

Al-Sa'aadah

Orphanage School

and Its Founder Shamlan Bin Ali Al-Saif



By: Dr. Khaled Yousef Al-Shatti

Director of Kuwait Center for Documentation of Humanitarian Work, Fanar

Translated & Edited by:

Fhaid Saad Alajmi



فانار
مركز الكويت لتوثيق
العمل الإنساني



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**IN THE NAME OF GOD,
THE MOST GRACIOUS, THE MOST
MERCIFUL**

Content:

References:

● First Edition Foreword.....	11
● Second Edition Foreword.....	13
● Acknowledgment.....	15
● Introduction.....	17

Chapter One:

● Chapter One Introduction.....	21
● Biography.....	23
● Place of Birth and Upbringing.....	23
● Education.....	24
● Business.....	25
● Relationships with Kings, Amirs, and scholars.....	27
● Keeness on Islamic Rituals.....	28
● Patriotic Contributions.....	31
● Charitable Works.....	35
● Manners and Characteristics.....	42
● Hospitality and Generosity.....	43
● Death.....	46

Chapter Two:

● Introduction.....	51
● Date of Establishment.....	54
● Reason Behind its Name.....	54
● School Office.....	59
● InaugurationDay.....	60
● Students.....	68
● School Principal.....	71
● Faculty.....	74

- Curriculum.....87
- Ceremonies.....90
- School Financial Spendings.....119
- Donors and their Contributions.....122
- Correspondences.....124
- Closure and the Reasons behind it.....129
- The School Became Charitable Endowment.....130
- Becoming an Office for Hamada School.....131
- Demolition of The School.....133
- School Documents.....133
- Conclusion.....135
- Book References.....136



First Edition Foreword

From the early 20th century and pre-oil boom, Kuwait was teemed with philanthropic and benevolent people who stood side by side with those in need of education and healthcare to prevent illiteracy, illness, and poverty. Their humanitarian spirits made them establish institutions of public interests for both educational and health sectors. In teamwork, they volunteered to thrive their county's interests and flourishing.

With Allah's blessing and goodmen's financial supports, the Community Library, the Charity Society, and two schools—Al-Mubarakiya and Al-Ahmadiya schools—along with other institutions were established. All of which achieved the maximal community services and met the needs of the people. Among the accommodating goodmen, is Shamlan Bin Ali Al-Saif, who established Al-Sa'aadah orphanage School. This school is considered be the first to eliminate the loss of parenthood from whom were orphaned, and was a guiding lighthouse to educate them in preparation to better future.

We do have an immense gratitude to Dr. Khaled Yousef Al-Shatti for his intellectual and cultural interests in historical humanitarian works in Kuwait. Additionally, we hope that his journey of documenting humanitarian works continues, as they can be a motivation to encourage the people to do, in Kuwait and abroad.

**Prof. Abdullah Yousef Al-Ghunaim,
Director of Kuwaiti Research and Studies Center.**



Second Edition Foreword

To learn more about Al-Sa'aadah Orphanage School and its founder, Shamilan Bin Ali Al-Saif Al-Rumi, the *Kuwait Center for Documentation of Humanitarian Work* is pleased to present the second edition of the book in reference to him. In 1924, he established this community-based school and spared no effort or money for eight years. It resembled benevolence and the act of giving to Kuwaitis and had astounded who were visiting it from the Islamic and Arab world. The appreciations are to those who contributed and donated to build this institution that enlightened Kuwait and spread the knowledge to the outsiders. Indeed, it was an inspiration to both contemporary and future generations to follow their ancestors' path of knowledge and to take part in developing society and sustainable development in our world and to label Kuwait as a global hub for humanitarian works for the roles it played back then.

Kuwait Center for Documentation of Humanitarian Work, Fanar.



Acknowledgement

I would like to express my gratitude to all those contributed to publish this book and provided me with information regarding the school and its founder. They are:

- Saif Marzuq Al-Shamlan, the founder's grandson who provided me with school's photographs and informed me about the school, its founder, and its activities.
- Khaled Saleh Al-Hamad Al-Rumi, a student and one of the founder's siblings.
- Yousef Rashid Hamadah, who was the principal of Hamadah School, which was based in Al-Sa'aadah school during one of its school periods.
- Yaqoob Khalaf Al-Yattama, a shipmaster and a former student, for enlightening me about the school and its students.
- Suleiman Ahmad Ali Bo-Kehail, a former student and then a teacher at Al-Sa'aadah School.
- Dr. Ali Al-Shamlan, the founder's grandson, who reviewed and revised the book.
- Prof. Abdullah Yousef Al-ghunaim, the director of Kuwaiti Research and Studies Center for reviewing the book and writing a foreword for the first edition of this book.
- Adnan Salem Al-Rumi, for providing me with the useful archived documents and letters of the school principal, Sheikh Ahmad Al-Khamees, as they were of a great impact.
- Saleh Khaled Al-Mesbah, for offering information on school and its founder.



Introduction

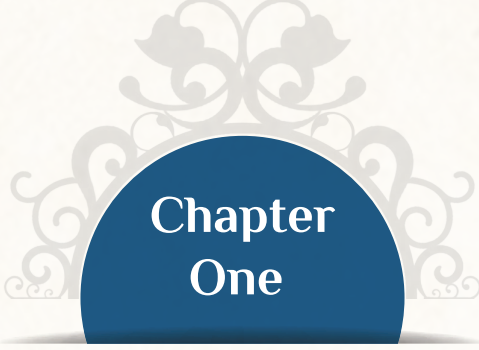
I am honored to introduce the new edition of Al-Sa'aada Orphanage School book to our dear readers. The school is founded by Shamlan Bin Ali Al-Saif Al-Rumi after establishing Kuwait institution for documenting humanitarian works, "Fannar," which will document—by the will of Allah—Kuwait's humanitarian works through history. This contribution was initiated after the memorable event in which the United Nations appointed Kuwait to be the world center for humanitarian works and named His Highness, the former Amir of Kuwait, Shaikh Sabah Al-Ahmad Al-Jaber Al-Sabah, "Leader of Humanitarian Works." These contributions are the outcome of Kuwait's blossoming charitable and humanitarian projects. Al-Sa'aada School is a prime example of voluntary and charitable work in Kuwait, characterized by the generosity of its public-spirited and kind-working citizens. My contribution of this book is to highlight one of the prominent examples of Kuwait's charitable and voluntary works to appreciate those who spare no effort and to encourage Kuwait's youth to follow their forefathers' devotion and their act of giving; as the poem goes:

*We thrive as our forefathers walked
On the path they took, we flocked*

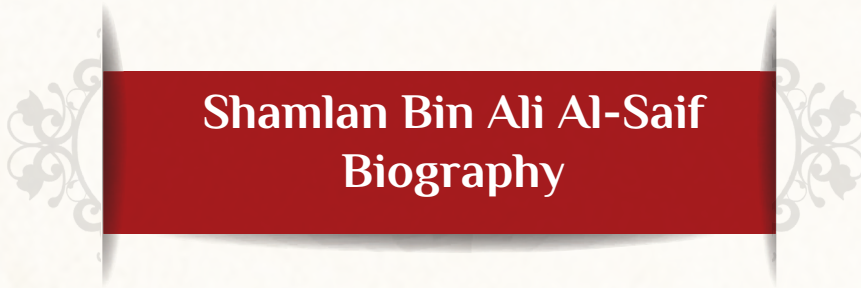
Dr. Khaled Youssef Al-Shatti

Book's author.



A decorative archway with intricate scrollwork and floral patterns, rendered in a light gray color. It frames a dark blue semi-circular shape.

**Chapter
One**

A horizontal red banner with decorative scrollwork on both ends, rendered in a light gray color. The banner has a slight 3D effect with a shadow.

**Shamlan Bin Ali Al-Saif
Biography**

Shamlan Bin Ali Al-Sa Biography

Chapter One Contents:

- Biography
- Place of birth and upbringing
- His business
- Relationships with kings, amirs, and scholars
- Keenness on Islamic tenets
- Patriotic contributions
- Manners and characteristics
- Hospitality and generosity
- Death

Introduction to Chapter One

Shamlan Bin Ali Al-Saif Al-Rumi is one of Kuwait's noble and well-recognized men. The wealthy and philanthropic man grew up in a generous and benevolent family that was into trading pearls. Shamlan's father made sure to provide him with proper education and a pleasing environment to grow up in; therefore, he enrolled him into "Al-Kuttab" "traditional small-circle schools" to be oriented by Kuwait's elite intellectuals. He grew up religiously devoted, preserving the Islamic rituals. Despite his wealth, status, and enormous connections with the rulers, scholars, and statemen, he was down to earth with everyone, especially the poor. Shamlan made his appearance and contribution felt in various charitable activities, as he spent money to build mosques, funded schools and students, sponsored orphans, and waived debts from all WWI-affected merchants. Furthermore, he built the "Al-Sa'ada" Orphanage School, sparing no effort and money to establish it. Yet, the school was shortly closed down due to his financial loss resulting from the invention of cultured pearls. Despite his penury in his last counting days, he urged every wealthy person he knew to help the less privileged who asked him. This is how his last days were, as he passed away on February the 26th, 1946. May he rest in peace.



Shamlan Bin Ali Al-Saif
Founder of Al-Sa'aada School

Chapter One

Shamlan Bin Ali Al-Saif Biography

Place of Birth and Upbringing:

In 1864 (1281 AH) Al-Rumi was born and raised in the eastern quarter of Kuwait City and grew up in a wealthy and well-known family. His father, Ali Bin Saif Al-Rumi⁽¹⁾, was a pearls merchant known to be a philanthropist. He passed away in 1886 (1304 AH), leaving his inheritors a wealth equaling one hundred and fifty Rupees back then⁽²⁾.

Shamlan has two brothers called Saif and Husain. The former passed away during the life of his father. Yet, he has two sons called Abdullah and Saif, who is named after his own father. Saif, the second, was murdered by a Somali employee who he was working with on the ship in 1931. As for Abdullah, he passed away in 1954⁽³⁾. The latter son of Shamlan, Husain, is the oldest and was one of the true tycoons in the pearl markets. He traveled to Paris in 1931 and 1932 to sell pearls. Husain is known to be (a man of generosity, chivalry, morals, and kind words)⁽⁴⁾. Famed with the "Boxthorn Feeder"⁽⁵⁾ nickname. It is a plant that grows in the Arabian desert named Al-Qitad, meaning 'food.' people ignite these plants in the desert as a signal to nomads, guests, and the poor to host them for the night.

At the crack of the dawn of a dimly dark day, Husain woke up before the dawn's call for prayer and saw black figures, thought to be guests. He then woke his men up to prepare a welcoming feast. After the feast was ready to be served, his men went to welcome those "thought to be guests" to their feast; but found out that the black figures were nothing but boxthorn plants. This is how this nickname was coined on him.

Husain and his brother, Shamlan, were involved in many charitable deeds. They provided assistance and aid to their fellow Kuwaitis after WWI when they lost their wealth as their business collapsed, but Hussain and Shamlan's Diwan was a shelter to them. The two brothers also contributed to bringing and supplying fresh water from Shatt Al-Arab, transported by their clipper ship called "Raniqon", 'Splendors'. Half of this transported freshwater was distributed to people for free. Furthermore, Husain Bin Ali had a heroic and patriotic stance in the Battle of Al-Jahra in 1920, as he got on board one of his clipper ships from Kuwait City to Al-Jahra, taking with him some Kuwaitis who were ready to protect and defend their land⁽¹⁾. Additionally, in 1919, he sailed from Mumbai to Jeddah to practice the Hajj pilgrimage⁽²⁾.

Husain had a significant impact on his community. He was trustworthy, honest, helpful, and gave alms and charity to the less fortunate and needy. For that, Allah has gifted him and blessed his money. However, nothing lasts forever. Therein, Allah tests the believers as Husain was. In the early 1930s, when cultured pearls was invented and the economic recession hit, his wealth slowly vanished until he had nothing left to his name. Despite his setback, he kept his own name on the apex of generosity. One time, he went to his son Muhammad, asking for spare money for a grocery run, and he did give him forty Rupees. On Husain's way back home, he met a person whose words of drought poverty burst out of his chest, so Husain gave the forty Rupees. When he arrived home to his wife, who was waiting for him to bring the money, he came empty-handed. When she asked him about it, he said: I encountered a more needy person than us, and I used to give what I have, so I did⁽³⁾. He kept these virtuous manners until he passed away in 1938 (1336 AH). May Allah rest his pious soul.

Education:

Ali Bin Siaf made sure to educate his son, Shamlan, so he enrolled in Al-Kuttab 'traditional small-scale school to be able to read, write, memorize the Holy Quran, and learn the Islamic teachings. At the early stages of Shamlan's life, he was taught by the scholar Ahmad Bin Muhammad Bin Mahmoud Al-Qattan⁽⁴⁾ in his housed traditional school located in Mubarak's Plot in the Eastern Quarter.

Like Shamlan, many Kuwaiti youth were taught by Sheikh Ahmad, for example, Sheikh Salem Bin Mubarak Al-Sabah, a former Kuwaiti ruler and his brother Sheikh Nasser Bin Mubarak Al-Sabah⁽¹⁾. Additionally, other students of Al-Qattan were the scholar Youssef Bin Issa Bin Al-Qena'ai, the state's prosecutor and scholar, and the merchant Khalil Bin Ibrahim Al-Qattan. Sheikh Al-Qattan was known for his high moral standards, his righteousness, and his generosity. These characteristics of his were significantly impacted on his students, so they inherited them.

While Shamlan was growing up, he sought knowledge, as he always gathers with the scholar Al-Mullah Husain Bin Abdullah Al-Turkeet in his Diwan that many knowledge seekers attend. Al-Turkeet has two sessions in his Diwan, one is after noon's prayer and the other one is after evening's. Additionally, he used to have an exclusive session only for Sharia scholars and their learners, held weekly on Friday following the afternoon's prayer. Due to the exclusiveness of this gathering, this weekly gathered group was labelled Al-Mutaw'ah 'religious devotees' by the public⁽²⁾. The daily sessions usually end with Sulaiman Al-Hadad reciting one of his poems. With an angelic voice that mesmerize the ears of the gathered group and passersby alike. These daily sessions were attended by some of prominent Kuwaiti scholars such as Abdullah Al-khalaf Al-Dihayyan, Abdulaziz Hamadah, and Ahmad Al-Farsi, etc.⁽³⁾

On the other hand, Friday sessions for Sharia studies, were attended by Bishir Bin Youssef Al-Rumi, Al-Haj Sulaiman Al-Hadad, and Shamlan Bin Ali Al-Saif⁽⁴⁾. Shamlan continued seeking knowledge, studying Sharia, and inviting Sharia scholars to his Diwan and to a nearby Mosque to enjoy to the lessons and lectures of Kuwaiti and visiting scholars.

His Business:

Shamlan was born and raised in a wealthy family that all its members were pearls merchants. They had clipper ships sailing to pearl banks to gather such gemstones. Shamlan's father, likewise, had the same job as his own sons—including Shamlan—who were shipmasters and did assist their father. In 1688 (1304 AH), Shamlan's father passed away, leaving a considerably enormous inheritance at that time. With Shamlan forward-thinking, he took the rein of his family business which made more treasure for them year by year. Since the death of his father, Shamlan and Husain left the command of the ship for other

shipmasters to have their work rotations as their business flourished. Each one of them took and embarked their own ship to buy and sell pearls with divers when pearling season arrives. In winter, after the pearling season, Shamlan sails to Mumbai, India to sell pearls he gathered. He sailed and sold pearls in India because of the unfairness of the Gulf merchants. When Spring season breaks, Shamlan return to his homeland to enjoy the spring season of hunting and marvel at the beauty of the Arabian desert. When Summer arrives, he returns to the city in order to venture his ships into the pearl banks and sail to India again⁽¹⁾. This repeated circle made Shamlan a great fortune and built him a name among the richest people in the whole Arabian Gulf.

This hard-working business venture that Shamlan embarked on is known as "pearling business". Shamlan was a really good one, as he and his brother Husain have obtained a massive wealth due to that in the early twentieth century, equalling eighty five hundred thousands Rupees back then⁽²⁾. In the late 20th century their wealth began to decrease Rupee by Rupee due to the business depression/slump in trade that hit all pearls merchants. The depression began in 1928, and was named 'pearl diving disaster' by some historians.

The business depression is caused by several reasons, they are⁽³⁾:

1: The invention of cultured pearls to compete with real pearls. Due to its perfectly designed shape and affordable price compared to the real ones, people can buy many cheap and artificial pearl bracelet rather than buying a single real one.

2: The financial crises that hit the world after WWI, as people quit buying in wholesales and which included pearls.

3: The abundance of pearls hunted down by divers in Kuwait and the Gulf region made them cheap, as they were dime a dozen.

4: Pearls merchants' unstable pricing to various pearl types, which led to volatile pricing on the goods.

This financial depression on the pearl market began in 1928 and deteriorated in the 1930s. As a result, a number of merchants quit this job, which impacted many Kuwaiti merchants who bought pearls on their peak prices in 1930s and traveled to Mumbai to sell them. They, back then, found out that pearl prices plummeted, which made them lose their money. Shamlan and his brother, Husain, were among those whose treasure sank into oblivion.

His Relationships With Kings, Amirs, and Scholars:

Shamlan was known for his close ties with prominent figures in the Arab and Islamic world as the exchanges of letters between Shamlan and them showcase their firm relationships. For example, he had a strong relationship with King Abdulaziz Al-Saud, Qatar and Bahrain's leaders, and tribal chiefs near Kuwait's border⁽¹⁾.

Moreover, he had cooperative, friendly, and close-knit ties with Muslim scholars in view that they exchanged letters and were financially and morally supported by Shamlan. He also hosted them in his Diwan and Al-Sa'ada school. The school acted as a literary, cultural, and intellectual forum that Shamlan established in 1924 for all Kuwaitis and guests. Jerusalem's Islamic jurisconsult Amin Al-Husaini has dispatched a letter to Shamlan, asking him to support Palestine, his homeland. The letter arrived after the declaration to put Palestine under the British Mandate, allowing Jews to immigrate. As a result, revolutions in Palestine erupted, voicing their denial of such a decision⁽²⁾.

Moreover, the Tunisian leader, Abdulaziz Al-Tha'alabi, known as the 'reformer,' is one of Shamlan's close friends. As a matter of fact, he did visit Kuwait in 1925 to see Shamlan. Accordingly, Shamlan made him feel at home and awarded him during his visit to Al-Sa'adah school. Furthermore, after he departed from Kuwait, Al-Tha'alabi sent a letter of gratitude to Shamlan⁽³⁾. Also, despite the dispute between Shamlan and Sheikh Mubarak Al-Sabah that occurred in 1910, which made Shamlan leave Kuwait, there was a strong relationship between them. Sheikh Mubarak sent representatives to Shamlan to convince him to return to his homeland, Kuwait.

Shamlan's connections with people of influence were not only international but also nationwide. He, Shamlan, not only had firm relations with Kuwait's leaders, scholars, and merchants but with the public and the underprivileged. Also, there was a strong relationship among him and Sheikh Salem Al-Mubarak Al-Sabah, Sheikh Ahmed Al-Jaber Al-Sabah, and Sheikh Abdullah Al-Salem Al-Sabah, all were Kuwaiti rulers. When it comes to his ties with many Kuwaiti wealthy merchants, then he did have a solid relationship with Helal Al-Mutairi, and Ibra-

him Al-Mudhaf, whom were his best friends back then. As for his relations with Kuwaiti scholars and reformers, he knew the scholar Yousef Bin Essa Al-Qenaie—his best friend—Sheikh Abdullah Al-Khalaf Al-Dihayyan, and a Kuwaiti reformer, Farhan Bin Fahad Al-Khaled, the founder of Arab Charity Society in Kuwait in 1913, among others.

Keeness on Islamic Rituals:

Shamlan was religiously devoted and observed all five pillars of Islam. In addition, he built mosques and prayed in them. One of these mosques is the "Al-Gittami" Mosque. Since this mosque was near his own diwan, it has always been crowded with the diwan's guests, praying as a group rather than individually. Moreover, scholars who visited Shamlan ensured that they gave Sharia lessons in both Shamlan's diwan and Al-Gittami mosque.

In addition, he made sure to give and distribute alms yearly under Islamic law. Alms, in other words, "Zakat", is one of the five Islamic pillars, advocating the rich to donate a fixed percentage of their wealth to the impoverished annually, and Shamlan was one of them to do so. When the financial recession hit Kuwaiti people due to the appearance of the Japanese cultured pearls, many Kuwaiti families were struck with poverty. Because of that, Zaid Al-Harb, a Kuwaiti poet, penned a poem to persuade Kuwaiti merchants to give their alms. The poem goes as follows⁽¹⁾:

*The merchants we know have shunned us
O' Humoud, winter has passed and they did not shelter
Was it due to a setback or to an abandon of us?
God shall judge them if they desired to leave us in a welter*

the poem also says:

*O' Zaid, they have said their piece
And we do not hold you accountable
Stand tall and show it all at least
Once Shamlan arrives, his open-handedness is surmountable*

And it goes on:

*Do tell Muhalhal's father, Shamlan, and Hilal
And Humoud's father do not worry
O' Ali's father, Hussain, just distribute zakat, not all
The earthly possessions, and the haughtiness that tell no story*

بسم الله الرحمن الرحيم وبه نستعين

حضرة الامام الحاج شملان بن علي بن سيف حفظه الله آمين

السلام عليكم ورحمة الله وبركاته . وبعد لقد امرنا الله عز وجل بالدفاع عن ديننا وديننا
بعض جبل الدين لدفاع عن قضيته العرب والرسول
وتركوا اوطانهم وفارقوا عائلاتهم وتحملوا المشاق والسر في سبيل اعلاء كلمة
الله وقاد عز وجل في كتابه العزيز [جاهدوا باموالكم وانفسكم] فقدموا الاضحية والذبيحة
في امر الدفاع

ومحروا نفوسهم المأجور باسواله ونفسه وهم لدايم مهديا يتحتم شاق السفر ومحنته
وقطع العياد والقتال ليطلب الدرر والعماء شجونا وبحرر اشقائه والكتب في سبيل
ترسيد كهنز العرب والمسلمين ليجعل الدفاع تحت حيز لواء سيد المرسلين صلى الله عليه وآله وسلم
وانون قد نفذ المال من بين ايدينا واصبحت عائلتنا في شدة شديد وعشنا حلقا
في سبيل الاسلام والمسلمين فود طبعوا ؟

وعازمين بعد التوكل على الله ان نلصق اعمالنا بالتفهم مع مالوك الاسلام لنديكم لعقد صلح
عام فيما بينكم ونحن شهود عدل على اعمالكم وافعالكم لنجعل بكتاب الله عز وجل [انما المؤمنون
اهوة فاصلحوا بين احببتكم]

وما يحي نرض عليه جميع المسلمين حتى يعودوا الى الحق . فعليه يقضى الدين الخفيف
والشؤمة العربية والمرؤة ان تقدموا لنا مساعدة مانية تقادوا جاهدتم باموالكم ونحن
نجاهد بالفتن

وليعزز انتم الهدى والمرؤة والمعونة والشؤمة وانكم تقدرن الشكاح حمد قدسها
وقال صلوات الله عليه وسلم [من علم يهتكم لدمر المسلمين فليس منهم]
فقدوا حالون فكم الله عليه ان الله ليضع اجرنا من احد عملا وما ندمه وانفسكم
من حبر تجده عند الله هر خيد وانظم اجرا



Palestinian Islamic jurisconsult, Amin Al-Husaini's letter to Shamlan Bin Ali Al-Saif

When Sheikh Abdulaziz Al-Rushaid mentioned this poem in his book Kuwait History, he commented, "Hamad Al-Khaled, Shamlan Bin Ali Bin Saif, Hilal Al-Mutairi, Nasser Al-Bader, and Shamlan's brother, Husain are the elite pearl merchants in Kuwait. Moreover, he asked them to give alms to the poor. Truth be told, most of them gave the alms to the poor and needy, asking Allah to reward them. They and their alike in Kuwait are the best models for such deed. A deed which vanished from many Islamic countries, therefore; we ask Allah to reward them"⁽¹⁾. In 1921, Shamlan preformed Hajj⁽²⁾, by sailing from Mumbai⁽³⁾, as reaching by camel caravans at that time was tough and hard.

Shamlan would always visit his relatives⁽⁴⁾ and help them if required. In addition, he made sure that the youthful members of his household were schooled through Al-Sa'adah, which he built in 1924. This school provided education to several orphans, poor, and merchants' children for free, along with his family members.

He always made sure to have some of his family children learn Sharia by taking them to lectures delivered by scholars visiting him in his diwan and the Al-Gittami mosque



From the right: Abdulaziz Salem Al-Bader Al-Qenaie, Sheikh Abdullah Al-Jaber Al-Sabah, Shamlan Bin Ali Al-Saif, Sheikh Abdullah Al-Salem Al-Sabah, Abdulelah Al-Qenaie

next to his diwan. Shamlan was raised with "good deeds, keeping up his duties, performing his religious commitments, spending his money in a God-fearing manner, and providing support to the underprivileged everywhere"⁽¹⁾.

His Patriotic Contribution:

Shamlan was involved in several activities that are considered patriotic. He partook in prospering his country by spending time and money on its development. Moreover, he spared no effort in participating in development committees and institutions back then. His patriotic activities can be listed as follows:

1. Supporting military works:

Shamlan provided various financial aids to his country's rulers as assistance for warfare measures and to repel the attacks launched towards Kuwait from nomadic tribes. One of the wars is called Al-Jahra war, in which Shamlan's son, Ali, became a martyr in 1920.



This picture is taken in 1930s, and on the right seems to be Sheikh Abdullah Al-Salem Al-Sabah, Hilal Al-Mutairi, and Shamlan Bin Ali Al-Saif. May they all rest in peace.

2. Al-Mubarakiya School fund-raising:

When Shamlan heard about Sheikh Youssef Bin Eisa Al-Qenaie's intentions to build Al-Mubarkiah School, he donated five thousand Rupees, which was quite generous back then. He always urged his merchant friends and all Kuwaitis to do so. Sheikh Youssef Bin Eisa said, "I left home..heading to Shamlan Bin Ali Al-Saif's, but I found no one but Ibrahim Bin Mudhaf, so I spoke to him about the fund-raising project, and he donated a hundred Rupees.

After a while, Shamlan arrived, and I briefed him about the project. Although he supported it, he showed no interests. I left with a shameful look in my eyes because I did not think my best friend would ignore what I was trying to do, nor was he willing to talk about it. When he left, he meant Khalid Al-khudair's sons' mart and informed them about the project. Khalid's sons were pleased to contribute five thousand Rupees; surprisingly, Shamlan made the same donation. They also asked Ibrahim Bin Mudhaf to donate more than the one hundred Rupees, and he donated five hundred Rupees more.

Moreover, they told Hilal Al-Mutairi, and he donated five thousand Rupees. When the donation was open to the public, Kuwaitis donated 12500 Rupees. Furthermore, when Al-Khalid's, Nasser Al-Mubarak, Shamlan, and Hilal informed Qasim and Abdulrahman Al-Ibrahim⁽¹⁾, Qasim donated thirty thousand Rupees and Abdulrahman's donation was twenty thousand, equalling 77500 Rupees. Lastly, Khalid Al-Khudair's sons' donated a massive house for the school" ⁽²⁾.

3. A Member in The Economic Council of Al-Mubarkiah School.

When Al-Mubarkiah school's fund-raising project was completed and built, Kuwaitis established an economic council, or in other words, a committee. This council held the responsibility of how the acquired fund was spent. So to speak, the council had three positions, which were selected to Hamad Al-Khalid Al-Khudair, Shamlan Bin Ali Bin Saif, and Ahmad Al-Humaidhi, known by the name of Muhammad Saleh."⁽³⁾

4: Debts-waiving to All WWI-affected merchants.

WWI, which occurred in 1914, had tremendous consequences on Kuwait's commerce and merchants. It led to significant losses for many merchants who drowned in debts. Consequently, some philanthropic Kuwaiti merchants and others have waived the debt of those whom were affected by the loss. Moreover, they financially helped them to commence new businesses of their own. One of these charitable and generous people was Shamlan and his brother Husain. "They helped move families away from the edge of poverty, let alone what Shamlan and Husain did during the wartime when they shared their hearts and souls to help others. Both are known to be generous, friendly, and hope-retriever to many people."⁽¹⁾

5. Member of the Advisory Council.

In 1921, Kuwait's ruler, Sheikh Ahmad Al-Jaber Al-Sabah, established a general advisory council in an attempt to assist the management of the country's affairs. This council, of which Shamlan was a member, offers consultations and recommendations to rulers⁽²⁾. Indeed, being a member of this council gave Shamlan significant responsibilities toward his county. Therefore, he dedicated his time to his enterprise and all political, educational, and economic affairs⁽³⁾. The advisory council had twelve members, of which Shamlan was one. The rest of its members were Sheikh Youssef Bin Eisa, Abdulrahman Al-Khalaf Al-Naqib, Ahmad Al-Fahad Al-Khaled, Marzouq Al-Bader Al-Dawood, Ahmad Al-Humaidhi, Mash'aan Al-Khudair, Ibrahim Al-Mudhaf, and Hamad Al-Saqir who was its president.

6. A Member of Knowledge Council

"The first period of hiring members in the Knowledge Council was by appointment by Zaid Al-Khalid, rather than by nomination. Members of this council were Hamad Al-Khalid, Salem Boqamaz, Nasser Al-Bader, Ibrahim Al-Mudhaf, Shamlan Bin Ali Bin Saif, and Hilal al-Mutairi⁽⁴⁾. Back then, this council administered education.

7. A Member of Problem-resolving Committee:

Kuwait was the foremost in adopting what is known as the "problem-resolving committee" formed by the ruler. It consists of resourceful, widely respected figures to solve any dispute between people. Furthermore, this committee existed in every occupation; for example, diving practitioners have their own committee, etc. This committee, in general, was formed in 1920, and Shamlan, our main character in this book, was a member of. He and his colleagues aimed to resolve any problem between pearl merchants and shipmasters"⁽¹⁾.



Old Kuwaiti diwans where committee members gather to solve disputes.

His charitable works:

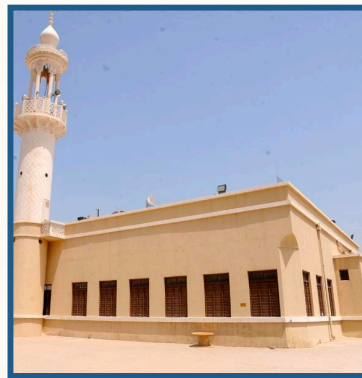
Shamlan's charitable deeds cannot be listed here. Still, some of them are his contribution to military works to defend Kuwait from the raids of invaders and his support and funds to Arab countries and tribes in dire need of his help. Moreover, scholars, reformers, and Mujahedin around the Arab-Islamic world asked him for funds and support. Let alone schools-funding, mosques-building, orphans and students supporting, and debts-waiving from WWI's financially impacted merchants. Shamlan's charitable works are endless. The following are some of them.

First: Establishing and taking care of houses of worship:

Shamlan committed himself to building, renovating, and maintaining many mosques during his lifetime, so they became guiding lights to Kuwait youth. Additionally, he built mosques within Kuwait's territory, commissioned by humanitarian Kuwaitis, along with a mosque named after his son who became a martyr in Al-Jahra war in 1920 out of his son, Ali's mortmain. He spared no effort in donating and taking care of these mosques and inviting Muslim scholars to give lectures in.

Al-Matabbah Mosque:

Shamlan built this mosque in Al-Matabbah's Neighborhood, located in Ali Al-Salem Street. Many generous Kuwaiti people contributed to building this mosque in 1893 (1311AH). This historical building still exists.⁽¹⁾



Ali Al-Shamlan Mosque:

Shamlan built a mosque named after his son, who became a martyr in Al-Jahra war in 1920, out of his son, Ali's mortmain. The land on which Ali's mosque was built on was a barren land used by loaders with pack donkeys to pray in⁽¹⁾. When a man noticed that these loaders had turned this barren place into laths formed as a lattice for prayer, he launched a fund-raising to construct a mosque for them, but he failed to do so. When Shamlan witnessed what was happening, he donated whatever it took to build it in 1920 (1340 AH)⁽²⁾. With a great location at the heart of the capital, this mosque still exists.



Ali Al-Shamlan Mosque

Saad, Nahidh's Brother Mosque:

Since Shamlan was the righteous guardian of Saad Al-Nahidh, he donated Saad's mortmain as a contribution to build Saad, Nahidh's Brother Mosque. Also, this mosque is called Burisly Mosque, in relation to Burisly's family. Moreover, Sheikh Muhammad Saleh Al-Tarkit praised Shamlan in a poem that stated the following⁽¹⁾:

*Mosques are built to Allah to be praised
Like shelters for believers to embrace
To whom devoted, pious, to Allah their eyes are gazed
Inform them of a heaven, with the beloved ones they are placed
To builders of worship houses, for Allah to be praised
A house is built for them, in the promised land
Hooray! to Shamlan, his path is paved with gold and success
To the elite he joins for what he has made
When an anomaly of kindness happens like this
To Allah I worship faithfully and embrace*



Saad, Nahidh's Brother Mosque

-This mosque still exists near Al-Amiri Hospital.

Shamlan made enormous contributions to building and renovating several mosques in Kuwait and abroad. For example, he spent his own money on building a Mosque in Al-Ah-sa area through the help of the scholar Abdulaziz Saleh Al-'Alji, who was in charge of the mosque's fund-raising. This mosque is still standing today.⁽¹⁾

Second: Providing freshwater:

In the past, Kuwait experienced freshwater scarcity as wells were barely spotted, making freshwater insufficient for Kuwaiti people. This led numerous wealthy ship-owning Kuwaitis to transport fresh water from Shatt Al-Arab to sell. On the other hand, many noble and financially capable Kuwaitis brought freshwater and provided it to the underprivileged for free, as the concept of water-providing is one of the greatest charities a Muslim could do. One of those providers was Shamlan, who assigned one of his ships, called "Al-Raniqoon", to transport and contribute freshwater for free.

Third: Fund-raising:

Despite his loss, Shamlan contributed generously in multiple charitable works and asked his fellow merchants to do so. He used to go to merchants' and philanthropist collecting donations to help the impoverished families that he used to assist back then. He kept doing that until he passed away. So to speak, Muhammad Husain Al-Tarkett mentions in Al-Be'atha magazine that "during his last years, Shamlan collected funds for the poor and widows, comforted desperate, and visited the sick. He used to knock on a fisherman's door who did not attend his diwan the day before...These, for sure, was the last and best days of his life".

Fourth: Sponsoring knowledge and scholars

Shamlan valued knowledge and respected its scholars. His goal was to make Kuwait a cornerstone for learning and knowledge, encouraging all its citizens to develop their country, Kuwait. Furthermore, he contributed tremendously to publicizing knowledge by all means.

These contributions can be listed as follows:

1: His contribution in building Al-Mubarakiya School:

First, he donated five thousand Rupees to establish the school. Second, he motivated Kuwait merchants to fund it. Thirdly, he dispatched letters to Kuwaitis living in India to send their donation for building the school. Lastly, he dedicated his time and money while being a member of Al-Mubarakiya school's financial council, trying to provide what was needed for the school to flourish.

2: Sponsoring scholarships to students:

Shamlan sponsored scholarships to many Kuwaitis. One of whom is a Kuwaiti poet named Sager Al-Shebeeb⁽¹⁾ in 1914. Al-Shebeeb was sent to Al-Hasa to seek knowledge from its scholars. He did not travel alone as he was accompanied with the scholar Eid Ibdah Al-Mutairi, and Mulla Muhammad Hammad Al-Rumi⁽²⁾, who were his companions on this journey. They lived there for a year and a half, learning the best they could from Al-Hasa scholars.

3: Donated a building-section for Mulla Eisa Al-Jiran school:

When this school was overcrowded with poor, orphan, and blind students who were taught for free, Shamlan donated a section⁽³⁾ from his building to be the school's office.

4: His diwan was a place where religious lectures are held:

Shamlan hosted many religious lectures in his diwan. It was a well-known base for scholars visiting Kuwait, such as Sheikh Abdulaziz Saleh Al-'Alaji Al-Ahsaie⁽⁴⁾, who gave jurisprudence lectures in Al-Shamlan's diwan.



5. His contribution in building Al-Sa'aadah Orphanage School:

Built in 1924, the Al-Sa'aadah Orphanage School was dedicated to the poor and orphans who cannot afford school fees in Kuwait. In a similar fashion, all school requirements such as teachers' salaries, and students' books and expenses were handled by Shamlan.

6. His support and respect for scholars:

Shamlan has always admired religious scholars and paid them respect. An excellent example is his letter to the scholar Abdullah Al-Khalaf Al-Dihayyan, which revealed the utmost respect. Shamlan was a close friend to Kuwaiti scholars. He paid them visits to their diwans, schools, and gatherings. Regarding scholars abroad, Shamlan was a close friend to Jerusalem's jurisconsult, Amin Al-Husaini, the scholar Abdulaziz Saleh Al-'Alaji for Al-Ahsa, and the Tunisian reformist scholar, Abdulaziz Al-Tha'alabi, etc. Granted that, he exchanged letters with them, checking on their well-being and financially and emotionally supporting them.

The most compelling example of his support to scholars is his multiple unnecessary subscriptions to the 1928's Kuwait Magazine, owned by the scholar Abdulaziz Al-Rushaid—one of Kuwait's scholars—in support of its continuation. Furthermore, he was in touch with scholars of Islamic organizations in the Arab-Islamic world. Notably, Shamlan was one of the first to support the Abdulaziz Al-Rushaid's publication of a book called Kuwait History, aptly named to document Kuwait's history.

A letter from Shamlan Bin Ali to the scholar Abdullah Al-Khalaf Al-Dihayyan that showcases his regard for scholars:

To the man who dwelled in the hearts and was at the core of the soul. To the knowledgeable, courteous, and compassionate one, our esteemed scholar Abdullah Bin Mulla Khalaf Al-Dihayyan, the genteel and devout. Peace be upon you. Regarding your supporter, he is well and sends you his regards. We would love to invite you along with the carrier of this letter. Please send our warmest wishes to your friends, father, brother, and the author of the letter Mohammad Bin Ibrahim Al-Ghanim.

12 April 1898
Yours faithfully,
Shamlan Bin Ali Bin Saif⁽¹⁾

7. Eagerness to his children's education:

Allah blessed Shamlan with many children: Muhammad, Ali, Abdullah, Salem, Marzouq, Khalid, Abdulmohsin, Yusuf⁽²⁾, Salman, Hamad, Mariam, and Fidhah. Since their education was Shamlan's primary concern, they were the first to enlist in Al-Mubarakiya School on its opening day, except for his son Marzouq and his daughter Mariam. The former was enrolled in Al-Hunayyan School⁽³⁾, and the latter was taught by Mozah Al-Mesbah, a known religious female scholar⁽⁴⁾.

The scholar Abdelaziz Al-Rishaid stated that "the excellent parenthood of Shamlan had a significant impact on his children's upbringing. For example, his sons, Muhammad and Ali, were members of a Charity Society that was built in 1913⁽⁵⁾. Also, his son, Ali, was martyred in the Al-Jahra war in 1920.

The poet, Saqer Al-Shebeeb has honored him in the following poem:

*Relay to the gentleman of all gentlemen
And if he was like a ruby
A young one that I wish to poise this nobleman
A man whom my life depended on gracefully
A young man whose admiration is sky high
But his starry traits mesmerize soulfully
A young man whose generosity is open-handed
I just wished that his wealth did not ebb and flow suddenly
A young man who tended to the sick whose health is lambasted
His presence illuminated the sky of the meek glowingly
O' Yousef's father, you bless every house you reach
You shall be rewarded in the end heavenly
O' Yousef's father, one yearns to you as the mind and soul, each
As the mind and soul burst galvanized by memory
It is humanly impossible to forget you
As I fight the flow of thoughts overly
O' Yousef's father, I would take a bullet for you
One's sacrifice to you is a rebirth witnessed celebratorily
Death is certain, to all
As we are at the end of life's rope tiredly
Such death shall be celebrated
Sought after even the impaired visually⁽¹⁾*

His Manners and Charactrestics:

Shamlan is known for his kind manners among the people. He cared for the needy, checked on his relatives, and was down to earth with everyone. Moreover, He used to welcome the public in his diwan to help the poor and invite religious scholars to perform lectures and lessons.

His Generosity and Hospitality:

Known to be generous, Shamlan and his brother Husain opened their diwan's door to the scholars, royal members, Kuwait visitors, and the public. To all scholars, literati, and poets, his Dewan was their forum for literary, cultural, and religious lessons.

Once again, Saqer Al-Shibeeb, the poet, praised Shamlan's generosity in his diwan when he recited the following:

*The esteemed Shamlan, a man of virtue
Praised by the proud ones who enter
His warm embraces those whom are due
Those whom are trapped under the harshness of winter
His radiant kindness engulfs those in need
Until they stand on their feet, indeed
Encircled by the fire were the lined-up coffee pots
A symbol of hospitality brewed and wrought
The flames in winter are valueless unless the thoughts
Of the pots of brewed beans are sought*

He also recited:

*Shamlan is driven
To reach for the stars of noble deeds
He stood his ground defending morals he is known for showing
Feared no one for the sake of honor he heeds
Has on one side the courage of a lion to ward off foes
On the other, he reaches to those worth giving
The almighty God safeguards him in every step
He still lives in the lap of luxury that keeps growing*



Many other poets have applauded Shamlan in their poems, such as:

"The scholar Yousef Bin Eisa Al-Qenaie, Abdulaziz Bin Hammad Al-Mubarak, Eid Bin Bidah Al-Mutairi, Zain-alabdeen Al-Haj Husain, Eisa Mutar, Abdullatif Bin Ibrahim Al-Nusf, Ebjad Bin Hezam Al-Khaldi, Sheikh Muhammad Bin Abdulaziz Al-Farsi, Ali Bin Marhoon, Sheikh Abdulaziz Al-Rishaid, Abdulmohsen Aba-Bitain, Rashid Al-Saif, Abdullah Saad Al-Loghani, Abdulaziz Bin 'Akkas, Mulla Muhammad Saleh, Abdulrahman Bin Sharidah Al-'Aasfour. Moreover, Some Kuwaiti poets also praised him. For example, Fahad Bin Rashid Burisly, Sager Bin Salem Al-Shibeeb, etc. All have expressed their overwhelmingly positive feelings towards Shamlan in their poems, in both Standard Arabic and local dialect."⁽¹⁾

Though his grandson, Saif Marzuq Al-Shamlan, preserved them into a collection of poems called Pearl Necklaces, they have not been printed for publication. Unfortunately, this anthology was lost during the Iraq invasion of Kuwait in August 1990. Moreover, during Shamlan's grandson's wedding, Yousef Bin Ali, a poet called Saqer, praised Shamlan in a poem:

*May prosperity be upon you
Good God almighty, you are the noble one that is true
Witnessing the marriage of a grandson
He has honorably won
To that dear Shamlan, it is a privilege
To walk to the wedding
May you be always in great health and prospering
You have a special place in my heart
I shall serve you with all my heart's might
It is a great honor to attend to you with all delight
To you, molding poetic rhymes
Heralded in a manuscript for a lifetime
Engulfed with profound meaning
That cherish the memories that are beaming*

*Pale in comparison, are the days of a tribute
To the poems of homage, Saqer contributes
In the quarter of Sharq, you headed
A land, once, gloomy and doomy embedded
Because of you, dear Shamlan, it is alight
Enlighten, the land you reached is bright
To the needy, you are the savior
Reaching to their needs, is his well-known behavior
You have pulled many from the depth of misery
And relieved them from their agony
Countless times, you gave a shoulder to cry on
Then turned their frowns into smiles that are long
Your reward morphed into admiration
O' Shamlan, you will be rewarded with the God of creation⁽¹⁾*



Shamlan's diwan, located on the Arabian Gulf Street.

His Death:

On the 26th of February, 1945 (1364 AH), at 17:00, Shamlan passed away at the age of 83 and was buried the following day. His life's path was paved with righteousness and charity. He spent his last days in his diwan, welcoming people, comforting the poor, assisting the needy, visiting his relatives and sick people, and fundraising money to help whoever asked⁽¹⁾.

Shamlan's best friend, Yousef Bin Eisa Al-Qenaie praised him in a poem⁽²⁾:

*O' Shamlan, Rest in peace
Your kind heart poured on your legacy
Rest in peace to the body that leaves
To a grave heading to its glorious destiny
Rest in peace to a gentle soul
Known for the benevolent affinity
Death did split our brotherly bond
You are forever cherished in our hearts dearly
I see flashes of your memory in my eyes
Your remembrance is shaped in my words flowingly
Your departure is a great loss, quite insufferable
Tried to show a rewarding brave face, willingly
For all to see, my patience
Yet, my heart is about to erupt agonizing me
I pray to God, I have become weary
This great loss is creeping up the void imminently
Hope to God that this broken heart is healed
Living in excruciating pain and misery
May the dearly departed is rewarded in heaven
He planted smiles to the needy and advocated for generosity
To end this poem as I started
O' Shamlan, Rest in peace*

Many other poets praised Shamlan's unique characteristics. Furthermore, Kuwait named a school and a street after him to honor his fruitful efforts.



A street named after Shamlan in Al-Zahra area.



A school named after Shamlan Bin Al-Saif in Al-Omariya area



Chapter Two

Al-Sa'aadah Orphanage School

Chapter Two Contents:

- Introduction
- Date of Establishment
- Reason Behind Its Name
- School Office
- Inauguration Day
- Students
- School Principal
- Faculty
- Curriculum
- Ceremonies
- School Financial Spendings
- Donors and their Contributions
- Correspondences
- Closure and the Reasons behind it
- The School Became Charitable Endowment for Bin Khamees's Mosque
- Becoming an Office for Hamada School
- Demolition of the School
- School Documents

Introduction to Chapter Two

Al-Sa'ada Orphanage School, founded by Shamlan Bin Ali, is the third community school to be established voluntarily in 1924. Al-Mubarakiah School was the first traditional school to be constructed in Kuwait in 1912, followed by Al-Ahmadi School a decade later. Shamlan worked to enroll as many destitute orphans as possible in the school. Similarly, he valued education, therefore he enrolled 250 pupils at his own cost, including his young relatives and youngsters from middle-class and affluent households. However, Shamlan was quite selective about the professors, curriculum, and textbooks. He visited schools to assess the educational levels of children. Also, he spared neither expense nor effort in elevating this school's success to the point that it became a destination for intellectuals, esteemed figures and notable reformers from the Arab and Islamic world traveling to Kuwait. The school became a beacon for welcoming and honoring invited guests. This school existed until approximately 1932, the year in which Shamlan resigned his business after the emergence of cultured pearls in Japan; as a result, it served as the headquarters for Hamadah Community School until 1936. I have high hopes that the following pages paint a vivid image of the orphanage school. Finally, may Allah rest his soul for his contributions to the education of young Kuwaitis.



Chapter Two

Al-Sa'aadah Orphanage School

Early 20th century Kuwaiti education consisted mostly of Kataateeb "mini-schools" and courses in reciting and memorizing the Quran⁽¹⁾. The idea of establishing a traditional school was not ordinary until 1910; thus, Al-Mubarakiah school was established, and it opened in (Muharram 1330 AH) on the 2nd of December 1911. Moreover, in 1921, a second traditional school called Al-Ahmadiyah was constructed, and then Al-Sa'ada Orphanage School after two years. These schools kept operating coincidingly with Kataateeb's existing⁽²⁾. As a result, there were seventeen boys' schools and eight girls' schools⁽³⁾ that delivered excellent education to Kuwaiti youth. In 1937, Kuwait established the Ministry of Education, a governmental sector responsible for education in the state that raised the commercial customs taxes by 0.5% dedicated for education⁽⁴⁾. Therefore, the lump-sum tax that Kuwaiti merchants had to pay equaled 4.5% and was spent on the state's prosperity and security. As a result, in 1936, education brought a better phase as many other traditional governmental schools were established.

Al-Sa'aadah School Date of Establishment:

Founded by Shamlan, Al-Sa'ada school was established in 1924 (1343 AH)⁽¹⁾.

Reason Behind its Name

The late Shamlan was devoted to his family, and when he thought of a name for the school, he thought of his sister Sa'aidah (the Arabic word for "Happy"). Shortly afterwards, he renamed the institution to Al-Sa'adah, which means "happiness" in Arabic, honoring both his sister and the notion of joy⁽²⁾.

Reasons for its establishment:

- 1-Shamlan's value for education.
- 2- Due to the high cost, many low-income families were unable to enroll their children in local community schools.
- 3- Back then, Kuwait only had two traditional schools, therefore enrollment was restricted.
- 4- Shamlan's desire to provide his children and family a good education.
- 5- Shamlan once noticed orphans, deaf, and needy pupils studying in one single room in his building which he waived to be a school for Sheikh Eisa Al-Jeeran⁽³⁾. This school is located near the old Ministry of Health building.
- 6- Another reason could be the letter that Shamlan has written. It reveals Shaheen's will to Mohammad Bin Beshar regarding the charitable endowment of a land on which a school should be constructed and about Mohammad's intention in financing it⁽⁴⁾. Hamad Al-S'aidan mentioned that Shamlan funded the school with Saad Bin Al-Nahidh's endowment⁽⁵⁾.

7- Al-Mubarakiah school that once was a religious-based school used to offer geography and English courses. These courses countered the opposing Al-Sharq's residents—including Shamlan—which made him establish Al-Mubarakiah school for Sharq's residents⁽¹⁾.

-Accordingly, Sheikh Abdulaziz Al-'Alaji dispatched a letter of gratitude to Shamlan, thanking him for his intention to found and establish a school for orphanages⁽²⁾.



A souvenir photograph from the historian, Saif Shamlan to Dr. Khalid Al-Shatti



A seaside photograph of Al-Sa'adah Orphanage School

هذه الصورة التاريخية لدرسة العقادة
سنة ١٩٣٩م بعد إغلاقها بجمع الصور
التي كانت الصورة التي قام بها صاحب كتاب
أبناء السبيل، أضافت الصورة التي
يعقب الحبي له جزيل الشكر.

مدرسة العقادة مدرسة كبيرة وهي ثالث
مدرسة في الكويت بعد المدرستين المباركية والجميلية
وتمتلكها نخوة ٥٠ تلميذة أو لدراسة فخر
مجاناً كجميع المدارس التي أبناء التجار والبراة،
افتتحها سماه سماه سماه سماه سنة ١٣٤٥هـ
١٩٤٤م وتمتلك جميع نصابها بعد زهاب ثروتها
اضطر إلى الإغلاق سنة ١٩٤٦م وكانه من
أبرز تجار الكويت وهو الشيخات البارزة التي
صعدت الكويت فهدت لبيبة بوفيتة ١٩٤٥هـ
أقدم هذه الصورة هدية لولد العز
عالمه يوسف الشطي
١٤/٨/٢٠٠٠م
سيف الشكلا

A return gift from Dr. Khalid Al-Shatti to Saif Al-Shamlan for Al-Sa'adah School photograph

The scholar Abdulaziz Al-'Alaji's letter of gratitude to Shamlan for establishing the school.

In The Name of Allah, The Most Merciful and Compassionate.

We wish you a happy Eid, and May Allah return it with joy to all.
To whom everyone is taking as a model. As the well-said poet once wrote:

*In our path, we lean on him
The one we count as a right-wing man
To whom we speak when we struggle
Before we speak, the struggle is gone.*

Dear Shamlan Bin Ali Al-Saif,
May the peace blessing of Allah be upon you,

I am in good health. As the first day of the final most sacred 10 days of Ramadan begins, I feel extremely pleased to have received your message. The plan you have to establish a school for use by orphans is much appreciated. Everybody knows they can count on you because of your unbelievable generosity. You are, as the poem goes:

*If the glory flag isn't waving up high
You would see our hand resembling its pole*

Another eloquent poet once wrote:

*An immortal child is he the uneducated,
His tombstone is an impulse buy would be*

Upon its completion, a principle for its interests was needed. A genuinely perfect candidate was Mohammad Hamad, as he was a righteous and trustworthy mentor. As Sheikh Ibrahim said: Muhammad is a serious man, as it is our duty to wish you well my dear brother Hussain and to all esteemed members of the family. May you all be well prospered. Peace upon all.

Yours truly,
Abdulaziz Al-'Alaji
Shawwaal 1343 AH

School Location:

Overlooking the sea in the Eastern part of Kuwait and next to Ibn Khamees mosque, the two-floored school is located. The first floor has four classrooms connected with corridors. Whereas the second floor—designated mainly for seniors—has two classrooms and a rooftop, so they can have an outdoor view overlooking the sea ⁽¹⁾.

Sheikh Abdullah Al-Khalaf Al-Dihayyan, Kuwait's attorney and public figure, presented a poem during the school inauguration ceremony. In his poem, he expressed his gratitude to Shamlan and praised him. Significantly, he historized the school's inauguration date in the last two lines of his poem by saying:

*If history isn't documenting this,
I'll be the new historian
The sooner it goes the better this move*

Similarly, the scholar Youssef Bin Eisa Al-Qenaie praised Shamlan⁽¹⁾ for founding such school in a poem that says:

*To whom housing the orphans
For the glory of Allah, you have bet
Kind and dignified you have become
A Guiding Lighthouse you have the name set
In the garden of Eden you dwell
Roaming in joy like you own the place
To the orphans, the lives you gave
To the orphans, the knowledge is paved
A smile from the needy is what you make
That cannot be duplicated or measured by weight
How many times when you were mentioned
As a tribute for the glory, you envisioned*

*To the guests, your abode is hosting
Inviting them, enthralling
Your house, a proper household among them all evidently
A symbol of magnificence, grandeur, and majesty
O' Shamlan, caretaker of the orphans
You are the custodian of women, the downtrodden ones
I take this opportunity to offer my gratitude
Bestowed upon your magnitude
And shower you with admirations
That are suitable for your deeds and appreciations
Never stop giving
And you shall be rewarded with
Continue, for the orphans, being a beacon
A towering fence of splendor reaching*

ايامي ساد للآينام دار
 وادراك الجليل جليل فضل
 واسلك الجنان جنان عدن
 لئن سيدت للآينام دار
 فلم واليت معرفنا لراج
 وكرمك في الجليل جميل ذكر
 ودارك للضيوف الخير دار
 وبيتك في البيوت اجل بيت
 فبا حلمان يا ريف العناني
 زرف اليد شر مستد بما
 واتخذ السناد سناد صدق
 فواصل حسن سيرك باجتهاد
 قدم يا بدر للآينام نور
 حباتك امه مجد واعتبار
 لسيد بدني العليا منار
 تحمل برحبها دارا فدرا
 اضواء العلم فيها واستار
 بينل لايقاس ولا يجاري
 يوم بنا اذا ما المجد سارا
 تنادهم بترتيب جهارا
 سما فضلا وجودا واعتبار
 وملجا الياسان من العذري
 مدي ملاح بدر او توري
 ارا ان له محلابل قرار
 تنل ذكر حميد واقنار
 رسوم خاضع مجد واستدار
 اليهيم

The scholar Youssef Bin Eisa's Poem

Moreover, another poem presented to Shamlan was by Abdullatif Bin Ibrahim Al-Nusf. He wanted to recite it to Shamlan in person, but due to his illness, he could not.

His poem:


*Today, those who aimed high, had reached for the stars
And have become synonymous with the high pars
He tried to climb the peaks and valleys all the way
Until he reached the top that day
O' praise Allah, dear Shamlan, we witnessed to find
Your noble traits of the Arabs and non-Arabs combined
Take it easy you have overburdened yourself
Do not burn the midnight oil you set off yourself
You showed your incomparable iron will
And your unquenched desire that no one can kill
You laid a path proudly
And no one can manifest it justly
You founded a school like no other
You won the hearts of those whom you are like a father
An orphanage school, a divine intervention
Cheered many with knowledge and education
Pleased the eye by holding a ceremony
And harmoniously added the melody*

*I truly wished that I had a chance
To have given a speech at that instance
Sadly, fate has prevented
And caused us to be despondent
This is Kuwait and you are its flagbearer
Whether the people of all classes agree or never
Appreciated by the homeland
As you are brotherly stand
O' son of Ali, you are chosen one
Taking care of the abandoned son
You openhandedly give
Blessed by the generosity you shall live
Your reward is the gratitude
Honesty towards this magnitude
A perfect gentleman in every sense of the word
Fortunate by the noble pedigree like a lord
How can one list your favorable qualities?
Can we count the stars of the galaxies?
The tightfisted ones are no masters
As this is saved for the caregivers
Wealth not used for a good cause
Is a money that is causes a moral loss
O' Father of Mohammad you are truly loved
No one but you is cherished⁽¹⁾*

The school became so distinguished that a ceremony was held one year and a half after its inauguration. This ceremony highlighted its faculty, staff, students, and the curriculum taught in school. This was met with the approval of its visitors, as they praised the well-taught students and faculty. In addition, the school initiated strong mutual relations with scholars outside of Kuwait and subscribed to *Al-Hilal* magazine. It is noteworthy that donations and contributions flowed to the school to express their gratitude for what Shamlan has done.

The following poem was recited as a tribute to the foundation of the school:

*O' graceful Ali, no one comes close to such status
To be praised and adulated by the masses
To have orphans praying for your reward
Day and night worthy of an exalt
Hoping that one day
To return the favor as they say
The fervor of indebtedness
Has not enough space for the thankfulness
Traits of kindness that spread
To the orphans you paved a path you led
No destitute shall suffer when you are around
Your loyal kindness to the poor is bound
Your good news is always as such
You will be rewarded very much
O' graceful Ali, your deeds will be answered
By God almighty as you are well mannered
You participated in this gracious life*



*And aimed high over the rich you strife
Shamlan the esteemed has built a place
Suitable for daily visit for an educational case
Educating the disenfranchised
To win the gratefulness of those whom are the marginalized
All the orphans of Kuwait have gathered
Thanking the man as their answered*

فيا عليّ الملا لولاك عيا
وقولي بالدعاء لهذا النعماني
فمنك الدعاء يا من تسامى
وتشكر المور من بابك
لئن احسنت اذا اجر القديرا
فامات الفقير وانت حي
فبشركم من الالام بشرا
فيا عليّ الى العلاء يسى
لقد شاركت في انفسنا
فبهدوا العلاء شملان دارا
لتعليم به الالام تسمو
فقال وملت بذلك خميرا
فما بنام الكريمة بمثل خميرا
انك الكحل يلجج بالاشياء
مدد الالام فصيح مداء
باسم الكميل ربنا الجباء
ليضيق لكثرة رحمة القضا
الى الالام يا كروف الرها
وبرك للفقير من الوفا
بخدم جزاءكم يوم الجزاء
لنيل الاجر من رب السماء
وما بقية الكريم الى العلاء
لا بنام بهنا ميل الرضا
على ما تقضين نيل السناء
واجرا هو ثناء كما لفضيا
تديم لمنم حسن الدعاء

A gratitude written poem to Shamlan, the school founder

Al-Sa'aadah Students:

During the first days of its inauguration, it had forty students—orphans who were pupils in all Al-Mubarakiah, Al-Ahmadiyah schools, and Al-Katateeb in Kuwait—with only four classrooms in it⁽¹⁾. Day by day, the number of students rose until it reached two hundred and fifty students in Al-Sa'aadah school⁽²⁾, one-third of which formed the destitute and orphans. Given that, a number of them were Al-Rumi and other merchants' children. Not only are these students studying tuition-free, but also Shamlan promised himself to buy them seasonal clothes and provide food every month⁽³⁾.



Ahmad Husain Al-Shatti



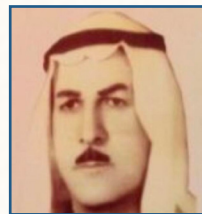
Saif Marzouq Al-Shamlan



Yaqoob Al-Yatamma



Khalid Saleh Al-Rumi



Salem Husain Al-Shatti

Some of these students were:

- Khalid Hamad Al-Rumi (R.I.P).
- Mr. Sulaiman Bo-Kaheel (lecturer)⁽¹⁾.
- Saif Marzouq Al-Shamlan (Kuwaiti historian and the grandson of the School founder)⁽²⁾.
- Fadel Abdullah Al-Mesbah⁽³⁾.
- Yaqoob Khalaf Al-Yatamma and his brothers, Ibrahim and Khalifah, were orphans⁽⁴⁾.
- Sheikh Mohammad Bin Ahmad Bin Muhammad Bin Mahmood Al-Qattan, whose father taught Shamlan in their Katateeb, mini-scale Schools⁽⁵⁾. His father also taught Sheikh Ahmad Bin Mahmood Al-Qattan, Ahmad Saleh Al-Sabti, Husain Al-Shatti's sons (Salem and Ahmad), Hilal Fajhan Al-Mutairi's sons (Hamad, Meshari, and Anbar their servant), Al-Mijrin Al-Rumi's Children (Abdullah, Hamoud, and their three brothers-in-law all named Ahmad Al-Sinan. Lest we forget that some of Al-Rumi's children, and I remember only some of them. They are Ali Bin Hussain Bin Saif Al-Rumi's children and Bader and his brother Ali Bin Hussain, Mohammad Bin Abdelaziz Bin Hussain, and Yousef bin Khamees who now lives in Al-Shuwaikh area nearby Al-Shuwaikh mosque⁽⁶⁾. Moreover, it is said that Yaqoob Al-Yatamma used to be one of the residents of Al-Qibla area. As soon as Al-Sa'adah school was established, he and the other residents began assembling orphans from Al-Katateeb to enroll them in Al-Sa'adah school. In fact, me, my brothers, Ahmad Saleh Al-Sabti, and Salem Ahmad Hussain Al-Shatti, used to walk from Al-Qibla to Al-Sa'adah School by foot⁽⁷⁾.

The school indeed became a shelter for all orphans, the poor, and those who could not afford education. Also, not to mention that all scholars and nobles urged all poor and orphans they knew to enroll and learn at this school. In 1928 (1347 AH), Sheikh Salman Al-Hamoud Al-Sabah dispatched a letter to Muhammad Bin Shamlan Al-Rumi, asking him to accept the admission of an orphan to the School of Al-Sa'adah⁽¹⁾.

In the Name of Allah

To the highly esteemed Mohammad Bin Shamlan,

After the blessing of Allah upon all of you,

We have an orphan boy that we took his guardianship from an early age, and we would like to admit him to your school. For the sake of your admiration and value of charitable deeds, we kindly ask you to admit him to your well-established school with ease.

Yours truly,

Salman Bin Hamoud Al-Sabah



A response from Mohammad Bin Shamlan Bin Ali Al-Saif to Sheikh Salman Hamoud Al-Sabah approving the enrollment of the mentioned orphan⁽¹⁾.

Dear Sheikh Salman Bin Hamoud Al-Sabah,

Peace and blessing of Allah be upon you.

I am honored to have received your letter mentioning the orphan boy. Your kind intention to enroll him in our school is indeed a goodwill of you.

Thereupon, we are truly grateful for such intentions.

Yours faithfully,

Mohammad bin Shamlan Bin Ali Al-Saif

(18-2nd Jumada-1347 AH)



School Principal: The scholar Ahmad Al-Khamees

Shamlan chose the religious scholar Ahmad Al-Khamees to be the school principal and provided him with one hundred Rupees as his monthly salary⁽¹⁾. Another critical point is that Shamlan made Al-Khamees choose the most efficient and

qualified teachers: Henceforth, Al-Khamees came into an agreement with a group of scholars, Kuwaitis, and expats, to teach in this school. Furthermore, "Al-Khamees was a teacher at the same school where he taught adult students. Students were divided into young classes and adult classes. In addition, Al-Khamees was the school principal who never let go of his cane, inspecting all classes and running the whole school. He was my teacher when I was an adult, and he used to lecture us using white chalk on a blackboard"⁽²⁾. Born and raised in Kuwait City in 1893 AD (1311 AH)⁽³⁾.

- Studied in Al-Zubair, Iraq by many scholars. When returned to Kuwait, Al-Khamees learned Sharia studies, taught by his uncle the scholar Abdullah Al-Khalaf Al-Dihayyan, a Kuwaiti religious scholar.
- When he finished his Studies in Al-Zubair, he came back and became a teacher in many schools such as Al-Mubarakiah, Al-'Aomairiah (Al-'Amer Diwan), and Al-Sa'ada schools. When Al-Sa'ada school closed, he taught in Al-Sager's kiosk, located in Al-Qibla's quarter nearby the current Kuwait Museum.

- After his uncle Sheikh Abdullah Al-Khalaf, he became in charge of Al-Bader Mosque and became its Imam. After that, he worked as a notary public for the Sharia-based court. When his knowledge gained approval and traction, he was appointed as a judge then a deputy court clerk then a consultant in the appeal court.
- Known for his literary writing style, Al-Khamees wrote many articles that Kuwaiti magazines and papers published. Moreover, he wrote many poems dedicated to previous ceremonies.
- He was a member of Kuwait Municipality Council.
- Worked in judicial apparatus until he became a grade-one judge on April 12th, 1961, then a deputy court clerk on April 10th, 1964. After that, Al-Khamees became a consultant for the high appeal court on April 1st, 1966.
- He passed away on July 14th, 1974 AD (24th of Jumada II, 1394 AH).



Al-Sa'aadah School Faculty Staff:

The Al-Sa'aadah Orphanage School had a group of teachers that Al-Khamees nominated to teach at. According to the *Kuwaiti Figures Dictionary*, there were eight teachers⁽¹⁾. Not to mention that after a brief look at some documents and references, it is found that the number of teachers was rapidly increasing as many of whom were applied while the school was flourishing. "Shamlan, on the other hand, brought teachers from Kohji⁽²⁾ to teach in Al-Sa'adah School⁽³⁾. Furthermore, when the Mohammad Hilal Al-Zahrawi arrived from Egypt, he was appointed a teacher in the school. He, Al-Zahrawi, introduced and merged modern subjects into the school curriculum, such as principles of Handcrafting materials like soaps, waxes, and powders.



The scholar Abdulwahab Abdullah Al-Faris⁽¹⁾:

- His full name is Abdulwahab Bin Abdullah Bin Abdelaziz Bin Muhammad Bin Abdullah Al-Faris.
- Born in late 1901 AD (1319 AH) in Kuwait.

During his early ages, Al-Faris was taught by different *Katateeb* ‘mini-scale schools’. When his father passed away, Al-Faris took the scholar Abdullah Al-Khalaf Al-Dihayyan to be his mentor. Al-Faris used to be a teacher at Al-Sa’adah School before he went to preform *Hajj* ‘pilgrimage’ and became a devoted Sharia student of Mecca and Madinah's Islamic scholars in 1931.

- In 1936, he came back and was in charge of Al-Fahad Mosque—located against the current meat market—and became its Imam. Al-Faris was a known Imam, preacher, and teacher back then. He used to conduct his own Sharia lectures that focused mostly on the *Hanbali* School traditions.
- Sheikh Abdullah Al-Jaber Al-Sabah, the supreme judge at the time, offered Al-Faris a place on the court because of his commitment and piety, but Al-Faris turned it down.
- Al-Faris passed away on Saturday, July 26th, 1975 AD (Rajab 17th, 1395 AH).



Mullah Muhammad Abdullah Al-Wehaib:

- Born in 1900 AD (1318 AH)⁽¹⁾.
- Taught by the scholar Yousef Bin Eisa Al-Qenaie, Abdulmalek Al-Saleh Al-Mebayidh, and Mullah Saad Al-Sinayin in *Katateeb* and schools.
- After graduation, he worked as a teacher in Al-Mubarakiah, then Al-Sa'aadah, then Al-Salmiya schools.
- For a period of time, Al-Wehaib worked as a pearl diving shipmaster. After that, he moved towards commerce, as he owned a grocery store.
- Al-Wehaib had an excellent Quran recitation. After each Asser prayer, he always repeated it in a heavenly voice. A notable fact is that Sheikh Salem Al-Mubarak Al-Sabah used to perform the Asser prayer and listen to him recite the Quran. Sheikh Salem Al-Sabah has been known to weep while listening to Al-alien-sounding Wehaib's recitations of passages regarding the Day of Judgment and the news of nations that have come before.
- Was an Imam for a mosque in Al-Salmiya area.
- Passed away on October 6th, 1992 AD (1413 AH).



Mr. Abdulqader Abdulaziz Al-Othman:

- Born in 1910 AD (1328 AH).
- Both scholars Abdullah Al-Khalaf Al-Dihayyan and Ahmad Al-Khamees were his teachers. Al-Othman had a deep interest in the language, literature, and poetry of Arabic. After his father passed away, Al-Othman assumed more responsibilities at home, including supporting his family while continuing his education.
- He got his start in education teaching at what is now referred to as "kindergarten," Al-Mulla Mohammad Saleh School. Secondly, he was an educator at Al-Sa'ada School from its founding in 1927 AD (1346 AH) until 1931 AD (1350 AH). From 1932 (1351AH) until 1936 AD (1355 AH), he was a teacher at Ahmad Al-Khamees School, which Qibla area's office was located in the Diwan of Mr. Abdullah Al-Sumait.
- Numerous statesmen in Kuwait were students of Al-Othman.
- In addition to his profession as a fabric salesman, he also spent the years between 1956 and his retirement on January 1, 1979, working as an inheritance estimate clerk for the Ministry of Justice, using the expertise he had gained in the Islamic subject of inheritance law.
- He made a vow to himself to be a good father. Trustworthy and diligent, Al-Othman was a great worker. He was a lifelong learner who kept in touch with his family and never stopped seeking information, even in his last hours. Al-Othman was a philanthropist and empathetic.
- He passed away at the age of 77⁽¹⁾ on May 23rd, 1987AD (Ramadan 27th, 1408 AH).



Abdelkarim Mohammad Al-Othman Al-Bader:

- Born in 1908 AD (Shawal 1326 AH)⁽¹⁾.
- Obtained his education in Al-Mubarakiah and Then Al-Ahmadiyah schools. Shortly after that, he was awarded a scholarship, sponsored by the state, to study in Baghdad in 1922 AD (1341 AH).
- Upon his return, he became a teacher in Al-Ahmadiyah school then he moved to Al-Sa'aadah school.
- Later, he became a writer for Sheikh Hamad Al-Mubarak Al-Sabah. His first employer was Sheikh Saud Al-Muhammad Al-Sabah. Then, he left for Dubai, where he planned to resume his career as a teacher. He died in Al-Zulfi, Saudi Arabia, where he had spent his last days devoted to business and freelancing.
- He passed away in 2000.



The scholar Eid Badah Al-Mutairi:

- Born in 1875 AD (1282 AH)⁽¹⁾.
- He studied in Al-Ahsaa province, Saudi Arabia and then continued his studies at Sultan Al-Dini institute in Persia. Upon his return to Kuwait, he started preaching after Asser prayer every Thursday in Al-Nabhan Mosque.
- He was positioned as the Imam for Nahidh Bin Ali Mosque.
- Despite being blind, he worked in the pearls business.
- Worked as a teacher in Al-Sa'ada Orphanage School⁽²⁾. During his work there, Shamlan praised his charitable works in one of his poems⁽³⁾.
- He is considered one of the founders of the Religious Institute, which was established in 1946 in Kuwait⁽⁴⁾.
- He passed away in 1952 AD (1372 AH).



Suleiman Ahmad Ali Bokehail:

- Born in 1920 AD (1340 AH)⁽¹⁾.
- Studied in Al-Hamadah School then in Hashim Bader School where he learned English. After that, he enrolled in three schools in a row: Al-Mubarakiah, Al-Ahmadiyah, and lastly Al-Sa'aadah Orphanage School.
- At an early age, he worked as a teacher in Al-Sa'aadah school. Correspondingly, Ahmad Al-Khamees opened a new school located in Al-Saqer kiosk. BoKehail was one of its teachers who used to recite the Holy Quran with an angelic voice. When Shamlan visits the school every Thursday noon, he loved listening to his recitation⁽²⁾.
- He moved to teach in Mulla Bilal school⁽³⁾.
- He taught in Al-Mubarakiah then Al-Ahmadiyah schools.
- He changed careers to work in several different positions in Ministries.
- Passed away on August 5th, 2008.



Mullah Eisa Mutar Hassan Mutar:

- Born in 1910.
- He started his education with Mullah Hussain Al-Tarkeet then moved to Mullah Eisa Al-Jeeran in a large room that Shamlan contributed from his costal building, located near the old Health Ministry.

During 1921 and 1922, he moved to Al-Mubarakiah school to continue his studies there. Not to mention that during his summer vacation, Mutar worked as a pearl diver from 1920 until the Summer of 1924.

- He taught at Al-Sa'aadah until the school's closure. Following this, he founded a community school in Al-Mass plot and taught there until 1936. In the following year, he transferred to Al-Mubarakiah School for a decade. He taught in Al-Sharqiah School approximately from 1946 until his retirement.
- He served as Imam at the Al-Othman Mosque for no more than four years. Having lost his sight, Mutar seldom ventured out of the home except for urgent and pressing matters. He died in 1992, at the age of eighty-eight⁽¹⁾.

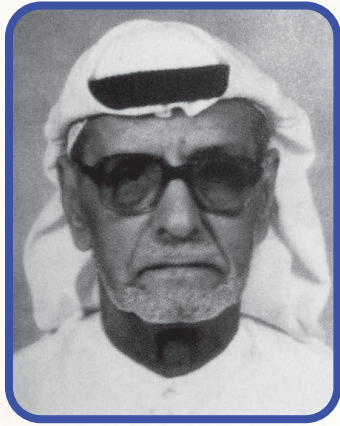


Abdulmuhsin Abdullah Abdulmuhsin Al-Bahar:

- Born in 1887 AD (1305 AH) in Al-Qibla, Kuwait.
 - His initial education was in *Al-Katateeb*.
-
- As a knowledge seeker, he travelled to Baghdad and Bahrain to further his education.
 - Upon his return, he learned Sharia law by many Kuwaiti scholars, including Yousef Bin Eisa Al-Qenaie, and Sheikh Said Omar 'Aasem.
 - Taught both Islamic studies and Arabic language in Al-Mubarakiah school⁽¹⁾. Then, when Alsa'ada school opened, he continued teaching there⁽²⁾.
 - Al-Bader wrote a book on *Reading*, published some religious books related to Hadith—sayings of our prophet (PBUH)—and some Arabic books about reading at his own expenses in order to elevate the command of the Arabic language.
 - He passed away in 1957 AD (1377 AH).

Mulla Said Ahmad Said Muhammad Aqeel:

- Aqeel was born in Kuwait in 1881 AD (1298 AH) from a family whose lineage is linked to Al-Hassan Bin Ali Bin Abi-Talib (PBUH).
- He was taught by the most famous group of Kuwaiti nobles. When he grew older, he became a teacher in Al-Katateeb where he taught Holy Quran and Sharia laws based on *Imam Al-Shaf'ai School* teachings.
- In 1900, he established a community school and chose Mansour Al-Anba'ai's house its office. Then, he opened one in his own house—located in Al-Zahameal neighborhood in Sharq—another school which students pay insignificant monthly fees to attend.
- Many Kuwaitis, including Al-Rumi, Al-Khamees, and Al-Loaqhani adults, obtained their education in this school.
- Khaled Saleh Al-Rumi, who was one of Aqeel's students, assured us that Aqeel was one of the faculty⁽¹⁾.
- He parented his children in good manners, and one of whom is the real gentleman, Hisham Al-Aqeel.
- Worked as an Imam in Noman's Mosque, which was located nearby Tifoni's residential house.
- He passed away in 1965 AD (1385 AH)⁽²⁾.



Ahmad Mohammad Mohammad Al-Senan:

- Born in 1918 in Bin Khamees's neighborhood⁽¹⁾.
- He was one of the most dedicated students in Al-Sa'aadah school, which he attended as an orphan. An event was conducted at Al-Sa'aadah

School in honor of the visit of the Lebanese scholar Muhammad Rash-eed Ridha, the former owner of *Al-Manar* magazine, to Kuwait. The scholar Yousef Bin Eisa penned a welcoming poem for the occasion and asked that it can be recited by a student. In a fortunate turn of events, Al-Senan stood out amongst a large pool of applicants. Al-Senan stayed up all night to memorize the poem and ended up being able to recite it verbatim. Yousef and the crowd were quite impressed by his performance that he gave him an Omani cloak and some Rupees as a token of his gratitude.

The scholar Eisa Al-Jeeran:

- Born in 1845 AD (1261 AH)⁽¹⁾
- Raised in a house of knowledge, righteousness, and literature by his father, the scholar Khalifah Al-Jeeran who owned a school, aptly named, Al-Jeeran school. This school taught Eisa's and many Kuwaiti families' children, orphans, and blinds for free. When the school reached its capacity of students, Shamlan Bin Ali Al-Rumi designated an owned place to be Al-Mulla Khalifa school's office. But when sickness haunted Khalifa and prevented him from his carrying his duty as a teacher, his son Eisa, took the reins.
- First, Eisa taught in his father's school then moved to Al-Mubarakiah. Also, he was positioned by Yousef Bin Eisa Al-Qenaie to be the teacher of his family daughters. When he did so, he was famed and made all girls motivated to be educated by him in Yousef's house.
- When Shamlan Al-Rumi built Al-Sa'aadah school, Al-Jeeran was given an opportunity to teach therein, and he accepted.
- He succeeded his father to be the imam and preacher to Al-Rumi Mosque. When Al-Jeeran reached the age of eighty, his health deteriorated, and it shortly prevented him from teaching and preaching.
- Around 1935 AD (1354 AH), Al-Jeeran passed away at the age of ninety.



The scholar Muhammad Helal:

Sheikh Muhammad Helal is a professor at Al-Azhar University who moved to Kuwait to further his career in education. He had a reputation for being the most polite, reliable, and devout instructor there ever was. In addition, his monthly salary was 37 Rupees⁽¹⁾. The scholar Khamees, the principal of Helal's school, requested a pay raise from Shamlan in a letter, explaining, "do not you know that the school cannot spare such teacher of handcrafting materials like soaps, waxes, sulfurs, powders, etc., and your orphanage's specialized school is in dire need of such man?" Therefore, a man or scholar of his caliber should not be abandoned, particularly one with his religious outlook. The ultimate decision is yours, and we can only provide our input since it is fundamental to our faith. Basically, he has no reservation for taking 50 Rupees every month.

School Curriculum:

Both Al-Mubarakiah and Al-Ahmadiyah schools' curriculums had the following subjects⁽¹⁾:

- a- **Islamic Studies:** This includes the Holy Quran, its interpretation, Islamic legislation comprehension, and inheritance jurisprudence.
- b- **Arabic Language:** This includes chanting, poems, grammar, spelling, and handwriting.
- c- **Mathematics:** It includes calculations, wights, and lengths.
- d- **Islamic History.**
- e- **Foundations of Geography.**

Some courses like the English Language, Public Health and Morality, Reading, and Bookkeeping were added to Al-Ahmadiyah school's curriculum⁽²⁾.

When Muhammad Al-Khudari came to visit, he asked that the Al-Sa'adah school start teaching the jurisprudence of the Maliki school. Soaps, waxes, sulfurs, and powders were all things that Mohammad Helal Al-Azhari used to go through in his classes. An announcement of such a program was made at a recent school event. Not only that, but the scholar Abdulwahab Bin Abdulrahman Al-Faris used to instruct students in Arabic calligraphy⁽³⁾.

Shamlan Al-Saif has sent a letter to Sheikh Abdelaziz Bin Saleh Al-'Alaji and included the course outline as an attachment. Saif added that the letter was written about 1930 AD (1348 AH). Shamlan stated the following:

To the eminent scholar Abdul-Aziz Bin Saleh Al-'Alaji

May the blessing of Allah be upon you,

It is with a sense of longing that we send this letter to you; we are quite curious as to how things are going with you. Second, we would want to let you know that in Allah's willing, we will soon be in Mumbai selling clothes, and that we would much appreciate your prayers. To further recognize your generosity, Al-Sa'adah School has employed a teacher specifically for pupils with visual impairments. All of this is done in the name of the Allah who has never abandoned us, and we beg him to bless us.

Last but not least, Sheikh Muhammad Al-Khudari was pleased with what he observed when he arrived to Al-Sa'adah School but was frustrated by the way in which each student is taught the tenets of his or her particular sect or religion. In a similar vein, he proposed that we instruct all pupils in the tenets of the Al-Maliki school, and we dutifully complied. Please pass along our regards to the scholar Ibrahim and those of our father, Marzouq.

One of the curriculum letters that was attached to one of the students' parents in a school ceremony stated the following:

Allah has blessed our school with the most benevolent administration. The children are memorizing and reciting passages from the Holy Quran. Furthermore, children are learning to read and write in a style that adheres to proper syntactical and grammatical conventions. Some of the lessons and methods of computation used in religious schools are also being clearly simplified for your children's benefit.

The school starts in the morning until noon. Ali Al-Mijrin quit the school because he taught English just three or four days a week, which angered the parents of his students⁽¹⁾



School Ceremonies:

Al-Sa'aadah name was famed across the Islamic and Arab world as many scholars and nobles sent letter of gratitude to Shamlan for founding and running such school at his own expenses.

Abdulwahab Al-Zayyani⁽¹⁾, a Mumbai-based scholar, was quoted saying, "we thank Allah for making you a role model, a sincere rescuer, and preserver of orphans' rights. I bring you my sincerest gratitude and prayers, as well as my countless compliments. To the delight of academics and curious minds in Kuwait and the surrounding Arab countries, the institution has been widely praised⁽²⁾.

In addition, all parents were invited to stay after the ceremony for a meeting with the school's faculty to talk about their children's education. Yaqoob Khalaf Al-Yattama⁽³⁾, the shipmaster, has said that he had delivered a poem by Zaid Al-Harb at a school ceremony. The poem, which had eighty lines, lamented the recession that cultured pearls ushered in. He committed the poem to memory and then repeated it at a ceremony, where he was presented with a brand-new Thobe (a traditional robe) for his efforts.

There were also several celebrations at the institution in honor of the many visiting academics and intellectuals that came to Kuwait at the time. Many eloquent poetry and speeches were read to welcome the guests.

The Open School celebrations:

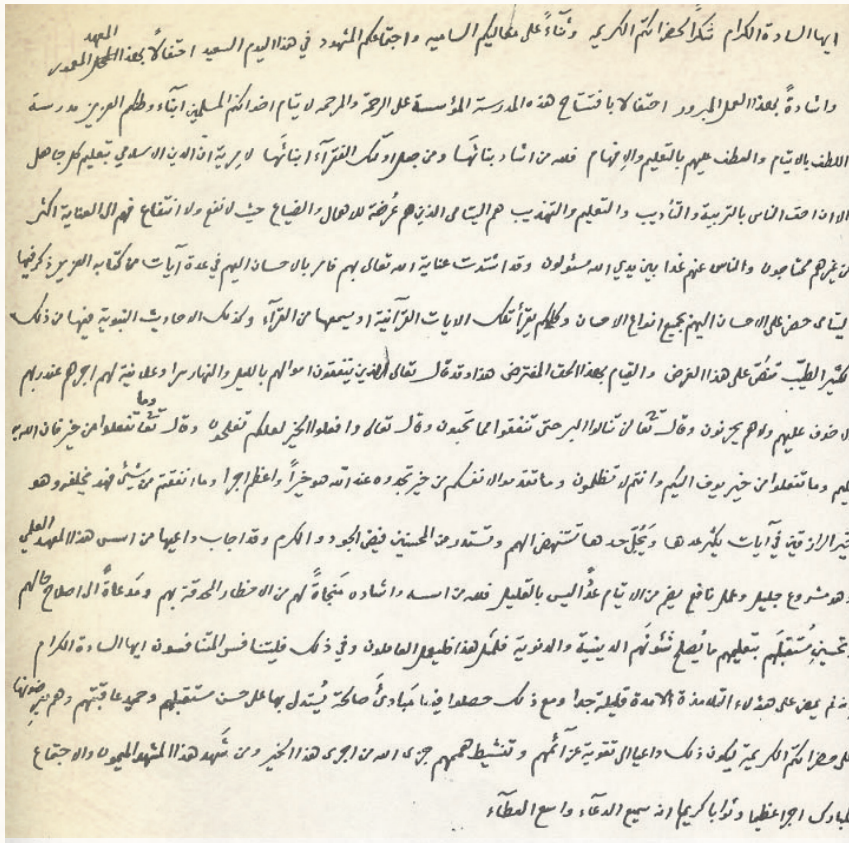
The school held and organized various ceremonies and invited parents, scholars, and statesmen to showcase the students' academic performance. Speeches were given, as highlighted below a sample of an honoring speech given at one of the aforementioned ceremonies at Al-Sa'aadah school:

Honoring speech:

In the name of Allah and peace and blessing be on our prophet, I would like to extend my gratitude to everyone who has chosen to invest in their future by enrolling their children in our modest institution of learning, which we hold in the highest regard as the bedrock of our community. Your time here will do wonders for your thirst for information and respect for learning. Indeed, it is incumbent upon us to express our appreciation to the school's namesake, the father of orphans. He is highly regarded, and his fame has moved us. As a matter of fact, we would all want to emulate him if it meant never having to abandon a vulnerable person in need.

Similarly, we young people want our parents and other adults in charge of our upbringing to raise us in accordance to Islamic law, since we seek not human actions but rather divine deeds modeled after those of our prophet Muhammad (PBUH). We are serious about studying the four Imams' schools, the Arabic syntax, the Prophet's life story, and the jurisprudence. We seek an understanding of the teachings promulgated by these schools, such as those of Imam Malik and his disciples, since those who have followed in their footsteps have been blessed with spiritual growth, while others who have ignored them have become devoid of important insights. When we have this information, you will not have to worry about us violating any social norms or laws.

As a further point, please do not let us alter our traditional *Thobe*, which is a key part of our Arabic heritage and culture. We Arabs are a nation of knights, and our faith and its ideals are our arsenal. If we stick together, we can do anything, but if we disintegrate, our enemies have an easy time defeating us. The last word goes to you fine ladies and gentlemen, may Allah's blessings be with you all for guiding us to do that which is pleasing in his sight.



Speech given during the event



A Ceremony Threw in One of The Occasions:

It is righteous to praise and glorify the man who cared for us, held us up high, and raised us with kindness and warmth. We are truly grateful to our father, who built such a school. May our God accept your deeds and reward you for all that to have done for us. You, the pious, are precious to all of us and shan't time, kingdom, or what is beyond, let us forget you. Your name is written on our skins with golden ink as time will remember your great deed of establishing such a school in which we dwell, study, and sleep, like a shelter it became. We, the orphans, truly thank you for such school and ask you noble gentlemen to help this pious man in whatever is righteous as the Quranic verse says: (Cooperate with one another in goodness and righteousness), and as our prophet peace upon him once said (A faithful believer to a faithful believer is like a building whose different parts enforce each other). To cooperate is to support our school and help its orphans as refusing any orphan due to the lack of budget is religiously unacceptable. Each one of these souls is precious and deserves its chance and helping them is truly a mighty success to whom offering to help.

Dear parents, our religion teaches us to sympathize with, feed, and care for those in need. It is the ultimate joy for those who raise children, especially orphans. If education and a good upbringing become part of their lives, the void in their lives will be filled. Furthermore, those who raised them will have satisfied their God, according to this verse, "and whoever saved it should be regarded as if he had saved all mankind."⁽¹⁾ Broadly speaking, educating orphans, teaching them Islamic duties, and raising them with chivalry is what is required, may Allah have mercy on the doers.⁽²⁾



An example of traditional school ceremony in Kuwait

ايها السادة الكرام ومن تشرف بهم لهذا المقام - اني
 واخواني ابناء هذه المدرسة نلن عظيم انعام القنا
 ونزل من اعماق قلوبنا خالص الدعاء بحيث شرفتم
 مدرستنا هذه باجتماعكم فيها وظهوركم بمظاهر الشرف
 بين اربائها ونواحيها اعتقادنا بها عند من تصف
 عامرا لتقفوا على ما حصل ايناؤها وهذه المدة القريبة
 من اليوم النافعة التي استنارت بها اذهانهم وشجرت
 بها انماهم وقراهم ان ذلك مما يدل على شرف نفوسكم
 وكرم اخلاقكم وهو اوصى دليل على وعظمتكم في العلم
 ونسبته ابناء و ابناء ملتكم ووشتمكم على الجهد في كسب
 واقتناء مما له الفائدة في هذه المدرسة التي لا حياة
 القسيس بالعلم والنجاح من خيالها الجليل وقد حققت
 بالثناء الله وتوفيقه لي - سرورها - غيرها
 وما يسجروا الله على ايديكم وايده احتالكم من له رغبة
 في الخير وتأييد من معاهد العلم والاعمال النافعة فالجهد
 تنم هذه المدرسة وثنية عزها لترا من الزبناء ما يفرحون
 وانا للمدرسة وانشاء لكم عظيمكم وكل من عدي
 الحادثه لمدرستنا واصداح شوقها ومن دعي الى ذلك
 بحمد الدعاء وادعوا ليزاد اسلام

One of "PTA meetings" in School

PTA Meeting:

In the beginning of the academic year, the school had a meeting for the parents. The following were addressed to the audience:

It is a privilege to address you, ladies and gentlemen, and on behalf of my brothers and I, we thank you. It is a privilege to offer our sincerest thanks and earnest prayers for you at this time. We appreciate your visiting our school during the first semester to get insight into your children's progress in the realm of practical science. It is an undeniable evidence that you cherish education and want your children to have an interest in learning and to avoid ignorance. Given that we think of this institution as our home, we welcome the help of individuals who contemplate the acts of kindness by completing what is lacking for our school. We hope that you and the principal can solve the school's shortcomings. Finally, I pray that Allah showers his favors upon you all⁽¹⁾.

Ceremonies to Welcome Kuwait's and Al-Sa'adah School's Hosts and Visitors:

Guests visiting Kuwait and Al-Sa'adah School are traditionally greeted with ceremonies. Many prominent citizens of Kuwait, as well as scholars, and school faculty and students, would gather for these events. The principal is scheduled to deliver a statement, and pupils were scheduled to recite Quranic verses as a part of the ceremony before teachers formally welcome the visitor. Last but not least, a Kuwaiti poet would recite poems for the guests, and the visitor may offer a statement of appreciation.

Numerous individuals visited the school, and we were able to gather some of their names via letters and other historical records. They are:

- 1- The reformer, Abdelaziz Al-Tha'alabi.
- 2- Abdulrahman Ibrahim Al-Qasimi.
- 3- Hassan Bin Ibrahim AL-Qasimi.
- 4- The literatus, Qassim Al-Sherawi.
- 5- The scholar Muhammad Bin Abdullatif Al-Mani'a.
- 6- Muhammad Ali Zienal.
- 7- The Amir, Saud Bin Abdulaziz Al-Saud and his brother Khalid.
- 8- Kuwait Amir, Sheikh Ahmad Al-Jaber Al-Sabah.
- 9- Sheikh Muhammad Al-Khudari.
- 10- The scholar Abdelaziz Al-'Alaji Al-Ahsaiy.
- 11- The scholar Hafidh Wehba Al-Massry.
- 12- The Iraqi journalist, Muhammad Al-Karmani.
- 13- The scholar Muhammad Rasheed Ridha⁽¹⁾.

On this occasion, Fadhil Khalaf said "that Hafidh Wahba Al-Massry, the Iraqi journalist, Muhammad Al-Karmani, Muhammad Abdullatif Al-Mane'a from Qatar, Abdelaziz Al-The'abani from Tunisia, Muhammad Ali Zainal, and many others were impressed when visited the school"⁽¹⁾.



Muhammad Rasheed Ridha



Hafidh Wahba



1: The Tunisian Reformer, the scholar Abdulaziz Al-Tha'aalbi:

He was one of the forefront against the French colonization. He is regarded as a preacher and speaker throughout the Arab and Islamic worlds. Al-Tha'albi paid two visits to Kuwait. His first visit was in August 1924, when he was a guest of Al-Khaled, and they had a welcoming ceremony at the Literary Club⁽¹⁾.

Therein, many poems were recited to welcome such figure. He returned to Kuwait in 1926 at the request of Shamlan Bin Ali Bin Saif⁽²⁾.

At the Al-Sa'aadah school, Kuwait greeted his arrival with a large welcoming ceremony. During this occasion, he addressed Shamlan with compliments for establishing this institution. The notable Tunisian figure was amazed by the pupils who presented remarkable statements in front of him⁽³⁾. In addition, various Kuwaiti poets delivered welcoming poems for the Tunisian guest at Al-Sa'aadah School. Sheikh Abdulaziz Al-Rushaid, who was also among those who performed poetry in his honor, said:

In anticipation of your visit, Kuwait has decked its streets with flowers.

You are the ideal figure for setting the scene.

Look at the joyous light show.

Thrilling joy radiates from the streets.

Because of your visit, another Eid has come into being.

We are overjoyed by you being here today.

To every fam calling our names,

Ease and Peace says our humbled beast.

Many Kuwaiti poets proved their talents with poems that praise the visitor. One of whom was Saqer Al-Shibeeb who did not attend the first welcoming ceremony when Al-Tha'aalibi first visited Kuwait. But on the second ceremony, on behalf of Al-Shibeeb, two poets named Abdullatif and Ibrahim Al-Nusuf recited his poems that made the Tunisian and other audience members amazed with what it reflects⁽¹⁾.

*Yesterday, I fell short as I recall
On my duty to Al-Tha'aalibi the reformer of all
I hope he pardons me
If he does, then he is no stranger to the nobility
The mind of Abdulaziz is well-regarded
Such pardon is not uninhibited
The people around me, I have forsaken
The luck of the weak is the antagonistic waking
Ask them about Saqer, his passing
He never uttered a word, silence was zapping
That was the answer, as I
Stayed the course, firmly stand, I
Steadfastly I stared at those
Whom never look at me strait, what they chose
The barrage of hurt ever reaching
Of the unfortunate scarcity of income
The disenfranchised are tormented
Yet too proud to be dejected
In this life, they have been marginalized
Having yet to taste and feel the comfort and not be ostracized
When I wanted to take comfort and safety*

■

*Among my people, I chose this congregation as a sanctuary
Until you visited and lit a fire under my yearning
To meet you, you are the desire to learning
If you, Abdulaziz, aimed higher
Aiming for glory and that you aspire
The stars you have reached are the highest
And became one that is the brightest
In the history books, you have been immortalized
Will always be painted in a good shade and light
For your noble contribution
That gave Arabs a chance for evolution
No one can denounce your inspiration
Neither boys nor men, for the purpose of elevation
You are worthy of the adoration
For the sake of knowledge and glorification
Your mere mention in passing
Is enough for a tribute
Your name shakes the core of my being
Quenches my thirst as it seems
No pages of a book are enough to...
To sing endless praises of you
You are worthy of my bright attention
Forever, bright and deserves this intention
You are the light that surrounds the Arabs captivating
That overthrows darkness and keeps the flame burning
As for Kuwait, do not ask about its elation
Since it is your euphoria-causing visitation
Your arrival to Kuwait elates the nation
From its head to toe in jubilation*

*We hope that, among us, you establish
A proper integration that ends anguish
Please instill the seeds of bonding
As they grow to feed common understanding
Your pearls of wisdom are badly needed
We are lost and aching and our cries are unheeded
You, Kuwait, are in good hand
Of the visit of the Tunisian reformer, he shall stand
God have mercy on us, if the muzzled lips
Of the rabidly ignorant ones and their unenlightened apocalypse
If it was not the lion of Tunisia, then who
Can save us from the ignoramus we want to subdue*

After the poetry recitation was over, the Tunisian leader praised Saqer Al-Shibeeb and gave him a hard handshake. The poet hurried up to kiss the leader's hand, but the Tunisian pulled his hands back in a gesture of modesty, recalling certain words from Saqer that had rekindled the Andalusian spirit. Al-Shibeeb wrote a poem on the occasion:

*I wanted to kiss the hand
The right hand of the Tunisian leader as he stands
I barely had the chance
To be proud of this stance
I had the great opportunity
To reach and proudly give my duty
Why not kiss the hand
Of the straight shooter of justice when I had the chance
Ask around about his entire presence
A man of duty who quells the enemy at an instance⁽¹⁾*

Moreover, Mahmoudi Shawqi Al-Ayoubi, the poet, recited another poem to Al-Thu'abani during his first visit:

*O' the leader of Arabs you have, as we stated,
Invigorated the hope that almost faded
O' the guiding light of the Arabs whom are free
In hopeful Tunisia, we wished that you were the trailblazer to be
O' the leader of the Arabs, light the zestful fire of liberation among thee⁽¹⁾*

When the prominent Tunisian returned to his own country, he thanked Shamlan bin Ali Bin Saif, the school's founder, in a letter of appreciation for the generous hospitality.

A speech given at Al-Tha'aalbi's Reception Ceremony:

I offer a hearty welcome to everyone from this stage, and it is a pleasure to have you with us today. To the emblem of reform, the beacon of guidance, our esteemed instructor, may Allah's blessing be upon you and all those here today. I am delighted to see so many friendly peers whose surnames are among the lead. Your attendance enriches our school. To our distinguished students, we, the teachers, are privileged to have you in our school, as your existence empowers us all. We appreciate you making this school exceptional. Finally, we wish you the best of luck and may Allah's peace and blessings be with you.

We warmly welcome you, our beloved leader.

We appreciate you making the effort to visit each and every one of the academic and literary clubs. We will never forget your kind visit to our school, which stands as a symbol of compassion and mercy for all Muslim orphans who, having lost their parents and hopes, were on the verge of falling into a life of ignorance. That is, until Allah bestowed upon us a man who established a school of built with compassion and kindness. It contains numerous youngsters who needed education but were unable to acquire it. We greatly value your visit to the school as you have inspired the shattered hearts of our students. Finally, I would like to express my gratitude to the school's founder and all of its guests; may Allah's blessing be upon you all⁽¹⁾.

ما في الواجب الأول وبما في الفرض التام تقدم بالأصالة عن نفس وبالنيابة عن بقية أخوانه أعلن ما خلاصه وأنها
 من جهات قلبه سرور زياتها بنور شيخ العالم ورجل الفضل أحمد قطاب الإسلام في العصر الحاضر
 الأدهم الرجل الكبير والنعم الجليل الشيخ محمد الفيزي النعالي
 لادري وكيف أدري أنا في نقطة أم في مقام أم في عقود أم في مقام أم في ليل أم في نهار أرى أدر بها و
 قد تفرقت والأصناف قد استنارت والأضلال قد استوت وأرضنا قد ازدهت وكان في أرى الدنيا
 ليست نوباً جبرياً والحياة قد ليست لبوساً قبيحاً أرى السادة من ذلك خالوا عندي
 تلمت ربعا كان لظلم في ذهني ولذني راجعت نفسي والتجأت لخصا في أستاذ الألامم واقع ولا بدع
 فقد زاد مدرستنا ذلك الصلاح الجليل ولا غرو فتمت له من يزدحم له الوهد ويتسلم لغير الحياة
 بسبب النافيل وشيئا الكمال هذه هو وطننا وما أوجاه اليها سمورنا فقد ملأ به يدريك
 علمنا رضادف منك ارتياها وتوالت موقعا هنا فقامون بذلك من الفاتر به وبجميل نطفاتك
 من المنتظم ولا يصفى بعد هذا الأعمام القناء ونظم عقودا هم لا تشكر والولا لكل الحاضر
 المحققين بك والذين تفضلوا بزيارتك مدرستنا هذه اللبية وعلمنا بهمنا طهرهم



Abdulrahman Al-Qaseebi:

Abdulrahman Al-Qaseebi, a citizen of Bahrain, served as prosecutor for King Abdulaziz Bin Saud. He pioneered the export of Arabian pearls to Europe in 1922, being the first pearl dealer to reach Paris and London. Al-Qaseebi was well-known across the gulf region as a wealthy nobleman. He left this world in 1976⁽¹⁾.

Al-Qaseebi sailed from Egypt to Kuwait in 1929⁽²⁾. Many people in Kuwait rushed to greet him as soon as he arrived. Sheikh Ahmad Al-Jaber, the Amir of Kuwait at the time, hosted him while he was in Kuwait. In addition, Al-Sa'adah School hosted a ceremony in his honor. Al-Sa'aadah School Celebrates the Coming of Its Honorable Guest' was the headline of an article written by the scholar Abdulaziz Al-Rushaid for the *Kuwait Magazine*.

He was delighted by the hospitality of the Kuwaitis and wore a permanent smile during his stay there. Anyone from Amirs to academics to writers was included. To be very honest, Al-Qaseebi deserves this endorsement, as the poem would say:

*To the masses, you are bewitching
To everyone, you are enthralling*

Al-Sa'aadah School held a welcoming ceremony for the guest and numerous Kuwaitis, including the guest's brother Hasan Bin Ibrahim Al-Qaseebi and the literati Qassim Al-Sherawi, attended the occasion. Both of whom traveled to Kuwait particularly to meet the guest.

Ahmad bin Khamees bin Jabran, the principal of the school, delivered the inauguration speech. He began by greeting the visitor and praising his many accomplishments, such as visiting the school. Following the principal's speech, students took turns reciting Quranic verses, and another student, with the assistance of a teacher, gave a welcoming speech to their visitor, Al-Qaseebi. Lastly, a poem that the owner of this magazine read aloud as the event came to a close. The poem says:

*Welcome to the guest of Kuwait, whom
Had lifted the gloom and doom
And engulfed its spirit with enchanting magnificence that binds
That dissipates darkness and blows the minds
Welcome to the mesmerizing guest
Whose audience blossom as he does best
Welcome to the man of diligence
That separates the men from the boys at once
O' Abdulrahman you are
Like. The quenching rain that reached cities here and afar
Pardon my short tribute of your accolades
I am out of words at a time that deserves singing your traits
Running out of time and chances
I began to fear the tongueless advances
Pardon me, your devoted brotherlike
Paying homage, in Kuwait, to your kind and like*

After the welcoming ceremony, the visitor rushed to thank everyone who had complimented him, including the founder of this school, for his care to all Muslim orphans in the city. In addition, with a tender heart, he shared his compassion smiles to all students and gave each one an English Pound. This act truly won him the prayers of those whom lost their parents.

Moreover, Al-Qaseebi financially provided Kuwaiti men of letters with what they need to support them in their financial crisis. One of whom was Saqer Bin Salem Al-Shibeeb, known for his poverty. Although this poet has not asked Al-Qaseebi to help, but he insisted on helping him. This showed how glowingly generous Al-Qaseebi was.

Kuwaitis made his parting celebration as grand as his welcoming ceremony before he left for Bahrain. When he landed in Bahrain, he was greeted with the same warmth and friendliness. Kuwaiti poet Saqer Al-Shebeeb wrote another poem in praise of Qaseebi, that stated the following:

*I was engulfed with his generosity
One that was not given before him evidently⁽¹⁾*



The Kuwaiti Poet, Saqer Al-Shibeeb

ايها ال دة الففلاء والجله الكرام
 يحيت لي ان القى بين ايديكم كلمتين وجيزتين احداهما شكر لكم والخرى عذر
 من حضر اليكم اشكركم على تفصلكم بالحضور في هذه المدرسة مرسية اليتام التي
 انشأتها يد المرحم والمكالم واخصر بن يد الشكر صفحة هذه المنفصال الاجر
 الشيخ عبد الرحمن القصبي الذي توترتنا بمحروفة وتعا له صابا حانه
 رحمة بياتها اليتام الفراء والذينة والاسماء يستعملها ما تفيهم بالمعالي
 واللاجر وملا بقوله تعالى وتعا ونواع البر واحسنوا ان الله يحب المحسنين
 فهي تفخر بمقدم العيد وطلعة الفراء وقدره الميمون كما اقتوت باعماله الفكة
 وسعيه المشكورة الكتب النافعة والاسفار الجليله الذي تفخر بطبوعها
 وتعا في سبيل الله وايضا مرهاته وان المك ربيع الخيرية والمعاهد العلمية
 والاجمعات الاصلاحية في مصر والحجاز واليمن والمهند لتك فضيلة على ما بذل فيها
 من المال الذي هو مادة الاعمال فعه ذلك ايها المنفصال فاقا فيها فعلت من ذلك
 لك كرمك وشرفك لتقدمك صدقات جارية واجود مدونة ونفك الله
 للاشكار منها والاستمرار عليها بمذكرة اما العذر الذي اقدمه اليكم فان
 تلامذة هذه المدرسة المتشرفه بحضرتكم الكريمة اكثر لهم في هذه المنفصال فزون
 لطلب الرزق ولهم القسم الاني فيها المتحصل على ما يعلم فيها من قراءة وكتابة وتوحيد
 دقة وفرائض وحساب وعلم بييم وسيرة واخلاق والله بييم لكم التوفيق
 والسعادة اوله واخره وباطن وظن القرا وهل الله على سيدنا محمد وعلى آله وصحبه وسلم



The scholar Muhammad Bin Abdul-latif Al-Mani'a:

Al-Sa'adah school held many welcoming ceremonies to several noblemen. The last ceremony was dedicated to the Qatari noble, Sheikh Al-Mani'a in 1926.

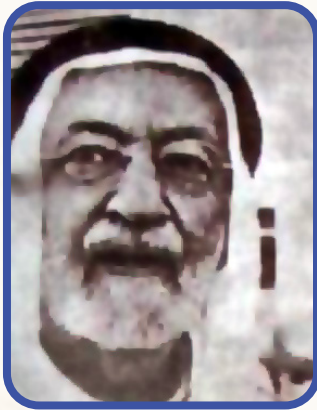
Many great speeches and poems were given during his welcoming ceremony by the school's principal and students for the total of one thousand Rupees as financial support that Al-Mani'a provided for the school.

It is without a doubt that the school did a great job in welcoming him with an honorary ceremony.

May Allah bless him and those who built Al-Mubarakiah School⁽¹⁾. One of the speeches that were given during the ceremony is the following Arabic speech script:

ايها الامة الكرام مرحبا بجزائلكم الكريم ووجدتكم الزاهل واحسانهم
 العلية اني وجميع علماء القومذة ابتداء رسة سعاده اليتام شكركم على اقامة
 هذه المحفلة الكريمة بجنب لغة المنفصال الكريم والحسن المنفطر الشيخ محمد بن عبد اللطيف
 ابن مانع الذي قد احد المحنينا وادحد المنفطين على لغة المدرسة وتلاذتها بما بذله
 من المال الجليل وصانته على تقاؤها دارتقائها شكرالك ايها المنفطر اني شكر
 الناس لا يشكر الله له ذلك وعلى الله اجره انتم احسنت اللغة المدرسة
 احسانا ماديا وادبيا مدتها بالمال الذي هو مادة الاعمال ونشرتها بقدمه الملك
 وطلعت الفراء تنجيها لا يناترها على الجهد والجهاد والتأبى في ميدان التحرير
 حين سبيلها لاجل سعاده الود والعقبي وصدوق العائش والمعاد فحي الله نفسك
 الزكية وحممت العالية وعواطفك الكريم وتوكل جو الملك الود حيث كنت
 من اعطى وانت وصدق بالحقى فاعلة نائل وباسمائه الحسن فقد سل ان يسيرك
 لليرى ويحبك لليرى بلمه وكرمه وفي الختام نذعه بدوام التوفيق لمنشئ مدرسة
 اليتام المتشرفة بجزائلكم الكريم والدم عليكم ورحمة الله وبركاته

A speech given to Sheikh Al-Mani'a during the ceremony. This page was taken from the scholar Ahmad Al-Khamees's collection



Muhammad Ali Zainal⁽¹⁾:

Zainal, a native of Al-Hijaz, is a major player in the pearl market and one of the richest Arabs.

He opened up markets for pearls in Paris, Bahrain, Dubai, Mumbai, and Karachi.

He passed away in 1970. Al-Sa'aadah School, in the tradition of its previous ceremonies for visiting nobles, arranged a welcoming ceremony to honor his arrival. An abundance of eloquent speeches and poetry were delivered, including:

Dear Sheikh Muhammad Ali Zainal,

It is such a good fortunate to stand before you in such place and on behalf on the heart-shattered orphaned students and I, we are happy to express our gratitude to you personally. Our school is built by those with generosity and kindness for parentless children who neither had a guardian nor a soul to take care of them. They are as a poet described them in a poem that says:

*Sorrow has hovered over
The tranquility of the night spilled it over
We were caught by surprise
Of the gloomy days in disguise
A tear streaming under and through
Sailing the cheeks waiting for the talking cue
Hoping for a neighboring soul in the darkness
Wishing for a savior from the melancholy of wretchedness*



This is how we used to be before you established the school. We are truly thankful for what you did, and we are indebted to you forever. We daily praise Allah for having you as a godsend, as we are lost without you. Your favor upon us shall not be forgotten. O' sir, our memories shan't forget your name until our bones turn to ashes.

*Alive or dead, your name is enchanted
Until our bones become ashes, your name is reminded*

On behalf of all Al-Sa'adah students and I, we express our gratitude to everything you have done for us. Also, we pray to Allah that he blesses you on this world and hereafter. Last, we ask the school founder and to every helping person. May Allah's blessing be upon you.

5- The Visit of The Crown Prince, Saud Bin Abdulaziz Al-Saud and his brother, Khalid Bin Abdulaziz Al-Saud.



While browsing documents that mister Adnan Salem Al-Rumi provided me with, I found one that seems to be revolving around the visit of the crown prince and his brother to Al-Sa'adah School.

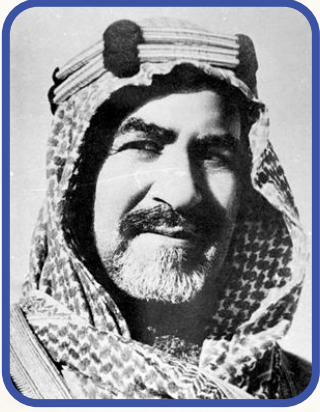
سادتي الاجل الامام حيا لم الله من عنده تحفة مباركة طيبة نعم كل فرد من افرادكم وتشره بكن
 الى صاحب السمو الملكي الامير سعود و اخيه خالد
 سادتي
 اخي السعادة ان تاج لنا القدر قدوم كل واحد منهما هينا كرمنا عندكم كرام
 افتروا بمقدورها وحق لهم ذلك و اليوم افتخر بها هذا الطمان بحب به وباطنية
 دون في معيتها هكذا الامام الذي شرفهم لهذا المقام اجل فانه مقام كريم
 في يوم عظيم يبلغ حديث عظيمة الشاهد للفتاب ويسد ذكوره في المشارة والمقار و يبين
 حديثه على محراب الامام ترويه اقوام بعد اقوام وتفتخر به الكويت على الدوام و على الامم
 آلا لصباح الامام حيث يقول ما دهم للمجدوم الامم و سلطانا و ورقة بيننا و كند
 تزدان به ترمو البلاد و تغليرا ما تروهم به ان المطام للاوطان بديان به اذا دعوا للمجد
 قاموا لا زورا به يوما منهم شيب وشبان به آل الصباح علم الاجداد تشكرهم به شكايد و هم في الامم و
 درأ سهم من العدا و الفضل اكبرهم به ابجبار في الخيرات معون به هو الامير وما انك اذ كره
 شهم كريم لهم في الجيد برهان + العن به احمد لا ذلت اشده به و نزل ذكر الارسان او طان
 باصاحب السمو لقد شرفتم المنزل و رقتهم المحل شرفتم المسكن و الساكن شرفتم الوطن و المواطن
 فخير نبيات جميعكم و افضل الدعوات رضى السعادة تكلم فله هذه البرقة التي كبرت
 عند حادك حلقفت الفراء التي بعدتها مسادة للوطن مسادة لاله

A document emphasizes that both the crown prince and his brother visited

Al-Sa'adah School.

This document is also retrieved from Ahmad Al-Khamees's collection.

فياي لسان اشكر قباي شكر اذكر وماي ذكر اشتر وماي تشار انت وماي تظم
تعد الالبخر كخدة مسدي جميل ومولي الفضل ومفيض الخير الامل المظم
عما حب سوا الملكين لامر كخيد ولي عزه الملكة السعودية
يا عبا حب سوا ان النعمة عظيمة والمن حسيمة لا يستطيع ان يفي بمجزا شكرنا
ولا يزدن واجبرا اعتراف المعذرين لقد ملك الميون وطارحك في آفاق
وطنا المشرف بمقدمك
اننا نشكرن وتبين على معاليك بالنس لآلنا نذكرن وقلوب مخلصه
في مودتك ولقد سرتنا جدا نقدم سعادتك الميون واو حشمتنا حركة
سرك المبارك تنقلت مثل البدر يا طلعة البدر لا فمن منزل عزالي منزل فخر
فانت ولي الارسرت ولم نزل ما كما انت تزدن عبا حب لذي والاملا الى العاية القسوي الى
الجدد والندى لا الى منزل رحب الى نائل وفر لا لك المدح منا والشاء باسره
على ان في الاخر لك الفوز بالاجر
ما حلايك يا حسن الصنيع ونشر النجيات لبيت بفضيلتك عند القوم والتوديع
جللت الكرامه ورافقت السلاسه سرك ميون وطالعت بالسعادة مقرون
فانه يحفظك وبعيد عنايه يا حوطك انت يا عبا حب سواون في مصيفك
من كل الرجال يا سيدن هكذا روي تودعكم لا اذ كان لال صبر يسيرا ولا الجزع
مددت الى التوديع كنا عنيفه لا داخر على الروضاء فوق فوادين
فلا كان كذا الوده آخر عهدنا ولا كان ذا التوديع آخر وادين
فجز سون الاكرم السلامه في الذهاب والاياب وان تحوطك عنايته
في حلت وتر حالك



6- The Visit of Kuwait Ruler, Sheikh Ahmad Al-Jaber Al-Sabah.

The latter document—also retrieved from Al-Khamees's—shows that his highness visited Al-Sa'adah School:

يا حفلة مولانا الامير الراجل ادام الله سمك و خلد لك الذكر الجليل على صفحات الدهر انني وجميع هؤلاء التلامذة
ابتداء مدرسة الايتام التي بناها على اساس المرحوم احمد رعاياك الكرام شكرنا على حسن عناية الكريمة وطلعت الفراء
على هذه المكفدة الذي شرف به الكبير والصغير وجبرت به تدب صفار كسرها التيتم انفتت به همهم وقويت على التعلم
عن انهم ارفع رعاياك صفار اليوم و جلال الفذ يحفظونك هذه العناية التامة والرعاية الحسنة وسبجدهم يقدون رعاياك وتلك
بانفسهم فضلا عن الاموالهم ان مؤسس مدرسة اديت الالهسانية وعلم في ذلك بتعظيم الأوامر العلية والرعايا بالنبوة
ولكن ايتام الوطن المتشرف بجلوسك وفترة كبرون واننا نال من حسن رعايتك وتمام عنايتك بل اننا نالنا كما
يشانون بل ان الحال انتم فيهم امر التعليم الكافل لسلامهم في العاجل والآجل وسبجدهم وبناظرات من اراحمك والفتاح
من مكاد ملك يتفقوا رعاياك الكرام انما ارك الحسنة في المارح الخيرية والاعمال النافعة ادام الله صفا وبتك
واسعدكم برعايتك بمنه وكرمه
فانهم حقيقون

School Spendings and Expenses:

We are certain that Shamlan built this school at his own expense and has spend as much as needed to fill every shortage the school faced. Additionally, the historian Abdulaziz Al-Rushaid said the following:

At his own expenses⁽¹⁾, Shamlan Bin Ali Al-Saif built the school in the eastern ally in 1343 AH for his children, relative children, and the needy one's. His generosity kept the school open without any financial shortages by all means by himself and without the help of others⁽²⁾.

It was him alone⁽³⁾ who took care of all school shortages, faculties' salaries, and all orphans' winter and summer clothes. Moreover, Shamlan organized many endowments to never be in shortage in both teachers' salaries and any upcoming shortages in the school. We were certain of this endowment as it was mentioned in a letter that the scholar Ahmad Al-Khamees sent to Shamlan in regards of the endowment could not cover a teacher's salary named Muhammad Helal Al-Azhar. In addition, Abdulaziz Al-Rushaid mentioned that Shamlan has dedicated one of his merchant ships' a revenue to be spend on the school. Shamlan kept on doing that until the financial condition became difficult to secure, which forced him to close down the school after many flourishing years. It is also witnessed that Shamlan used to buy school books and distribute them to the students for free. For such kind deed, a poet named Muhammad Al-Rushaid Al-Bader, wrote a praising poem about it:



*Thank goodness for the one known for his piety
Becoming a pillar in the community
We envy yet gracefully thank you for your good deeds
Sending your letters with Sager with heed
Your name, in all corners, is revered and admired
You come from the great lineage of Ali bin Shamlan bin Ali the honored
You helped us with the books that are invaluable
We applaud this big-heartedness that is inevitable
It is a huge gain to praise such a man
Who transforms wishes, indeed he can
If one chooses the right path
Peace be upon Mohanmad the guiding light away from the wrath
Who transforms wishes, indeed he can
O' people, follow the righteous path with no strife
And you will gain the blissful life
Praise God and peace be upon the prophet, indeed
And will gain repentance that you need
To be forgiven by God the merciful
And be blessed to go to heaven
Praise God and peace be upon the prophet, indeed
On the horizon, the shining star⁽¹⁾*



Youssef Eisa Al-Qenaie, Shamlan's best friend and supporter

Philanthropists' Contribution to The School:

Shamlan could not prevent a philanthropist from Allah's rewards by let them share their contributions to the school. Abdulrahman Al-Qusaimi, who visited the school in 1929, and Sheikh Muhammad bin Abdullatif Al-Mani'a, who donated 1,000 Rupees to the school, are two examples of contributors.

In addition, Shamlan wrote numerous letters to merchants and the rich requesting contributions to the school. Following is a letter⁽¹⁾ that was either written by Shamlan or on his behalf and submitted to the scholar Ahmad Al-Khamees:

Peace and blessing of Allah be upon you. We shall inform you that Shaheen, who is at the endowment's site, in Kuwait, has advised Mohammad Bin Beshar to build a school and he, Shaheen would support the construction with whatever it takes. Though it was unfortunate that they could not build a school, we have built a school for orphanages and needy children to be taught for free. When we noticed how successful they became, we opened another school at the seashore to educate more of them. Moreover, and since I do not mind anyone helping me with such noble deed, I wrote this letter as a reminder to Mohammad Bin Beshar's will. Therefore, if you like to contribute to his name, I shall not mind that; May the blessing of Allah be upon us all.

Shamlan Bin Ali Bin Saif.

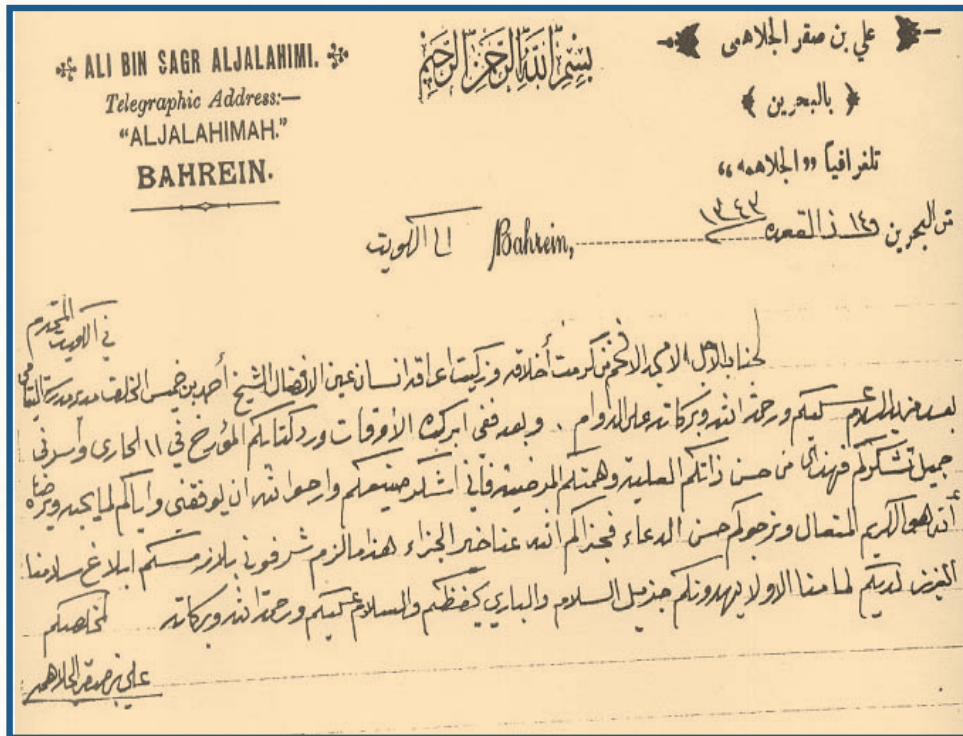
Moreover, Shamlan sent a letter of appreciation to the school's contributors, and it was Ahmad Al-Khamees, on behalf of Shamlan, who penned the following letter. This yet, is another document from Ahmad Al-Khamees' library collection.

رَضِعَ بِهِنَّ الْاِحْتِرَامَ الْاَفْضَلَ تَحْتَهُ دَاخِلًا وَسَلَامَ لِقَامِ الْمَفْضَالِ الْكَرِيمِ حَقَّقَهُ الْاَجْرُ الْمَكْرَمُ
تَقَطَّرَ اللهُ تَعَالَى وَرَفَعَ قَدْرَهُ وَخَلَّدَ بِاَلْخَيْرِ عَلَى صَفْحَاتِ الدُّهُورِ ذِكْرَهُ وَلَا ذَاكَ الْمُنْأَمَّرَ الْاِحْسَانِيَّةَ تَذَكُّرَهُ وَالْاِخْوَالَ الْخَيْرِيَّةَ تَنْكُرَهُ آمِينَ اَللَّهُمَّ عَلَيكُمْ
رَحْمَةً اَللَّهُ وَبِرَّكَاتِهِ وَبَعْدَ فَايِ اِرْفَعِ الْاِحْسَانِيَّةَ الْاِسْمَاءِ الْكِرَامِ عَلَيَّ مَا تَنْقَلَبُ بِعَلَى مَدْرَسَةِ الْاِيْتَامِ الْكُوَيْتِيَّةِ الَّتِي هِيَ مِنْ اَفْضَلِ الْمَشَارِعِ وَرِعْ الْخَيْرِيَّةَ
لِلْمَدْرَسَةِ بِعَيْنَيْكُمْ وَتَعَمَّدَهَا بِاِحْسَانِكُمْ فَقَدْ اَبْلَغْنَا حَقْلًا جَدِيدًا لِمُؤَسَّسِ الْمَدْرَسَةِ الْكَاخِبِ شَمْلَانَ تَعَفُّفِكُمْ عَلَيْهَا دَاخِلًا حَتَّى اَلَيْهَا يَبْلُغُ
عَلَى كَيْفِيَّةٍ وَافِرَةٍ دَانِئَاتٍ مَكْتُومَةٍ تَدُلُّ عَلَى شُرْفِ النُّفُوسِ وَالْعَوَاطِفِ الشَّرِيفَةِ وَالْاِحْسَانِ السَّامِيَةِ فَجِدِ اِسْمَهُ طَلْعًا دَاخِلًا رَسْمًا
اِدَامَ سَعَادَتِكَ صَفَانًا ذَلِكَ مِنَ الْعَمَلِ الْمَبْرُورِ وَالسِّيِّ الْمَكْرُورِ وَالْعِبَادَةِ الْقِيَانِ تَبَعًا فَتَقَدَّرَ بِذَلِكَ بَابُ الْمَكَامِ وَطَرَقَتْ بِهَا الْبَابُ
رَاحُونَ يَرْجَمُهُمُ الرَّحَى تَبَارَكَ وَتَعَالَى وَعِلْمُهُمْ كَمَقْصُودِهَا وَنَوَاطِلُ الْاِبْرَادِ تَعْدَى اَجْرِكُمْ اَللَّهُ فِيهَا اَعْطَيْتُمْ وَبَارَكْ لَكُمْ فِيهَا اَبْقَيْتُمْ وَاخْتَلَفَ عَلَيْكُمْ
اَنْتَقَمْتُمْ اِنَّهُ سَمِيحٌ اَلْعَدَاؤُ وَانْتَقَمْتُمْ مِنْكُمْ اَلْمَدْرَسَةُ الَّتِي لَوْحَقَتْ بِعَيْنَيْكُمْ وَرَعَايَتِكُمْ نَشْكُرُكُمْ بِمَلَأْتُمْ اَفْهَامَنَا وَنَدَّوْنَا مِنْ الْعَمَاقَةِ
بِعَيْنِمْ اَقْدَمْنَا لِمَا اَنْتُمْ الْكَرِيمَةُ الْمُتَمَيِّزَةُ بِمَاسِنِ الْاَخْلَاقِ وَالْجَارِيَّةُ عَلَى السَّنَنِ الْمَوْصَلَةُ اِلَى رُفِيِّ الْاَخْلَاقِ لَا تَزَالُ الْعَاهِدَةُ الْخَيْرِيَّةَ تَقْرَأُ لَكُمْ شُكْرًا
الَّتِي رَضِعَ الْاَجْلِيَّةُ تَحْسِنُ لَكُمْ الذِّكْرُ اَللَّهُمَّ اَيُّدِيكُمْ تَوْفِيقِكُمْ لِكُلِّ عَمَلٍ رَضِيهِ وَجَمِيلٍ رَضِيهِ وَاللَّهُمَّ عَلَيكُمْ وَرَحْمَةً اَللَّهُ وَبِرَّكَاتِهِ

School Correspondences:

Under the administration of scholar Ahmad Al-Khamees, the school maintained active contacts including Shamlan's sons, several intellectuals, merchants, and media outlets. Moreover, the school appeared to have subscribed to *Al-Helal* magazine in 1920, as shown by the following document:

1: Delivered to the School in 1925, a receipt for a subscription to *Al-Helal* magazine⁽¹⁾.



2. A Letter Ali Bin Saqer Al-Jalahmah to The School Principal, Ahmad Al-Khamees⁽¹⁾.

Ahmad Al-Khamees sent many correspondences to scholars, nobles, and newspapers across the Arab world. One of which was from Ali Bin Saqer Al-Jalahmah from the Kingdom of Bahrain:



3. Ahmad Al-Khamees's Letter to Shamlan.

In 1928⁽¹⁾, when Shamlan was in Mumbai selling pearls, Ahmad Al-Khamees dispatched a letter to congratulate him for pearl selling and to tell him about the school.

In The Name of Allah

From: Kuwait

To: Mumbai

1928

Dear Mr. Shamlan Bin Ali,

Peace be upon you and may Allah pave your path with peace and blessings. I am truly honored to receive such letter from you regarding the orphans. It is you who advised me to take care of the school and its students. I would like to inform you that everything worked smoothly. Moreover, I showed your letter to my uncle. He wrote you another letter to know how life is treating you and to deliver our greetings to those with you, especially Marzuq. Moreover, all faculty members, Eid⁽²⁾, and my Uncle⁽³⁾ asked me to deliver their greetings. Finally, we congratulate you with your successful sales; May the blessing of Allah showers upon you.

Your son,

Ahmad Bin Khamees Al-Khalaf.

4. Ahmad Al-Khamees's Letter to Mohammad Bin Shamlan:

In a letter, Ahmad Al-Khamees asked Bin Shamlan to let the student take their exam in Al-Mubarakiah School rather than their own school. In addition, it was in 1926 (1345 AH) when this request came from Omar 'Aasem Al-Azmeeri, Al-Mubarakiah school's principal to Al-Khamees.

Date: 1926.

To the esteemed Mohammad Bin Shamlan,

Date: 8th of Dhu al-Qi'adah 1345 AH

We hope this letter finds you well. We would like to inform you that Al-Mubarakiah School's exam is due tomorrow and they have asked us to attend. Moreover, for such event, Al-Ahmadiyah school gave the pupils a day off to attend tomorrow, so shall you allow us to do the same?

Yours truly,

Ahmad Al-Khamees.

5. Ahmad Al-Khamees's Correspondences with Shamlan:

On behalf of the scholar Muhammad Helal, Ahmad wrote this letter to Shamlan. The letter stated the following:

Dear our esteemed Shamlan Ali,

May the peace and blessing of Allah be upon you. We are writing you this letter in regard of the scholar Mohammad Helal Al-Azhari, a teacher who once thought travels for pleasure. It turns out what we informed you is inaccurate, as he travels to run away from poverty and overcome stress that came upon him from his job in our school. He only gets 37 Rupees and is not enough. We contacted you for the kindness you are known for and would like to ask you and those nobles who urge doing charitable deeds for help. Al-Azhari is indispensable when it comes to teaching handcrafting materials like soaps, waxes, sulfur, and powders in our school that shall not be better without such teacher. The ultimate decision is yours, and we can only provide our counsel since it is fundamental in our faith. Basically, he would appreciate it if he gets paid 50 Rupees every month. Indeed, he had to travel in seek of new opportunity to gain better salary. You, master, know how others would spread rumors to smear his excellent reputation in favor of theirs⁽¹⁾.

School Demolition and The Reasons Behind It:

After the appearance of Japanese cultured pearls, Shamlan lost his fortune and business. As a result, he had to close the years long-lasting school. The date of its closure is shrouded in mystery, but in a book *titled The Story of Kuwait Education*, by the scholar Abdullah Al-Nouri, it is mentioned that the school was opened for five years; therefore, it was closed around 1929 or 1930. Despite the book's claims, the following evidence leads us to assume that the school likely shut down in 1932:

- 1- The scholar Abdulqader Abdulaziz taught in Al-Sa'adah School from 1927 to 1931 and then moved to teach in the school of the scholar Ahmad Al-Khames in Qibla area.

- 2- In 1928, Al-Sa'adah School principal, Ahmad Al-Khamees, dispatched a letter to Shamlan in Mumbai, informing him that everything in school is in order. Additionally, the principal congratulated Shamlan for his business acumen of selling pearls. This means that in both 1928 and 1929, the wheels have not come off for Shamlan.

The School Became Charitable endowment for Bin Khamees's Mosque:

Despite the loss that stroke Shamlan, he did not sell the school's administrative office—a designated space in a building that he owns—nor rent it for profit. Rather, he decided to turn it into an endowment, which revenue covers the living of Bin Khamees's prayer caller of the mosque'. Moreover, Yousef Rashid Hamadah, the former principal of Hamadah School, also mentioned that in 1933, he rented Al-Sa'adah school to be the new Hamadah School office⁽¹⁾ from Mohammad Bin Nouh, the Imam of Bin Khamees mosque for five Rupees a month.



Bin Khamees Mosque next to Al-Sa'aadah Orphanage School

The School Became Hamadah School Office:

Hammadah School was founded by Qassem Hamadah and his brother Rashid at the turn of twentieth century and was named Al-Ershad School for boys⁽¹⁾. At first, the school was in Saud area then moved to be in Ibrahim Al-Yaqout Diwan, which had been rented for this purpose. When a large room was built in Hamadah's house, the school relocated again in Saud neighborhood where four sectioned rooms were built and others were expanded to teach in. After its expansion, Qassim Hamadah, Rashid Hamadah, the scholar Abdulaziz Qassim Hamadah, Mohammad Ibrahim, Youssef Al-Saleh, and Ali Al-Dwaisan studied there. After that, the school was relocated again to be in Khaleel Al-Qattan area, which was an endowment to Al-Haddad Mosque and was a Diwan-like. Therein, it was reconstructed and renovated into seven sectioned rooms to then include an approximate capacity of four hundred students, and then named "Al-Ershad" School for Boys. Abdulaziz Qassim Hamadah was the school principal and it included many faculty members like Ahmad 'Aateiah Al-Athari, Muhammad Saleh, the scholar Ahmad Al-Farisi, Sa'aid Al-Najdi, Muhammad Ali Ibrahim, Abdullah Al-'Aubaid, Ali Hamadah, Ahmad Rashid Hamadah, Abdulaziz Al-Othman, Yousef Al-Saleh, Abdulaziz Al-Faris, Sulaiman Al-Adsani, and Yousef Rashid, who was in charge of taking attendance, overseeing the students, and opening and closing the school entrance.

Al-Ershad School offered both daytime and nighttime lessons. Morning courses begin promptly and end just before the Noon Prayer. however, it only includes two sessions in the evening schedule. The school continued operating until the structure's evident state of disrepair necessitated the relocation to the Al-Ma'arifi building, which looked out over the sea and was opposite the Al-Ma'arifi medical clinic and the Al-Khalifa Mosque. Five classrooms and

two larger halls were available in the new enormous building, were all used to hold lectures therein. In addition, when the school principal, Abdulaziz Qassim Hamadah was given a judicial profession, he passed the task to the scholar Ali Hamadah. Later, the school's administration was in charge of Ahmad Rashid Hamadah, right after Ali Hamadah worked in the Ministry of Water and Electricity. The new location almost had two hundred pupils and eleven faculty members including Ahmad Rashid Hamadah, Yousef Rashid Hamadah, Abdulaziz Al-Balool and his brother Abdullah Al-Balool, Rashid Al-Ghannam, Sulaiman Al-Omar, and Abdulwahab Qassim Hamadah.

Around 1933, The school was moved from Al-Ma'rifi building and took Al-Sa'adah School's building as its new location as Hamadah's family members rented Al-Sa'aadah building from the Imam of Bin Khamees Mosque, Mohammad Bin Nouh for five Rupees a month. Shamlan agreed on leasing them the building with one condition, which is to lower the tuition on the students⁽¹⁾.

On that location, Hamadah School kept running for mostly three years which is until 1936. The total number of students was approximately two hundred students. But after the establishment of the Ministry of Education, a governmental sector accountable for education in Kuwait, many students dropped out of Hamada School and enrolled in it. Day by day, the number of students kept decreasing until they became a hundred students only. This by itself, made Yousef Rashid Hamadah, the school principal, leave the school and rent Sheikh Jaber Al-Mubarak Al-Sabah's diwan to teach in. The diwan consisted of four rooms and two halls, this to Yousef Rashid, was enough to teach the last one hundred students. Moreover, those who taught in the new location are Rashid Al-Ghanim, Abdullah Al-Balool, Yaqoob Mahmoud Al-Nasser, Khaled Suleiman Al-Shatti, Fahad Al-Meziad, and Saleh Al-Ab-

dullah, lived in Murgab and taught calligraphy, and finally, a teacher from Oman who taught in the school until 1950 AD (1371 AH). In that year, the school closed its doors and students rushed to enroll in the Ministry of Education. Accordingly, its principal, Yousef Rashid Hamadah, began to draw his attention to commerce and start travelling to India for trades.

School Demolition:

In 1947, the school was demolished due to the development that happened in Kuwait, as new streets were paved for the expansion. The demolition came when they had to expand Al-Maidan Street to have it reach the seashore.

School Documents:

Several rich documents were obtained from many historical sources mentioned in this book. Equally important, Adnan Salem Al-Rumi, a known researcher, provided me with some school-related documents that he had; therefore, I appreciate and thank him for such deed. Some of which are labeled herein.



Conclusion

Al-Sa'adah School is one of the well-known Kuwaiti philanthropic endeavors from the early 20th century that we wish to have highlighted. A school built by the devout Shamlan Bin Ali Al-Saif Al-Rumi to serve as an example to all humanity and to inspire people to contribute to their country and nation. Furthermore, the school might well be a source of motivation for individuals seeking information on Kuwait history and is undoubtedly an incentive to write more about what Kuwaitis have been doing to prosper their country. It is also to stress Kuwait's position as the world's hub for spreading Islamic values and its goals of sustaining both peace and prosperity for all countries. Finally, we are looking forward to receiving any new information, remarks, or even additions for future editions of this book.

Book Author,

Dr. Khaled Yousef Al-Shatti,

Director of Kuwait Center for Documentation of Humanitarian Work, Fanar

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3. Al-Watan Newspaper. (No.11479/5925). January 2008.

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2. An interview with the scholar Yousef Muhammad Bin Ahmad Bin Muhammad Bin Mahmoud Al-Qattan in 15/12/2008.
3. An interview with Talal Ali Khaled Al-Shamlan in 15/5/2001.
4. An interview with Saif Marzouq Al-Shamlan in 2/7/2001.
5. An interview with Khaled Saleh Hamad Al-Rumi in 1/9/2001.
6. An interview with Adnan Salem Al-Rumi in 1/9/2001.
7. An interview with Yousef Rashid Hamadah in 2/9/2001.
8. An interview with Suleiman Ahmad Ali Bo Kaheal in 3/9/2001.
9. An interview with Saleh Khaled Al-Mesbah in 31/7/2008.
10. An interview with Yaqoob Khalaf Al-Yattama in 15/10/2008. Passed away in 5/12/2008.
11. An interview with the scholars Hamad and Sami Ahmad Al-Senan in 13/1/2009.

Chapter One Endnotes:

(P.23):

- (1): "المحسنون من بلدي" First edition of Bait Al-Zakkat publication (1980:47)
- (2): Aforementioned reference.
- (3) "من تاريخ الكويت" From Kuwait's History by Saif Marsouq Al-Shamlan (P157).
- (4): Ahmed Ali Al-Sharghawi, "الكويت والؤلؤ" Kuwait and Pearls, 2nd Ed. PP:24.
- (5): "المحسنون من بلدي" First edition of Bait Al-Zakkat publication (2000:29).

(P.24):

- (1): Aforementioned reference, PP:74
- (2): An interview with the historian Saif Marsouq Al-Shamlan
- (3): An interview with Abdulaziz Muhammad Abdulaziz Husain Al-Rumi, as reported by father, Muhammad, may Allah rest his soul.
- (4): Adnan Salem Al-Rumi, Kuwait scholars and prominent figures, P:304.

(P.25):

- (1): Previous reference, P:106
- (2): The term 'Al-Mutaw'ah' refers to religious people in Kuwait.
- (3): Previous reference, P:304
- (4): Previous reference, P:403. Look at "Muraboon Men Baladi" by Dr.Abdulmuhsen Al-khurafi, P:115.

(P.26):

- (1): Al-Bu'atha Magazine, P124, aforementioned reference
- (2): An interview of Saif Marzouq Al-Shamlan, Jul, 21st 2001.
- (3): Bahrain Pearl, Abdullah Khalifa Al-Shamlan, P99, Bahrain research center, 1987. Refer to the past images, Adel Muhammad Al-Abdulgani, P152, (1st Ed) 1987, Kuwait.

(P.27):

- (1), (2), and (3): Saif Marzouq Al-Shamlan, From Kuwait History.

(P.28):

- (1): Abdulaziz Al-Rusheed, Kuwait History, P:427. Saif Marsouq Al-Shamlan, History of Diving and Pearls, chapter:2, P:137.

(P.30):

- (1): Abdulaziz Al-Rusheed, Kuwait History, P:427. Saif Marsouq Al-Shamlan, History of

Diving and Pearls, chapter:2, P:137

(2): An interview with Shamlan's grandson, Saif Marzouq Al-Shamlan on 21st of July, 2001.

(3): Kuwaitis had three traveling means back then, they are, by camel caravans and it lasts for three months, by sailing from Mumbai to Jeddah through the Red sea, and the last one is only by sea, directly from Kuwait to Jeddah. When it comes to vehicles, people began using them during the dawn of 1950s. Look at Adnan Salem Al-Rummi, Saleh Khaled Al-Musbah, & Dr.Khaled Youssef Al-Shatti, *Hajj's History in Kuwait by Camels*.

(4): Sheikh Abdullah Al-Nori, *Immortal in Kuwait History*, 1988, P27, (6th Ed): That Al-Salasil publication, Kuwait.

(P31.):

(1): Ibid, P30.

(P32.):

(1): Qasim and Abdulrahman Al-Ibrahim are Kuwaiti merchants who settled in India because of their business.

(2) and (3): Sheikh Youssef Bin Eisa Al-Qenaie, Pages from Kuwait History, P:44.

(P33):

(1): Sheikh Abdullah Al-Nori, *Immortals in Kuwait History*, 1988, P30, (1st Ed): That Al-Salasil publication, Kuwait.

(2): Adnan Salem Al-Rumi, *Kuwait scholars and prominent figures*, P:470.

(3): Dr. Abdulmuhsin Al-Khurafi, *Educators from My Country*, P:1405.

(4): Golden Jubilee of Al-Mubarkiah School, P:55. Ministry of education.

(P34):

(1): Saif Marzouq Al-Shamlan, *History of Pearl-Diving*, (1989:115), (2nd Ed), 2nd Chapter. That Alsalasil: Kuwait.

(P35):

(1): Adnan Salem Al-Rumi, *History of Old Town Mosques*, P:57.

(P36):

(1): Al-Hammarah: people who use pack animals, especially donkeys, used for transporting goods, water, etc.

(2): Adnan Salem Al-Rumi, *History of Old Town Mosques*, P:217.

(P37):

(1): Ibid, (2nd Ed.). PP:81, 234.

(P.38):

(1): An interview with the scholar, Mr. Adnan Salem Al-Rumi. 1/9/2001.

(P.31):

(1): Dr. Abdulmuhsin Al-Khurafi, *Educators from My Country*. P:161

(2): Adnan Salem Al-Rumi, *Kuwait scholars and prominent figures*. P:413

(3): Adnan Salem Al-Rumi, *Kuwait scholars and prominent figures*, P501. Dr. Abdulmuhsin Al-Khurafi, *Educators from My Country*, P:208.

(4): Sheikh Abdulaziz Saleh Al-‘Alaji is one of Al-Ahsa’s scholars who often visits Kuwait and has strong relations with its scholars.

(P.41):

(1): Alajmi, Bin Nasser. Sheikh Abdullah Al-Khalaf Al-Ruhaian: Kuwait’s figure. P159.

(2): Al-Mubarakiya School in The 1950s. MOE edition. P:58-64. Kuwait Gov. Publication.

(3): Dr. Abdulmohsin Al-Khurafi, *Educators from My Country*, P:516.

(4): Ibid, P:596.

(5): Saif Marzuq Al-Shamlan, *Kuwaiti Media and its Prominent Figures*. P:29

(P.42):

(1): Fadhil Khalaf, *Kuwaiti Studies*. P116.

(P.44):

(1): Fadhil Khalaf, *Kuwaiti Studies*. P97.

(P.45):

(1): Ibid, P:283.

(P.46):

(1): Ahmed Al-Beshir, *Reading of His Own Writings* by Dr. Ya’aqoob Yosef Al-Qunaim P:107, published by Kuwait research and studies center, 1997.

(2): Adnan Salem Al-Rumi, *Kuwait scholars and prominent figures*. P486.

Chapter Two Endnotes

(P.53):

(1): Katateeb the plural form of Kuttab. It is an old place where children learn writing, Quran, and mathematics and are taught by Kuwaiti scholars.

(2): Sheikh Abdullah Al-Nuri, *Education History in Kuwait*. P:45.

(3): Sheikh Abdelaziz Al-Risheed, *Kuwait History*. P:366.

(4): Sheikh Abdelaziz Al-Risheed, *Kuwait History*. P:663.

(P.54):

(1): Sheikh Abdullah Al-Nuri, *Education History in Kuwait* (P:371) and Sheikh Abdelaziz Al-Risheed, *Kuwait History* (P:62).

(2): An interview with Khaled Saleh Hamad Al-Roumi, may Allah rest his Soul.

(3): Yousef Al-Shihab, *Men from Kuwait History*. 2nd chapter, P:466.

(4): Dr. Abdulmuhsin Al-Khurafi, *Educators from My Country*, P:1060

(5): Yousef Al-Shihab, *Men from Kuwait History*, 1994. 2nd chapter, P:466.

(P.55):

(1): An interview with Mr. Adnan Salem Al-Rumi.

(2): *Educators from My Country*. P:1062

(P.59):

(1): *Kuwaiti Figures Dictionary in Two and A Half Centuries*. P:156.

(2): *Sentences counting*: a Muslim scholars made method of documenting events through poetry. This method uses numbers to resemble each Arabic alphabets, then these numbers are counted at the last verse of the poem. The totality of the counted number indicates the date of such event.

(P.60):

(1): *Pious People of Kuwait*, 1998(1:52). Bait Al-Zakat Publication. Abdulaziz Al-Rushaid, *Kuwait History*. P:173.

(P.64):

(1): Abdulaziz Al-Rushaid, *Kuwait History*, P:388 and Khaled Saud Al-Zaid, *Kuwait Literati of Two Centuries*, P:263.

(P.68):

(1): An interview with Yaqoob Khalaf Al-Yatamma.

(2): An Interview with the historian, Saif Marzouq Al-Shamlan.

(3): An interview with Mr. Khalid Saleh Al-Rumi.

(P.69):

(1): An Interview with the historian, Saif Marzouq Al-Shamlan.

(2): An interview with Saleh Khalid Al-Misbah,

(3): An interview with Yaqoob Khalaf Al-Yatamma.

(4): An Interview with sheikh Yousef Bin Muhammad Bin Ahmad Bin Mahmood Al-Qattan in 15-12-2008.

(5): Look at page:24.

(6): An interview with Yaqoob Khalaf Al-Yatamma.

(7): An interview with Yaqoob Khalaf Al-Yatamma.

(P.70):

(1): Dr. Abdulmuhsin Al-Kharafi, *Educators from My Country*. P:1126.

(P.71):

(1): Aforementioned reference P:1126.

(P.72):

(1): *Kuwaiti Figures Dictionary in Two and A Half Centuries*. P:156.

(2): An interview with Yaqoob Khalaf Al-Yatamma.

(3): Dr. Adnan Salem Al-Rumi, *Kuwait Literates For Three Centuries*, P:483

(P.74):

(1): *Kuwaiti Figures Dictionary in Two and A Half Centuries*. P:156.

(2): Kohji is an Iranian costal city on the Arabian Gulf.

(3): An interview with Mr. Khalid Saleh Hamad Al-Rumi.

(P.75):

(1): Faris Abdulrahman Al-Faris, *Al-Faris Scholars in Kuwait*. P113. Dr. Abdulmuhsin Al-Kharafi, *Educators from My Country*. P:208. Adnan Salem Al-Rumi, *Kuwaiti Figures and Scholars*. P:615.

(P.76):

(1): Dr. Abdulmuhsin Al-Kharafi, *Educators from My Country*. P:350. Adnan Salem Al-Rumi, *Kuwaiti Figures and Scholars*. P:647.

(P.77):

(1): Dr. Abdulmuhsin Al-Kharafi, *Educators from My Country*. PP:66-61.

(P.78):

(2): Aforementioned reference. PP: 648-649.

(P.79):

(1): Aforementioned reference. P:141.

(2): An interview with Mulla Yousef Rashid Hamadah.

(3): An interview with Yaqoob Khalaf Al-Yattama.

(4): Fadhil Khalaf, *Kuwaiti Studies*. P:99.

(P.80):

- (1): Dr. Abdulmuhsin Al-Kharafi, *Educators from My Country*. P752.
- (2): Interviews with the historian Saif Marzuq Al-Shamlan, Khalid Saleh Hamad Al-Rumi, and Mulla Yousef Rashid Hamadah.
- (3): An interview with Suleiman Ahmed Ali BoKehail.

(P.81):

- (1): Yousef Al-Shehab, *Men from Kuwait History*, 2nd chapter. P266. Dr. Abdulmuhsin Al-Kharafi, *Educators from My Country*. P385.

(P.82):

- (1): Dr. Abdulmuhsin Al-Kharafi, *Educators from My Country*. P571.
- (2): An interview with the known shipmaster, Yaqoob Khalaf Al-Yatamma in Oct 15th, 2008.

(P.83):

- (1): An interview with Khaled Saleh Hamad Al-Rumi
- (2): Dr. Abdulmuhsin Al-Kharafi, *Educators from My Country*. P288.

(P.84):

- (1): An interview with Khaled Saleh Hamad Al-Rumi

(P.85):

- (1): Aforementioned reference. P:346.

(P.86):

- (1): Dr. Abdulmuhsin Al-Kharafi, *Educators from my Country*. P:1061.

(P.87):

- (1): *Kuwait Teaching History*, 1st Ed, P:106. Kuwaiti research and studies center, 2002.
- (2): Aforementioned reference, P:122.
- (3): Faris Abdulrahman Al-Faris, *Al-Faris Scholars in Kuwait*, P:113.

(P.89):

- (1): An interview with Yaqoob Khalaf Al-Yettama.

(P.90):

- (1): Sheikh Abdulwahab Al-Zaiani is a Bahraini reformer, who passed away in India by the year 1343 AD. The Kuwaiti poet, Khaled Muhammad Al-Faraj, praised him and Abdulaziz Al-Rushaid wrote about him in his history books of Kuwait.

(2): Fadhil Khalaf, *Kuwaiti Studies*. P:99.

(3): An interview with the known shipmaster, Yaqoob Khalaf Al-Yatamma

(P.94):

(1): Al-Maedah (The table) verse:32.

(2): Documents from Sheikh Ahmad Al-Khamees's bookshelves which the scholar, Adnan Al-Rumi, gifted it to me.

(P.97):

(1): Documents from the scholar Ahmad Al-Khamees's collection which the scholar, Adnan Al-Rumi, gifted it to me.

(P.98):

(1): An interview with Sheikh Hamad and Sami Ahmad Al-Senan in accordance to their father who studied in Al-Sa'aadah School.

(P.99):

(1): Fadhil Khalaf, *Kuwaiti Studies*. P:99.

(P.100):

(1): Dr. 'Aaid 'Ateaq Al-Juraid, *The Literary Club and Its Reforming Movement*. Ed.2, 2018. Kuwait

(2): Sheikh Abdulaziz Al-Rushaid, *Kuwait History*, P.355, Dar Maktabat Al-Hayat, Beirut, Lebanon. Also, look at Dr. Yaqoub Al-Qunaim article, titled: *Times and Places*. 2008.

(3): Khaled Saud Al-Zaid, *Kuwaiti Literati in Two Centuries*. 1st section, P.147.

(P.101):

(1): *Kuwait Magazine*, 7th Ed. 1347 AH.

(P.103):

(1): Khaled Saud Al-Zaid, *Kuwaiti Literati in Two Centuries*. 1st section, P149.

(P.104):

(2): Khalifah Al-Wagyan, *The Arabic Case in Kuwaiti Poetry*. 1st Ed, P74: Al-Matba'aah Al-Asriah. 1977.

(P.105):

(1): The principal of the school, Adnan Salem Al-Rumi, gave me certain papers and documents that had belonged to Ahmad Al-Khamees.

(P.107):

(1): Abdulaziz Al-Rushaid, Kuwait Magazine. P:558 and P281. Saif Marzouq Al-Shamlan, *Pearl Huntings History*. P:254 and P:259.

(2): Abdulaziz Al-Rusheed, Kuwait History, P:588-589.

(P.109):

(1): Ibid, P:732.

(P.111):

(1): Abdulaziz Al-Rasheed, Kuwait Magazine. P:153, and P:154.

(P.113):

(1): Saif Marzouq Al-Shamlan, *History of Pearl Diving*. 2nd part, P253

(P.119):

(1): Abdulaziz Al-Rushaid, *Kuwait History*. P:371.

(2): An interview with Khaled Hamad Al-Rumi; May Allah rest his soul.

(P.120):

(1): Dr. Abdulmohsin Al-Kharafi, *Educators from My Country*, P:1063

(P.122):

Aforementioned reference. P:1060.

(P.124):

(1): From Ahmad Al-Khamees's library collection.

(P.125):

(1): From Ahmad Al-Khamees's collection.

(P.126):

(1): From Ahmad Al-Khamees's collection.

(2): 'Eid' is the scholar Eid Baddah Al-Mutairi and is one of the school's teachers.

(3): 'Uncle' is a referent to Sheikh Abdullah Khalaf Al-Daihani, whose nephew is Ahmad Al-Khamees.

(P.128):

(1): *Educators from My Country*. P:1061.



Fonar

About Us

A research center that was founded on November 11, 2016 to document Kuwait's local and global humanitarian works, as well as to motivate and support those who have an interest in documenting those efforts.

Our Missions

- Document Kuwait's humanitarian works locally and globally.
- Encourage and support researchers exploring and recording Kuwait's history of humanitarian efforts.

Our Vision

We are committed to achieving both leadership and excellence in documenting Kuwait's humanitarian works on a global and local scale.

Our Message

To document Kuwait's humanitarian endeavors and to showcase their significant impacts, both domestically and abroad. The documentation procedure is conducted using scientific standards and methodologies to adequately acknowledge and appreciate Kuwait's humanitarian efforts, while also serving as a beacon to inspire future generations to pursue documenting and recording such endeavors.

Our Values

Systematic Approach – Collaboration – Recognition – Inspiration – Positivity



About This book:

It documents a community-based school called Al-Sa'aadah orphanage school. In 1924, this school was founded by Shamlan Bin Ali Al-Saif Al-Rumi, who spared no efforts in philanthropic and humanitarian contributions in order to flourish both education and taking care of orphans.

Such institution was the mecca of education for many Kuwaiti youth, who later played significant roles in their society's flourishing. Although the school closed in 1932, it still stands as a symbol to Kuwait's voluntary and humanitarian endeavors in the twentieth century and shall not sink into oblivion.



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