AT-TURAIF DISTRICT IN AD-DIR’IYAH

NOMINATION DOCUMENT FOR THE INSCRIPTION ON THE UNESCO WORLD HERITAGE LIST

VOLUME I — January 2009
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Pl. 1 Survey of mud houses in at-Turaif — CRARe, 2008
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PRESENTATION

AT-TURAIF DISTRICT IN AD-DIRIYAH
NOMINATION FILE PREPARED BY
SAUDI COMMISSION FOR TOURISM AND ANTIQUITIES

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RC Heritage
Following the inscription of al-Hijr (Madain Salih) in 2007, the Kingdom of Saudi Arabia, aware of the importance of the preservation of its cultural heritage, is proud to present another site for inclusion in UNESCO’s World Heritage List.

The Kingdom of Saudi Arabia is honored to propose at-Turaif District in ad-Dir‘iyah to world attention and to share its precious and incomparable heritage with national and international visitors in a spirit of respect for the Kingdom’s traditions.

Ad-Dir‘iyah is not only the birthplace of modern Saudi Arabia — it is the seat of the House of Saud and the point from which the Reform Movement emanated — and the capital of the First Saudi State, but is also unique for its extraordinary historical, archaeological and environmental significance; it is a major example of the characteristic construction skills of the Arabian Peninsula, thus representing an outstanding site whose importance goes far beyond Saudi borders.

For the people of Saudi Arabia, ad-Dir‘iyah and its townscape embody a singular legacy and a reflection of the country’s identity and religious character. In keeping with the contemporary vision for the sustainability of heritage sites, the plans for its protection and preservation ensure an economic role for the site.

HRH Prince Sultan bin Salman bin Abdulaziz al-Saud
President - Chairman of the Board
Saudi Commission for Tourism and Antiquities
Kingdom of Saudi Arabia
CHAPTER ONE

AT-TURAIF DISTRICT IN AD-DIRIYAH

IDENTIFICATION OF THE PROPERTY
1.a  **Country (and State Party if different)**

**KINGDOM OF SAUDI ARABIA**
1.b State, Province or Region

RIYADH REGION

The Kingdom of Saudi Arabia includes 13 administrative regions (Emirates), and each Emirate includes a number of governorates and centres. Riyadh is one of these regions and has 19 governorates. The Riyadh Region is located in the centre of Saudi Arabia occupying 17% of the Kingdom's area; 22.63% of the Kingdom's population are based there.
AT-TURAIF
DISTRICT IN
AD-DIR'iyAH

Pl. 4 Riyadh Region with the Governorate of ad-Dir'iyah — SCTA, 2008
1.c Name of Property

The property nominated for inscription on the List of World Heritage Sites will be known as:

At-Turaif District in ad-Dir’iyah.

1.d Geographical coordinates to the nearest second

The geographical coordinates of the centre of the Nominated Property are:

24° 44’ 02,88” North — 46° 34’ 20,88” East

(Saad Bin Saud Palace: center of At-Turaif District in ad-Dir’iyah)

1.e Maps and plans, showing the boundaries of the nominated property and buffer zone

In the following pages are presented the reduced maps and satellite photos precisely locating At-Turaif District in ad-Dir’iyah.

(i) See plates 5 to 7
Pl. 6 Topographic Plan of Riyadh, scale 1 : 50,000, Series 1 : 50,000P, Sheet 4624-14, Ed. 1
SA-ASD, ar-Riyad (North West), ad-Dir'iyyah — Aerial Survey Department (A.S.D.), Ministry of Petroleum and Mineral Resources, Kingdom of Saudi Arabia, 1982
(map compiled from aerial photography taken during 1976 and 1980)

NB: The yellow circle superimposed to the map locates the site of ad-Dir'iyyah
Pl. 7  Topographic Plan of Riyadh, scale 1:50,000, Series 1:50,000P, Sheet 4624-13, Ed. 1
SA-ASD, ar-Riyad (South West) — Aerial Survey Department (A.S.D.), Ministry of
Petroleum and Mineral Resources, Kingdom of Saudi Arabia, 1982
(map compiled from aerial photography taken during 1976 and 1980)

NB: The yellow circle superimposed to the map locates the site of ad-Dir'iyah
AT-TURAIF DISTRICT IN AD-DIR‘IYAH

(ii) and (iii) See plates 8 to 10

NB: The yellow circle superimposed to the map locates the site of at-Turaid
AT-TURAIF
DISTRICT IN
AD-DIR'IYAH

Identification of the Property

Pl. 10 Geo-referenced satellite image showing the boundaries of the Nominated Property — Satellite colour image provided by ADA, 2005, elaboration SCTA, December 2008
1.f  Area of the nominated property (ha.) and proposed buffer zone (ha.)

AT-TURAIF DISTRICT IN AD-DIR'IH

The area of the nominated property is of 28.78 hectares.

The limits of the Nominated Property are identified by the following 4 points:
North limit: 24° 44’ 10” N – 46° 34’ 11” E
South limit: 24° 43’ 49” N – 46° 34’ 24” E
East limit: 24° 43’ 58” N – 46° 34’ 34” E
West limit: 24° 44’ 02” N – 46° 34’ 08” E

The area of the proposed buffer zone for the site is of 237.95 hectares.

The limits of the Buffer Zone are identified by the following 4 points:
North limit: 24° 44’ 51” N – 46° 33’ 39” E
South limit: 24° 43’ 28” N – 46° 34’ 24” E
East limit: 24° 44’ 00” N – 46° 34’ 53” E
West limit: 24° 44’ 10” N – 46° 33’ 29” E
CHAPTER TWO

AT-TURAIF DISTRICT IN AD-DIR'IAH

DESCRIPTION
2.a Description of Property

GEOLOGY, CLIMATE AND FLORA
Geographic/geological presentation

Najd, the highland plateau forming central Arabia, is a distinct geographical entity. Ad-Dir'iyyah, and the Wadi Hanifah in which it is situated, lie in the eastern part of Najd. Bounded by the great sand seas of the Nafud and Empty Quarter to North and South, Najd is separated from the Eastern Region and the Gulf Coast by the long sand ridges of the Dahna. To the West, the plateau ends in the mountain ranges of the Hijaz and Asir which run the length of Western Arabia.

The topography of Najd is determined by the relief of the Arabian Peninsula as a whole. Arabia is a continental plate, its western side forced upwards by the tectonic forces involved in the creation of the Great Rift, of which the Red Sea forms a part. The igneous mountains of Western Arabia (the Hijaz, Asir and Yemen) rise in ridges parallel to the Red Sea coast. They form the watershed of Arabia: the rest of the Peninsula slopes gently downwards towards the east. The drainage of Arabia is, hence, by a network of wadi systems which crosses Najd from West to East. These were carved, in wetter geological periods, by the action of water. Today they are dry wadis, but they still channel run-off water after the heavy desert rains, later retaining water closer to the surface than in other areas. The floods discharged by the wadi system of central Arabia from catchment areas of alluvial soils suitable for grazing and sometimes farming and settlement. In such areas, ground-water is close to the surface and can be easily reached by wells, ensuring availability of water all year round.

Wadi Hanifah runs between Jabal Tuwayq — the "backbone of Arabia" which runs from near the south-western end of the Empty Quarter northwards towards Riyadh for some 650 Km and then north-westward for some 300 Km more — and the escarpments of Ammariyah and Jubaylah to its East. Wadi Hanifah drains the plateau of Jabal Tuwaiq; its lower reaches are particular suitable for settlement.

Wadi Hanifah has fostered in the past a succession of important towns such as Jubaylah, 'Uyaynah, ad-Dir'iyyah, Manfuhah and Riyadh itself. This district is traditionally known as al-'Arid. Lower down to the South-East, Wadi Hanifah joins Wadi Nisah and there lies the fertile low-lying district of al-Kharj, which formed, together with al-'Arid, the core area of the ancient state of al-Yamamah in pre-Islamic and early Islamic times.

Riyadh, the modern capital of the Kingdom of Saudi Arabia is located on silt flats deposited by Wadi al-Batha just before it joins Wadi Hanifah; ad-Dir'iyyah is situated on Wadi Hanifah itself.
Climate and population

Najd suffers a long, hot and almost totally dry summer; daytime temperatures can reach 48 C° in the shade, with July average maximum at 42 C° (average temperature in July being 34.8 C°).

Najd cloudless skies, and its position removed from the moderating effect of the sea, bring temperatures varying sharply between night and day, and between summer and winter; however, low humidity palliates the perceived effects of both heat and cold. In winter, the daily minimum temperature averages 8-9 C°, yet the lowest temperature recorded has been -7 C°.

Average annual rainfall around Riyadh is of 84 mm, well below the 250 mm that will allow dry farming. Were not for the availability of ground water which, by animal-drawn wells, traditionally supplied water for irrigation and daily needs the year round, permanent settlement would have been inconceivable. Rainfall averages are often misleading in Arabia as they conceal huge irregularities. Rainfall can range from just 15 mm recorded in 1966 to the 257 mm of 1976. When rain comes, it is typical of desert rainfall usually arriving in violent rainstorms. Half or more of a year’s rainfall may fall in a single day. Such downpours can be very localised and occasionally devastating. Torrential floodwaters roar through the converging tributary wadis to produce heavy floods which have been known to sweep away entire settlements. On average 4-5 floods turn Wadi Hanifah into a temporary river every winter and spring.
Flora and agriculture

Nowhere in Arabia, with the exception of the highlands of the south-west and parts of Oman, rainfall is adequate to support rain-fed agriculture. Groundwater is the key to survival as much for the bedouin as for the settler. The settlements of Lower Najd depended on great stone-lined wells dug down to the water table. Animal power was used to draw the water. This ancient system, which perhaps reaches back to the 3rd millenium BC, is at the origin of oasis agriculture and date palm cultivation.

In the recent past, the depth of the wells in Wadi Hanifah was commonly about 20 meters, in ad-Dir’iyah heydays water table may have been even closer to the surface. Operation of the wells was generally done by donkeys and mules. The creaking and whining of the well wheels, day and night, was noted by visitors as the constant background “music” of Najd settlements. Distribution of the water was by unlined channels which used to water small-sized gardens (about one hectare). Much of the farmland on either sides of Wadi Hanifah flood channel occupies a raised step of fertile soil 3 to 5 meters above the wadi bed. The edge of the step was protected from flood waters by a retaining wall of stone blocks, which can still be seen in some places today.

The date palm (Phoenix dactylifera) was crucial to subsistence, not just as the staple source of food, fuel, fodder and raw material for household items and buildings, but also because it provided the environment in which many other plants could be grown, most especially vegetables and fruits, which could only thrive in the partial shade provided by the palm plantations.

Cereal crops were almost as important as dates: wheat and barley were grown on irrigated land and also on silt flats outside the irrigated areas; millet was planted as a summer crop within the irrigated area. Alfalfa was the chief crop after dates, wheat and barley, cut three to four times a year; it provided highly nourishing fodder for camels, horses and cows.

The other main tree, with the date palm, is the athl, tamarisk (Tamarix aphylla). The wood from the tamarisk was used for roof timbers, doors, shutters, carpentry, firewood, wind-breaks and dune stabilisation.
**THE SITE OF AD-DIR’IYAH**

**Introduction**

Ad-Dir’iyah is located in Wadi Hanifah a short distance north west of the City of Riyadh. The foundation of the city is traditionally ascribed to the year 1446. The two most important towns of Wadi Hanifah, ad-Dir’iyah and ‘Uyaynah trace their origin to the 15th century.

Ad-Dir’iyah is the name not of a single settlement, but of an area of settlement and agriculture — a wadi-based oasis — on either side of an eight kilometer stretch of the Wadi Hanifah. The northern limits of the oasis were the villages of ‘Ilb and ‘Awadh, situated on the west bank among the palms. Below these, on the east bank stood the major settlement of Ghasibah. Below Ghasibah were a series of farming settlements extending past the cliff of at-Turaif on the opposite bank. Among these settlements was Bujeiri, where the Sheikh Mohammad Bin Abdul Wahab resided with his family and disciples. The southern side of at-Turaif is bounded by a large tributary, which joins Wadi Hanifah at Nazlat al-Nasiriyyah. Beyond this point lies the fertile farming area of Mulaybid, marking the end of the oasis.

In its heydays, at the end of the 18th century, beginning of the 19th century, the House of Saud made the naturally defended site of at-Turaif their centre of government. They developed it with imposing palaces and buildings built in a distinctive and confident style. The *Imams* (the rulers from the House of Saud) also fortified the entire oasis with a wall, with towers at intervals, running along the heights on either side of the wadi.
According to French travellers and scholars who enquired about the city of the Saud in the early 19th century, and collected information from Najdi informants in Cairo, the population of the city was about 13,000 and the settlement counted five main districts/villages. Among these the principals were at-Turaif, siege of the government and al-Bujeiri that contained 28 mosques and 30 colleges.

At-Turaif quarter became the centre of the “First Saudi State” as it developed during the last half of the 18th century and the first quarter of the 19th century. Increasing revenues allowed the development and expansion across the Wadi Hanifah from the existing ad-Dir’iyah quarters and the construction of the administrative centre, a treasury and the palaces of the Saudi Princes. From at-Turaif, the Emirs and Imams lived and governed an increasingly significant Kingdom that was to eventually include most of the Arabian peninsula and neighbouring Emirates and territories.

The Salwa Palace was the first area developed in at-Turaif where, in addition to the administrative buildings and the palaces, certain structures were used for educational purposes by scholars who were supported by the Imams of the Saud Dynasty. The Palace was constructed over a period of time from ca. 1750 to 1818, and it is considered to be the largest palace in the Najd region.

The social life in the city

Specific and unique characteristics of the city of ad-Dir’iyah were its religious atmosphere and the continuous presence of petitioners visiting the ruler. At the time of Saud the Great (1803-1814), every day a public study group was conducted in the large open space in front of the Palace, so that everyone would have a chance to attend and to hear the exposition of the Holy Qur’an. According to the Najdi 19th century historian Ibn Bishr, at sunrise the people of ad-Dir’iyah would sit down to study in the inner place known as al-Mawsim where a large number of people would assemble leaving the centre of the assembly free for Saud and his relatives and the sons of the Sheikh. Every day the ruler attended the study of the Qur’an under the direction of the sons of the Sheikh.

The Imam used the palace to receive its people in the audience hall of the Salwa Palace. He heard their petitions and dispensed hospitality and largesse to his many guests. According to the Western traveler Buckhardt:

“But Saud resided with all his family in a large mansion built by his father on the declivity of the mountain, a little above the city of Derayeh. All his children, with their families, and all his brothers had their separate apartments in that building... In his house he kept his treasures, and received all those who came on business to Derayeh. There the great Emirs, or chiefs of considerable tribes, were lodged and feasted on their arrival, while people of inferior rank resided with their acquaintances in the town; but if they came on business they might dine or sup at the chief’s house, and bring from it a daily allowance for their horses and camels. It may easily be conceived that the palace was constantly full of guests.”*

The fast development of the city and the economic rise of the city brought to ad-Dir’iyah a number of artisans, who, jointly with the ruler’s bodyguards and the religious scholars, made the city unique in the region. The largest city market was likely taking place in the bed of the Wadi Hanifah, accessible to merchants and caravans. It was thronged with a cosmopolitan crowd of merchants from Yemen, the Hijaz, Bahrein, Oman, Syria and Egypt. Though ad-Dir’iyah did not mint coins, various types of coinages were in circulation. From travellers, we know that the market stalls were light and portable.

* Quoted in FACEY, W., 1997, Dir’iyah and the First Saudi State, Stacey International, London, p.52. Buckhardt estimated that some hundreds guests came at the palace every day.
Apart from the ruler's bodyguard, a corps of three hundreds horsemen in armour at the time of Saud the Great, there was no standing army and the troops had to be levied on a campaign-by-campaign basis. All males between 18 and 60 were liable for service. The number of fighting men increased steadily with the expansion of the Saudi domain reaching some 100,000 or more at its height. Their military superiority derived from their zeal, energy, and obedience to their commanders. Being a citizen militia, the Saudi forces were essentially temporary, disbanding on completion of the campaign. They were very effective raiders, but unsuited to permanent occupation and continuing control of an area. Once a district had been subdued, a Governor and a Qadi (judge) were appointed from ad-Dir'iyyah to ensure adherence to the Reform Movement.

Fire-power increased during the First Saudi State, through large scale capture of weapons from its enemies and the Imam Saud possessed some 60 cannons.

**Defining features of at-Turaif**

At-Turaif is located on a low plateau of natural limestone between the large Wadi Hanifah on the north and a series of smaller wadis on the south and east. At its highest point, it is approximately 20 meters above the Wadi Hanifah, somewhat separate and hence clearly identifiable from the natural landforms and the surrounding communities. Yet at-Turaif is also intimately connected to the land, the village development and the agricultural areas that surround it. The physical location and its present relationship in scale with the surrounding development and landforms is a defining feature of the site.

At-Turaif shows a consistency of scale throughout the site in the width of streets, of building heights, of architectural details, and of the general layout of buildings and traffic patterns and the natural topography, that completes the effect created by the variations of heights, the use of different building materials and surface textures, and the variations in the architectural details. The entire site developed in an organical manner, as needs arose and the asymmetrical site footprint reflects both this and the response to the natural topography. Streets developed as needed for circulation, for defensive purposes and in response to social relationships. Site lines were important but do not exist in any recognizable grid pattern. The resulting asymmetry is one of the most important characteristics of the site.

North-south streets are typically more regular and more consistent in their directional orientation than are the transverse street, or those generally extending along an east – west axis. In some areas of the site the streets appear to define the orientation and general massing of the structures. In other cases, the structures appear to define where the streets are located. There is some evidence of streets that exist now and are not part of the original street pattern. However, this seems to be the exception rather than the rule and the general character and pattern of the streets that exists today are probably very similar to the character and pattern that existed in the early 19th century.

The colours and textures of the earthen architecture are a unifying factor throughout the site. While there may have been greater variations in earlier periods as some of the structures may have been completed with different renderings, there is little evidence of that presently, except for some of the buildings that were adaptively reused in the 20th century and some historic interiors. Existing differences are not visually disruptive, but rather add a level of complexity that enhances this physical characteristic.
DESCRIPTION

AT-TURAIF
DISTRICT IN
AD-DIR'YAH

The existing plasters are all of mud, but they too vary in different areas of the site and also probably associated with different buildings periods. The two main mud plaster types are a smooth plaster that was applied in lifts from the base of the wall to the top and a plaster with more aggregate and appears to have been applied in horizontal bands. Some of the present banding effect is based on the weathering of the plaster, but other more radically banded plaster appears to be conscious.

There are distinct variations and differences in the type of building materials and building systems used in at-Turaif within the general category of earth architecture, some of which can probably be identified with a specific temporal period. In addition to the earth architecture represented by several types of mud brick construction and what appears to be monolithic earth construction, there is also masonry construction of several types that utilize an extensive amount of earth mortar in the building systems. In fact the distinction between earth architecture and stone masonry is often blurred in the actual execution on site.

The use of mud brick with stone foundations and mud plaster are important character-defining features of the present structures and site, although there are variations in the specific construction methods and materials. The size and quality of the stone foundations of several of the palaces are different from the ones of the smaller houses and of the later buildings.

The use of stone is much more frequent on the western part of the site; there the combination of a rubble stone masonry for the lower portions with a mud brick wall for the upper portions is the predominant method used. Stone masonry walls are not found extensively in the Salwa Palace complex but are found on the fringes of the main urban core.

Ruins of large houses, small houses, defensive features, buildings that appear to be for the general support of the community at large, structures associated with the site infrastructure, religious buildings, both in ruins and partially restored or reconstructed, reconstructed examples of several building types, and the archeological ruins are extensive and are all part of the overall texture and fabric of the built environment.

Architectural details, from the earliest structures in at-Turaif to the latest structures from the mid 20th century, contribute to the character of the site. The most significant character-defining details from the earlier periods are the large-shaped foundation stones, battered mud brick walls, mud plaster applied in lifts that have eroded to reveal the lifts, wall penetrations of ventilators in specific, decorative patterns. These decorative patterns formed by the ventilators changed over time and in the larger Palaces became more complex.

Stone columns were important architectural details, only a few of which survive in place. Simple geometric paintings exist on a few surviving wood lintels and beams, a practice continued in the 20th century as well, although the later paintings appear to use more colours.

Character-defining details of the 20th century adaptations are more windows and doors, the absence of ventilators, metal doors and door frames, the adaptation and incorporation of earlier building fabric, surface renderings of plaster on interior and some exterior wall surfaces. Column drums of limestone were incorporated as foundations stones but were also used as capitals in the rehabilitated structures. The installation of fixtures for modern conveniences, such as the metal brackets attached to buildings for the attachment of electrical power lines, remain as evidence of the use of the site in the 20th century.

Ph. 13 Stone columns in front of Salwa Palace — F. Cristofoli, 2008
Ph. 14 Decorative pattern on a wooden door — F. Cristofoli, 2008
The neighbourhoods of al-Bujeiri and al-Ghasibah

Little remains of the other historic neighbourhoods that composed the city of ad-Dir’iyah.
Short sections of the stone-built wall surrounding al-Ghasibah are still preserved on its northern side, but this quarter, probably the oldest of the entire site, lays in ruin since its complete destruction in 1818 and is now but an extensive ruin field. Al-Ghasibah is owned by SCTA and is surrounded by a metal fence protecting it from encroachment.

The little mud brick mosque of Shaikh Mohammad Bin Abdul Wahab in al-Bujeiri is the only ancient vestiges still visible on the opposite bank of the wadi in front of at-Turaif. Bujeiri was the centre of the Shaikh’s reforming mission where he lived with his large family. This building, carefully preserved, has a single characteristic square Najdi minaret. Few mud brick buildings likely more recent, complete the historic environment of the neighbourhood now dominated by the large new mosque built in the 1990s.
DESCRIPTION OF AT-TURAIF

The major features of the site of at-Turaif are the ruins of the palaces of the House of Saud, the imams of ad-Dir‘iyah. They are known by the name of their final occupants even though, they might be older.

The palaces of the House of Saud

The Salwa Palace is considered to be the largest palace in the Najd region. The footprint of the palace covers approximately 10,000 square meters and consists of seven main blocks or units. It is assumed that the earliest structure on the at-Turaif site was constructed around 1750, but there has been a suggestion that the earliest construction may be as early as the late 17th century and then rebuilt by Imam Muhammad Bin Saud in the middle of the 18th century.

The complex, partly surrounded by a separate wall, formed the residence and the seat of government of Saud the Great. It included palaces, a large audience hall, a mosque and a well. Directly adjacent to it stood the Bayt al-Mal (Treasury).

The first construction was near the Wadi and is currently referred to as Unit 1 of the Salwa Palace. It consists of two main blocks separated by a narrow passageway. Each of the two blocks has a central hall surrounded by three rooms and a stair to the upper floors. The walls are approximately one meter thick and supported by finely cut limestone blocks at the ground level. It is constructed of very good quality mud bricks, which is a characteristic of the early palace architecture.

The second unit was constructed by Imam Abdulaziz Ibn Muhammad Bin Saud during his reign between 1765 and 1803. It is a basic rectangle (30 m x 26.5 m) in plan consisting of two floors. The main entrance on the north side leads to a large hall with the upper floor supported by four columns. This room was subsequently divided into smaller rooms, apparently to be used for storage. The large hall led to a second hall that contained a stair on the west side. A portion of a roof in the southwest corner may be one of the few remaining original early roof systems. Rather than supporting palm fronds as elsewhere, the beams...
supported limestone slabs that in turn supported the rest of a built-up roof system.

**Unit 3** was also constructed during the rule of Imam Abdulaziz Bin Saud. It is approximately the same size of Unit 2, but had three floors. The interior arrangement was similar with a large central hall and a smaller hall or room on either side. A curved surrounding wall on the east side was built under the rule of Saud the Great, the son of Abdulaziz Bin Saud and may have originally connected this part of the Palace with the defensive wall that is immediately north of Unit 1.

**Unit 4** is also a compact structure that originally had three floors. The basic form of Units 1, 2, 3, and 4 are similar; except Unit 1 which is larger and has two adjacent compact blocks.

**Unit 5** is the site of the present visitors’ centre, which was built on the ruins of the original section of the palace in 1982. Little is apparently known about the form of this section of the palace, although additional research should provide some information. The footprint of the present building is considerably larger than Units 2, 3, and 4 and is slightly larger than Unit 1.

**Unit 6** was rehabilitated in the 20th century and the interior space rehabilitated as three separate houses, each with a separate street entrance. Some of the earlier historic walls were incorporated into the 20th century houses, primarily on the east end and northwest corner of the unit. It appears that the street level on the south of this and Unit 7 are considerably higher than the original street level. If that is correct, the floor level of the original structure is also considerably lower than the present floor levels.

**Unit 7** was partially reoccupied in the 20th century as well. Archeological excavations were undertaken in the late 20th century after the site had been abandoned. While some of the west part of the unit may have been used as exterior space in the 20th century, it was not otherwise occupied. The eastern end of the unit was rehabilitated as a residence, but several of the historic palace period walls were incorporated. The original Unit 7 was supposedly constructed by Imam Saud Ibn Abdulaziz.
High Committee for the Development of Addi‘iyah

Addi‘iyah is located in the northeastern part of Arjijah. Its history goes back about five centuries. Addi‘iyah is known for its historical quarters such as Amanef, Fryy, and ancient quarters such as Mistqah, Dihtah, Shadhar, Sirda, Dihtah, Bakah, and Ghiathah areas. In addition to the new suburbs developed on both sides of Wadi Mistqah.

The Amanef quarter is considered the most significant area in the historic Addi‘iyah settlement. It houses Salwa Palace (the house of the ruler of the first Saudi State), Sand bin Sandal Palace and Nasir bin Sandal Palace. New homes, Mohammad bin Sandal Mosque, Sandal Mosque, the Guest House and Amanef Bath, in addition to many other archaeological features. A massive long wall and watchtowers surround the settlement for the purposes of defense.

The main building material used in Amanef quarter was dried mud bricks for the walls, and limestone blocks for the foundations. Circular limestone blocks were laid flat on top of each other and then covered with mud to form a circular column. Adobe soil, palm tree leaves and branches were used as earthen mortar.

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Pl. 14  Touristic leaflet — ADA
The other major structures that have been identified on the site are briefly presented hereafter.

**Ibrahim Bin Saud Palace** is located southwest of the main Salwa palace complex and immediately adjacent to the Fahad Bin Saud Palace on the west. It was apparently constructed prior to the Fahad Palace and is a two story open court structure, with exterior dimensions of approximately 14 x 13 meters. The interior was also adapted in the 20th century, but many of the structural walls remain.

The exterior north side has the remains of a defensive feature above the main entranceway. Ibrahim Bin Saud was the fifth son of Saud the Great; he was killed during the siege in 1818.

The **Fahad Palace** is often considered as the north unit of the Abdallah Bin Saud Palace. It too is rather compact and is the smallest of any of the major palaces. Fahad Bin Saud Bin Abdulaziz was a son of Imam Saud Bin Abdulaziz; he was taken to Egypt after the fall of at-Turaif in 1818.

The **Sabala Moudhi** (endowment of Moudhi) was constructed by the wife of Muhammad Ibn Saud, who died in 1765, probably as a residence and then converted to a sabala for travelers (Hashim, p.46). It is in very poor condition but contains the only remaining example of a full two story portico that surrounded a small courtyard in at-Turaif. It is immediately adjacent to the Moudhi Mosque, which has been restored, or probably more accurately, rehabilitated as a Mosque by the 20th century inhabitants. There is evidence of the original relationship of the mosque and the sabala or residence but a more comprehensive and thorough research and documentation is needed.
The Abdallah Palace is the second largest palace complex after Salwa Palace. Imam Abdallah Bin Saud was the son of Saud the Great and became ruler after the death of his father in 1814. He was the last ruler of the first Saudi state that ended with the destruction of the site in 1818. What is considered the first unit is the north unit, as mentioned previously, also known as the Fahad Palace. Immediately south of the first unit is another small compact structure that appears to have been constructed after the second unit, which is further still to the south. The second unit has been extensively altered with 20th century adaptations. The third unit is the southern most unit and it consists of a large open courtyard surrounded by two story rooms. Most of the west wall of the entire palace complex remains more or less intact, and it has been incorporated into a block of five 20th century houses south of Ibrahim Palace.

The Turki Palace was constructed by a brother of Abdallah Bin Saud in the courtyard style apparently as one of the later palaces. The entrance is on the north side and oral tradition affirms that the large opening in the south wall was the results of a cannon ball that penetrated the wall during the 1818 siege. The plan of the palace is asymmetrical and perhaps is an example of a later structure that was constructed in an area of an established street pattern. There is a tremendous amount of fill in the interior and very severe basal erosion.

The Thunayyan Palace is located on the edge of the small wadi on the south side of the site. It is basically triangular in plan with some extensions. It was apparently constructed by Prince Thunayyan, brother of Imam Mohammad Bin Saud. The main entrance was on the north but has been closed, apparently during the historic period. A secondary entrance provides access at the southeast corner. The courtyard interior is surrounded by rooms, one of which, on the southeast corner, has one of the only remaining original capital with their plaster decoration intact. The historic column and capital supports several historic beams as well. Its location on the wadi resulted in very tall foundation walls that are a very important character defining feature of this part of the site.
The **Palace of Omar Bin Saud** is an equally imposing structure built on the edge of the Wadi Hanifah immediately across from al-Bujeiri. It has preserved a large part of its tall wall almost up to its original height. Its plan is trapezoid with a courtyard reoccupied in the 20th century, when an extension on the east was rehabilitated and reoccupied. An usable stair still provides access to a part of the second floor on the west side.

The **Mishari Bin Saud Palace** is located near the south part of the site, southwest of the Abdallah Palace. It was apparently constructed and occupied during the short reoccupation phase between the two destructions of the site in 1818 and in 1824. It was in fact constructed entirely after 1818, and it is an important architectural artifact from the late historic period. It is a large palace of two stories originally with a large open court surrounded by rooms, typical of the later Palace construction. It retains some of the characteristic features of earlier at-Turaif palatial architecture with decorative wall ventilators and windows. Its main entrance, on the north, is aligned with a narrow street leading near to at-Turaif Mosque on the north side of the site.

Immediately north and northwest of the Mishari Palace are significant remaining walls and features of other large imposing palace-like structures of which little is known. Some structure components have been incorporated in houses that were constructed in the 20th century. They are very important physical features of this part of the site and a comprehensive research program should address their historical significance.

The **Farhan Palace** is located on the western part of the site, immediately north of the restored Saad Palace. Farhan Bin Saud Mohammad Bin Muqren was a brother of Imam Mohammad Bin Saud and this palace is likely among the oldest of the site. It has an open courtyard surrounded by room, two towers on the west and entrances on the east and west sides. The type of mud brick construction used in this palace is similar to the one used in the earlier units of the Salwa Palace, though its walls are much thinner, (no more than 50 cm thick) prove that it was a two-story palace.
The **Treasury** (Bayt al-Mal) was built under Saud the Great between 1803 and 1814. It is a large imposing ruin with the original south façade relatively intact. The north wall is completely destroyed and the interior has been occupied in the 20th century.

**At-Turaif city wall** was reconstructed in 1995 by the Department of Antiquities with stone masonry, while it was originally of stacked mud construction. It is an important feature of the site and it contributes in interpreting the extent of the original At-Turaif center.
It is commonly thought that the ruined buildings on the west part of the site were used for the common people and subjects who provided support to the royal family, though there is no documentation to support this hypothesis. Given the location and the consistent construction methods, this hypothesis seems reasonable, but there are also very significant individual structures in this area whose specific history requires further researches.

**Restored buildings**

There are six restored structures in at-Turaif, all on the west part of the site. The first to be restored was Nasir Bin Saud Palace in 1980-81, followed by the restoration of Saad Bin Saud Palace in 1982-83. The Visitor Centre within part of the Salwa Palace complex, was restored in 1987, followed two years later when the perimeter defence walls and the two small houses were restored, the houses in 1989 and the walls between 1989 and 1992. The last structure restored has been the Bath and Guest house completed in 1997.

Of the five restored buildings, only the Visitor Center remains in use as the two palaces and the two small houses are in very poor condition and closed for safety concerns. All six structures are significant features of the site and provide a different character. The Saad Palace is the largest of the restorations and is a dominant feature of the site. Its two stories rise significantly above the one-story Nasir Palace and the adjacent ruins.

The Bath and Guest House, also a large structure, is less dominant because of its location on the edge of the plateau.
2. b History and development

HISTORY

The earliest settlements in the Wadi Hanifah

The Wadi Hanifah area has been inhabited by man for at least 80,000 years, as evidenced by Acheulian and Mousterian sites located along the upper plateaus overlooking the wadi in the Riyadh and ad-Dir’iyah region. It is likely there were many more sites along the terraces of the wadi in areas now extensively altered by farming and other settlement activity. Neolithic sites have been found in the Riyadh region but not yet at ad-Dir’iyah. Nevertheless, it seems likely that the rich lands of the wadi would have attracted early agricultural settlement in Neolithic times.

Arabian society developed in less favourable conditions than the Fertile Crescent areas. In central and northern Arabia the process appears to have involved principally an evolution from an early Neolithic hunting an gathering way of life towards a semi-settled or transhumant Neolithic society in which, while pastoralism gradually developed, hunting remained important and less attention was paid to agriculture.

Arrowheads, blades and other stone artefacts, as well as remarkable rock carvings at Jubbah in the Nafud and at Hanakiyyah in western Najd, provide evidence for this culture. A large village site of dry-stone walls, thought to date from the 5th / 4th millennia BC, has been discovered just north of Riyadh.

Though we do lack archaeological evidence for the following millennia, it is likely that agricultural settlement, based upon irrigation, developed in the 3rd and 2nd millennia BC in the area of Wadi Hanifah, as we know that oasis farming was fully established by 2000 BC in Oman. Camel was domesticated, at first for milk, then as beast of burden, during the 3rd millennium BC. The North-Arabian saddle was developed in the 1st millennium BC.

It is likely that the population of Najd grew during the 1st millennium BC, with central Najd and Wadi Hanifah becoming a favoured settlement location. The ancient city sites of Arabia belong chiefly to the centuries after 500 BC, contemporary to the Classical period in the Mediterranean, and their wealth largely derived from the transit of goods from the Indian Ocean and South-West Arabia to the Fertile Crescent and the Mediterranean, with immensely lucrative markets during the Roman Empire.

We do not possess archaeological data concerning settlements in the Wadi Hanifah and Riyadh region at this time, yet literary sources seem to confirm the existence of inhabited centres in this region at this time.
Hajr al-Yamamah until the Dawn of Islam 200-634 AD

Starting from the 2nd century AD, literary sources can be combined with epigraphy and archaeology to form a picture of the situation in central Arabia in this period.

Al-Yamamah denotes, in pre-Islamic period, the entire cultivable area of al-‘Arid and al-Kharj and the Wadi Hanifah, where settlement could prosper. The 3rd century AD marked an abrupt change, with the decline of the Roman Empire, the adoption of Christianity and the diminished demand for incense that likely brought to the end the Sayhad civilization in Yemen and contributed to the decline of the Arabian cities. The decline of the settlements coincided with an increase in power of the nomadic tribes. In some cases settlements acquired status and power by becoming recognized by the tribes as sacred enclaves.

In Najd and in al-Yamamah, these changes are reflected in two separated phases: the period of Tasm and Jadis, and then the arrival of the Bani Hanifah in the area some two centuries before Islam (4th century AD).

Though data about Tasm and Jadis are missing and are based on local Arab legends, archaeology has established the existence of other prosperous agricultural settlements in southern Najd at precisely the time at which Tasm and Jadis would have flourished. Most notable of these settlements is Qaryat al-Faw, just south of Wadi al-Dawasir, where palaces and temples dating from the 2nd century BC till perhaps the late 5th century AD, have been excavated. Glass, jewellery, metalwork, textile fragments, woodwork, bronze and stone statues have been found testify to the sophistication of this desert town.

Tasm is said to have been settled in Wadi Hanifah and Wadi al-Batha, in the area of today Riyadh, and their main settlement at Hajr was probably a scattered settlement of qusur, or fortified residences and gardens, while the fortified centre was at Qaryat al-Faw.

Qaryat al-Faw was a highly organized and centralised town ruled by a “King” that might have played the role of a sacred enclave (a haram), a place regarded in pre-Islamic Arabia as a neutral ground. Oral tradition affirms that al-Yamamah was destroyed by the Himyarites of Yemen and archaeological evidence seems to confirm Himyarite presence in Najd in the 4th century AD.

In the 5th century AD, the Banu Hanifah tribe arrived in Lower Najd, taking over the abandoned settlements of Tasm. By the 5th and 6th centuries AD some sort of centralized government emerged. Banu Hanifah formed the majority of the settled people in al-Yamamah area, which was then a settled and productive grain-producing area, likely one of the most productive agricultural region of all Arabia. Dates, and wheat were grown and exported as far as Makkah. Banu Hanifah were said to be Christian, probably Nestorians, and they opposed Islam and the Prophet. They were defeated in a decisive battle at ‘Aqraba in the northern part of Wadi Hanifah, in 634 by the army of Khalid ibn al-Walid and submitted to Islam.
Islamic Hajr 634-1446

There is no direct evidence to suggest that the pattern of settlements changed from what we suppose it had been during the previous centuries. Yet certain basic requirements of an Islamic society, a settled community and a Friday Mosque, may have introduced a tendency towards a greater nucleation in settlements even when there was no pre-existing need for security. Banu Hanifah took part in the Kharjite movements that plagued the Islamic state during the Umayyad period. The rebellion was halted in 692 when the Umayyad reasserted their authority in the region. A further rebellion of the Banu Hanifah took place in 740 and was crushed in the battle of Yawm al-Nashash in 744.

The Abbanid re-established Caliphal control in Najd and Hajr and it is likely that, beside the development of maritime routes and trades, also the caravan routes were revamped in this period bringing further power and wealth to the region. The last Abbasid campaign in Najd took place in 846-47, but since then the area remained without a governor. Throughout the succeeding centuries, the reversal to local rule spelled fragmentation and weakness for the towns of Wadi Hanifah. The late 9th and 10th centuries were a period political upheaval in eastern Arabia which undoubtedly made itself felt in Najd. In the 10th century AD, Wadi Hanifah was known as one of the pilgrimage stations on the route from Hajar to Makkah.

The 11th century al-Yamamah was still prosperous enough, if only at a local scale. Scant records note that Wadi Hanifah was a prosperous agricultural area in the 12th century. Banu Hanifah continued to occupy their old settlement in the 14th century, as recorded by the great Arab traveller Ibn Battutah. In the 15th century, al-Yamamah was still prosperous enough, if only at a local scale. Scant records note that Wadi Hanifah was a prosperous agricultural area in the 12th century. Banu Hanifah continued to occupy their old settlement in the 14th century, as recorded by the great Arab traveller Ibn Battutah.

The 15th century was a period a favourable climatic conditions that favoured the settlement in Najd and in Wadi Hanifah area. Most of present-day traditional Najdi towns and villages trace their origins to this and the succeeding century including ad-Dir‘iyah in Wadi Hanifah.

The re-growth of settlement

In the mid-15th century, Najdi chroniclers begin to throw some light on the history of settlements. Product of these new towns, the chroniclers detail the history of the towns and of their rulers. The two most important towns of Wadi Hanifah, ‘Uyaynah and ad-Dir‘iyah, both trace their origin to this period. Most of these centres were established or revived by newcomers and also the nomadic tribes contributed to the growth of the settlements. Banu Hanifah were slowly swallowed up by the newcomers. By the 17th century only three settlements are reported to be still ruled by families who traced their origins to the Banu Hanifah: Manfuhah, Muqrin and ad-Dir‘iyah. By the 16th century there remained only a few families of Hanafi origins in these towns. Among whom the Muradah of ad-Dir‘iyah (the clan of Al Saud).

The story of the foundation of ad-Dir‘iyah illustrates the depopulation of Wadi Hanifah. By the 15th century Ibn Dir’, the chief of Al Dir’ of Hajr, wished to increase the number of his relatives in the district realizing there was farmland aplenty in his domain. So he invited his relatives of the Muradah clan of the Duru’, who were living near Qatif on the Gulf Coast, at a place named ad-Dir‘iyah. They arrived in about 1446 and he gave them the areas of Ghasibah and Mulaybid, in the northern part of his lands. The Muradah named their new settlement ad-Dir‘iyah after their old home. The town expanded rapidly with this infusion of new blood. By the beginning of the 16th century power was divided between Uyaynah and ad-Dir‘iyah and the town attracted new settlers and traders. The settled people belonged to different clans and some came from other regions. Power was in the hands of the Ra’is or Sheikh, who founded the settlement and owned the land; hence he could dispose of it by sale, lease or grant to whomever he chose. The ruler’s right to dispose of the land was used to expand his power base. As the ‘Ulama, or religious advisors, grew more influential, the zakah (the religious tax) began to be levied in place of the ruling group’s levy on produce. As the influence of Islam deepened in the larger Najdi settlements throughout the period up till the emergence of the Reform Movement, so the image of the just
ruler was reinforced and the ruler's decisions became increasingly conditioned by considerations of Islamic justice and consensus represented to him by the Ulama. The ruler employed a bodyguard, consisting of slaves and freeborn retainers. They combined the roles of police, soldiers and administrative officers of the Shaikh.

Ad-Dir'iyah grew rapidly and began to exert control over its neighbours, becoming the centre of South Wadi Hanifah. Visitors and traders flocked in, in the 16th century a branch moved out to settle at Durma across the Jabal Tuwayq. Similar growth took place in 'Uyaynah that became the pre-eminent town of Najd in the 17th and early 18th centuries.

The towns of Wadi Hanifah 1600-1745

By 1600, the population of Lower Najd was probably as high as it had ever been. This prosperity attracted the interest of the Sharifs of Makkah. The Ottomans, anxious to counter both Persian power and Portuguese threat, extended their dominion to southern Iraq and eastern Arabia. The first attack from the Sharif of Makkah in Lower Najd took place in 1578. The expeditions were directed as much against the nomads as the settlements.

Divisions within the dominating clan of Muradah led to the migration of families to Durma in the 16th century and continued throughout the 17th century. Two main groups emerged as rivals: Al Muqrin and Al Watban. This rivalry reflected in the plan of the town of ad-Dir'iyah which was divided into separate quarters: ad-Dir'iyah itself and Ghasibah, on different sides of the Wadi. Ghasibah was one of the original settlements of the Muradah and therefore it is thought to be the oldest quarter of the town.

Until early 18th century, most of the rulers of ad-Dir'iyah came from Al Watban. Around 1720, Saud Bin Mohammed from Al Muqrin rival branch assumed the chieftainship and became the founder of the House of Saud. He ruled until 1725, to be later followed by is son Mohammad of Al Muqrin who expelled Al Watban from the town. Ad-Dir'iyah and Durma continued to grow and were second only to 'Uyaynah in size and strength among the Wadi Hanifah settlements.

By the early 18th century, 'Uyaynah buildings and agricultural development were celebrated, but in 1726 it suffered from an epidemic which carried off most of its population. Indeed, the history of Najd is characterized by the rise and decline of settlements as a result of the combination of social and political factors with severe natural conditions (recurrent droughts and diseases, for instance), a conjunction which explains the frequent sight of ruined settlements in major wadis such as Wadi Hanifah.

Between the 15th and the 18th centuries, Lower Najd was a society in transition towards a greater urbanisation. With growing urbanisation went a growing concern with learning and the principle of good governance according to Islamic precepts. Against this background of increasing learning among townspeople of Najd that the great reformer Sheikh Mohammad Bin Abdul Wahab conceived his mission.
Before the birth of Shaikh Mohammad Bin Abdul Wahab in 1703 AD, the towns of Najd had descended into a state of instability. In spite of the ‘ulama and enlightened Islamic knowledge, heretical practices were common, such as the veneration of saints’ shrines, trees and rocks. Sheikh Mohammad Bin Abdul Wahab sought to return the Muslim world to the pristine teaching of the Prophet Mohammad. He was born in the Najdi town of al-‘Uyaynah, a precocious student, he became a follower of Imam Ibn Hanbal, studying first with his father, then in Makkah, al-Madinah, Basra and al-Hasa. There is mission crystallized and he wrote a book on the Oneness of God. His Reform Movement proclaimed the Oneness of God, rejected innovation, and restricted interpretation of the Qur’an and the sunna. The central dogma of the Reform is tawhid, belief in the oneness or unity of God – hence their name muwahhidun. Nothing can be compared to Him, or draw near to Him, or associated with Him. Hence the attempt to worship Him through the intercession of Saints or Companions of the Prophet is an heresy. The purpose of the Unitarian community is to apply God’s law, before which all men are equal. The ruler’s responsibility is to ensure that God’s law is rigorously applied and to spread the rule of God’s law to all men.

This movement resulted in official recognition and agreement according to Islamic sharia between the Shaikh and Imam Mohammad Bin Saud, ruler of ad-Dir’iyah. Thus was born a state whose purpose was to fulfill God’s law, and which, over the next seventy years, changed the course of Arabian history.

The 18th century saw the rise of the number of ‘ulama. The learned scholars of the law were needed to become imams (prayer leaders), qadis (judges) and muftis (legal advisors to the rulers). With the establishment of the First Saudi State on the principles propounded by the Shaikh, the triumph of Islamic law in Najd was complete. The career of the Shaikh marked the point at which the ‘ulama achieved equal status and power in government with the rulers themselves – a relationship which was embodied for the first time in the mode of government at Dir’iyah.
Ad-Dir‘iyah and the Reform Movement, the First Saudi State
1745-1819

Ad-Dir‘iyah is the name of an area containing a number of villages and farms on either sides of an eight-kilometer stretch of Wadi Hanifah. In the late 17th century, at-Turaif supplanted Ghasibah as the chief town. The Wadi Hanifah was the nerve of the economy of the entire region attracting merchants from other parts of Arabia and as far as Syria.

In 1726 AD, when Imam Mohammed Bin Saud assumed its rulership, ad-Dir‘iyah was just one of several Najdi towns competing for influence. Imam Mohammad Bin Saud established ad-Dir‘iyah as a stable polity and its prosperity increased. When, in 1744, Shaikh Mohammad Bin Abdul Wahab was expelled from nearby al-‘Uyaynah for preaching his call to purify Islam, ad-Dir‘iyah as a political centre of power was the natural place to embrace him and to protect and propagate his movement. With the pact between the Sheikh and the House of Saud in 1745, ad-Dir‘iyah became the centre of the reforming mission.

Between 1745 AD and 1790 AD, ad-Dir‘iyah extended its authority over Najd. Until 1773, ad-Dir‘iyah was strongly opposed by Riyadh, under its ruler Dahham Bin Dawwas. Imam Abdulaziz continued his campaigns until he gained victory over Dahham who fled the town leaving his properties that passed to the public treasure of ad-Dir‘iyah. By 1785, the authority of the Saudi State extended all over of Najd. In the beginning of the 1790s ad-Dir‘iyah took control of Eastern Arabia and began to encroach on the Hijaz.

Between 1745 and 1810, forces from ad-Dir‘iyah carried the message of Reform to all parts of Arabia. Ad-Dir‘iyah became the most powerful town that Najd had ever known. With the military success of Al-Saud, wealth poured in and traders flocked to the markets of ad-Dir‘iyah. The city also became a centre of Islamic instruction which attracted students from all of Arabia. Its Imams’ reputation for justice and strictness was such that the customary lawlessness of the desert was completely eradicated, and traders, pilgrims and herdsmen could go about their business in peace.

Ad-Dir‘iyah became the headquarters for an Islamic administrative system with governors and judges that were appointed to administer justice, collect zakat and care for the interest of the people, preserving their rights and ensuring equality. Ad-Dir‘iyah was constantly full of people who came from all over its domain to petition the Imam. The centre of government was situated in at-Turaif district overlooking Wadi Hanifah. The palaces of ad-Dir‘iyah rang with the provision of hospitality for a large number of visitors every day.

The city of ad-Dir‘iyah and its Rulers

At-Turaif quarter became the centre of the First Saudi State as it developed during the last half of the 18th century and the first quarter of the 19th century. Increasing revenues allowed the development and expansion across the Wadi Hanifah from the existing ad-Dir‘iyah quarters and the construction of the administrative centre, a treasury and the palaces of the Saudi Princes.

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From at-Turaif, the Emirs and Imams lived and governed an increasingly significant Kingdom that was to eventually include most of the Arabian peninsular and neighbouring Emirates and territories.

The Salwa Palace was the first area developed in at-Turaif where, in addition to the administrative buildings and the palaces, certain structures were used for educational purposes for scholars who were supported by the Imams of the Saud Dynasty. The Palace was constructed over a period of time from ca. 1750 to 1818. It is considered to be the largest palace in the Najd region. The footprint of the palace covers approximately 10,000 m² and consists of seven main units.

Ad-Dir’iyah became a centre for teaching and learning pure Islamic doctrines. The centre of study was in the village of al-Bujeiri on Wadi Hanifah. Here, Shaikh Mohammad Bin Abdul Wahab had his abode and mosque. The Shaikh’s sons were themselves all learned scholars of the sharia. Students flocked to this landmark of Reform, until there were said to be twenty-seven mosques with study circles and thirty Islamic schools there. It was because of this educational effort that the spirit of the Reform Movement survived the attempt by the Ottomans to suppress it during their occupation of Najd.

But the city was also a living market place of a size yet unknown in the region. In his book *Titles of Glory in the History of Najd*, the 19th century historian Ibn Bishr gave a vivid description of the town and market of ad-Dir’iyah:

“We saw ad-Dir’iyah during the period of Saud bin Abd al-Aziz bin Muhammed bin Saud, may God have compassion on them, and the property of the people, the large number of me and weapons ornamented with gold and silver. They had fine horses and Omani thoroughbred camels, elaborated clothes, luxuries, and such gardens and childrens as cannot be enumerated or described. I looked at its market one day. I was on the high ground, and it was in the palace known as the batin, between the western houses in which the Al Saud lived which was known as at-Turaif, and the eastern houses, which were known as al-Bujairi, in which the sons of the Sheikh lived. I saw the market for the women on the other side, with all the gold, silver, weapons, camels and sheeps and goats, and the numerous deals for sale and purchase, taking and giving in barter and so on. It was as far as an eye could see. Nothing could be heard but a drone like a swarm of bees: the sound of people saying “I have sold” and “I have bought”. There were shaps on both the eastern and western sides and they had such a variety of clothes, cloth and weapons that they are beyond description. Praise be to Him whose authority and kingdom remains.”

The Imams of the First Saudi State were renowned for their wiseness, piety and incorruptibility. The first, Imam Mohammad Bin Saud, had a reputation not only for fairness but also for great shrewdness. His son, the Imam Abdulaziz, who succeeded in 1765, combined these qualities with formidable skills as a military commander and political ruler.

His son Imam Saud, “Saud the Great”, ruled 1803-1814. A great ruler like his father, he was equally feared for the severity of his justice. His son, the Imam ‘Abdullah who ruled 1814-1818, followed along the lines of his father in terms of piety and faced his death bravely when was executed in Istanbul in 1819.
The reaction of the Ottoman Empire

The establishment of the First Saudi State, the expansion of its influence, the success of the Reform and the speed by which it spread drew the attention of the Ottomans who waged a war against ad-Dir’iyah, the birthplace of the Saudi State and the Reform Movement. The Ottomans destroyed ad-Dir’iyah but the foundations of the Saudi State which was based on true belief and the genuine unity, security and stability that it had achieved for the people of the area enabled its legacy to pass to Riyadh and to remain very much alive in the Saudi Arabia of today.

The Ottomans, whose writ ran in all Egypt, Syria and Iraq, began to be concerned about the Saudi State which was adopting the Reform and was directing its campaigns towards Iraq as well as Hijaz where Ottoman authority was exercised through the Sharif of Makkah.

In the beginning of the 1790s, Ottoman forces from Iraq were humiliated by the Imam’s men. By 1801, Saudi military campaigns were directed towards Iraq and at Makkah; The forces of Imam Abdulaziz, led by his son Imam Saud, completed his campaigns with the conquer of Taif in 1802, and entered Holy Makkah in peace in 1803 accompanied by his men dressed as pilgrims. The Saudis imposed their discipline on the pilgrimage and, in 1807, turned back the Syrian pilgrim caravan at al-Medinah. Ad-Dir’iyah demonstrated at the world its claim to be the Guardian of the Holy Cities of Islam. By 1808, ad-Dir’iyah had reached the zenith of its power in Arabia.

Following the loss of the Holy Cities and a raid into Syria in 1810, the Sublime Porte and its chosen instrument Mohammed Ali, the new Governor of Egypt, organized a great expedition against the Saudis. After some initial reverse, they recovered Medinah, Makkah and Taif. By 1813 the Hijaz was back under Ottoman control and from there it was possible to launch the invasion of Najd.

The Ottoman forces were assembled in Egypt under the leadership of Egypt’s ruler Mohammad Ali Pasha and his sons, Tusun and Ibrahim. Ibrahim led the campaign to invade and conquer Najd in 1816-1818. Ibrahim’s force consisted initially of ten thousand men, reinforced from time to time during the campaign. It included three thousand North African cavalry men, as well as Turkish and Albanian infantrymen. These were well trained and well armed with firearms compared to the Saudi forces. Ibrahim’s force was completed by a dozen artillery pieces with gunners and artificers.

The destruction of ad-Dir’iyah

In March 1818, the Egyptian reached ad-Dir’iyah via Durma where they massacred all the male population. After an arduous six-month siege attended by hardship, tragedy, and dogged resistance by the defenders, ad-Dir’iyah finally fell in September 1818.

Once encamped at al-’Ilb, Ibrahim Pasha’s plan was to advance down Wadi Hanifah, while attacking the defence lines from the rear by entering through side wadis. However, his forces were constantly thwarted by the defenders. As the summer wore on, they were assailed by the heat, disease and low morale. When his ammunition dump exploded, Ibrahim Pasha had to wait for reinforcements from al-Madinah. After garrisoning ‘Iraqah to the south, he ordered his men to advance once more from the north. Bitter engagements near Ghasibah ensued,
and the defenders gave way. Imam 'Abdullah surrendered in face of the artillery bombardment which now rained down on the at-Turaif district and its exhausted people.

The fall of ad-Dir'iyah in September marked the end of the First Saudi State. Imam Abdullah was sent in captivity to Egypt, then to Istanbul where he was publicly beheaded. Many prominent Saudis were sent into exile, mutilated or executed.

In 1819 was taken the decision to evacuate Najd and destroy ad-Dir'iyah. The city was sacked and burnt and every date tree cut down. All fortifications were ordered to be razed.

Despite the destruction, attempts were made to revive ad-Dir'iyah. Already in 1819 the former ruler of Uyaynah had rebuilt some of ad-Dir'iyah. Then he was helped by a cousin of Saud, Turki Bin Abdullah Bin Mohammad Bin Saud and by a brother of the deposed Imam Abdullah, Mushari Bin Saud. Under Mushari the rebuilding of ad-Dir'iyah continued, while Turki was named governor of Riyadh. Fight erupted between the Saud and Bin Mu'ammir and a new Egyptian expedition was sent to curb down the hopes of the remaining Saudis. In 1821, the partly rebuilt ad-Dir'iyah was destroyed for the second time.

Out of the chaos which followed the razing of ad-Dir'iyah, the deportation, torture and mutilation of many Saudi family members and the sons of Sheikh Mohammad Bin Abdul Wahab, and the in-fighting of claimants to the rule, Imam Turki bin 'Abdullah Al-Saud finally emerged as leader. Imam Turki expelled the Ottoman occupation forces. In 1824, choosing Riyadh as its capital, he went on to revive the spirit of the Reform, unifying Najd and al-Hasa once more.

Between 1820 and 1824, Riyadh emerged as the chief garrison town. When Imam Turki emerged from hiding in 1823, he benefited from the Saudi roots in the area and the loyalty of its people to the Al Saud who were supporting the Reform and establishing security, stability and unity of people. By 1824 he was able to force the Ottoman forces first to southern Najd, and then from al-Qasim. Because of the devastation of ad-Dir'iyah, Riyadh, as a well-maintained garrison town, made an obvious choice as capital of the Second Saudi State.
Western visitors and early description of the Site

Little was known of the Najd city, outside the Peninsula and in the West. In 1795, ad-Dir‘iyah received the visit of its first European visitor. His account of the city describes it as: “beautifully built in Arabian style” and watered by a small river.

With the Egyptian forces a number of European visitors arrived in the Najd. A Frenchman, Vaissière, provided the only eye-witness account of the siege of ad-Dir‘iyah in 1818.

The area was visited in 1819 by an officer of the British Army in India, Captain Sadlier, who wrote a precise description of the situation: “The site of Deriah is in deep ravine north-west of manfooah about ten miles distant. It is now in ruins, and the inhabitants who were spared, or escaped from the slaughter, have principally sought shelter in Riyadh.” Sadlier witnessed the utter devastation of ad-Dir‘iyah where he saw not a single person left among the ruins and all the date plantations laid down.

Palgrave in 1862 and Pelly in 1865 found the city completely deserted, however, the farmland did not lay uncultivated for a long time and in 1917 Philby found the city still empty, but counted some 7,000 people living in the oasis.
DEVELOPMENT

The Site in the 19th and 20th centuries

After the destruction of ad-Dir‘iyyah, the House of Saud was based in Riyadh and the mud brick and stone structures that remained at At-Turaif began to suffer 125 years of neglect and decay.

The site of at-Turaif remained unoccupied until the mid-20th century when approximately 200 families resettled the eastern part of the site, building new houses on the debris and the ruins of the first Saudi State capital. These houses were built with mud from the ruins that was used to make new bricks during the 1950s and early 1960s and were abandoned by their last inhabitants in 1982 when the site was bought by the Department of Antiquities.

The destruction of the site and the years of abandonment took a heavy toll. The reoccupation of the site and the associated constructions necessary for habitation also took a toll on the integrity of the structures and the site of the centre of the First Saudi state.

Modern al-Dir‘iyyah

In the last thirty years the village of ad-Dir‘iyyah has faced, like the rest of the Kingdom, a great increase of population and an important urban development. As Riyadh expanded, ad-Dir‘iyyah experienced renewed development as a suburb of the capital connected to it by a growing net of motorways. The city mainly developed on this East side (on the bank opposite to at-Turaif) and more recently on the North-West.

Directly across Wadi Hanifah lies al-Bujeiri neighbourhood composed of a restored mosque and a few restored mud buildings and the future location of the Shaikh Mohammad Bin Abdul Wahab Foundation (at the time being, al-Bujeiri is the subject of a comprehensive masterplan prepared by a team composed of Dar Al-Omran Architects & Engineers, and MK2 Landscape Architects).

The modern city of ad-Dir‘iyyah is composed of three main sectors:

- Old ad-Dir‘iyyah, mainly the neighbourhoods of al-Rawqiyyah and Samhan, adjacent to the east bank of Wadi Hanifah.
- Sulaymania, a large area of new housing lying between Old ad-Dir‘iyyah and Qasim (Makkah) Road. Only part of this large sector has already
been built, while some parts have been laid out for development but are still only partially constructed.

- New ad-Dir‘iyah, a large and partially developed area to the west of Wadi Hanifah and north-west of at-Turaif, on the edge of a sub-wadi, and connected to Sulaymania by a modern bridge over the wadi.

The modern development of the city lies almost entirely outside the Buffer Zone and the city’s historic districts. The new quarters are characterized by typical Saudi middle-class villas organized according to a rigid square grid.

Old ad-Dir‘iyah is the civic centre where is located the Municipality. It is composed of mainly low-quality workers’ housing, with few basic retail units and a recently refurbished mosque.

Within the development project, this area is called to develop as a connecting spine leading to at-Turaif/al-Bujeiri with new housing and heritage inspired uses. The remaining slum-like dwellings, partially in mud, will be up-graded and partially replaced.

New ad-Dir‘iyah lies outside of the Buffer Zone and mostly even outside the larger historic perimeter currently studied by ADA. Yet, it will inevitably play a role once the development plan is completed. By then, it will become a more and more desirable location in the vicinity of a major national site.

Parts of New ad-Dir‘iyah offer opportunities for heritage or tourism-related uses and afford panoramic views over the sub-wadis leading to Wadi Hanifah.

The dramatic pace of the growth of the modern neighbourhoods of ad-Dir‘iyah can be fully appreciated comparing the two aerial views presenting the same area in 1980 and in 2007.
JUSTIFICATION FOR INSCRIPTION
3.a Criteria under which inscription is proposed (and justification for inscription under these criteria)

The nomination of at-Turaif District in ad-Diriyah for inscription on the World Heritage List is based upon criteria (iv), (v) and (vi).

Criterion (iv) requires that at-Turaif District in ad-Diriyah should:

be an outstanding example of a type of building, architectural or technological ensemble or landscape which illustrates (a) significant stage(s) in human history;

The site of at-Turaif District in ad-Diriyah is an outstanding example of Najdi architectural style. The 18th century palaces of the House of Al-Saud are particularly remarkable for the quality of their mud brick masonry laid on limestone foundation rising above ground level to protect the base of the walls. The site of at-Turaif differs from the other Najdi settlement for the size, quality and antiquity of its vestiges.

The vestiges of the palaces, though in a ruinous shape, preserve a complete catalogue of the stylistic characteristics of Najd architecture. This unique architectural style that developed in the centre of the Arabian Peninsula is characterized by high ventilation openings, by plastered and limewashed stone columns and column capitals, by high-rise toilet-towers and keel arches, and by the striking masses of its buildings opening on internal courtyards.

These architectural features were developed to cope with the harsh central Arabian climate and to provide suitable living conditions in the desert, where temperature wildly varied between seasons and between night and day. At-Turaif shows an extraordinary consistency of scale in its asymmetrical urban pattern that developed organically adapting to the natural topography, the circulation and defensive needs, and in response to social relationships.
Criterion (v) requires that it should:

be an outstanding example of a traditional human settlement, land-use, or sea use which is representative of a culture (or cultures), or human interaction with the environment especially when it has become vulnerable under the impact of irreversible change;

The site of at-Turaif District in ad-Dir’iyah illustrates a significant phase in the human settlement of the central Arabian plateau, when in the mid-18th century ad-Dir’iyah became the capital of an independent Arab State.

At-Turaif District in ad-Dir’iyah is an outstanding example of traditional human settlement developed in a desert environment. Located along one of the major wadis of Arabia, the settlement of ad-Dir’iyah exemplifies the intimate link between landscape, natural resources and the human efforts to settle the land. The rich water table close to the surface and the fertile lands of the banks of Wadi Hanifah permitted the growth of a large wadi-based oasis settlement that created its political and administrative centre in at-Turaif.

The clay to build the houses and palaces of at-Turaif was directly obtained from the Wadi Hanifah bed, whose alluvial deposits are composed largely of adhesive clay naturally mixed with silt and sand, while the water was drawn from wells dug down to the water table. These wells were operated by donkeys and camels. They represent the evolution of an age-old system whose origin might reach back to the second millennium BC, and some of them are still visible in the site, living memory of the traditional farming techniques.
Criterion (vi) entails that at-Turaif District in ad-Dir’iyah:

be directly or tangibly associated with events or living traditions, with ideas, or with beliefs, with artistic and literary works of outstanding universal significance.

The significance of at-Turaif District in ad-Dir’iyah, is also intimately connected with the teaching of the great reformer Shaikh Mohammed Bin Abdul Wahab who lived, preached and died in the city. From ad-Dir’iyah, following the alliance with Mohammad Bin Saud in 1745, the message of the Reform has reverberated through the Arabian Peninsula and the Muslim world.

The followers of this movement saw themselves as adherents of the faith and practices of the early Muslims and called for the return of Muslims to the pure and original teachings of the Qur’an and the sunna (the traditions of the Prophet Mohammad) and for the purification of the religious beliefs and practices from the bida’ (innovations and deviations) that accumulated over the centuries and were added to the teachings of Islam.

The Reform produced a formidable state and central authority that unified Arabia and imposed peace and order on its nomads and settled people for the first time since the time of the caliphs. It also brought about reforms that influenced the social practices of the Arabian people, and inspired the thought of many Muslim reformers since the 18th century.

Besides, at-Turaif District in ad-Dir’iyah meets the conditions of integrity and authenticity and has and adequate protection and management system ensuring its safeguarding.
3.b Proposed statement of Outstanding Universal Value

At-Turaif District in ad-Dir’iyah, extending over some 29 hectares and surrounded by a large buffer zone, possesses Outstanding Universal Values justifying its inscription on the World Heritage List.

Located on a low limestone plateau in the wadi-based oasis of ad-Dir’iyah, at-Turaif became, at the end of the 18th century, a powerful centre under the rule of the House of Saud, who developed it with imposing palaces built in a distinctive and confident style.

Its Outstanding Universal Value relates to its physical vestiges, its location and its relationship in scale with the surrounding developments and landforms.

At-Turaif shows an extraordinary consistency of scale throughout the site and a unique coherence, typical of earthen architectural sites, in its building heights, architectural details, colours and surface textures. The vestiges of the palaces of the Imams of ad-Dir’iyah in at-Turaif — a site where traditional architecture reached unmatched quality — constitute the pre-eminent example of Najdi architectural style, a significant constructive tradition that developed in central Arabia. Their architectural details are significant features of the local architecture and contribute to the world’s cultural diversity.

The site of at-Turaif District in ad-Dir’iyah is an urban and architectural monument presenting the culture and lifestyle of the First Saudi State – direct ancestor of the modern Kingdom of Saudi Arabia. Furthermore, it has a noteworthy historic value as the battleground of a significant military event that involved international forces and powers and had a lasting impact on the geopolitics of the whole region.

The city’s multiple layers are entirely preserved including the 20th century housing neighbourhood built with traditional techniques. Its transformation into a Living Heritage Museum aims at preserving not only the material remains, but also, as much as possible, the symbolic and traditional role of the buildings and of the entire village. The reuse project carefully maintains and consolidates the ruins of the main palaces and revitalizes the site re-introducing it as a qualifying experience in the life of modern Saudi citizens. New additions, limited only to the areas where they are essential for the stability, and modifications are done with compatible materials and techniques respectful of the original.

The Nominated Property is entirely owned by the Kingdom of Saudi Arabia, it is fully protected from external threats and continuously guarded. The Buffer Zone has been drawn with the goal to protect the site from urban encroachments, to preserve the agricultural use of the wadi area, and to protect the views from and towards the site. It includes vast palm dates plantations, traditional neighbourhoods, new developments and preserved desert areas; and it permits to control the evolution of the nearby agricultural and urban settlements.

The site offers a whole range of typologies and preservation conditions, ranging from razed ruins to free standing walls, from original to reconstructed palaces from traditional dwellings to modern mud houses, with an extraordinary unity in the colour, shape and building materials. Its integrity is guaranteed as the whole neighbourhood is included within the Nominated Property, and because its immediate desert and oasis environment has been preserved from the urban development that took place further afar in modern ad-Dir’iyah.

The site is proposed for inscription according to the criteria iv, v and vi: it is an outstanding example of earthen architecture particularly remarkable for the quality of its mud brick masonry laid on limestone foundation; of a traditional human settlement in a desert environment reflecting the intimate link between landscape, natural resources and the human efforts to settle the land; and it is from this site that the message of the Reform has reverberated through the Arabian Peninsula and the Muslim world.
3.c Comparative analysis (including state of conservation of similar properties)

EARTHEN ARCHITECTURE IN SAUDI ARABIA
INTERNATIONAL COMPARISON: NAJDI ARCHITECTURE AS A UNIQUE ARCHITECTURAL STYLE
Earthen Architectural Heritage Conservation
Earthen Architecture in the UNESCO World Heritage Lists

EARTHEN ARCHITECTURE IN SAUDI ARABIA

Traditional buildings in Saudi Arabia respond to the cultural, physical and climatic needs of local populations. While the peninsula is widely known for its harsh desert and Bedouin culture with its nomadic way of life, there are, and there have always been, areas of settlement with large cities and villages, and historical and archaeological records provide evidence of regular interaction between nomadic and settled lifestyles.

Recent historical and archaeological studies, and the impressive number of vestiges of towns and villages built with earthen materials, clearly show the importance of earthen architecture in Arabia, a region located at the crossroads of several civilization: Mesopotamia and Elam to the north-east, western Syria and Egypt to the north-west, the Persian Gulf to the east, the Red Sea and the African continent to the west and finally the Indian Ocean to the south. This pivotal position turned the Arabian Peninsula into a centre of contact and exchange between different civilizations from ancient times to the present day.

Mud construction is one of the oldest and most widely present architectural forms in Saudi Arabia because throughout the history of this region, this material has proven an appropriate response in terms of social, cultural and economic needs, as well as an appropriate choice to cope with the extreme weather conditions of the Peninsula.

Two regions of Saudi Arabia, different in terms of weather and physical, environmental, cultural and social conditions, have expressed in their own unique way the beauty and ingenuity of earth construction, and deliver a striking representation of the great value of this vernacular architectural heritage that enriches the list of world heritage earthen architecture:

[Image: City wall and tower in Sadus, Wadi Hanifah — F. Cristofoli, 2008]
[Image: Decorated house in al-Qarinah, Wadi Hanifah — F. Cristofoli, 2008]
Najd Architecture

The central region of Najd, with ad-Dir’iyah as its historic capital, shows one of the most remarkable developments of earthen construction.

The traditional Najdi architecture is based on the use of mud brick as a primary material for walls, covered with a protective and sometimes ornamented layer of protective mud plaster inside and out. In more substantial buildings, like the mud palaces of ad-Dir’iyah, the mud walls often rested on several courses of cut stone. In earlier times, as exemplified in at-Turaif, the basic wall structure was sometimes of stone, covered by mud plaster. The roofs of rooms, or upper galleries were spanned by tamarisk beams overlaid by palm matting. The larger rooms beams were often supported by pillars or columns constructed of stone drums coated with mud plaster. There are examples in at-Turaif of triangular or even arched pediments. Doors were usually made of wooden planks decorated with geometric designs.

Najdi structures are generally simple in plan and compact in design, with special attention given to internal courtyards and the reception rooms (majlis). Most houses have two storeys, with additional living space on the roof. Although Najdi architecture is plain and often un-ornamented, its simple lines have their own powerful aesthetic.

Remains of this peculiar constructive tradition are still visible across the Najd and in the valley of Wadi Hanifah. However, this fragile heritage is at risk, threatened by the rapid development of the country and by its actual proximity with the modern capital of the Kingdom, Riyadh. Among the sites that still show significant examples of Najdi architecture, we might remember the villages of Durma and Sadus in the vicinity of Riyadh.

The surviving structures of at-Turaif, however, are by far the most important as they include some of the earliest surviving examples of the Najdi style, and notably unique examples of early mud palace and mosque architecture. Although most of the structures are fragmentary, due to the impacts of time and acts of war, they constitute a unique archive of this regionally significant style of architecture.

No other settlement in central Arabia possessed earthen buildings of such grandeur.

The development of at-Turaif settlement and the prosperity of the first Saudi State have promoted the use of earthen material as a source of creation and as an original substance of architectural innovation. The architectural details of the earlier historic period such as toilet tower, stone columns, column capitals, keel arches, pilasters and decorated wood beam and doors, are all significant features of the local architecture and will strongly contribute to the world’s cultural diversity.

Besides these older examples, substantial constructions built in Najdi style are preserved in Riyadh. The city developed after the destruction of ad-Dir’iyah and became the capital of the Second Saudi State and then of the Kingdom of Saudi Arabia. Its major earthen architectural sites include fortresses and royal palaces but also entire urban neighbourhoods and small sections of the city walls.
The Musmak Fortress has been restored by ADA and reused as a museum. The large complex of the Murabba Palace, in the heart of King Abdulaziz Cultural Centre, and hosts today official receptions and events, and a museum, while another royal residence, Badi’yah Palace, on the outskirts of the city has been recently restored by SCTA.

Alongside these major monuments, the city centre of Riyadh still preserves some mud neighbourhoods with remarkable example of residential Najdi architecture. These areas, that have been neglected and partially abandoned, are now being studied in view of their requalification and preservation.

Asir and Najran Architecture

The regions of Asir and Najran in the south of the Arabian Peninsula, bordering with Yemen, present another architectural tradition and still preserve their earth building know-how.

Asir, a rocky, isolated and varied region contains the most distinctive and diverse examples of traditional earthen architecture constructions in Arabia.

The standard building material in this region is a combination of mud and rough-cut stone. A multitude of defensive villages positioned on hilltops, especially in Bilad Zahran, present a fortified wall-like image. In valleys and plains, the villages are unfortified. Characteristic of both regions are the rectangular watchtowers, slightly crenulated and varying in height and proportion. In the Abha area, houses are built of mud, stone or a combination of both. The traditional building technique in this region is the monolithic method, using direct shaping of mud in successive layers. Each layer is applied and left drying before another one is added. Rows of flat stone slabs are placed between each mud-layer to create a horizontal line to break up the flow of rainwater and provide shade to the exposed façades.

The mud surfaces of buildings are often white-washed or decorated with designs of stylized patterns in bright primary colours.

Another typology of traditional mud buildings, influenced by African style still remains on the Tihama plain where villages composed of conical huts made of brushwood with intricately decorated interiors, can still be found.

The traditional architectural heritage in this region reminds of Yemen and preserves a surprising diversity of mud construction that can be found only in the mountain region and stands in deep contrast with the desert dwellings of the Najd region.

Due to the inaccessibility of the mountain areas and the isolation of the tribes that inhabit this land, this exceptionally rich architectural heritage is still alive.

The comparison between Najd and Asir regions highlights the richness of the building techniques developed in these two regions and underlines the gracefulness of their architectural forms, perfectly adapted to their surrounding landscapes. In the middle of the Arabian Peninsula, the Najdi architecture is born.
in a desert environment; in the South, the local architecture is adapted to the vertiginous cliffs of the mountains of Asir. The first expression fully contrasts with the latter to prove once again the incredible capacity of the earth material to adapt to specific local conditions.

Both regions show an impressive traditional building know-how, evident in the design concepts, forms, and details of traditional architecture, providing a suitable climatic response to the vast desert and highland environment of Saudi Arabia. Traditional design methodology, passive environmental control systems, and careful use of local materials seem to provide an effective solution to both hot-dry and wet climates.

INTERNATIONAL COMPARISON: NAJDI ARCHITECTURE AS A UNIQUE ARCHITECTURAL STYLE

Several mud brick cities, in the Arab world and beyond, are well known and visited by thousands of tourists: the city of Ghadames in Libya, the Ksar of Ait Ben Haddou in Morocco, the ancient cities of Shibam, Sana and Zabid in Yemen, the ancient Ksour of Ouadane, Chinguetti, Tichitt and Oualata in Mauritania, the ancient town of Ghardaia in Algeria, the Fort of Bahla in Oman, the city of Bam in Iran, Timbuktu and the old town of Djenné in Mali are all already inscribed on the UNESCO World Heritage List.

Among these historic cities, some are still inhabited, like Shibam, Timbuktu, Djenné and Ghardaia while others, like Ghadames, Bahla, Bam, and Ait Ben Haddou, have been deserted.

The density of the urban fabric, the narrow streets and alleys, the introverted dwellings organized around open courtyards, the massive walls providing thermal
insulation, and the regular maintenance of their built structures are the common values shared by all these cities and represent the basic principles essential to the perpetuation of a system that has lasted for centuries.

Each of these cities, however, though subjected to similar physical and climatic conditions as well as cultural and religious influences and sharing the use of earthen materials for construction, is different from the others in terms of their artistic, technical and architectural expressions.

In the Najd region, traditional earthen architecture, city planning and urban forms show similarities with those found in regions with equivalent weather conditions and cultural influences from the Arab world. Yet the specificity of Najdi architectural style is evident, despite the similarity of constructive materials and technologies.

**Earthen architectural heritage conservation**

The aim of this section of the comparative analysis is to present an overview of the present situation in other major earthen architectural sites throughout the world and to assess the current level of knowledge in the fields of site management, conservation and presentation of earthen architecture in World Heritage Sites.

Indeed, despite the growing interest in the registration of earthen architectural and archaeological sites on the World Heritage List and in their protection, these sites are likely among the most fragile and threatened. In 2007, 106 out of 660 cultural properties inscribed on the World Heritage List incorporated earthen structures and about 25% of the sites inscribed on the World Heritage List in Danger were earthen sites.

Conscious of the importance of this issue, the World Heritage Committee has launched (New Zealand, 2007) an integrated World Heritage Programme on Earthen Architecture to be developed in the period 2007-2017. Donors and States Parties have been invited to provide financial support for the implementation of the activities, structured in four phases and meant to expand progressively to the whole world.

In 2008 (WHC, Quebec City), the World Heritage Committee has called for “surveillance” on historical sites in danger focusing in particular on earthen monuments. The mechanism of “enhanced surveillance” established by UNESCO, provides for the dispatch of experts on World Heritage sites “subject to specific threats” to keep informed the Organization on the protection needs of certain sites.

Indeed, the specificity of earthen construction makes conservation and management interventions particularly difficult. Though significant progress has been achieved in the last 20 years and dissemination of appropriate methods and techniques in conservation and management has taken place in many sites worldwide, it is evident that each earthen site has its own specific characteristics and, therefore, that conservation techniques and methods designed for a specific site cannot be simply reproduced elsewhere.

In the last 20 years, the need of a deeper understanding of the causes of deterioration of these fragile sites and the importance of designing new management and conservation solutions capable to answer to the growing problems faced by this specific kind of heritage whose very survival seems now threatened, have become acutely evident. This new attention has produced a series of international conferences and seminars and the creation of a network of specialized earthen architecture specialists.

Besides, the last years have also seen a stronger presence of International Organizations like the UNESCO World Heritage Centre, ICCROM, ICOMOS, World Monuments Fund, Getty Foundation, etc. that support, technically and financially, the efforts aiming at the definition of methods and conservation policies specifically conceived for the world earthen architectural heritage.

The strategic aim of these programs is to strengthen the capacities of the Member States in the fields of site management and conservation and favours the development of research, training, and experimental programs through the identification of pilot projects.
In this perspective, at-Turaif District in ad-Dir’iyah represents a major opportunity for the international scientific community because in Dir’iyah, for the first time, substantial technical and financial means are devoted to the conservation of a mud brick city.

Indeed, at-Turaif development project aims at setting quality standards in this field, taking into consideration international recommendations and charters, and this site might become, in the coming years, an extraordinary living laboratory to test and apply purposely-designed conservation and management solutions.

Furthermore, at-Turaif has another important characteristics that differs from other sites: a number of highly qualified national and international bodies and experts, coming from different horizons, have already worked together at the elaboration of its comprehensive conservation and plan.

Earthen architecture in the UNESCO World Heritage Lists

Increasingly threatened by a number of natural and human degradation factors (including notably: natural disasters; rapid urbanization; industrialization; modern building technologies; disappearance of traditional conservation practices; uncontrolled tourist development; lack of management plans; unsuitable conservation methods and lack of active maintenance) earthen architectural World Heritage Sites are under serious stress. The main sites inscribed on the two UNESCO Lists of World Heritage Sites and presenting characteristics similar to at-Turaif District in ad-Dir’iyah are:

Bahla fort and oasis - Oman Sultanate

Bahla Fortress was founded by the al-Atik tribe and acquired a great prosperity for a period of four centuries, between the 12th and the end of the 15th century, when it became the first capital of Oman. Bahla has also a high religious significance related to the presence in this site of the great Islamic thinker, Ibn Baraka, during the 10th century.

Bahla Fort, built upon a rocky outcrop dominating the oasis, still preserve many of its historic mud brick neighbourhoods (harats), some small mosques and sobriks (community meeting halls), large sectors of its defensive walls with their flanking towers, monumental gates, traditional irrigation canals in the palm grove and traditional pottery kilns. The large Friday Mosque, near the fortress, still keeps its 1511 mihrab, the most beautiful and famous of all Oman. The site is inscribed on the WHL since 1986.

Most Omani fortresses have been heavily restored and partially rebuilt during the last 25 years with in-adapted techniques that do not respect the original materials: stone, mud and palm tree leaves. Within the fortress, the Kasbah has been largely destroyed by a series of tribal wars and by the bombardments dating from the end of the British Mandate period, creating serious conservation problems.

The Outstanding Universal Value of the site of Bahla imposed a conservation strategy respectful of its material authenticity and integrity. The project has

Ph. 57 Bahla fortress, Sultanate of Oman — CRAterre, 2008
therefore favoured the use of traditional materials and the restoration has concerned only sectors known from 19th century documents. The conservation works have notably led to:
- The creation of a local production of mud bricks;
- The development of a research programme focusing on traditional plasters;
- The conservation of the Fortress, the Friday Mosque and the structural consolidation of the Kasbah;
- The organization of an international seminar on mud brick conservation in the Arab Region;
- The preparation of a conservation and management plan.

The project was developed by the Ministry of Heritage and Culture of Oman Sultanate and by the Municipality of Bahla, with the support of the Ministry of Culture of the Kingdom of Morocco and of the World Heritage Centre of UNESCO, and with the cooperation of WS Atkins & Co (Management Plan) and CRATerre centre from France.

Ksar Aït-Ben-Haddou - Morocco

Ait-Ben-Haddou, some 30 km from Ouarzazate, is built on a hill overlooking Wadi Al-Maleh. This ensemble of tightly packed houses represents a striking example of the architecture of southern Morocco. Though abandoned and rapidly decaying, the ksar – traditional pre-Saharan habitat composed of a group of earthen buildings surrounded by high defensive walls reinforced by corner towers – is still an impressive sight for all visitors. The outstanding natural beauty of the site has made it a favourite location for film-sets (including Lawrence of Arabia, Jesus of Nazareth, Gladiator, Kingdom of Heaven, and many others) and one of the foremost tourist attractions of southern Morocco.

Following the abandonment of the ksar, the population has moved to the other bank of the wadi, to set a new village more accessible and with modern commodities (electricity and running water…), where planning and financial efforts of the Moroccan authorities have all concentrated.

In 1987, the site was inscribed on the WHL. Since, many national and international experts have proposed conservation measures that unfortunately have not been able to preserve the site from its rapid deterioration. Though some streets, a mosque and few buildings have been restored between 1991 and 1995, the ksar is still deteriorating at an accelerated rate. In the meantime, international tourism has continuously grown without profiting, however, to the local population or to the conservation of the site where new decay patterns developed. Some 130,000 tourists visit the site every year, while international film studios continue to use it as a set location.

These elements, that could bring important financial revenues to the site, constitute an opportunity for the elaboration of a preservation and management programme. A management plan for the site is being drawn by the local authorities in collaboration with the International Centre for Earth Construction - School of Architecture of Grenoble, France (CRATerre-ENSAG) since 2005/6. However, the World Heritage Committee, beside praising the efforts being done, has recently expressed its concern because a satisfactory overall resourced management structure on the site is not yet functioning and there are not yet sustainable funding arrangements for the conservation and management of the property.
Historic town of Zabid - Yemen

Zabid’s domestic and military architecture and its urban plan make it an outstanding archaeological and historical site. Besides being the capital of Yemen from the 13th to the 15th century, the city played an important role in the Arab and Muslim world for many centuries because of its Islamic university.

The outstanding archaeological and historical heritage of Zabid has seriously deteriorated in recent years. About 40% of its original houses have been replaced by concrete buildings. In 2000 – at the request of the State Party – the Historic Town of Zabid was inscribed on the List of World Heritage in Danger. UNESCO is helping the local authorities to develop an urban conservation plan and to adopt a strategic approach for the preservation of this World Heritage site.

At its 30th session, Vilnius, 2006, the World Heritage Committee of UNESCO has urged the State Party to complete and to implement urgently the urban conservation plan and a socio-economic revitalization action plan for the city of Zabid. The continuing decline of the city seriously threatens the Outstanding Universal Value of the site.

The city of Bam - Iran

Bam is situated in a desert environment on the southern edge of the Iranian high plateau. The origins of Bam can be traced back to the Achaemenid period (6th to 4th centuries BC). Its heyday was from the 7th to 11th centuries, when it was at the crossroads of important trade routes and was renowned for the production of silk and cotton garments. Life in the oasis was based on an extraordinary net of underground irrigation canals (qanats) of which Bam has preserved some of the earliest evidence in Iran. The historic city, surrounded by a 3 Km-long city wall – and its citadel built on a rocky outcrop – were considered, before the earthquake, as one of the most important and better preserved historic mud brick sites in the world. It external city wall was flanked by 38 towers and protected the Governor’s quarter, the bazar, the 8th/9th century mosque and a craftsmen’s neighbourhood.

Following the dramatic earthquake that killed some 26,000 people and destroyed most of the city in December 2003, the ancient Citadel and its surrounding cultural landscape were simultaneously inscribed on UNESCO’s World Heritage List and on the List of World Heritage in Danger in 2004.
Important international efforts are mobilized to recover the cultural heritage of this devastated city. UNESCO has recommended to design a management plan for the city and to complete the scientific studies and surveys of the site. Since a number of studies have been launched aiming at linking the reconstruction of the new city with the conservation of the vestiges. Notably, a laboratory for the analysis of the mud has been created and quality test for the preparation of mud bricks are regularly carried out to identify the most suitable materials for the reconstruction of the ancient site and for the construction of new buildings.

The partners of the Bam project are: UNESCO WHC, and UNESCO Regional office in Tehran; the Iranian Cultural Heritage Handicraft and Tourism Organisation, Japan funds in Trust for World Cultural Heritage, Bam Research Project, Municipality of Bam, UNDP; the Islamic Housing Foundation and the International Centre for Earth Construction - School of Architecture of Grenoble, France (CRATerre-ENSAG).

Timbuktu - Mali

Home of the prestigious Koranic Sankore University and other madrasas, Timbuktu was an intellectual and spiritual capital and a centre for the propagation of Islam throughout Africa in the 15th and 16th centuries, and a major centre of trans-Sahara commerce. Its three great mosques, Djingareyber, Sankore and Sidi Yahia, remind of Timbuktu’s golden age.

Although continuously restored, these monuments are today threatened by ongoing desertification and by the new constructions built within the old city core. These threats have lead to its simultaneous inscription on both the World Heritage List and the World Heritage List of Sites in Danger in 1988. Besides being slowly covered by the desert sands, Timbuktu’s mosque are also washed by strong, though rare, desert rains. Notwithstanding the efforts paid by the local population, who regularly re-plaster the mosques, the rapid changes of the social structure of the city and the difficulty in locating suitable building materials, cause many problems to the conservation of these extraordinary monuments.

Since January 2006, the Malian authorities have been developing a management and conservation plan for Timbuktu. In March 2006, a management committee composed by the imams of the three mosques, representatives of all local areas, tour guides, and municipal and administrative authorities was created by municipal decree. The development of this management and conservation plan is the result of a decision by the World Heritage Committee aiming at removing Timbuktu from the List of World Heritage in Danger on the condition that a management and rehabilitation plan to facilitate the preservation and sustainable development of the Old City of Timbuktu is completed.

Local and international efforts have allowed training some 100 qualified workers and the staff of the Cultural Mission in charge of the protection of the mosques, who, in turn, have been able to launch a conservation campaign that has greatly improved the overall situation.

The partners of the project are: National Directorate for Cultural Heritage, Timbuktu Cultural Mission, Timbuktu’s masons association, Municipality of Timbuktu, UNESCO World Heritage Centre, University of Udine (Italy) and the International Centre for Earth Construction - School of Architecture of Grenoble, France (CRATerre-ENSAG).
Ghadames - Libya
Located in the desert very close to the border between Algeria and Tunisia, some 700 km southwest of Tripoli, Ghadames lies in a beautiful landscape of rocky desert and sand dunes. The architecture and urban pattern of Ghadames has been adapted over the ages to the extreme Saharan climate. The old town used to have a population of about 7,000 people with about 1,600 multi-storey houses. During the early 1980s, the remaining population was moved out of the old city and relocated in modern houses built by the government, and the old city was abandoned. Known as “the pearl of the desert”, Ghadames was inscribed on the WHL in 1986 on the basis of criterion v. The city, located in an oasis, is one of the oldest pre-Saharan cities and an outstanding example of traditional settlement. Its domestic architecture is characterized by the vertical division of functions: the ground floor used to store supplies, above which lies a floor for the family, overhanging covered alleys that create what is almost an underground network of passageways, and, on top, open-air terraces reserved for the women. Old Ghadames and its palm grove were recognised as a site of immense cultural significance in the history of Libya and Northern Africa.

The Government of the Great Jamahiriya (Libya) has already taken a number of significant decisions concerning the preservation of Ghadames historical site, and have developed an operational plan providing direction for the conservation of significant monuments. Besides, general policies have been adopted to integrate heritage protection into comprehensive planning programmes – targeting legal, scientific, technical, administrative and financial issues – to safeguard and to revitalize the Old city of Ghadames.

The Authorities in charge recognise the collective interest of the international community to co-operate in the protection and the management of this heritage have set up a joint team with national and international experts in the field of cultural heritage and its conservation. Ghadames is currently being restored within the framework of a cooperation programme between Ghadames City Promotion and Development Authority (GCPDA), Engineering Consultancy Office for Utilities (ECOU) and the International Centre for Earth Construction - School of Architecture of Grenoble, France (CRATerre-ENSAG). The plan develops a first set of activities and concentrates notably on the elaboration of a Management Plan for the historic city of Ghadames and its surroundings and on the identification of “pilot projects” to be launched soon.

CONCLUSION
The comparison between the sites presented above and at-Turaif is particularly meaningful. Indeed, though the technical issues are somehow similar, the political and economic environment is completely different. The project for the conservation and development of at-Turaif District in ad-Dir’iyah can become an extraordinary opportunity for the application of UNESCO prescriptions, a site where the studies that couldn’t be implemented in the other cities, might become reality.

The quality of the conservation preliminary studies carried out in at-Turaif, and the comprehensiveness of the management system proposed, offer a unique opportunity for the conservation of earthen architecture worldwide. The brief presentation of the sites made above, underlines in perspective the strengths of at-Turaif District in ad-Dir’iyah project.
3.d Integrity and/or Authenticity

INTEGRITY
The Site
The Buffer Zone and the Natural Environment
Conclusion
AUTHENTICITY

INTEGRITY

At-Turaif District in ad-Dir’iyah is one of the foremost example of mud architectural sites in the Kingdom of Saudi Arabia. The site has been bought by the Deputy Ministry for Antiquities and Museums (DMAM) in 1982, and has been since protected and cared for by the Department of Antiquities (now part of the Saudi Commission for Tourism and Antiquities). The whole site is surrounded by a metal fence and has a single, guarded entrance with a small visitor centre and office facilities for the guards and the site staff. The site is well preserved from external threats, vandalism, and theft.

At-Turaif was destroyed in 1818, left abandoned for a century and a half, then briefly and partially re-settled in the second half of the 20th century, to be finally completely evacuated in 1982. It shows therefore an extraordinary degree of authenticity, with no modern incongruous addition to its traditional earthen architectural pattern and no substantial modifications of the city’s original street network.

The site offers a whole range of typologies and preservation conditions, ranging from razed ruins to free standing walls, from original to reconstructed palaces from ancient dwellings to recent mud houses, with an extraordinary unity in the colour, shape and building materials.

The landscape surrounding the site has also been mostly preserved from the rapid and dramatic urban development that characterizes the Kingdom and its capital Riyadh some 20 Km afar. At-Turaif has been able to preserve its wadi-oasis nature with large plantations of date palms forming a green screen around the city vestiges reminding of its very origin as an agricultural settlement.

The immediate desert environment of the site has also been preserved from urban development that took place further afar where lies modern ad-Dir’iyah.

The Site

The works carried out by the DMAM since 1982 have made the site accessible to the visitors without having a negative impact its overall image. The restoration campaigns carried out in the early 1980s, in collaboration with Egyptian antiquities experts, have permitted to re-create the long city walls encircling at-Turaif and protecting the wadi, materializing the limits of the historic site, and to present the visitors with an image of what the palaces of some of the imams of the House of Saud might have looked when firstly built. These campaigns have not altered the natural setting nor the overall aspect of the city and have favoured on the contrary its very survival.

The comparison with the first pictures of the site made in the early 20th century, is an essential reminder of the fact that, in the absence of continuous use and maintenance, mud brick architecture cannot withstand for too long the passage of time and natural weathering.

The still imposing ruins of at-Turaif are therefore a proof of the constructive excellency of the original constructions and constitute an extraordinary laboratory for the study and preservation of earthen construction.

In the last three years, since the comprehensive study of the site has been launched in view of its transformation into a Living Heritage Museum. Intense scientific collaboration has developed with the major earthen architecture preservation centres in the Arab world and elsewhere to identify the principles that should guide the preservation and the re-use of the site. These studies, soon to be materialized into operational plans and conservation working sites, open new possibilities in the field of earthen architecture and represent one of the most complete analysis ever carried out of a earthen architectural site.
The continuous monitoring and protection of the site since the 1980s has preserved it from the threat of voluntary demolition and illegal excavations, guaranteeing an extraordinary level of integrity not only of the monumental structures but also of the underground archaeological layers.

The Buffer Zone and the natural environment

The buffer zone landscape, including the wadi bed and the agricultural lands, is an essential complement to the ruined cityscape of the Nominated Property. The discussions and brainstorming sessions with all concerned stakeholders have permitted to define a two-level Buffer Zone surrounding the fenced site. The 1392/1971 Antiquity Laws mentioned the establishment of a buffer zone around archaeological sites but it did not outline or specify the limits of a buffer zone, while the new Draft Antiquities and Museum Law imposes a 200-meter wide strip around the Nominated Property as protective measure.

The proposed Buffer Zone for at-Turaif District in ad-Dir’iyah extends much further than 200 meters to include vast palm dates plantations, ancient neighbourhoods and preserved desert areas surrounding the site. The protective perimeter will guarantee the control upon the evolution of the nearby agricultural and urban settlements in the future.

The decree fixing the new boundaries has not been signed yet; it will, if the nomination proves successful, be transmitted to the World Heritage Centre at a later stage.

Conclusion

Integrity is considered in UNESCO Operational Guidelines as a measure of the “wholeness and intactness of the natural and/or cultural heritage and its attributes.” It is generally considered that the physical fabric of the property and/or its significant features should be in good condition, and the impact of deterioration processes controlled. In this sense, the concept of ‘integrity’ might appear challenging for at-Turaif District in ad-Dir’iyah, since the site lies in ruins following the Ottoman destruction in 1818 and only few of the original palaces are still standing.

Yet, the overall plan urban pattern of the site and the street network are fully visible. Besides, the integrity of the site is guaranteed in the sense that the whole neighbourhood is included in the Nominated Property, and that its very size ensures the complete representation of all the elements that convey its cultural significance.

Furthermore, the detailed conservation and management mechanisms — presented in Volume 2 of the Nomination File — upon which the development project is based, are an almost unique example of coherent and holistic approach to the medium and long term conservation and maintenance of the site.
AUTHENTICITY

When dealing with perishable materials like earth and fragile sites like mud brick cities, the very concept of authenticity needs to be partially reconsidered as some of its commonly accepted bases are actually challenged. Indeed, what does “authenticity” mean when the building material is regularly re-plastered, repaired and rebuilt, sometimes even on a seasonal basis?

It has been argued in other World Heritage Sites that “authenticity” in these cases should refer to the techniques used and to the preservation of know-how more than to the physical material remains. In the case of at-Turaif, however, there is no doubt about the site material authenticity. The city’s multiple layers (including the recent 1980s reconstructions) are entirely preserved and additions, limited only to the areas where they are essential for the stability and the reuse of the buildings, are done with materials and techniques respectful of the original.

At-Turaif District in ad-Dir’iyah, however, challenges the concept of “authenticity” also at another level: the proposed re-use of the site as a Living Heritage Museum. Its overall authenticity as an urban environment might be questioned. Should at-Turaif Living Heritage Museum be considered an “authentic” historic feature, or merely a modern function pasted over a site that once had a residential and urban function?

To answer correctly to this question, however, it is necessary to consider it not just in reference to this site, but at a more global level, taking into consideration the situation of all the mud brick sites within the Kingdom of Saudi Arabia (and actually also the current situation of earthen architectural sites in other countries). Today, At-Turaif District in ad-Dir’iyah is no more a living city: it has been destroyed in 1818, briefly re-settled in 1825, partially re-used in the mid 20th century and
finally definitely abandoned in 1982 when it was bought by the Department of Antiquities. The rapid and dramatic evolution of the Saudi society in the last 30 years has made the traditional villages obsolete and their possible reuse as a living urban centre unlikely. Hundreds of traditional mud brick sites are rapidly vanishing under the harsh climatic conditions of the Arabian Peninsula, erasing the fragile traces of a rich cultural and constructive tradition that developed throughout the centuries to counter Arabian climate. At-Turaif is the most important among these villages, a site where traditional architecture reached unmatched quality and where the remains of this specific architectural style and know-how can still be seen and appreciated.

This urban environment, however, is no more suitable to modern life conditions. Its transformation into a Living Heritage Museum aims at preserving not only the material remains, but also, as much as possible, the symbolic and traditional role of the buildings and of the entire village. The project does not only carefully maintain and consolidate the ruins of the main palaces, but it also aims at revitalizing the site and at re-introducing it as a qualifying experience in the life of modern Saudi citizens.

Authentic, yet artificially-created, life for the site is assured by the reuse as a Living Museum that aims at recreating, wherever possible, both the original functions and upgraded conditions for modern facilities (guest houses and traditional restaurants and cafes, handicrafts souq, etc.) that will be built within the site.

Though it is evident that from the theoretical point of view this is not a “perfect” solution for the preservation of the village, the reuse as a Living Heritage Museum guarantees nevertheless the physical survival of the ruins within an overall strategy aiming at favouring the contact between modern Saudi citizens and their history and heritage and at re-connecting modern life with its historical roots. Without such a large-scale intervention, that includes economic considerations since its planning phase, the fate of the site is sealed and the progressive, ever-accelerating erasure of the vestiges unavoidable.

The Living Heritage Museum is a mechanism allowing the sustainable, long-term survival of the site, a solution capable to preserve, maintain and reuse the extraordinary vestiges of al-Turaif. The project has been developed according to the highest standards to guarantee the preservation of the vestiges, while introducing state-of-the-art techniques to recreate and simulate the life in the neighbourhood in the heyday of the First Saudi State in the 18th century.

It is SCTA’s opinion that this project was not just the only possible way to save the site, but also that it will greatly contribute to develop the sensibility of the Saudi people to the significance of their past and heritage, and that it will give Saudi and Riyadh people a sense of pride and attachment to their roots, underlining their own contribution to the larger world scene.

In a word, it is SCTA’s opinion that this project does respect the criterion of authenticity, in a broad sense, and that it is worth the World’s recognition.

It is therefore considered that At-Turaif District in ad-Dir’iyah fully meets the UNESCO requirements of integrity and authenticity.
AT-TURAIF DISTRICT IN AD-DIR'YAH

STATE OF CONSERVATION AND FACTORS AFFECTING THE PROPERTY
4.a Present state of conservation

INTRODUCTION

The site of *at-Turaif* District in *ad-Dir’iyah* is composed of the ruins of a large mud brick settlement mostly built in the 18th century, razed in 1818 and partially resettled in the 20th century. Conservation-related issues are therefore paramount in the programme of redevelopment of the site currently being designed and implemented by the Saudi authorities with the aim of revitalize the site adapting it as a Living Heritage Museum celebrating the Kingdom identity and values.

The description presented in sections 2a and 2b, offers an overview of the complexity of the conservation tasks to be faced in *at-Turaif*. Not only *at-Turaif* District in *ad-Dir’iyah* has been purposefully destroyed after a bitter siege, but is has also remained abandoned for some 150 years. Furthermore, the entire city is built of adobe (though on limestone foundations), a material whose capacity to withstand weathering once in the state of ruin is extremely limited. Yet, the imposing vestiges of *at-Turaif* District in *ad-Dir’iyah* are still standing, with imposing facades and towers, challenging time. Their survival is certainly favoured by the extreme dryness of central Arabia, but is also due to extraordinary quality of the buildings, to the quality of the building material and to the skill and know-how of the *najdi* master builders who created it.

The challenge faced by the Saudi authorities is indeed extraordinary and unique have been the efforts paid by the government to meet it. Saudi Arabia has a long tradition in mud brick construction and experience also in the modern re-use of this traditional constructive system. Since the early 1980s, Saudi experts have collaborated with CRATerre and with Egyptian antiquities and architects studying the technical characteristics of earthen architecture. In 1988, a Mud Building Exhibition was organised by ADA in cooperation with the George Pompidou Centre in Paris, CRATerre, and the French Embassy in Riyadh. This exhibition focused on mud as a traditional and an alternative building material especially for Saudi Arabia. During this exhibition, an international seminar presented the history of mud construction worldwide and in the Kingdom, the suitability of earthen buildings for local cultural and climatic conditions, modern techniques and methods for the preservation of earthen heritage. Finally, a specialized centre for Heritage Conservation Program and earthen construction was developed by ADA to promote studies, publications and dissemination of knowledge about traditional architecture and urban design. The main objective of this centre is to study traditional architecture, earthen building materials and modern methods of construction to develop new projects and to preserve national earthen architectural heritage.
Ad-Dir’iyah has played, since this early phase, a central role in this revival. The world-famous Egyptian architect Hassan Fathy, visited the site and designed a modern mud house for the new village in the 1970s, while Egyptian Antiquity experts collaborated, under the aegis of UNESCO, since 1974 to the planning of the partial reconstructions of the city walls and of some palaces.

Since, many other experiences in conservation and re-use of earthen architecture have taken place in the Kingdom. Among these, particularly meaningful are:

- The Saudi Arabia pavilion at the Seville Expo in 1992 that reproduced and built upon traditional najdi mud architecture;
- The restoration of the central sector of Riyadh — with its major palaces and fortress al-Murabba and al-Musmak — implemented by ADA;
- The recent restoration of al-Badi’iyah palace near Riyadh and the ongoing works in the village of al-Ghat, in the North, implemented by SCTA.
Furthermore, mosques and houses have been built with earthen compressed mud bricks in Riyadh and elsewhere:
- The Pavilion presented National Folk Festival in Janadriyah, constructed in 1988 using traditional forms and new technologies (project by arch. Ibrahim Aba Al-Khail in collaboration with CRATerre);
- Al-Madi Mosque in the King Abdulaziz Historical Centre, reconstructed using local architectural style and materials.
- The suburban traditional mud farm of Prince Sultan bin Salman bin Abdulaziz al-Saud near at-Turaif District in ad-Dir’iyah, that has been thoroughly restored becoming an unmatched example in the re-use and up-grading of traditional mud brick houses to modern living standards.

These experiences show the importance of earthen architecture in the Kingdom and the attention paid to the preservation of this national heritage. Yet, till now, nothing comparable to what planned in at-Turaif, as far as scale and complexity are concerned, has been carried out in Saudi Arabia.

Aware of the complexity of the task, ADA and SCTA have sought international advice in the conservation of at-Turaif District in ad-Dir’iyah. Saudi experts from ADA have been collaborating with the best earthen conservation experts from different horizons.
GENERAL STRATEGY AND TECHNICAL CHARACTERISTICS

The general strategy for the conservation of the site has been designed by Anthony Crosby for ADA* since 2006/7. In the preliminary phases of the development were fixed the general principles concerning the acceptable degree of reconstruction, the areas to be fully preserved and the ones where re-use and adaptive interventions were possible.

The guiding principles underpinning the whole redevelopment plan are presented in the Site Master Plan elaborated by Lord Cultural Resources for ADA and are based on international views on conservation and on recommendations from UNESCO. The principles for the at-Turaif District in ad-Dir‘iyah Living Heritage Museum are:

"Because the Atturaif Museum is understood as the whole of the Atturaif site, the site and building ruins are to be treated as artefacts; that is, the site and building ruins comprise the core of the Atturaif Museum’s collection and are its fundamental and irreplaceable asset. This means that decisions as to restoration, adaptive reuse or even removal of remains must be undertaken only with respect to the Museum’s overall Vision, Mission and Mandate and with respect to international standards of conservation and the requirements of UNESCO’s World Heritage Site criteria.

The remains of Atturaif that have survived are a dramatic and evocative evidence of its history and destruction. They epitomize the “noble ruin” and, as they now are, represent the climax of the story of the First Saudi State and give powerful testimony not only to the violence of the destruction, but also to the power and majesty of the First Saudi State. Therefore priority will be given to the stabilization and retention of the authentic structures and remains of the First Saudi State, especially of those which have assumed an iconic character such as the silhouettes of the Salwa Palace remains and other major palaces and fortifications.

As a general conservation principle, the more historically significant a particular site or ruin is the more emphasis there should be on stabilization and retention of the structures, as opposed to reconstruction. When the site was reoccupied in the 20th century many of the original remains were adapted, modified or rehabilitated by the new residents; these architectural remains of later periods of occupation may be modified if necessary to expose and conserve significant remains of the First Saudi State.

Regardless of the historical period or era to which any particular building or building modification belongs, the importance of proper documentation cannot be overstated. Therefore as a conservation principle we may say that no development will be undertaken without full documentation of existing remains to ensure that their heritage values are not lost."

According to these principles has been drawn a redevelopment plan that foresees the reconstruction of only one major historic palace and makes of the consolidated and stabilized ruin of the Salwa Palace the symbol of the project. Furthermore, an extraordinary amount of studies and surveys, including 3D scanning of the street facades and of some of the most important ruins, have been carried out by ADA. These data have produced a state-of-art survey of the ancient neighbourhood that offers a unique opportunity for the monitoring of the future evolution of the entire city in the coming years and certainly constitutes a unique example in the field of earthen architecture conservation. In parallel with the study phase, preventive conservation programmes have been implemented using temporary consolidation techniques: propping, cleanings and sand bags, to slow down the erosion action and create safer conditions and emergency stabilization for the most endangered structures on the site.

The strategic choice to seek UNESCO recognition for the site of at-Turaif District in ad-Dir‘iyah, has played an essential role in assessing the overall strategy to fully respect the values of the site and the issues related to the specificities of mud brick architecture conservation.

* CROSBY, A., April 2007, Conservation Assessment and Treatment Recommendations for Atturaif, study prepared for Lord Cultural Resources / ADA.
SCTA has supported ADA in the definition of the schedule of the intervention in order to give the priority to the identification of the origin of decay processes and experimentation of adapted conservation methods and techniques.

According to this general technical and cultural framework, at-Turaif District in ad-Dir’iyah has been subdivided, for the practical handling of the project, into different sectors attributed to various designers and conservationists. Saudi, Egyptian, American and French earthen architecture experts have designed the conservation projects and specifications for the site of al-Turaif. Each of them contributing with top-quality solutions adapted to the different situations found on site (Cf. Volume 3, annexes).

CRATerre has been working on the sector planned to become the souq area of the Living Heritage Museum, and has prepared a “conservation manual” for this sector. A tool that will be made available to contractors, owners, and supervisors who will be responsible for implementing restoration works, and will further evolve following the implementation of the conservation pilot project.

SITE DETERIORATION

The site of at-Turaif lies in ruins. It has not only been weakened by the passage of time, but also from absence of maintenance, insufficiently planned studies, and unsuitable activities. This is not a specificity of the site of at-Turaif, unfortunately, as most rural and urban settlements of historic significance in Saudi Arabia have disappeared under the pressure of rapid urban growth and abandon. Within a very short period — between 1965 and 1980 — a large number of historical, heritage buildings and traditional human settlements have been removed and replaced by contemporary structures (like it happened in the old city of Riyadh).
Four main categories of vestiges can be identified according to their present physical conditions.

The standing monuments (palaces):
These monuments are still standing but have lost some structural integrity which ensured its protection. Without a roof and without a resistant base, the walls are prone to a slow, but continuous, decay processes and suffer from direct weathering and structural problems threatening their stability. These monuments still require a longer period of study and experimentation before sound restoration proposals can be elaborated. Proposed conservation techniques must be tested first before being applied on a large scale. This category of monuments comprises 12 palaces which are the most impressive structures at the site.

The abandoned residential quarter:
The quarter on the west part of the site that has been resettled in the 20th century. New mud brick houses have been rebuilt upon the foundations of older palaces and dwellings. In most cases the urban pattern has been respected and the outer walls respect an older layout.

The ruined sector:
This part of the site has been lying abandoned since 1818 destruction. It shows interesting technical features like herringbone stone walls.

The restored palaces:
Though completed only in the last twenty years, the present state of conservation of these structures is unsatisfactory. Only the visitors centre within the Salwa Palace is still open for the public. The other buildings show evident signs of decay.
due to the absence of maintenance after reconstruction and to design defects in the water drainage systems of the roofs.

Finally, to these four categories can be added the new archaeological excavations that constitute a new feature within the site and are connected to the ongoing development works carried out by ADA in the framework of the site transformation into a Living Heritage Museum. There are currently four excavations ongoing on site supervised by SCTA. The excavated areas will be partially included in the new structures, partially kept visible for the visitors and partially backfilled.

a) **Salwa Palace**: Archaeological cleaning and excavations preliminary to the construction of the catwalk and exhibition areas (Cf. Volume 3).

b) **Ancient Mosque**: These large-scale archaeological excavations have developed around the remains of the oldest mosque of at-Turaif, associated with Imam Mohammed Bin Saud, the first Emir of ad-Dir’iyah, who ruled for forty years between 1725 and 1765. The excavations now cover the area of the mosque and the area of the entrance towards the planned pedestrian bridge. Organized according to a regular 5x5 meter grid system, the excavations have unearthed the trace of the city walls, of the large praying hall of the first mosque, and a number of stone foundations of ancient constructions that do not match with the current street layout in this area.

c) **Ibrahim Palace**: The site where stood the palace of Ibrahim al-Saud has been re-occupied by three more recent houses. These houses, located in what will become the southern part of the “Traditional Culture Demonstration area”, have been excavated till the bedrock. The digs show the extent of the modification undergone and the differences in the internal layout between the houses and the older structures of the palace. Two major occupation phases are evident after the excavations: the first level, built directly on the bedrock (with no foundation), had large walls (80/100 cm thick) in well-dressed stone, covered by a layer of gypsum-based plaster and courtyards with large stone columns; the second visible phase, built about one meter above the original palace level, consists of relatively “recent” mud houses (most likely dating from the 1950s/1960s), though the southernmost house seems to belong to an intermediate constructive phase.

d) **Mishari Palace**: Archaeological cleaning in the ruins of the palace is under way. The site is being cleared down to a lower level by removing collapsed mud walls to reach the level of the original floor. The excavations are done according to the same regular grid visible in the mosque area, by hand digging.
Among the main causes of deterioration should be listed the impact of rainwater. Even though all over Saudi Arabia, and in the region of at-Turaif, rainfall is low and erratic and the average rainfall may consist of only one or two torrential outbursts flooding the site and then rapidly disappearing into the soil, such flash flooding represent a real danger for the conservation of earthen buildings and causes several damages to the site.

On the one hand, the ground becomes saturated with water that cannot be entirely absorbed. The poor site drainage, the topography and the physical characteristics of the site further accelerate the erosion of the mud brick structures. The dry subsurface layer, composed of a silty clayey soil, absorbs the humidity and stores it near the base of the wall. Therefore the sloped streets of at-Turaif can quickly turn into raging streams during and after heavy rains, and the lower points of the site can be filled with floodwaters during many days.

On the other hand, the high evaporation rate, linked to the low rainfall, eliminates any possibility of soil leaching and leads to the formation of salts accumulating on the surface. This phenomenon, common in many semi-desert or arid areas, should be taken into account, as it constitutes an important factor in the process of degradation of earthen architectures. Presence of salts, in fact, generally accelerates decay processes, more specifically those related to damp and water migration.
4.b  Factors affecting the Property

(i) — DEVELOPMENT PRESSURES (E.G. ENCROACHMENT, ADAPTATION, AGRICULTURE, MINING)

The Government of Saudi Arabia has bought the area of at-Turaif in 1982 and heavily invested since in the effort to protect and develop the site. The entire property has been surrounded by a metal fence, while a great campaign was launched by the Department of Antiquities to rebuild the impressive defensive wall lining the heights on either sides of the Wadi Hanifah and surrounding at-Turaif. The entire area of at-Turaif has therefore been protected from direct urban encroachment. The Nominated Property in fact is surrounded by some cemeteries (waqf property and fully protected by the Law), and by large parcels of agricultural land belonging to members of the Saudi royal family.

Though the development of modern agriculture infrastructures has slightly modified the immediate surroundings, it has had the positive effect to preserve the overall image of a site that was originally built because of the quality of the agricultural land and the possibility to water date palm plantations and other crops. The large and intensive date palm plantations surrounding the site provide an additional “layer” of protection to the site.

The legal provisions set by ad-Dir’iyah Governorate, forbidding the subdivision of the estates into parcels smaller than 5 ha, further reinforce the protection of the surrounding landscape (Cf. Volume 2, Appendix).

Attention will need to be paid in the future to the preservation of the traditional agricultural pattern that characterized for centuries the landscape of Wadi Hanifah: the wadi terraces were used for agriculture (where the water table was near the surface) while the plateau was used for settlement and grazing. The use of modern pumps makes it possible nowadays, to plant and develop also the desert plateau, but such an activity risks to alter the natural setting of a wadi-oasis and should be discouraged.
The development plan for the site, aiming at its revitalization and transformation into a Living Heritage Museum, imposes the construction of a small reception centre for the visitors. This new building, very low and horizontal, has been designed by an American architectural firm. The driving principle of the design has been the will to avoid “confrontation” with the nearby ruins of the Salwa Palace, and the desire to reconnect the façade with the traditional walls that border and protect the wadi terraces. This low, delicately curved structure is situated in front of the ruins of the Salwa palace, but is almost invisible from the viewpoints towards the site. Its high architectural standards and its essential role for the development of the site justify the addition of this element, situated outside the Nominated Property within the first Buffer Zone surrounding the site.

Inevitably, some visual disturbances from the site exist, most of the views, till a reasonable distance, are well preserved.

The new planning developments foreseen for the neighbourhoods of al-Bujeiri and in Old ad-Dir’iyah, are respectful of the historical value of the site. Indeed, though a relatively significant urban development will take place in front of the site, the design of the new neighbourhood respects both the scale and the proportions of traditional low built fabric, and will be in large part made of compacted earth bricks. It will create a high-quality urban setting with low density and large green areas and terraces above an underground parking.

The new religious foundation that will be created where the Shaikh Mohammad Bin Abdul Wahab used to study and preach, is being designed by a well-known...
contemporary architect, M. Rasem Badran from Jordan. This new institution will be hosted in a modern structure with an “urban” front in the direction of the city, integrating the existing mosque built in the 1990s. The remaining mud structures of the neighbourhood will be preserved.

On the southern side, the desert land, currently empty but scarred by fences and by the dumping of building material, will be cleaned and preserved as the necessary untouched background of at-Turaif District in ad-Dir’iyah.

The urban growth of modern ad-Dir’iyah, on the other hand, has taken place towards the east, in direction of Riyadh, and recently further north on a sub-wadi, preserving the setting of at-Turaif from the modern urban sprawl.

Furthermore, the comprehensive planning being developed by ADA for the historic areas of ad-Dir’iyah and, at large, for the entire Wadi Hanifah area, has integrated the preservation not only of the historic area of at-Turaif, but also of its immediate surroundings (along the perimeter of the proposed UNESCO Buffer Zone) into the planning principles.

The regional development centred around the attraction provided by the Wadi Hanifah and by the historic at-Turaif District in ad-Dir’iyah, will inevitably lead to the development of tourism reception activities and the transformation of part of the agricultural farms into hotels and accommodations for Riyadh families. However, large-scale resorts are forbidden within the Buffer Zone and will not take place within sight of at-Turaif District in ad-Dir’iyah.

Within the framework of the Wadi Hanifah plan, quarrying in the wadi has been stopped, with an evident a positive effect on its natural environment.
(ii) — ENVIRONMENTAL PRESSURES (E.G. POLLUTION, CLIMATE CHANGE, DESERTIFICATION)

Pollution

There are no major sources of air pollution in the area of ad-Dir‘iyah. The air is cleaner than in Riyadh and there is no evident trace of decay caused by air pollution on the built structures of at-Turaif District in ad-Dir‘iyah.

At a different scale, ADA has been in charge of designing a comprehensive plan for the cleaning and revitalization of the whole course of the Wadi Hanifah (some 120 Km), following the definition of the “Strategy” for Wadi Hanifah adopted in 1994.

The plan aims at tackling the environmental degradation, loss of natural functioning and ecosystem productivity of the wadi caused by the un-sustainable use of land, water, energy and other resources that characterized the rapid growth of Riyadh during the period 1970-1990. These conditions have notably negatively affected the wadi’s function as a natural drainage system, and its ability to deal with floods. In 2001 ADA commissioned the British consultants Buro Happold along with their Canadian Landscape Architect partners Moriyama & Teshima to develop the Wadi Hanifah Comprehensive Development Plan (WHCDP), to draw together all the completed studies and contain a plan to meet the future needs of the City. ADA is currently in the process of setting up the Wadi Hanifah Directorate, which will be ultimately responsible for the continued maintenance and development of the wadi. The scheme proposed is a cost effective method of achieving cleaner water to help create a healthy environment and to allow people to achieve a more healthy and productive life; it has won international recognition with the awarding of the prestigious Waterfront Prize in Montreal in 2003, and the it was presented to the United Nations in New York in April 2004.

Climate and climatic change

The climate of central Arabia is among the driest on earth with extremely little precipitation. There have been recurrent droughts in the past that caused severe damages to the population. There is no historical proof of a climatic change taking place in the last two or three hundred years, and the climatic conditions visible today are likely the same ones that characterized the heydays of the First Saudi State at the end of the 18th century.
Mechanical pumping and the large increase in population and water consumption in the last decades have significantly lowered the level of the water table that used to lie some 15-20 meters below the surface, while it is now much deeper.

The meteorological data for the area underline the dramatic and drastic changes in temperature between night and day and between summer and winter. Daytime temperature can approach 50 degrees in the shade with 42° C as average maximum in July, while frost can occur at night in winter.

Rainfall in Riyadh is at an annual average of 84 mm. However rainfall averages are especially misleading in Arabia as they conceal huge irregularities. It can range from 15 mm, recorded in 1966, to 257 in 1976.

At-Turaif District in ad-Dir‘iyah lies in a desert environment and within a wadi-oasis ecological system. The climatic conditions presently visible at the site do not greatly differ from the ones that used to characterize the region during the First Saudi State period, though the surface canals that used to distribute the water to the cultivated areas of the wadi terraces have disappeared and the traditional animal powered wells have been substituted by deep drilled wells and mechanical pumping.

**Desertification**

At-Turaif District in ad-Dir‘iyah lies in a desert environment and within a wadi-oasis ecological system. The climatic conditions presently visible at the site do not greatly differ from the ones that used to characterize the region during the First Saudi State period, though the surface canals that used to distribute the water to the cultivated areas of the wadi terraces have disappeared and the traditional animal powered wells have been substituted by deep drilled wells and mechanical pumping.
(iii) — NATURAL DISASTERS AND RISK PREPAREDNESS (EARTHQUAKES, FLOODS, FIRES, ETC.)

The site does not seem to be affected by earthquakes. It is, however, relatively often touched by small floods and more rarely, by more serious floods causing damages to the mud brick walls of at-Turaif District in ad-Dir’iyah.

Within the framework of the redevelopment project, ADA has prepared specific plans to tackle eventual man-caused disasters and has set up security mechanism to cope with fire, and other threats (Cf. Volume 2, Management Plan). The overall control of the floods in the wadi bed has also been tackled within the large Wadi Hanifah planning. The road and the infrastructures have been redesigned to drain floods properly. The impact of strong rainfall storms on site is also been taken into consideration by the conservation plans, though it will be necessary to set up monitoring mechanisms to verify the extent of the damages to the mud structures after every rain and the effectiveness of the conservation design.

The Site Manager of at-Turaif District in ad-Dir’iyah Living Heritage Museum will be asked to integrate specific measures for the protection of the World Heritage Site within existing emergency planning systems at the local, regional and national levels.
(iv) — VISITOR/TOURISM PRESSURES

The area of at-Turaif District in ad-Dir’iyah is relatively large and the site can, in theory, receive large numbers of visitors without jeopardizing the preservation of the vestiges; it is obvious, however, that the earthen architectural heritage of the site is fragile and that its transformation into a large-scale tourist destination might requires great attention and technical skills.

At the time being, there are no accurate estimates of the number of visitors, but it is likely that visitors to at-Turaif in the last years did not exceed 10,000 per year. However, this number is meant to increase dramatically following the opening of the Living Heritage Museum and, hopefully, the inscription on the World Heritage List.

The planners of the Living Heritage Museum estimate the number of visitors per year (at least in a first phase) at some 200,000, with peak numbers of some 2,500 per day, and have been designing services and facilities on this basis.

On the long term, if the project proves successful, it is likely that this number will grow and might even double within 10 years. Technical infrastructures are already designed to cope with larger crowds, but, because of the unicity of the project in the Saudi context, and of the uncertainty concerning the effective future development of national and international tourism in the Kingdom, it is difficult to assess precisely the expected attendance on the long term.

The number of tourists has been calculated to respond to their practical needs and to guarantee their safety, but also to verify that their number is compatible with the characteristics of the site and to assure that their presence will not cause harm to the site. Indeed, at-Turaif is by definition a non-renewable resource and it should be preserved and protected to be able to play its role of major cultural attraction.

Planning and design solutions, therefore, limit the access to dangerous and unsafe areas, regulate the pedestrian flows and limit the circulation on site to pedestrians and people movers, while precluding access to cars. Tourist circuits have been designed to bring the visitors to most of the site (but not everywhere), and catwalks and new additions inserted within historic ruins have been skilfully designed detached from the ancient walls to avoid damaging the site.
It is evident that the actual impact of the visitors on the built structures, both ruined and standing, restored or simply consolidated, should be continuously monitored. It will be the Site Manager’s duty to ensure that all unexpected decay or act of vandalism are recorded, that the causes of the problem are identified and that solutions are found.

The museums and exhibitions halls will be guarded by the site personnel and by a CCTV system to protect the collections, while site guards, tourist guides and site staff will assure that the visitors will respect and not damage the site. Voluntary vandalism is not expected to be a major issue in the Saudi Arabia context, but involuntary damages caused by a public that is not yet used to visit heritage sites is more likely to be an important issue. Therefore, part of the site protection measures is related to the “education” of the public and to the development of raising awareness campaigns in the schools and at the site. The issue of littering and cleaning for example, that might favour the spread of fires and affect the conditions of the mud plasters and of the very buildings, will not only be dealt with by janitors, by also be addressed by public campaigns on site.

The site of at-Turaif District in ad-Dir’iyah, however, will, by its very nature of earthen architectural site, requires continuous maintenance, repairs and even partial reconstructions at regular intervals of time. Mud plasters will be regularly replaced and repairs will be needed after heavy rains. Eventual graffiti, which might be traced on the walls by the visitors, will therefore be regularly “erased” by the simple maintenance strategy designed for the site. The management structure will see to it that qualified technicians intervene each time conservation intervention is needed to answer to the man-caused damages.

Archaeological excavations

The Site Management will be responsible of designing a strategy for long term archaeological research to take place within the site perimeter. Similarly, training workshops and didactic working sites will be regularly held at at-Turaif. It is essential that excavations and conservation workshop, particularly sensitive and fragile, are protected from the damages that could be caused by the visitors. Though they might also be included among the “attractions” of the Living Heritage Museum, it is essential that these activities are protected from the public and that dangerous and fragile zones are closed off to the public to assure that no damage is done to the finds.
Landscape, flora and fauna

The major threat for the site landscape, which is protected by a series of regulations and planning provisions, is represented by the uncontrolled presence of private cars and buses along the wadi. The noise and the pollution provoked by private transportation in the immediate vicinity of the site might greatly affect the scenery and the value of the site. The design of the new parking areas and the re-planning of the wadi bed road, are meant to control the incoming fluxes and limit the unsuitable uses of car within the Buffer Zone perimeter.

The management system will monitor regularly the effectiveness of the solutions proposed and eventually adapt the plan to new situations. Finally, the re-qualification of a wadi farm, and its transformation into one of at-Turaif District in ad-Dir’iyah attractions, will bring large crowds inside the wadi farm areas. It is essential to guarantee the protection of the agricultural and natural environment of the green areas from littering, fires, collection of plants and flowers, etc. Similar regulations should also be designed for the newly planned green areas designed within the Buffer Zone for the rest of the visitors.
(v) — NUMBER OF INHABITANTS WITHIN THE PROPERTY AND THE BUFFER ZONE

The Nominated Property nominated for inscription on the World Heritage List is not inhabited. The only buildings in the immediate vicinity of the Nominated Property are the reception offices of the site guards at the Gate, the visitors’ Centre and the Site Management offices, but no residential units are included within the Nominated Property perimeter.

The Buffer Zone has been designed with the aim of guaranteeing the maximum protection with the smallest possible number of residents to simplify the application of planning mechanisms that might interfere with private property rights.

At the time being, there are only some tens of residents in al-Bujeiri neighbourhood, no residents in al-Ghasibah and some hundreds of people living in the wadi farms and in areas of old ad-Dir’iyah included in the Buffer Zone. The desert zone south of at-Turaif is not inhabited.

This situation is meant to evolve with the implementation of the project on site, as the Buffer Zone too is undergoing a complete renovation connected to the revitalization of at-Turaif. While al-Bujeiri will become a commercial area with no urban settlement foreseen, and Mohammad Bin Abdul Wahab Foundation will be a religious and cultural institutions with no residents, it is likely that the urban section of Old Dir’iyah included in the Buffer Zone will take part in the overall economic regeneration of the area brought about by the creation of at-Turaif District in ad-Dir’iyah Living Museum. These areas will be slowly up-graded and renewed, respecting the strict planning regulations to be defined for the Buffer Zone, and will inevitably change and likely slightly increase their population.

The current number of residents within the Buffer Zone is estimated at 400 people; this number will not be significantly increased by the development project.
AT-TURAIF DISTRICT IN AD-DIR’IYAH

PROTECTION AND MANAGEMENT OF THE PROPERTY
5. Ownership

At-Turaif District in ad-Dir’iyah is located in the Municipality of ad-Dir’iyah, in the Province of ad-Dir’iyah, within the Governorate of ar-Riyadh, in the very centre of Saudi Arabia.

Till 2003, the site was managed by the Deputy Ministry of Antiquities and Museums (DMAM) depending from the Ministry of Education. Following the recent merge of the DMAM with the Supreme Commission for Tourism (SCT) and the creation of the Saudi Commission for Tourism and Antiquities (SCTA) in 2007, the responsibility of the site has passed in the hands of SCTA.

The Supreme Commission for Tourism (now SCTA, Saudi Commission for Tourism and Antiquities) was established by Council of Minister Resolution N° 9 of 12.01.1421 H (1999 AD), with the specific mandate “to attend, develop, to promote and enhance the tourism sector of the Kingdom”. It is a technical organization with responsibility for a specialised sector being supervised by a Board of Directors chaired by the Second Deputy Prime Minister.

The Nominated Property is entirely owned by SCTA. In 1982, the whole sector was bought by the Kingdom of Saudi Arabia, the village that grew inside the ruins evacuated and the site given to the Department of Antiquities (now SCTA). It covers an area of 28.78 hectares and is entirely fenced. Access to the site is controlled by guards 24/24h.

The Buffer Zone has been drawn with the goal to protect the site from urban encroachments, to preserve the agricultural use of the wadi area, and to protect the views from and towards the site. Its perimeter mostly follows ad-Dir’iyah city wall, though it does not include the whole area that used to be encircled by this defensive perimeter. The proposed Buffer Zone extends over a surface of 237.95 hectares. There is no full cadastral map of the entire area, but satellite images elaborated by the SCTA and ADA, present the use of the land and the private properties within and around the Buffer Zone.

The Buffer Zone lies entirely within ad-Dir’iyah municipal borders. Land ownership in the Buffer Zone is mixed, with large public estates, belonging to different governmental bodies (SCTA, ADA, Municipality and Governorate of ad-Dir’iyah, Waqf, etc.), covering more than 35% of the area, and small and large private parcels. Private and public parcels are partially urban and partially agricultural:
- The ruins of the ancient neighbourhood of al-Ghasibah are owned by the SCTA.
- The cemeteries, surrounding at-Turaif District in ad-Dir’iyah, belong to the waqf and are fully protected by the law.
- The agricultural farm lands on the wadi terraces are privately-owned. These parcels are subject to a specific regulation established by the Governorate of ad-Dir’iyah that states that parcels cannot be subdivided into units smaller than 5 hectares and construction in these parcels is allowed only as far as it is connected to agricultural use. Some of these estates belong to members of the Saudi Royal family.
- Al-Bujeiri neighbourhood is owned by the Governorate of Riyadh. The urban areas of old ad-Dir’iyah within the Buffer Zone comprise state land and private parcels.

From the management point of view, the Buffer Zone is subdivided into two sectors offering different degrees of protection and answering to specific regulations.

Notably, all modification in the immediate vicinities of the Nominated Property — including cemeteries, agricultural parcels and desert land — is strictly forbidden. This “first” Buffer Zone (represented in dark blue on the map) guarantees the maximum possible preservation of the candidate site. Around it, extending over a larger area, a “second” Buffer Zone is designed. Inside this perimeter economic and residential activities are submitted to a strict control, but are not necessarily excluded. Within this second zone lie notably the neighbourhood of al-Bujeiri, the majority of the agricultural parcels of the wadi, and the protected archaeological site of al-Ghasibah.
Pl. 35 Land ownership pattern in historic ad-Dir’iyah, Govt Property Ownership Plan — ADA, 2008
5.b Protective designation

The protection of Cultural Heritage in the Kingdom of Saudi Arabia is defined by the Law of Antiquity issued by Royal Decree No 26/M in 23/6/1392 H (the English translation of the Law is joined in the Appendix of the Volume 2) and its amendments.

According to the Law of Antiquity, the Antiquity Directorate — depending from the Ministry of Education — and the Higher Council of Antiquity are responsible of the protection of the movable and immovable properties.

The Law of Antiquity has 79 articles divided into seven chapters; Chapter two deals specifically with immovable properties.

A new Draft Antiquities and Museums Law has been prepared, and is currently in the final stage of the process of approval (the English translation of the New Draft Law is joined in the Annexes of the Management Plan).

According to the new Draft Antiquities and Museums Law, the responsibility for the protection of the Cultural Heritage of the Kingdom passes under the authority of the Saudi Commission for Tourism and Antiquities.

The new Draft Antiquities and Museums Law is divided into nine chapters and 95 articles. Chapter two (articles 22-25) deals with archaeological & historical sites and urban heritage sites, chapter five defines protection perimeters and regulations for urban and archaeological sites.

The Ministry of Municipality and Rural Affairs (MOMRA) collaborates with the supreme Commission in the protection and classification of urban heritage.

Article 50 of the new Draft Law foresees “… that a protection area of 200 metres should surround all immovable urban and archaeological sites.” This protection area could be extended to maintain the visual environment of the registered antiquity. The new Buffer Zone of the Nominated Property is much larger than the 200 metres protection area.

At-Turaif District in ad-Dir‘iyah is the property of the government with all its moveable and un-moveable elements and is considered an historic and archaeological site according to the Royal Decree No 26 issued on 23/6/1392 AH (1972 AD).

The mechanism of registration and the whole Antiquities Inventory is currently being updated and reformed to comply with modern international standards and to become an effective tool for the protection and management of the country’s rich Cultural Heritage. All sites and all data concerning them are going to be integrated in a geographically referenced system (G.I.S.).
5.c Means of implementing protective measures

INTERNATIONAL CONVENTIONS


NATIONAL LAWS

The Antiquities Law, issued by Royal Decree No 26/M in 23/6/1392 H, defines and protects as antiquities moveable and immovable properties older than 200 hundred years. More recent properties might be considered as antiquities following a resolution by the Ministry of Education (art. 5). The responsibility for preservation and registration of antiquities lies within the Directorate of Antiquities (art.6). Antiquities Law imposes planners to seek Directorate’s approval for all development plans in villages and cities (art. 12).

Existing laws concerning heritage in the country are in need of strengthening as they are difficult to enforce and leave many important resources without protection. In order to overcome this situation, the Supreme Commission for Tourism, now SCTA, has drafted a new Draft Antiquities and Museums Law currently under review by the Saudi government. This new legislation includes various chapters covering: provisions and general provisions; archaeological historical and urban sites; underwater antiquities; trading in antiquities; surveys and excavations; urban heritage; museums; penalties for non-compliance and effectiveness. It foresees also regulations to cover all the detail requirements for implementation of the law. These will be subject to the authority of Government departments and Ministerial control, and where required will be ratified by the Council of Ministers.

According to the analysis of the existing legislative framework elaborated in 2004, within the Strategy and Action Plan for the Antiquities and Museums Sector of the Saudi Commission for Tourism, there are still key elements to be defined concerning notably the issues of general legislation relating to real estate (affecting the rights of the SCTA to acquire and to lease for development) and the liability to identify precisely ownership through an effective system of land registration.

AT-TURAIF DISTRICT IN AD-DIR’IYAH

Having acknowledged the actual limitations and shortcuts of the existing legal system for the protection of Cultural Heritage within the Kingdom of Saudi Arabia, it should be stated unambiguously that the protection system currently in place at at-Turaif District in ad-Dir’iyah guarantees the full preservation of the site. Indeed, the core area is entirely fenced and its only vehicular access is controlled by guards. At the site, the Antiquities Law is enforced by the local police, by the governor of the province and by the antiquities staff.
Following the approval of the 1972 Antiquity Law and the 1976 official registration of the site, Saudi Arabian Government has bought the area of at-Turaif in 1982 — removing the inhabitants that settled there in the 1950s and 1960s — in order to guarantee the protection of the site.

The new Draft Antiquities and Museums Law foresees the creation of a buffer zone around archaeological sites on a width of 200 metres. In 2007-8, during the process of the preparation of the nomination file, the perimeter of this buffer zone for at-Turaif District in ad-Dir’iyah has been reconsidered. The new protective perimeter presented in this file is currently in the process of being approved.

Saudi procedures for the approval of the Buffer Zone are relatively simple, requiring in fact only approval at the local level. The system foresees that the proposed perimeter, drafted by SCTA, is submitted for discussion and approval to the local department of Antiquities and then submitted to the local department of the Ministry of Agriculture. If approved, the document is sent back to the SCTA for signature and approval by the SCTA President. This procedure usually requires some six months and ad-Dir’iyah the new buffer zone perimeter is expected to be approved by the end of 2009.

Copy of the approved perimeter should be sent to the Ministry of Municipal and Rural Affairs (MOMRA) in order to be integrated in their planning procedures. In this case, a copy of the approval decree will also be sent for information at the World Heritage Centre headquarters in Paris to be included in the at-Turaif District in ad-Dir’iyah nomination file.

Within the nominated site, the Saudi Commission for Tourism and Antiquities is responsible for all conservation activities and investigation as well as for the overall management of the site. The implementation of the development program for the Living Heritage Museum is being carried out by Ar-Riyadh Development Authority (ADA). When ADA proposes significant works, new constructions, demolition, adaptation of existing buildings to new roles, etc., it consults SCTA and needs its approval on the proposals.

In the Buffer Zone the Site Manager of the World Heritage Nominated Site has a major role. Though the development plan is directly run by ADA that has been in charge of the planning of the al-Bujeiri neighbourhood and of the Mohammad Bin Abdul Wahab Foundation.

The new management scheme requires the approval of the Site Manager for any change or construction proposed within the perimeter of the Buffer Zone. The Site Manager will be asked to review the project and to verify its conformity with the planning regulations and its compatibility with the preservation of the Outstanding Universal Value of the Nominated Property.

In the green wadi terraces, inside and outside the Buffer Zone, consent for new construction can only be granted by the Ministry of Agriculture since the area is considered agricultural land. The desert area north of at-Turaif, is non-constructible.

Outside the nominated site, there are different procedures for regulating new building in different areas abutting the site. ADA is in charge of the whole wadi Hanifah project and of the planning of the ad-Dir’iyah urban area. SCTA is not consulted directly but would normally be asked to give its opinion.
5.d Existing plans related to municipality and region in which the proposed property is located (e.g. regional or local plan, conservation plan, tourism development plan)

The policy designed by the Governorate of Riyadh and the Supreme Commission for Tourism and Antiquities for at-Turaif District in ad-Dir’iyah — meant to become the ‘capital’ of Saudi tourism — proposes a vision of economic development based on services, on cultural tourism and on the re-appropriation of local identity. The sustainable tourism development imagined by SCTA implies eco-friendly and heritage-friendly plans for the overall development of the region.

The conservation and development project for at-Turaif District in ad-Dir’iyah is part of a large scale planning strategy and development strategy for the capital Riyadh and its region. The next paragraphs briefly outline the regional plans being implemented.

Several planning instruments provide further protection for the proposed World Heritage site:
- Urban planning for Riyadh (Riyadh Master Plan)
- Wadi Hanifah Plan
- ad-Dir’iyah development plan
- Tourism promotion plans for Riyadh and its region
- Royal Order supporting the inscription of Saudi heritage sites on the World Heritage List.

RIYADH MASTER PLAN

The town planning of the capital city, Riyadh, is done at the level of the Governorate by ar-Riyadh Development Authority (ADA).

Urbanization in the Kingdom has been rising rapidly, increasing from 48% in 1975 to 80% in 2000 and it is likely that the trend towards an urban lifestyle will continue. Riyadh current population amounts to 4.7 millions and the city spreads over a vast area with a low density.

This process of rapid urbanization has occurred essentially within a single life span, undercutting links with the traditional family and tribal culture. It has placed the historic centres of Saudi towns and villages under great stress, often leading to their abandonment and demolition to make way for the new.

The new Master Plan for Riyadh was designed in 2002 to direct development for the period 2002-2020. The city is laid out in a 2x2 km grid bounded by the Ring Road that encircles the North, East and Southern limits of the city, and is planned to close the Western side in the near future, thus creating a clearly enclosed urban centre from which development corridors spread out into the periphery. These corridors are planned to support large populations in so-called Metropolitan Sub-Centres located to the North, East and South of the centre. The city will therefore experience an acceleration along its north-south axis in the coming decades.

The urban motorway system is the backbone of the Riyadh development policy, sustaining the growth of the urban corridors that will direct the development of the city in the next decades. The creation of the Metropolitan Sub-Centres is part of a strategy aimed at achieving a multi-polar city and promoting a more balanced work-live environment in the city and reducing commuting needs as a mean to reduce congestion in the centre. By promoting denser development, it is intended that the conditions will be in place for the introduction of public transport, currently under study by the ADA.

**WADI HANIFAH PLAN**

Besides the urban Master Plan for Riyadh, the major regional plan concerns the upgrading of the entire length of the Wadi Hanifah, the most significant natural landmark of the Region.

Wadi Hanifah basin, with its many tributaries, forms a unique 120 kilometre long ecological region that descends from the Tuwaiq Escarpment in the northwest to open desert southeast of Riyadh.

Though city’s history is inextricably tied to that of Wadi Hanifah, little attention has been paid to its protection and ecological equilibrium. Various forms of illegal building and industrial activities have produced the environmental degradation of the wadi, heavily polluted and dominated by traffic, parked cars, and un-treated rubbish. The wadi has lost its function of usable public space and has, in the meantime, became unable to cope with flood events.

The need of a comprehensive development plan for Wadi Hanifah led Ar-Riyadh Development Authority (ADA) to carry out technical studies in parallel with the development of a strategy for the Wadi. In addition to ongoing groundwater monitoring ADA undertook studies on water resource and flooding, as well as historical and archaeological assets that were used as the technical basis of the Strategy for Wadi Hanifah, adopted in 1994.

Wadi Hanifah Comprehensive Development Plan, designed between 2001 and 2004 by Buro Happold, tackles the crucial issue of the purification of the used waters of the capital. The plan, supported by technical and administrative guidelines, proposes programs for environmental restoration, open spaces and recreational areas.
This project directly impacts on the World Heritage candidate site located in the central sector of the wadi. New studies are currently being developed to coordinate general strategy and local planning in the ad-Dir’iyah area.

**AD-DIR’IYAH URBAN PLAN**

ADA has commissioned to the firm Happold Consulting the preparation of a Regeneration Project for the central sector of Wadi Hanifah around the city of ad-Dir’iyah that lies to the north west of the centre of Riyadh, immediately outside the city’s still unfinished Ring Road.

This project, still in the planning phase, directly concerns, and relates to, the parallel work done by SCTA (with ADA) in view of the nomination of at-Turaif District in ad-Dir’iyah on the World Heritage List.

It has been developed on the principle that the heritage-led development of at-Turaif, cannot succeed completely without the parallel redevelopment of ad-Dir’iyah. The plan defines a comprehensive planning approach to the site and evokes the possibility to consider the whole district as a National Historic Park reinforcing the Buffer Zone proposed for the UNESCO listing and ensuring a wider protection of the views towards and from the site.

ad-Dir’iyah sector has been divided into 10 zones; in the segment of the Wadi Hanifah between at-Turaif and al-Bujeiri the plan suggests reducing traffic to the minimum and foresees special provisions to eliminate parking and reduce the visual impact of any street furniture in order to maintain as close an appearance to the historical wadi as possible.

A certain level of urban development in the surroundings of the world heritage candidate site is absolutely compatible with the highest standards of protection, as it is likely that the new residential neighbourhoods of modern ad-Dir’iyah will be low-density areas (1-2 level houses) without direct visual impact on/from the site.

Nevertheless, the overall scale of the planned settlements between the existing city and the new highway (the so-called “gateway area”) needs to be continuously monitored. The Site Manager will establish regular contacts with Riyadh planning department. Typical issues to be tackled concern, for instance, the size of the light poles of the ring-road highway and the limits of the urban expansion in the proximity of the historic walls of ad-Dir’iyah.

**AL BUJEIRI NEIGHBOURHOOD PLAN**

The historic neighbourhood of al-Bujeiri, just in front of at-Turaif, is being completely replanned by ADA within the framework of the overall development plan and of the establishment of the Living Heritage Museum.

The area, owned by ADA, will see the development of two major projects supporting and completing the activities foreseen for the restored neighbourhood of at-Turaif.

According to the general plan, al-Bujeiri is being redeveloped as a service and commercial zone. It will host a large underground car parking, small scale
commercial activities, the reception centre for at-Turaif living museum, a large landscaped park, a restored ancient mosque and a preserved group of mud brick constructions. The new neighbourhood will be composed of a series of low buildings made in compressed earth that will be leased to the private sector. The site will be managed directly by ADA.

Within the neighbourhood, a second project is planned: the Shaikh Mohammad Bin Abdul Wahab Foundation. This new centre integrates within a new complex the large existing Mosque that was built in the early 1990s. The Foundation will be an international organization aiming at presenting the message and heritage of Shaikh Mohammad Bin Abdul Wahab, its adoption and continuation that reached us in the form of religious ideology, faith and Reform propagation. It will be a Charity Organization. The Foundation will serve researchers, scholars, students and common people who are interested in religious studies and in the message of the Shaikh and its propagation. It will consist of a library and information centre, a unit for the teaching of the shari'a by modern electronic means, and of two units for debates and conferences and for research and studies. The westernmost part of the neighbourhood will be developed as a landscaped park in front of at-Turaif. Though the complex will have a relatively high façade towards the city of ad-Dir‘iyah, it will be low and well integrated from the site of at-Turaif.
5.e Property Management Plan or other Management System

The existing management system of the site
The new management system for Al-Turaif District in ad-Diriyah
Preliminary Considerations
Driving Principles
Organizational Charts

The administrative and protective system currently in place at at-Turaif will be completely replaced by a new system in the coming months, before the opening of the at-Turaif Living Heritage Museum. At the time being, the new management plan for at-Turaif is not yet approved. However, the recent appointment of the Site Manager of at-Turaif District in ad-Diriyah already follow the new scheme being currently defined and implemented.

The issue of the management of the site, during and after the end of the site work, has been a constant concern for ADA, SCTA and all the stakeholders involved in the site, since the preliminary phases of the large-scale planning effort being developed by ADA to establish the new at-Turaif Living Heritage Museum. A comprehensive and detailed management plan for the site is being prepared jointly by the planners of the Living Heritage Museum and by SCTA aiming at guaranteeing the respect of the outstanding universal values of the site and the sustainable development of the project. This plan has a double and intimately interwoven objective: to permit the proper and smooth management of the Living Heritage Museum on the one side, and to meet UNESCO standards for World Heritage Sites on the other.

The reflections that have brought about the new organizational charts for the site are detailed in Volume 2. The plan is the result of the efforts of a multi-disciplinary team of Saudi experts and foreign consultants during the period 2007-2008.

The discussions held during the preparation of the Nomination File, between SCTA and ADA, that was in the very same period defining the operational mechanisms of the Living Heritage Museum, have been instrumental in defining the guidelines of the site management plan and in fixing a commonly agreed organizational system.

The continuous and full support of the higher echelons of SCTA and ADA, and the commitment of the Saudi Kingdom to the preservation and re-development of the site that saw the earlier achievements of the House of Saud, guarantee that all the steps outlined in this report will be soon transformed into practical legal and administrative blueprints.

Al-Turaif District in Ad-Diriyah Management System

The site is owned and cared for by the Antiquities Department. The department, that was once depending from the Ministry of Education, is now officially a branch of the SCTA.

At the head of at-Turaif office used to be an archaeologist, directing a team of 9 people: 4 archaeologists, 1 Site supervisor, 2 attendants, 1 Administrative staff and 1 Tourist guide; to this group should be added 4 guards that patrol the site.

The site department is officially in charge of the reception of the visitors, of their security and of the protection of the heritage of at-Turaif. All what relates to land use and property within the zone depends from this office, according to a special legislation.

The site is open every day from morning to sunset prayer; however, the budget of the department is minimal (aside from staff salaries).

Since the studies and development plan for the creation of the Living Heritage Museum have started, ar-Riyadh Development Authority (ADA) has supported financially the archaeological excavations on site.
The local department on site depended from the General Administration of Antiquities (Cf. Volume 2), but is also in relation with ad-Dir’iyah Municipality notably for all issues relative to the Old City walls that were rebuilt in the early 1980s by the Department of Antiquities.

The Site office has also established a connection with ad-Dir’iyah Governorate office, notably for the preparation of official visits of VIPs to the site and whenever problems arise with the private owners that own the surrounding parcels.

A new system, capable to cope with the new challenges and opportunities brought upon by the conservation and redevelopment plan for at-Turaif District in ad-Dir’iyah, and capable to create a bridge between the highest echelon of the Kingdom on the one side, and the local community on the other is an utmost priority.

**AL-TURAIF DISTRICT IN AD-DIR’IYAH NEW MANAGEMENT SYSTEM**

**Preliminary considerations**

The Operational Guidelines issued by the World Heritage Committee strongly recommend that all State Parties have management frameworks and an adequate legal protection suitable for securing the long-term conservation of World Heritage Sites.

The Kingdom of Saudi Arabia actively supports the elaboration of Management Plans for all its Candidate World Heritage Sites. The need for a Management Plan stems not only from international guidance, but also from the reality on the site and in its environs.

At-Turaif District in ad-Dir’iyah candidate site is the focus of a major national cultural endeavour. To achieve the Convention’s aims of sustaining the outstanding universal value of World Heritage Sites, it is crucial to develop a co-ordinated and consensual framework for the long-term management and development of the Site.

The site of at-Turaif District in ad-Dir’iyah has been the object of a Royal Decree that underlines its importance and favours the development of policies capable to attain world heritage recognition for the site (Cf Volume 2, Appendix).

A series of successive Master Plans for the re-development of the area has been drawn by the Saudi authorities (ADA) with the support of international consultants. These plans have been continuously up-dated and modified to take into account the conservation needs of the site and UNESCO-set standards for restoration.

In the last two years, the coordination between the authority in charge of the redevelopment of the site (ADA) and the authority in charge of the preservation of national Heritage (SCT then SCTA) has been continuous and intense and has produced a shared vision for the development of the site.

The project for the development of at-Turaif District in ad-Dir’iyah has profited of the growth of attention that developed within the Kingdom towards national heritage and traditional crafts and techniques. In this regard, the activities of the National Museum in Riyadh and of the Al-Turath Foundation have played an important pioneering role bringing to the attention of the national elites the rich heritage of the Kingdom.
Furthermore, the historic and continuous presence of the Royal Family in the area of ad-Dir’iyah, where royal princes own private estates and where traditional palaces and farms have been restored and upgraded, sets an example for other wealthy Riyadh families.

The overall objectives set by SCTA for the development of the tourism sector in Saudi Arabia have been integrated in this document. The management plan of at-Turaif District in ad-Dir’iyah participates to the overall vision put forth by SCTA and summarized hereafter:

“The Kingdom of Saudi Arabia, as the cradle of Islam, seeks to conserve and to present its cultural heritage as a most important element of the nation’s civilization and cultural identity, and to develop compatible uses, and cultural, social and economic benefits, within the context of the nation’s Islamic values.”

**Driving principles**

The development plan foresees the creation of a cultural and religious centre in the area that saw the birth of the Saudi power. The vestiges of at-Turaif District in ad-Dir’iyah are being transformed into a Living Heritage Museum presenting, in a preserved authentic architectural and urban setting, the fundamental elements of Saudi national identity and culture.

The preservation of these extraordinary — yet ruined and emptied — vestiges is possible only if joined to an ambitious plan aiming at underlining the importance of Cultural Heritage for modern Saudi Arabia through state-of-the-art museum techniques and cultural “attractions” that could meet people’s expectations and offer a lively interpretation of the nation origins and evolution.

To comply with UNESCO recommendations, to guarantee the quality of the experience, and to direct the development, a culturally-driven public-supported strategy has been designed. Private sector investments — a key element for the success of the operation — are framed into a clearly defined general policy and are not allowed setting the standards and the rules of the game. Differently from most sites, in the case of at-Turaif District in ad-Dir’iyah management issues have been taken into account since the very beginning of the project as the plan was drawn by an experienced agency already in charge of the urban management of vast enclosed sectors of the Saudi capital Riyadh. Management solutions and needs are geared essentially to the conservation and maintenance of the site and to the management of the tourist fluxes. The social aspects and the involvement of the local population, essential elements of a sustainable plan, do not concern in this case the ‘inhabitants’ of the site, but the communities living around it that will benefit directly and indirectly from its development.

The Management Plan for at-Turaif District in ad-Dir’iyah, builds upon the experience gained at al-Hijr, the first Saudi site to be inscribed on the WHL, and upon the extraordinary know-how and experience of ADA.

**Organizational charts**

The Management Plan for at-Turaif District in ad-Dir’iyah is presented in Volume 2 with the legal documentation in the Appendix. In the following pages are simply reminded the Organizational Charts describing the new management system for at-Turaif:

- The first chart presents the Antiquity Department of SCTA with the newly created ad-Dir’iyah Department directly depending from the Vice-President for Antiquities and Museums;
- The second chart presents the general framework and the coordination mechanisms set up between the two agencies (ADA and SCTA) involved in the management and development of the site;
- Finally, the third chart presents the detail of the World Heritage Site Management Unit with its various departments and sections.
5.1 Sources and levels of finance

The budget of the Saudi Commission for Tourism and Antiquities is allocated from the Ministry of Finance on a yearly basis. SCTA budget is subdivided into four different sections:

- Salaries
- Operational expenses
- Maintenance and cleaning
- Projects

Since the year 2000, when SCT (now SCTA) was created, the governmental funding of this organization has greatly augmented. The total budget for the year 2003 was 84,000,000 SR (22.4 million US $) of which 26% was allocated for payroll and allowances, the one of 2006 was of 222 millions Riyals (59.2 m $).

The creation of the SCT (now SCTA) implied a significant shift in the approach to the cultural heritage sector. In 2003 was decided to merge the DMAM with the SCT with the intention that the merged entity would be empowered to implement a major new program of investment and development of cultural tourism based on the largely undeveloped heritage resources of the Kingdom.

The Antiquities Department of SCTA is responsible for over 6,300 cultural heritage sites, 65 museums and many excavated sites and has a yearly budget assuring its protection and maintenance. Besides running expenses and salaries, the funds are allocated on a project basis according to the needs of the sites.

In the last years, the budget of the “projects” section of the Department of Antiquities has considerably increased, passing from 15 million Riyals in 2007 to 32.7 in 2008. The provisional budget for 2009 allocates 46.8 million riyals for projects.

The challenging project being designed for at-Turaif District in ad-Dir‘iyah will become the largest AD-run project and considerably augment the budget allocated to the Antiquities Department. It is a national project of a scale comparable only to the establishment of the National Museum in 1999/2000. Differently from this case, however, the project for at-Turaif District in ad-Dir‘iyah aims at being not only a highly costly operation, but also at creating some income-generating activities to reduce the amount of the public financial support. It has been agreed, in fact, that the revenues produced by the entrance tickets and by the other income-generating activities, will be directly managed by the Site Management Unit and contribute to the overall financing of the site.

The estimation put forth by the Living Heritage Museum planners, based upon the analyses of the Saudi market and the estimates of growth of national, regional and international tourism in the Kingdom, suggests that at-Turaif Living Museum will attract, in a first phase, approximately 200,000 visitors per year. On the basis of this estimate have been calculated the Operating Expenses (for the following categories: Staff, Exhibition, Educational programmes, General and Administrative, Marketing, Collections and curatorial costs, others) and the expected Earned Revenues (Tickets, Retail sales, Educational programmes, Events, Food service concessions, etc.).

Yearly expenses are estimated at 26.25 million SR; revenues at 5.15 million SR. Government sources (and eventual private sponsors) should still cover about 21 million SR per year (5 million US $).
5.g Sources of expertise and training in conservation and management techniques

The rationale behind the creation of SCT, the Kingdom’s National Tourism Administration, was the need to change and reinforce the entire sector creating new dynamics to help Saudi Antiquities to overcome their gap with the international community.

SCTA is not subordinated to a ministry, but combines the functions of Department of Antiquities, Ministry of Tourism and a statutory agency responsible for the development and promotion of the tourism industry. It reports directly to the prime minister. Its status is further reinforced by the fact that its Board of Directors includes members of the Council of Ministers.

According to the studies commissioned by the SCT to analyse the situation of the cultural heritage sector in the Kingdom, the country has a shortage of technical and professional expertise on the conservation and development of cultural heritage, particularly at the regional level, where the current staff often lacks basic scientific training.

In 2003 there were 834 employees of the DMAM including 256 “Antiquity” Guards and 125 positions in regions and provinces. DMAM existing human resources included 5 PhD holders, 14 Postgraduates and 120 Graduates, making up 30% of the staff. The remaining 70% has lower qualifications or none. Notably, the regions are understaffed, preventing the development of synergies with MOMRA and other governmental agencies.

Indeed, apart from a core group of high-profile researchers with academic background directing the Department of Antiquities, Saudi Arabian Antiquities personnel (DMAM), has been relatively isolated from the international scene in the past, being only marginally involved in international training courses devoted to conservation and management of cultural properties.

The training and development of key staff in the SCTA, particularly in terms of the management and marketing of heritage properties including museums, have been set among the major priorities of SCTA programme.

The President of the SCTA, His Royal Highness Prince Sultan Bin Salman Bin Abdulaziz, conscious of the absence of familiarity with cultural heritage policies and sustainable cultural tourism within the Kingdom, has notably launched a programme of visits to European heritage cultural sites and parks designed for Saudi local administrators (at the governorate and provincial levels) with the goal to raise their awareness of the development possibilities related to the management of cultural heritage.

This kind of initiative is meant to be extended to other sectors of the administration and will be complemented by technical trainings for the Department of Antiquities and Museums personnel.

Since 2003, employees from the Department of Antiquities and Museums have attended various conferences, meetings and workshops related to World Cultural Heritage Sites within the country and abroad.

Significant measures have already been taken to raise the quality of the staff in various sectors, from English and computer skills, to more technical conservation, preservation and management issues. The Antiquities and Museums section of SCTA has organized various training courses for its employees in the fields of computer, English language, restoration, preservation & protection of monuments and sites, inventory & database preparation, in collaboration with local training centres and foreign institutions.

Saudi Arabian architects and engineers from SCTA have taken part in the recent regional training course on management organized by ICCROM at Doha in the Arab Emirates, and some staff has been trained at ICCROM in Rome.

The preparation of the nomination file for al-Hijr Archaeological Site has constituted a first important opportunity to motivate the personnel of the SCTA and to involve the staff in conservation and management debate at the international level. The work on this second Nomination Document, carried out in close collaboration with ADA, has been a new opportunity to confront high level professionals and to debate management and conservation issues with a vast array of Saudi and international experts.
5.h Visitor facilities and statistics

Since the early 1980s, when the site was recovered by the Department of Antiquities, the facilities for the reception of the visitors and the offices of the staff in charge of the site, were hosted in a renewed 20th century extension of the Salwa palace, at the very entrance of the site. Visitors had access to a pedestrian circuit developing through the city’s unpaved streets. A basic system of direction panels introduced the main palaces and neighbourhoods, and a small flyer with a colour map of the city was distributed to the visitors.

Unfortunately, however, though the site of at-Turaif was opened to the public before the launch of the ongoing site works for the development of the Living Museum, no regular statistics concerning the number and characteristics of the visitors have been recorded by the site staff.

The site of at-Turaif used to be visited by local school classes, and by many Riyadhis and foreign residents of the Saudi capital. Furthermore, because of the significance of the site of ad-Dir’iyah for the Saudi Royal Family, foreign leaders and high-rank officials have often been visiting at-Turaif during their official missions in the Kingdom. It is estimated that some 5-10,000 people visited at-Turaif every year.

The new plans for the Living Heritage Museum are designed according to a comprehensive strategy and plan aiming at transforming the whole site into a major cultural and tourist attraction.

The quality and the characteristics of the new reception facilities for the visitors, therefore, cannot be compared with the situation of the site in the past. High-quality standards have been set and achieved; the new Museums, the interactive areas and the whole visitor reception and management facilities are carefully designed and planned to offer the visitors of at-Turaif Living Museum a high-quality cultural and recreational experience.

The plans are based upon a scientific estimate of the likely attendance to the Museum and some 200,000 visitors per year are expected.

On the basis of such an attendance have been designed the Orientation Centre and at-Turaif Visitor Reception Centre and all practical facilities for the public (lavatories, restaurants, etc.).

The new Museum will collect regular statistics concerning the visitors in order to verify the estimate and, if needed, adapt the circuits and the facilities to the actual number of visitors.
5.i Policies and programmes related to the presentation and promotion of the Property

The comprehensive plan for the development of at-Turaif Living Museum has designed a carefully studied strategy for the presentation of the site to the public. Circulation routes on site will link key didactic, themed and programmed buildings and the 7 main Museums planned on the site: Military Museum, Treasury Museum, Arabian Horses Museum, Lifestyle Museum, Museum of Palace Life and Museum of Architecture and Technology.

The visitor experience route will begin with the site access via the “people mover” or on foot across the bridge and will lead first to the Visitor Reception Centre. Different itineraries are proposed to the visitors, designed to suit different interests and to take different amounts of time. They will be suggested to the public at the Visitor Reception Centre, outlined on the flyers distributed at the entrance and indicated on directional site-maps throughout the site.

Visitor circulation routes will intersect and overlap across the site and lead to the many visitor site amenities. These include notably programmed open spaces (lookout area, food court plaza, handicraft courtyard, horsemanship demonstration area, etc.) and existing buildings.

The buildings of at-Turaif have been studied in detail and their re-use, within the Living Museum carefully considered.

Some structures will become interpreted buildings with visitor access (stabilized and interpreted ruins), some will be interpreted and reused with museum exhibits, others re-used with handicrafts and shop functions (the 20th century houses), or with participative visitor experiences, or with traditional restaurants and food services. Finally, some structures will be partially reconstructed to host new offices facilities for the site administration and services.

At-Turaif Living Museum will be a dynamic experience, aiming at educate and entertain visitors and to make ad-Dir’iyah a premiere heritage destination. Several communication methods have been devised to contribute to the quality of the experience: signage, publications, human interaction, self-guided tours, audio/video/multimedia presentations, live demonstrations and theatrical presentations.

The fundamental experience for visitors will be a blend of museum or gallery-based exhibitions and out programmes designed to make this historic quarter come alive. In different areas of at-Turaif, visitors will be able to visit shops selling traditional handicrafts, sample traditional food from food retailers, encounter a daily souq and attend a traditional weekend market. Such programmes serve to bring back life to ad-Dir’iyah while providing services to the visitors wishing to purchase refreshments, meals and souvenirs.

Specific programmes and circuits will be designed for the schools, a key audience for a site like at-Turaif Living Heritage Museum. Two palaces (Nasir Bin Saud Palace and Saad Bin Saud) will be devoted specifically to host school activities.
5.j Staffing levels (professional, technical, maintenance)

A restored unit of the Salwa Palace complex, at the very entrance to the site, used to host the small Department of Antiquities of ad-Dir’iyah, composed of nine Antiquity staff and 4 guards (Cf. § 5e).

The situation is now drastically changing with the progressive implementation of the revitalization plan and the establishment of at-Turaif Living Museum. The Operations Master Plan foresees the creation of a large site department where some 210 people will be working in the 4 sections of the new Living Museum organization.

According to this scheme, the vast majority of this staff will be located on site at at-Turaif. The location of offices and staff will be finalized following the detailed planning and design of each building. It is anticipated that a number of services can be contracted out, as commonly done elsewhere and according to the standard practice in the Kingdom.

The Staffing Organization is conceived as a division within the SCTA Department of Antiquities and Museums. The Site Management section directs three sections: Administration – Site Operations – Heritage Management & Interpretation. Each of them has sub-sections.

Site Management:
- Corporate Relations
- Publicity and Communications

Administration:
- Financial Administration
- Human Resources
- Contract and Lease Administration

Site Operations:
- Visitor Services
- Site Maintenance
- Site Services
- Security

Heritage Management and Interpretation:
- Collections and Research
- Public Programs
- Education

In Volume 2 - Management Plan, are presented the descriptions for the various positions.
It is expected that staffing will account for some 50-60% of the operating costs since in at-Turaif large maintenance, security and programming staff is required. The Operations Master Plan provides a staffing list (reproduced hereafter) for a total of 211 people. Staffing costs are estimated at some 15,300,000 SAR (Some 3.8 million US $) per year, representing some 58% of the estimated 26,25 million SAR (some 6.5 million US $) per year for the Operating Expenses of the Living Museum.
At-Turaif Living Heritage Museum staffing list

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<th>MANAGEMENT</th>
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<td>Corporate Relations</td>
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<td>Publicity and Communication</td>
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<td>Communication Manager</td>
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<td>Communication Assistant</td>
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<td>WebDesigner/Master</td>
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<td>Contract and Lease Administration</td>
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<td>SITE OPERATIONS</td>
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<td>Public Program and Special Events Coordinators</td>
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AT-TURAIF
DISTRICT IN
AD-DIRIYAH

CHAPTER SIX

MONITORING
6.a Key indicators for measuring state of conservation

The Operational Guidelines for the implementation of the 1972 World Heritage Convention stress the importance of monitoring programmes and require that they be established at World Heritage Sites to control natural, cultural and human processes that can affect or destroy key resources in the absence of adapted intervention.

The continual inventory and evaluation of site resources and conditions using developed protocols for monitoring provides the basis for a more effective management of the site. Monitoring is an activity aimed at regularly assessing the condition of the site and progress made or difficulties encountered to implement the activities proposed. It allows the record of changes at two scales: the integrated landscape in which the site is located and the management of the protected zones. And it notably provides site managers with directions about the best way to use funds and staff and to link the results of monitoring to management decisions.

In a monitoring program, the site to be protected is treated as a system containing specialized parts that must function and interact in ways that sustain the system as a whole. Monitoring programs, based on scientific studies, enable the understanding of processes of decay, threats, conflicts, successes and failures, as well as the identification of opportunities. Finally, they allow checking if activities are implemented according to the specifications provided and international conservation standards.

According to the format of the Operational Guidelines, and to facilitate the preparation of regular monitoring reports, the definition of key-indicators of the conservation state of the property is an essential tool that helps achieving a scientific approach to site conservation and allows an immediate, almost automatic, verification of the conservation and maintenance needs.

For such a large and complex site as at-Turaif District in ad-Dir‘iyah, different indicators should be identified to tackle issues ranging from mud deterioration to floods and tourist pressure.

Hereafter are briefly presented the key indicators summarized in the table presented in the following page:

- The record of environmental data offers essential information to be crossed with site deterioration. Particular weather conditions (might freeze) or floods might have a destructive effect and could therefore act as “red alarms” imposing immediate site technical visits to verify the stability of dangerous areas, etc.
- The regular check of the state of advancement of the Wadi Hanifah regeneration plan (through the analysis of the satellite images of the area) permits to monitor its impact on the wadi area environment in ad-Dir‘iyah and in the palm groves surrounding the site.
- The regular (yearly) analysis of the satellite images of the city of ad-Dir‘iyah permits to verify the application of the urban regulations designed for the Buffer Zone and its immediate surroundings. It should be carried out at regular basis (likely every 1-2 years) to verify the evolution of the agricultural and urban settlements surrounding the site, confirm the progress of the Wadi Hanifah and Old ad-Dir‘iyah plans and test the effectiveness of the policies foreseen by these plans to direct local development.
- The collection of precise statistics at the entrance of at-Turaif Living Heritage Museum is an essential tool for the running of the site. Communication policy, events, and commercial strategies for the leasing of the private sector licenses will depend on the number of visitors. Furthermore, the mud brick palaces of at-Turaif might suffer from an excessive number of visitors and too high an attendance might lead to
introduce policies aiming at reducing the number of visitors to certain structures.
- Questionnaires to test the degree of satisfaction of the public with the exhibition and the overall experience at at-Turaif Living Museum will allow fine-tuning the offer and adapting it to the public needs.
- The extraordinary graphic and photographic documentation of the site that has been done by ADA and the 3D scans of many mud buildings and of the area of the archaeological excavations at the entrance mosque, offer a precious graphic tool that allows an easy and precise verification of the rate of the deteriorations taking place in the different sites within at-Turaif. A regular update of these plans will offer almost immediate answers and could direct the conservation choices.

<table>
<thead>
<tr>
<th>Indicator</th>
<th>Periodicity</th>
<th>Location of records</th>
</tr>
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<tbody>
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<td>Environmental parameters in at-Turaif (Temperature, humidity, rain, wind, frost)</td>
<td>Daily records</td>
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<td>Natural changes in the Wadi Hanifah (satellite views – landscape scale)</td>
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<td>Urban changes in ad-Dir’iyah (satellite view – urban planning scale)</td>
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<td>Visitor flow at at-Turaif Living Museum</td>
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<td>Visitor experience (quality assessment of the visit to at-Turaif Living Museum)</td>
<td>Twice a year</td>
<td>Double copy to be kept at At-Turaif Site Management Office and at ADA Planning offices</td>
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<td>Erosion of standing monuments (10 major palaces). Photos, drawings, reports, etc.</td>
<td>Twice a year (particularly after rainy periods)</td>
<td>At-Turaif Site Management Office</td>
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<tr>
<td>Erosion of residential areas in the domestic area</td>
<td>Twice a year (particularly after rainy periods)</td>
<td>At-Turaif Site Management Office</td>
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<td>Erosion of ruined areas</td>
<td>Once a year</td>
<td>At-Turaif Site Management Office</td>
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<td>New excavated archaeological areas (comparison with 3D scans)</td>
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</tr>
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</table>
6.b Administrative arrangements for monitoring Property

Until now, SCTA site department used to be sole responsible of the conservation and monitoring of the site of at-Turaif District in ad-Dir’iyah.

Following the beginning of the implementation of at-Turaif Living Museum development plan, ADA has been in charge of the elaboration and implementation of the plans and of the overall conservation, restoration and re-use site works.

The new Management Plan for the site foresees the creation of a new Site Management Unit, directed by Site Manager. The recent appointment of Dr. Ali al-Moghannam at this position (Cf. Appendix in Volume 2), marks the beginning of a new phase that will see a large team – depending from SCTA – to take over the site. The creation of such a body, based within at-Turaif and including a team of specialists and technicians, greatly facilitates the setting of the monitoring programme and the regular maintenance of the site.

The presence on site of the team in charge of the maintenance, protection and monitoring is a major opportunity to simplify data collection, establish standards and take urgent measures whenever necessary.

At the time being, however, the site management offices in at-Turaif are not yet ready and Dr. Moghannam’s office is still hosted in ADA headquarters in Riyadh’s Diplomatic Quarter, and the official address of the site remains still at SCTA Headquarters.

6.c Results of previous reporting exercises

No official monitoring report has been prepared yet for the site of at-Turaif. However, a series of technical reports on the conservation of a-Dir’iyah have been prepared in the last 20-30 years.

The first technical reports were done in 1974 by Egyptian experts, and were followed by a large scale restoration campaign (city walls and palaces within at-Turaif) during the 1980s.

In the framework of the preparation of the development plan for the Living Museum, high-quality technical reports and assessments of the state of conservation of the site were carried out by a number of Saudi and international consultants for ADA.

These reports have led to the definition of the technical solutions to be applied in the restoration projects. Two of these reports, prepared by an American conservationist and by the French centre CRATerre are presented in Volume 3 – Annexes.

In the meantime, SCTA has, with the support of foreign consultants, been considering the possibility to propose at-Turaif District in ad-Dir’iyah for inscription on the World Heritage List. The strategic choice of pursuing the candidature of the site, supported by His Majesty the King, has played a major role in the definition of the overall re-development program and imposed the respect of international conservation standards in the design of at-Turaif Living Museum.
7.a Photographs, slides, image inventory and authorization table and other audiovisual materials
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Contact details:
ADA (Historical ad-Dir‘iyah Development Program), PO Box 94501 - Riyadh 11614,
Tel: +966 1 4883331, Fax: +966 1 4829331, E-mail: arrukban@arriyadh.net

NB: All the pictures are given in *.TIF format at 300 dpi resolution
7.b  Texts relating to protective designation, copies of property management plans or documented management systems and extracts of other plans relevant to the property

See documents presented in Volume 2: Management Plan of the Nomination File for at-Turaif District in ad-Dir’iyah:
- Management Plan
- Law of Antiquity (Royal Decree n° 26/M, 23/6/1392 AH)
- New Law of Antiquities
- Agricultural Regulation for the Governorate of ad-Dir’iyah
- Royal Order for the Inscription on the World Heritage List (N° 17997, 7/9/1422 AH)
- Nomination of the Site Manager of the site of at-Turaif District in ad-Dir’iyah

To these documents, joined to this Nomination File, should be ideally added the Operational Master Plan prepared by Lord Cultural Resources for ADA, in September 2008.

7.c  Form and date of most recent records or inventory of property

The Department of Antiquities & Museums within the Saudi Commission for Tourism and Antiquities keeps an updated inventory of the archaeological and monumental sites of the Kingdom protected by the Law of Antiquities. The inventory, listing more than 6,000 archaeological sites, is regularly updated and published by Department of Antiquities & Museums. The last edition dates from 2006.

The mechanism of registration and the whole Antiquities Inventory is currently being updated and reformed to comply with modern international standards and to become an effective tool for the protection and management of the country’s rich Cultural Heritage. All sites, and all data concerning them, are going to be integrated in a geographically referenced system (G.I.S.).

Within the framework of the development plan for the site of at-Turaif District in ad-Dir’iyah, an impressive number of new studies and surveys have been carried out by ADA to make the development work possible. Among these, we would remind the 6-volume photographic inventory of the existing wooden doors in at-Turaif District in ad-Dir’iyah, that has been recently completed under the direction of Dr. Ali al-Moghannam, and the complete graphic documentation of the excavation site at at-Turaif Mosque in 3 dimensions, carried out by the French Company ATM-3D. These documents are presented in the Volume 3, Annexes.
7.d Address where inventory, records and archives are held

All documents, records and archives concerning at-Turaif District in ad-Dir’iyah are kept in the premises of the General Commission for Tourism and Antiquities in Riyadh.

Saudi Commission for Tourism and Antiquities
Kingdom of Saudi Arabia
Riyadh, Diplomatic Quarter - 11586
P.O. Box 66680

Once formally established, and the facilities opened, a copy of the new site management plan as well as a copy of all the surveying drawings and plans will be kept also in the site management unit office at ad-Dir’iyah.
### 7.e Bibliography

ADA, 2000, *The King Abdulaziz Historical Centre, Riyadh.*


Facey, W., Riyadh, the Old City, Immel Publishing, London.


General Department of Antiquities and Museums, 1985, Walls and towers of old Diraiyah, Ministry of Education, Riyadh.


Historical Atlas of Saudi Arabia, 2000, (in Arabic)


Kenyon, R.W., 1979, The Traditional earth architecture in the Asîr- Saudi Arabia, Project no.206; Abha Action Master Plans, Ministry of Municipal and Rural Affairs, Scan plan SWECO/Arch Center.


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WILDERBING, S., 1987, Guidebook to the Ruins of Dir’iyah, Riyadh.


8.a Preparer

The nomination file of at-Turaif District in ad-Dir'iyyah has been prepared by

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8.b Official Local Institution/Agency

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Site Manager of at-Turaif District in ad-Dir'iyyah  
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8.c Other Local Institutions

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Governorate of ad-Dir’iyyah Province
HH Ahmed Bin Abdullah Al-Saud
ad-Dir’iyyah - PO 11567

Ministry of Municipal and Rural Affairs
Municipality of ad-Dir’iyyah
Eng. Adel Al-Salem
Chief of Municipality of ad-Dir’iyyah
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8.d Official Web address

Web address of Saudi Commission for Tourism and Antiquities:
http://www.scta.gov.sa

E-mail address of Saudi Commission for Tourism and Antiquities:
info@scta.gov.sa
SIGNATURE ON BEHALF OF THE STATE PARTY
Prof. Dr. Ali Al-Ghabban,
Vice-President for Antiquities and Museums
Saudi Commission for Tourism and Antiquities
**Photos**

Ph. 1 At-Turaif District in ad-Dir’iyah — ADA, 2008
Ph. 2 Traditional najdi decorative pattern on a wooden door — F. Cristofoli, 2008
Ph. 3 Detail, at-Turaif — F. Cristofoli, 2007
Ph. 4 Aerial view of At-Turaif District in ad-Dir’iyah — ADA, 2007
Ph. 5 Ad-Dir’iyah city walls from within at-Turaif — ADA, 2008
Ph. 6 Roof views in at-Turaif — F. Cristofoli, 2008
Ph. 7 Date palm plantation and agricultural fields in Wadi Hanifah — ADA, 2007
Ph. 8 Ancient picture of a traditional Najdi well — in FACEY, W., 1997
Ph. 9 Walls and towers aerial view — ADA, 2007
Ph. 10 & 11 Artefacts and coins found in ad-Dir’iyah, Riyadh National Museum — F. Cristofoli, 2008
Ph. 12 Stone foundations and mud brick walls — F. Cristofoli, 2007
Ph. 13 Stone columns in front of Salwa Palace — F. Cristofoli, 2008
Ph. 14 Decorative pattern on a wooden door — F. Cristofoli, 2008
Ph. 15 The ruins of Al-Ghasibah neighbourhood — F. Cristofoli, 2008
Ph. 16 Al-Bujeiri mosque — F. Cristofoli, 2007
Ph. 17 Salwa Palace — F. Cristofoli, 2007
Ph. 18 Ibrahim Bin Saud Palace — in FACEY, W., 1997
Ph. 19 Fahad Palace — in FACEY, W., 1997
Ph. 20 Sabala Moudhi — in FACEY, W., 1997
Ph. 21 Abdullah Palace — in FACEY, W., 1997
Ph. 22 Turki Palace — in FACEY, W., 1997
Ph. 23 Façade of the Thunayyan Palace — in FACEY, W., 1997
Ph. 24 Omar Bin Saud Palace — in FACEY, W., 1997
Ph. 25 Mishari Bin Saud Palace — in FACEY, W., 1997
Ph. 26 At-Turaif city wall — F. Cristofoli, 2007
Ph. 27 Ongoing reconstruction of the wall — in FACEY, W., 1997
Ph. 28 Treasury — in FACEY, W., 1997
Ph. 29 Saad Bin Saud Palace — F. Cristofoli, 2007
Ph. 30 [left] Nasir Bin Saud Palace — M. Bendakir, 2007
Ph. 31 [right] Restored tower — F. Cristofoli, 2007
Ph. 32 Bath and guest house — M. Bendakir, 2007
Ph. 33 Hellenistic style fresco from al-Faw, Riyadh National Museum — F. Cristofoli, 2008
Ph. 34 Manuscript of Kashf al-Shubuhat by Shaikh Mohammad Bin Abdul Wahab, Riyadh National Museum — F. Cristofoli, 2007
Ph. 35 Aerial view of at-Turaif — ADA, 2007
Ph. 36 Weapons from ad-Dir’iyah, Riyadh National Museum — F. Cristofoli, 2007
Ph. 37 Model of Riyadh in the 19th century, Riyadh National Museum — F. Cristofoli, 2008
Ph. 38 Ancient cannons in at-Turaif — F. Cristofoli, 2008
Ph. 39 The earliest photo of at-Turaif by Philby in 1917 — ADA
Ph. 40 Salwa Palace ruins in 1938 — in FACEY, W., 1997
Ph. 41 20th century mudhouse in at-Turaif — ADA, 2006
Ph. 42 Aerial view of Salwa Palace — ADA, 2007
Ph. 43 & 44 Architectural details — F. Cristofoli, 2007
Ph. 45 Ruins and palm tree groves — ADA, 2008
Ph. 46 At-Turaif sub-wadi — F. Cristofoli, 2007
Ph. 47 City wall and tower in Sadus, Wadi Hanifah — F. Cristofoli, 2008
Ph. 48 Decorated house in al-Qarainah, Wadi Hanifah — F. Cristofoli, 2008
Ph. 49 Mud wall textures and details in at-Turaif — in FACEY, W., 1997
Ph. 50 Old Riyadh house — M. Bendakir, 2008
Ph. 51 Murabba Palace, Riyadh — F. Cristofoli 2008
Ph. 52 Badliyah Palace in Wadi Hanifah — M. Bendakir, 2008
Ph. 53 Musmak castle, Riyadh — F. Cristofoli, 2008
Ph. 54 Najran building — in FACEY, W., 1997
Ph. 55 Mud house with alternate layers of protruding flat stones, Blad Zahran — in MAUGER, 1996
Ph. 56 Ancient picture of Wadi Najran — in FACEY, W., 1997
Ph. 57 Bahla fortress, Sultanate of Oman — CRATerre, 2008
Ph. 58 Ksar Al-il-Ben-Haddou, Morocco — CRATerre, 2008
Ph. 59 & 60 Bam before and after the earthquake, Iran — CRATerre
Ph. 61 Zabid, Yemen — UNESCO WHC, 2007
Ph. 62 & 63 Timbuktu (Sankore mosque [right]) — CRATerre, 2003 & 2007
Ph. 64 Ghadames, Libya — CRATerre
Ph. 65 Aerial view of at-Turaif — ADA, 2007
Ph. 66 Ruins of at-Turaif Palace — F. Cristofoli, 2008
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