in the handicrafts that mark the traditional village.

The القرص الاستثمارية:

الفرص الاستثمارية:

يتوافرُ مجموعة من المناصر الاستثمارية لجوبا لتطوريها، وهم:

- ترميم وتنفيذ مشروعات تطورها وتطويرها.
- ترميم مساحات هندسية.
- تطوير بعض المواقع الانتقائية وتحويلها إلى استراحات ريفية.
- إقامة عدد من النزل الريفية.
- تنظيم الجولات والرحلات السياحية والرياضية الصغيرة، وتشجيع الجولات والمغامرات في الطبيعة.
- إقامة استراحات على الطرق المؤدية إلى الساحل.
- إطار الاستراحات والرحلات السياحية التي تبقى في المجال المحلي والمنطقة.

-蔼ن الأسلحة منها.
- تأهيل البنية التحتية وتفعيلها مسبقاً. تسمح بتطوير خدمات بيئة تصديرة.
- حماية وتطوير الأنشطة私たち الاستثمارات السياحية داخل الموقع الحضري.
- إطار الاستراحات السياحية والتراثية من خلال إنشاء مجموعة من المواقع التي تقدم الأنشطة الأساسية مثل: سهول، مطاعم، مقاهي، وحدات ترفيهية ودورات رياضية.

- تأهيل هذه المشروعات لفتح لوائح مالية لصالح السكان.
- وإتلاع وتوفر فرص عمل جديدة للمجتمع المحلي.

مراحل سير المشروع وتنفيذها:

- تم الانتهاء من الدراسة حول توظيف القرية السياحية.
- تطويرها.
- تنفيذ مركز الحوار (البيئة الجغرافية).
- توفير مصدر تاريخي في جبين أسماء وجماله بحاجة.
- تخصص مساحات وتنفيذها في المساحات داخل الموقع.
- نشرة الجولات السياحية الأخرى في العالم في القرية.
- الاستعداد لتأسيس شركة متخصصة في الاستثمار في القرية.

- تجهيز الأجهزة من المشاركين خلال السنة.
- تم عمل عدد دورات تدريبية في الحرف اليدوية، وتعهدًا.
- زيادة العمل في مجالات الحرف اليدوية التي تتميز بها البلدة.
- الارتقاء.
The tourist ceremonies programs:

In general, Juba village is full of supporting tourist programs and which include:

- Hail international driving rally that gained great universal attractive fame among the local, regional and international tourists.
- The ceremonies that accompany hail rally include forming (establishing) cultural, traditional and tourist ceremonies with a gathering for handicrafts.
- The historical festival of Juba which will be held this year.
- The tatoos festival.
- The festival of Darb Zabaida.
- The manifestations of Social life.

The traditional Juba is considered an example of the wilderness. The desert life is central since it is adjacent to the desert. This is manifested in social and economic activities.

Professions and popular crafts (folk crafts)

The popular crafts that were perfectly mastered by the people and craftsmen in Juba cope up with the basic requirements of the kind of life that was greatly based on travelling and looking for pastures. In this context, Alsahiman, one of those who are interested in developing and evolving the popular crafts of Juba social center, said: "Owing to the evolution, expansion of work fields and the growing number of senior citizens, there are no longer enough people who are working in the handicrafts that are relevant to men in the traditional Juba." More over, most common crafts were not for earning money but for satisfying the necessary needs of life. Thus, some training sessions were made particularly for women to master some popular professions. One of the most important popular crafts that are practised by the women:

Al-Sadow:
It is a textile made of wool, camels' hair. It is put on the back of the camels. It was developed into artistic pieces hung in the houses.

Alkhous:
An industry, depending on the palm fronds in making food furnishings, baskets, and some other preserving pots. It was developed by adding to it new colors.
**Crochet**

It is a needlework by interlocking and looping thread with a hooked needle, one of the developed ancient crafts.

**The traditional crafts pertaining to men include:**

**Alshadad industry:**

A wooden tool, put on the back of the camels for sitting. The shadad of AlJuba gains a wide popularity.

**Doors making:**

They were made of the local trees' wood.

**Locks making:**

They were made of the wooden doors. Also, all the required sorts of ropes are made in Juba.

**Popular dishes:**

The village of Juba is famous for some popular foods like Kabbasa that consists of mutton, camels and rice. More over, Al-markok which is composed of wheat flour, mixed vegetables and meat. Let alone, Al-gareesh which is formed of wheat, milk and meat besides the famous dish that is known as Al-jamria (fire bread), a food related to Alnoufod and composed of flour, salt and spices, put under the fire lit by wood until being ripe.

**The popular games:**

The social life of Juba is marked by strictness despite the terrific nature. The most important known games that are played by children in the different parts of the country are Tak Takia and Azm Daah, which is based on two teams of grown children who specify a point called (Almaid) that has a round shape on the ground. The bones are thrown to its farthest distance by one of the two teams, while the other team began searching for them, fetching them to the (Almaid point) within a blocking (a protesting) trial from the other team in order to prevent them from reaching and etc.

**أما الورق النسائية التي تميز خاصة بالرجال فهي:**

**صناعة الشذاد:**

هو أداة من الخشب توضع على ظهور الإبل للجلوس، ويتمتع شذاد الجبة بشعبية واسعة.

**صناعة الأبواب:**

كانت صنعت الأبواب الخشبية وتصنع كذلك في جبة جميع أنواع الحمالة (المسال) الخشبية.

**الألعاب الشعبية:**

تتلمذ بنة جبة جبة الألعاب الشعبية، ومنها: لعبة المشد، وهي لعبة السقوط، التي يتمها الأطفال في مختلف البلدان، بطرق متعة ومشوقة، إضافة إلى لعبة أخرى مشهورة، وهي لعبة ضاحية، وهي تقام على غرفتين من الأطفال. والأطفال الذين يلعبون اللعبة، يتم دفعهم في الذراعين على الأرض، وينتظر أحد الفريقين الحظر إلى بعد بعيد ممكن:

**اللغة العربية:**

غبلى على جبة، وتعمل على السقوط، وتعمل على الحب، وتعمل على النصر، وتعمل على الفوز، وتعمل على الانتقام، وتعمل على الخضوع، وتعمل على التمتع، وتعمل على الانتقاد، وتعمل على التحدي، وتعمل على المشجع، وتعمل على الفوز، وتعمل على النصر، وتعمل على الانتقام، وتعمل على الخضوع.
Rujal Village Development Project
The village (Rujal), capital of province of Rujal Almaa, is the first and the capital of the Emirate of Holay in the era of Abu Musa al-Kinani in 732 H, and even in 1370 H. The name Rujal Almaa has been joined with the archaeological village (Rujal) and the whole province (Rujal Almaa). The village is one of the sites of touristic destinations where tourists aim at, especially after the opening of the draft cable cars “Sawdah tourist cable car”, which hails from the high mountains of Sawdah to a distance close to the village.

The poet Ali Abdullah Mahdi says:

Rujal is a song amuses me a lot
Heart and arteries of the gut,
Stay still, and the wind storm tells
Talks about absentees to those who attended.

Rujal village got the prize of Prince Sultan bin Salman of the Architectural Heritage for the year 1427 / 2006, It is first village to get this award.

Components of the village
The village consists approximately of 60 palaces. This makes a group of main districts, Alkadha is the most important one, Om-nazer, and Susab, in addition to other districts, namely: Asla, Om-Sheaba, Al-heiama, Ruz, Al-haifa and others are included. Some palaces are still in a good condition. There are about 9 palaces could be restored and repaired. The rest have been destroyed by the elements of nature and lack of maintenance for a long time. These palaces were of natural stone and mud. The roofs were made of wood. They are in the form of floors intended for residential use, equipped with toilets attached to the bedrooms at that time. This shows modern of engineering and architecture. And they are connected to each other. This for reasons related to security and social aspects that gather the residents to each other, as it was a natural path linking between Yemen and Sham (Syria, Lebanon and Jordan) via Makkah and Madina. This made it an important commercial center in addition to the culture of its community heritage. The village buildings are connected together through the corridors including internal spaces among the districts of the village.

القرى والبلدات الشرقية
مشروع تنمية قرية رجال

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Development proposals and investment opportunities

The study recommended a number of village development proposals that would contribute to the optimum benefit of the village, namely:

- Re-designing the theater and the stage to be suitable to the Earth’s natural tendencies and the surrounding environment.
- Creating a center for visitors to provide tourist services, containing a museum and a theater room and a panoramic internal to explain the history of the Asir and the village of Rujail.
- Building a shop for selling traditional local products (honey, paintings and handicrafts).
- Processing an individual and family meetings at different levels at the center of visitors and to link the center with Rujail palace.
- Creating a multi-purpose centre for museums, exhibitions, and organize a variety of traditional activities throughout the year, linking it with the visitors’ centre through a bridge.
- Establishment of an environmental motel accommodation for visitors and tourists taken into account the design of castles and palaces’ heritage.
- Creating different exhibitory shops and handicraft industries in the old market site.
- The exploitation of the heights overlooking the village through the natural environment shall be held for families and individuals to enjoy viewing the village.
- The transfer of school at the top of the village to its original site below the village changing it into an environmental motel.
- The exploitation of the valley of Al kholais as a public park connecting the neighborhoods of the village.
- Developing the infrastructure of the village following the proposals and the preservation of its nature without any change. This shows the village as a tourist village in order to provide the benefit to the local community economically and revive the cultural heritage of the village.
"Rujal Company, Ltd." excellent initiative in activating the local community tourism:

Following the initiative of the local community and members of the local committee for the development of the village, Rujal village company Ltd. was established in 1420H, a limited liability company. It has approximately 120 members of the village, including 20 members of the ladies. Ibrahim Safar Al Almai, one of the investors in the company, mentioned the aim of establishing the company is to try to link the village members to the side of a future operating in the service of tourism. He collected almost 4 or nearly 5 million riyals. He adds, the beginning of the idea that there are investments for the company in the village through the establishment of the museum, as part of the capital investment money in the city of Abha obtaining a supporter of the projects of the village. The share capital of the company is now 7 million riyals. The heritage (traditional) museum is considered the main resource of the company income, net estimated (180000 SR). The visitors of the museum are between 20000-30000 persons per year. A loan was also obtained from the Saudi Credit Bank in cooperation with the General Authority for Tourism and Antiquities for the reconstruction of the village through stages (periods). In the first phase, 7 bastions will be rebuilt. And the expropriation of shops on the western side of the village will be done. Construction of an integrated heritage (traditional) hotel is in the first stage, too. The village was subjected to a new engineering planning process, including the establishment of a center for visitors, solar-powered. Six million riyals have been paid for sites' construction in the village, referring to that the technical conditions of the forts are varied, some are still in place and in need to limited rehabilitation to be invested as the museum and its surroundings. Others still as they are forced to rebuild completely.

Components of the palaces:

- **The museum:**
  It was built about 460 years ago. It has 2800 heritage antiquities. It occupies an integrated multiple floor fort. The exhibits are various. It includes tools and accessories for living in a traditional Asiri home as well as the most important types of wildlife, including animals (stuffed), which were living in the area. It also displays the tools for hunting and a group of swords, guns, armor, heritage (traditional) clothing and kitchen utensils.
**The traditional library:**
It includes a group of manuscripts, tools and components for education and culture.

**Hospitality Room:**
A modern style auditorium is established similar to the forts. It is built for celebrations and the reception of guests. It is done by the contribution of the sons of the village.

**Other forts:**
Some of them will be prepared as heritage hostels and restaurants, as well as it will create a new hotel based externally as a heritage and a modern building.

**Cultural programs and tourism**
A number of cultural events and tourism programs will be held in the region of Abha during the year. These events promote to attract tourists as well as make it a tourist destination. These programs are:

- Abha Annual Forum
- Festival of honey
- Heritage (Traditional) Nights
- Festival (Tourism Culture and Heritage .. a national view ) for the year 1431H

**Fort memory**
The craftsman Mohammed Turashi Al Saghier 75 years old, who is currently a supervisor and guide of the traditional village says that the idea of using the traditional forts didn’t aim at investment but to save the heritage and identity so as not to be lost. He demonstrated that since the twenty-five years ago, the idea of palaces restoration with his hands in response to national duty. The people of the village call for the preservation of the heritage from being vanished.

He has worked on construction and renovation of more than seven forts himself which he skillfully mastered and invoked from the past of his fathers and grandfathers. His work for castles and forts will live for generations to come, besides the achieve-ment of a financial resource which he never appears in his mind. He indicates that he is dealing with more than twenty-five thousand tourists a year.
who are amazed and astonished by the way of art in the construction and paving. Also they are astonished by the nature of the previous life that they do not know anything about it and came to watch some of the manifestations in the traditional village.

A rich diversity of life...

Traditional markets:

*Rujal village flourished with its economic life in the past as it was the former being a conduit to Hejaz and Sham*, the historian and writer Ali Mgaoi said. The people there worked in trade. The most important markets were, Monday market, the Thursday market, and Friday market. The people did not offer their wares in the market, but remain in the shops. The women had a market of their own at the top of the valley. Men were not allowed to go there except for buying whatever they need. Markets were a source of reporting of the news media, as well as the call for the missing or stolen items through a man called (Shouter) who has a strong voice. He announces things in a traditional and a certain way.

Rujal’s village kitchen:

The kitchen in Rujal’s village is known for a number of local dishes, including:

- **Mush (Haresa)**: It is a popular dish known in the Arabian Peninsula consists of wheat
- **Alqurmch**: Wheat flour, rubbed down with sugar, cardamom and fried with butter.
- **Asehein**: Domestic sesame, cloves, cardamom and provides in wedding parties.
- **Fatta**: Corn with the other components, soup and meat, and it is famous in Rujal village.
- **Al moghashat**: is all that can be cooked at the time of stone or pottery phase, which is still used. There is also Al areka and Mabthouth whereas Al rawani and Dolma are Turkisk meals.
Popular crafts:

Engraving (patterns):

Women in Rujal village are creative in art and have particular unique skills in the work of engraving and decorating of houses from inside. This art does have symbolic significance, and the woman do that aided by their assistants who are often neighbors. They are working according to the assets and certain traditions. And the skilled artist puts technical framework while the assistants choose the right colors. Some women have gained a good reputation in the art of engraving This art is still there, and some training courses for women are held in the Traditional Village to teach them this art.

Traditions and social habits:

The marriage ceremony:

The night of wedding (marriage contract) is a busy night, which means the engagement, which is the night when the groom meets his bride according to the particular tradition of distributing the dates as a gift. The women sing songs and release loud joyful cheers a declaration of marriage:

Today is the night of the angle, with the blue eyes, The Whole Beesh Valley shakes.

The lighthouse on the wall of the house of the bride, is lit while leading a large delegation of the wedding. Traditions says that the bride disappears until the night of Marah (wedding). The bride is carried on a camel. Also the furniture is carried on camels to the groom’s house. The bride cries because of parting her father’s house. That is a custom usually happens. All people sing her a special song. The bride is accompanied by a group of women on foot walking little by little until their arrival to the house of the husband. The bride does not enter her husband’s house only after a tug of war and hesitation. The bride, according to the habit accompanies a maid to serve her for a week - if approved by the husband.
قرية رجال بس التطور مستقبلًاً
Zul- Ayn Village Developing Project

Zul- Ayn village is one of the most important heritage villages in Al Baha region and its history is recorded nearly throughout 600 or 700 years ago. Zul- Ayn village is distinguished with its architectural heritage, environmental features and its fascinating view that looks over the green fields that surround it. Moreover a permanent water resource made it more vital and active. It is represented in its water spring that is available throughout the year. This made its residents unwilling to depart it even if they deserted it and went to live in a nearby place they keep visiting it to take care for their fields and enjoy the thick shadow of its green trees and its clear water spring. This village remained inhabited until the last resident left it in 1414 AH.

The elements of the village:

The village is surrounded by mountainous heights from three directions: the northern, southern, and eastern direction. The western direction represents the main front of the village overlooking the green fields which lies on the borders of Rash Valley.

- Housing area:

Housing areas form the centre of the village. They are classified into three constructional levels which are separated by natural rocky barriers. The area of each one of these housing units differs according to its location. The first level represents the houses on the top of the mountain where the wide big multi-storey houses appear... This makes it more protected. There are three buildings in this section, two of which are connected and supported with a defensive tower in addition to another building in the southern direction. The buildings of the second level of these housing units are similar to each other in their hugeness and architecture. They are also similar to the first level buildings but less than them in terms of their total area due to their high mountainous feature. The third level represents most of the populated village weave where the houses of the buildings differ. These houses are less high and less wide than the previous two levels. The number of these housing units is about twenty units. The houses of the village are connected with paths through which there are plazas and resting places.
- The Big Mosque

The mosque was established in a strategic place that looks over the main road closer to the western buildings of the village that look over the fields.

- The agricultural fields:

They are in the western area of the village; they are about 1800 meter square in which bananas, sugar cane and AL Kader (a type of plants that is used for producing perfumes), corn, and palm trees. It is noticeable that there are no barriers among the fields because the interior water wheel path was taken as a separator to specify the ownership of these agricultural fields.

- Ayen Village:

It is famous for the water spring in Tuhamah and Al Sara area because the water runs all over the year. This is why the village was named after it. People there used to dig small streams and water paths, 50 meters wide, which are lifted up by a technical way that suits the typological feature of the south region of the mountainous height so that they can pour water, forming a small waterfall which is 150 meters high, and it slopes down a stony path which is designed to control the water flow by having three side openings. People used this to monitor the distribution of water over the fields.

- The yard:

It is in the northern part of the village and it is surrounded by mountains from the eastern northern part, as for the western part, it is surrounded by farms. This yard is considered the only entrance for the village.
AL Mattel:

It is in the western area of the village and it has a unique flat high position through which we can have a panoramic view of the whole village and the fascinating natural elements that surround it.

The investing chances in the village:

There are many investing chances in the village as follows:

- Making use of the unique position of the village which has a fascinating view that can be developed and renovated and enlightening the surrounding area
- Qualifying the village and using this in the tourism
- Developing the village as a touristic place that has a variety of activities
- The development of Ayen and making use of its water by promoting it after being treated and placed in suitable pots
- Making use of the surrounding areas to make touristic and heritage activates. The availability of investing chances for the private sector by establishing a group of projects that provide the basic services in the places which are not owned by the villagers such as inns, restaurants, heritage market, and crafts center. Such projects can achieve high financial incomes for the favor of the villagers.

Eyén association: Promising Step

The interaction of the people with the establishment of Eyén Association in taking the legislative procedures for establishing and operating it was very great. The association aims at keeping the identity of the individuals, finding chances for the local community, promoting the agricultural products of the village and renovating some of the heritage crafts and supporting investment in the village.

القرى والبلدات الدرزية

المملكة:

يقع في الجهة الغربية من القرية بالتحديد على بعد 180 مترًا من مدخل القرية وهو موقع مميز من حيث الرمال، ويقع في مرتفع يسمى مشاهدة الخزان الأملاك، ويتمتع صورة نوروية متكاملة للقرية بما يضفي عليها من جمال طبيعي خلاب.

الفروض الاستثمارية في القرية:

تتوفر في القرية مجموعة من الفرص الاستثمارية يمكن إنجازها في الآتي:

- الاستفادة من الإطلالة المميزة للقرية، لوقوعها على مرتفع أكبها زرعة واسسها، فأقدر شاهد العيون من بعيد مما يتيح فرصاً لتطويرها بوسائل متاحة يبدأها الفئات العمرانية، وذلك بتمريرها وإعدادها مع تطوير المنشطة المحلية بها.
- إعادة تأهيل القرية وتوفيرها سياحياً.
- تطوير القرية بوساطة زوايا منهجية للاشنطط.
- إمكانية تطوير موقع معين واستفادة من مياهها لتسويرها في الوقود بعد معالجتها وتججفتها في أوعية مناسبة.
- الاستفادة من المحيط عند فعاليات سياحية وتراثية.
- وجود فرص استثمارية في المناطق الخصبة من خلال إنشاء مجموعة مشروعة تقدمة الخدمات الأساسية في الأماكن غير المطلوبة للقرية، مثل، (الزراعة، الحرم، سوق ترانزيت، مركز للحفر التقليدية)، ومن شأن هذه المشاريع أن تحقق مولد مالية صالح للقرية.

جمعية عيّن التراثية: انطلاقة وأملة

تفاعل أهل القرية مع المبادرة بتأسيس جمعية عيّن التراثية والمشاركة في اختيار الإجراءات التلفزية لإنشائها وانطلاقها، وتحمل الجمعية إلى الحفاظ على هوية القرية، وإيجا فرص عمل للمستثمرين المحليين، وتسويق المنتجات الزراعية الخاصة بمزارع القرية وإيجا بعض الفرص التراثية، كما تهدف الجمعية إلى إدارة الاستثمارات ودعمها في القرية.
Traditions and customs; Solidarity and harmony

The local community, as described by Al Suhemi Saeed, is well-known for its solidarity and harmony among individuals. This aspect is very vivid during feasts and public occasions.

Feats and celebrations:

The villagers gather in the night of the Eid Crescent in the last days of Ramadan waiting to celebrate the signal of Al-Eid. The signal is to lit fire on Kindan Mountain which is located on Paha road. They sing and say:

Oh Kindan, lit your fire,  
May Allah grant His fire,  
Midnight came,  
We did not see your fire.

After declaring Eid, the villagers, females and males get busy preparing the Eid Banquet, every family prepare doing something when children get prepared to have a tour around the village, celebrating the Eid and take their share of sweets and fruits.

The folklore meals:

The village is famous for its popular meals and its components are often made of agricultural products such as wheat and corn, the most famous of it is Mefa, Al Masboba, bread with butter and honey and Al Aseeda.

The folklore games:

Most of the old villages and towns practice some famous games especially those played by children such as AL Saha, AL Baha, Tak-Takeya, the sheep game which depends on quick movement in collecting the wood fixed on the walls and run away with them, also AL Katra game. As for adults games, they are about making riddles and answering them intelligently also the game of the houses that is practiced by the senior people.
Manual professions:

Agriculture is the most dominant profession. People make whatever they want and need. Additionally, they master some simple crafts such as sewing and painting. Hussein Ahmed Al Ameri, is one of the villagers tend to invest in reviving some of the old and heritage professions by training those who desire to work when the village is ready for touristic projects.

Agriculture and tracing the stars:

The Village is an agricultural one where people take their shares from water in a unique way called AL Herfa by depending on the stars, their appearance and disappearance. Saeed Al Zahani reflects on his memories on the farms he is still working on in spite of his old age. He says that distributing the water takes place with the first appearance of the stars such as Star chandelier, Gemini and Alntherp. It was a one day watering shared by farmers based on the complete appearance of stars. The crops were millet, wheat, banana and the Kadi (aromatic plants). Al-Zahani seeks to make his farm one of the presented investments to develop the village and attract more touristic and investors.
Project of developing the heritage town (Al Deira) in Al-Ola
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Al-Ola is a model of the Islamic town:

Al-Ola heritage town represents a model of the Islamic town in its social and architectural aspects. It is located at the highest point of Al-olla valley. It is only 25 km far away from the Town of Saleh. It was chosen because the place is safe from floods. The town was well-known in the past. It has all the components of the Islamic town such as mosques, markets, cemeteries, water eyes and sanitation. Its houses are lined up next to each other intimately and in harmony. This reflects the nature of a society that is based on solidarity, cooperation and friendliness.

Special laws and customs for the construction of flying rooms:

The town consists of about 800 houses; most of them were made of stones specially the ground floors. The ceilings are from tamarisk wood and palm fronds. They were built according to the Islamic architecture. The area of a house isn’t more than 100 square meters. The house usually consists of two storeys, the first store contains a large lounge, and a part of it is used for livestock, the other store is used for other house services. Two rooms are opening to the lounge; one of them is for sitting in winter and the other is for family repository. The second storey consists of a lounge in the middle of the house and it is overlooked by several bedrooms and sitting rooms according to the width of the house. Some rooms were built over corridors or alleys. Those are called the (volatile/flying rooms). This method has its norms and laws that should be followed with neighbors. The halls are an open halls and they are used for seating during the day in winter.

The town is linked internally by a network of streets, lanes and non-linear curves; a well-known method in the early Islamic towns. It takes into consideration the legal rules for construction. "Rahabat/parks" penetrates the corridors within markets and between houses. They are used for seating. There are a number of squares in the town; there are also special places for social events or to be used as livestock only at night. The town was abandoned approximately fifty years ago.
The Elements of the Village:

- **Houses of the village:** The village consists of about 800 houses made of stones. They are divided into several neighborhoods.
- **Musa bin Nosier Castle:** The commander Musa bin Nosier was buried there in Umm Nasser mountain; the mountain and the castle were named after him.
- **Markets:** The internal market, the external market and 'Al dour' which is for the beduins.
- **Mosques:** "The most important mosque is the Mosque of Bones in which it is claimed that the Prophet (May Allah Have Peace And Mercy upon him) prayed. The place of his prayer was identified and marked with bones this is why it was called the Mosque of Bones.
- **Tantura:** A sundial; the people of Al-Ola share water for irrigating their farms and they knew the sea sons of the year (winter, summer and Almarbania, very cold 40 days).
- **Alrahabat/parks:** They are places between the alleys and lanes, used to sit, talk and to exchange points of view.
- **Open areas:** It is areas between districts to hold social events, and a place for livestock at night only.
- **Small-areas:** Small farms were irrigated from the springs of the town, the most important of them was named "Tdal"

**What is achieved?**

- The restoration of Musa Bin Noseer Castle and the Big Mosque are completed.
- The Dome of the Rock has been restored by His Royal Highness Prince Sultan bin Selman, as well as the restoration of all the pathways that lead to the castle.
- The street that penetrates the town from north to south has been repaired.
Implementation of the rest of the project is going on; such as restoring some houses and other landmarks in the town.

Potential Investment opportunities in the town:

- The excellent location of Al-olla on the tourism map of the Kingdom.
- Diversity of environmental and heritage tourist attractions that characterize the region in general and Al-olla heritage town in particular.
- Its close location to the Red Sea coast and Alwajeh town so it’s easy to reach.
- The town represents a distinguished residential style on the national level.
- People’s enthusiasm to participate in the development of tourism.
- Possibility of development and rehabilitation of the architectural components and converting it into a tourist village with integrated services like hotel services, heritage inns, restaurants, markets, hall for social events, rural rest houses and others.
- Support for the development approach by the municipality and other interested parties.
- A big tourist market in Al-Ola which will attract people from home and abroad.
- Possibility of rehabilitation of homes in the town and making use of them in tourism.
- Possibility of developing the old farms opposite the town and converting them into agricultural lounges and places of entertainment.
- Providing investment opportunities for the private sector through the creation of group projects that provide support services that would achieve appropriate financial benefits for the residents and owners.
- Providing new job opportunities for the residents of Al-olla.

Al-Ola heritage town: A promising tourist town:

The tourist investor Fahd Suleiman, who does tourist investments in Al-olla, sees that the town has a range of convenient investments and could yield excellent financial resources especially the town forms an independent and integrated heritage unit. Al-Ola airport will be opened within few months so the town will witness the arrival of delegations of local and international tourists.

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Committee of Al-Deira Friends:

It is one of the local community’s initiatives to revive and preserve heritage in the town (Deira). It carries out some activities and events to publicize the town’s heritage, its deep history and its tourist and heritage importance. It also restores some houses; and arrange training courses in the field of handicrafts. The committee comprises a group of intellectuals and the heritage town inhabitants who lived in the town or whose origins get back to it. They are enthusiastically looking forward to putting their town on the map of the local and international tourism. The Committee aims to revitalize the community and acknowledge people with the importance of domestic tourism.

Aspects (features) of social life:

Al-olla is one of the old Islamic towns and cities. People have many traditions and customs in social events such as marriage or work because it is an agricultural society where you find harmony, cooperation and collaboration in all aspects of social life, and these features include:

**Marriage:**

Interrahge is usually among relatives, neighbors and friends because the members of the community mostly know each other. According to Muhammad Al-Qadir who is interested in social heritage and was a previous resident of Al-Diera, “there was no Spinster at that time, as the number of females was less than the number of males.” He also added that marriage starts by reciting Al-fathah, with the help of his family and friends, the groom buys the clothes to the bride and prepares the requirements of their home and renewing it. One of the habits is that the bridegroom’s best friend, called “groom’s intimate friend” does some duties on this occasion such as escorting the groom for the duration of the wedding which will last a full week, as well as going out with the groom to the mosque after the wedding period in which the groom remains in his home without seeing anyone for a week according to the traditional weddings which are called ‘Al-Wafa’, it is a feast in which the groom’s father invites the bride’s family to it.
Festivals:
The town lives in beautiful traditions in the two feasts: In Eid al-Adha, celebrations are held for three days since the announcement of the new moon, the first day the residents of each of the three districts of the town give congratulations to the neighbors and relatives in the same district, the second day the residents of the northern region (brother) to visit the central region called (NATO) on the third day comes the people of neighborhoods of Central and North to South (Land) congratulations. One of the nice habits is that unmarried girls go greeting parents and neighbors accompanied by a little child and this is called this (Algaza) and often the girls select and prepare the child for the event days before the holiday. It does not require that the child is one of her brothers. Girls were exchanging greetings and sweets with each other saying “give me from you Gza and give you from my Gza” referring to sweets they carry with the child. Popular games were also held for children and adults. In Holy Eid al-Adha, people start by fasting the day of Arafah and the sacrifice and distributing it to the poor and the needy, to communicate with each other according to their habits and visit the sick and needy.

Life in winter and summer:
Every family in the old town (Deira) owns a housing and an orchard or several orchards, farms and springs. In summer, it grow very hot, the town’s residents leave to their farms seeking cool air between the water springs and the fields, Everyone has built his simple mud house which is roofed with palm-leaf stalks among palm, lemon, rose, jasmine trees, and in winter, they return to their homes in the town to stave off the cold and its rains.

Popular games:
They are divided into two parts:

Summer Games are:
- Sumoo Nimerohom: A game between two groups of young people, working to hide some one and the other team looks for him, and they have to find him before reaching the end point agreed upon, and this game based on speediness and quick movement.
- Jumping the rift: The game is known and is based on lightness in jumping.
- Al-ahab game: The ability to kidnap napkins from the area defended by another individual

Winter Games:
Alsola: a game based on putting a lamb or chicken’s bone in the middle of a circle, and try to get it out of

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a circle. If the person gets it out, he wins it and so on.

Altazkir Ball: It's a ball of the remnants of cloth hit by a team from a specific point facing the other team who has to catch it and run away with it to the starting point to take the place of the other team and so on.

Girls games are: Hderga Mderga they play it sitting; Ghamima; one, two and Galgala.

Popular dishes: Because it is an agricultural town, popular dishes vary; vegetables and grains are the basic components of food. Most important dishes are Almsalkaj seeds of barley meal milled and cooked with meat and pour over bread; Green wheat (it is made into soup in Ramadan); Almsaft (bread with soup) and Almthoma (black grilled eggplant with yogurt and ghee). Camel Kabba (one of the famous dishes is made up of camel meat and grilled wheat seeds). This is in addition to other dishes such as Magribia, noodles and the well known Saudi Kabseh with meat or chicken.

Agriculture: Most of the residents of the old town of Al-olla work in agriculture, according to the historian Abd al-Rahman Al-Metir - who is in charge of the folklore Art Museum in Al-Ola - They are mainly farmers: they cultivate their lands and farms of palm and fruit trees. They set up a system of their own to water their lands in specific times, they invented what is known by "Tantura"; a sundial. There is an expert who is responsible for it, he sets times and seasons. He is called the teacher. He is responsible for the division of water among farmers who take their share of water in a place that is called "Path" which is next to Tantura. Farmers depend on the teacher's time in dividing the water share according to the customs and norms approved by all. The professions associated with servicing farmers, called all Aljdayr, are those who make food and sell it to farmers in the farm by working in exchange for money or bartering for dates.

Popular crafts: The people of Al-olla worked in some folk handicrafts in the past to achieve self-sufficiency and meet their needs for agriculture or home. They manufactured the wooden doors of the house from the palm, they made their baskets, they made their ropes of fiber, sew their shoes and leather bags, made their dusty cleaners and Almsaft and Alambahr for the transferring the soil and clay. These are all dependent on the wood of palm trees.