

Chapter Three: The Conflict

The Palestinian Problem

Except for sporadic references, the Palestinian problem is never systematically discussed in the Palestinian school textbooks surveyed in the earlier reports by CMIP. The first attempt at initiating such a discussion has been found in this latest issue, in a history book for grade 9, which serves as the basic source for the material on this sub-chapter. It covers a hundred-year period in a mere five pages, with serious gaps and the omission of information. For example, the whole Mandate period – so crucial in the development of the problem – is not mentioned at all, save for one sentence, and this is the case as well with the important event of the United Nations Partition Resolution of 1947. Though the narration is generally devoid of hateful expressions against the opponent, it is clearly biased. The core of the textbooks' argument is that Zionism, with the help of British Imperialism, planned in advance to seize the land of Palestine and expel the Palestinians. The latter's contribution to the eventual result – not to mention that of their Arab allies – is ignored. In addition, no attempt is made to understand the viewpoint of the "other", nor is it presented as an equal party, with legitimate rights and interests of its own.

It is interesting to note the authors' remark in the introduction to the said book, as follows:

We have preferred to leave to the teacher the freedom to expand, apply individual judgment, analyze, choose appropriate activities, and modify them, and also the assessment methods in all subjects in this book...

Introduction, **Modern and Contemporary Arab History, Grade 9, (2003) page not numbered**

I learn: Zionism is a political colonizing movement, established by the Jews of Europe in the second half of the nineteenth century, with a view to gathering Jews of various nationalities from all parts of the world, assembling them in Palestine and the neighboring Arab countries, by way of immigration and the expulsion of the Palestinian people in Palestine from its land, in order to establish the State of Israel.

Educational summary: The European Imperialist states took upon themselves to spread the Zionist idea among the Jews themselves in order to hasten the establishment of a Jewish state in Palestine, because of the convergence of their interests with those of the Jews, on one hand, and in order to get rid of the Jews, on the other hand.

Modern and Contemporary Arab History, Grade 9, (2003) p. 72

The First Zionist Congress, 1897

The Zionist movement convened its first congress in the city of Basel in Switzerland in 1897 under the leadership of its founder, the Austrian Jew Theodore Herzl. It was decided there to establish a Jewish state in Palestine. For the realization of this, Zionism sought to accomplish the following:

1. To encourage Jewish immigration to Palestine.
2. To organize the Jews and tie them to the Zionist movement.
3. To obtain the approval of the Powers.

I learn: Colonization is immigration of groups of inhabitants from a strong foreign state into another weak one. They take possession of its land, drive out its inhabitants and expel them from their homeland, or force them into exile.

Modern and Contemporary Arab History, Grade 9, (2003) pp. 72-73

Palestine acquired importance in the eyes of [the Ottoman] Sultan Abd al-Hamid [II, 1876-1909] as he was watching the unfolding of the schemes of Imperialism and Zionism. He strove to prevent their realization by all means: by issuing various laws, [by taking various] administrative and political measures and [by] subordinating the district [*sanjak*] of Jerusalem directly to the prime-minister's office, so that he would himself supervise it and work for the prevention of Zionist penetration and immigration to Jerusalem. He issued decisions to protect it, such as limiting the period of stay of the Jewish visitors to the Holy Land to thirty-one days. He also appointed loyal officers so that they would not become prey to the foreign consuls. This policy, which opposed Zionist immigration, constituted an obstacle to the Zionist enterprise until the First World War.

Activities: I will write a report about the colonies and the Jewish presence in Palestine during Ottoman rule.

Modern and Contemporary Arab History, Grade 9, (2003) pp. 32-33

Let us read the following text and ponder it:

“Advise Herzl [founder of political Zionism, 1860-1904] not to take new steps on this issue. I cannot give up one inch of the land of Palestine, for it is not my private property but the property of my people. My people struggled for this land and watered it with its blood. Let the Jews keep their millions, and if my empire is one day to be torn to pieces, then they will be able to take Palestine for nothing. But as long as I live, it is easier for me to have the scalpel working on my body than to see Palestine cut off from my empire. That shall never happen.” (Memoirs of Sultan Abd al-Hamid, p. 142)

...Let us discuss the position of Sultan Abd al-Hamid regarding the Palestinian problem.

Modern and Contemporary Arab History, Grade 9, (2003) p. 72

The British Occupation of Palestine

The British forces, under the command of General Allenby, occupied Palestine, as the Ottoman Turk [supreme] command failed to transport high quality troops to support its forces on the Palestinian front. Therefore, the Turks did not withstand the advancing British forces, which occupied Jerusalem in 1917.

The occupation of Palestine by Britain was the beginning of the struggle with the Arabs. That is so because Britain had pledged in the Hussein-McMahon correspondence [between Sharif Hussein – autonomous ruler of the Hijaz under the Ottomans, and the British High Commissioner of Egypt] in 1916 that Palestine would be part of the unified Arab state. But the victorious states in the First World War went back on their commitments and stood at the Zionist movement's side to implement the Balfour Declaration, to which President Wilson of the United States of America had agreed prior to its publication.

Modern and Contemporary Arab History, Grade 9, (2003) p. 73

The English did not honor their promises to the Arabs regarding the establishment of an Arab state after the disappearance of Ottoman rule. Rather, in November 1917, they promised the Jews the establishment of a national home for the Jews in Palestine. That promise is known as the Balfour Declaration (Balfour being the British foreign minister). Before that, Britain and France had agreed to divide up among themselves the possessions of the Ottoman State in the Arab homeland in accordance with the Sykes-Picot Agreement of 1916... Palestine and the remainder of the Arab homeland are still suffering from the results of the Sykes-Picot Agreement and the Balfour Declaration...

Geography of the Arab Homeland, Grade 9, (2003) p. 9

The Balfour Declaration

Things did not stop at the Sykes-Picot agreement. Rather, the British government took upon itself another obligation towards the Zionist movement, which took the form of the issue of a promise by its foreign minister, Arthur Balfour, on November 2, 1917. This promise is considered one of the strangest international documents in history, as a land which it [Britain] did not own (Palestine) was given to a movement which had no right to it (the Zionist movement) at the expense of those who owned and had the right to it – the Palestinian Arab people, and this brought about the usurpation of a homeland and the expulsion of a whole people in a manner unprecedented in history...

1. Did Britain have the right to give the Jews a homeland in Palestine? Why?

2. Did this Declaration contradict the promises made by Britain to Sharif Hussein? How?
3. What is the position you would expect the Arabs to take regarding the Balfour Declaration? Why?

Modern and Contemporary Arab History, Grade 9, (2003) p. 73

Britain's Motives in Issuing the Balfour Declaration

1. Winning over the Jews in Germany, Austria and the United States in order to support Britain and its allies in the war.
2. Paving the way for the putting of Palestine under British administration, instead of under international administration, as stipulated in the Sykes-Picot agreement.
3. Britain's desire to protect its position in Egypt and the Suez Canal, and to protect its lines of communication with the east.

Modern and Contemporary Arab History, Grade 9, (2003) p. 74

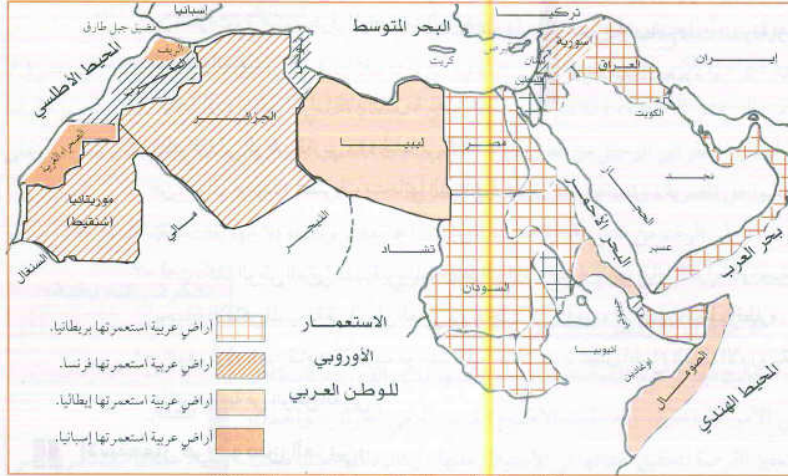
The Position of the Arabs towards the Declaration

This declaration contradicted the promises given by Britain to Sharif Hussein. It aroused the Arabs' concern and fears and shattered their hopes. Sharif Hussein was quick to ask for an explanation from Britain regarding this declaration. [Britain] informed him that it still stood by its former position regarding the Arab state and issued, with its ally France, a statement confirming this.

Modern and Contemporary Arab History, Grade 9, (2003) p. 74

الدرس ١ الاستعمار الأوروبي في الوطن العربي قبل الحرب العالمية الأولى

نتأمل الخريطة الآتية:



نفكر فيما يأتي، ونجيب:

- ١- أعدد الدول العربية التي خضعت لكل من: الاستعمار البريطاني، والفرنسي، والإيطالي، والإسباني.
- ٢- ما هي الدولة العربية التي لا تزال ترزح تحت الاستعمار؟

Map of European Imperialism in the Arab Homeland before the First [sic - should be Second] World War

[Legend:]

- +++ Arab territories under British Imperialism.
- ///// Arab territories under French Imperialism.
- Light Arab territories under Italian Imperialism³².
- Dark Arab territories under Spanish Imperialism.

³² Note the inclusion of Eritrea in the Arab world.

Let us think about the following and answer:

1. I will name the Arab states that were subject to British, French, Italian and Spanish Imperialism.
2. What is the Arab state that is still subject to Imperialism³³?

I learn: Imperialism is military, or economic, or cultural domination exercised over a certain people by a certain state or a group of people, who controls its destiny and exploits its resources for the benefit of that imperialist state or group.

Modern and Contemporary Arab History, Grade 9, (2003) pp. 41-42

I learn: The mandate is a new form of imperialism, in which the winning state puts the possessions of the defeated state under its control, under the pretext of causing its people to progress, whereas its real goal is robbing this people of its wealth and turning it into a profitable market for their [i.e., the mandatory powers'] products.

...The [American] King-Crane Commission visited Palestine [in 1919] and made contact with the people's representatives. There was consensus [of the Arabs] regarding the rejection of the Zionist demand to establish a national home for the Jews in Palestine.

The San Remo Conference was convened [in 1920]... and the affairs of the Mandate were organized there in the following manner: ...British mandate over...Palestine, on condition that the mandatory power in Palestine would carry out the Balfour Declaration.

Modern and Contemporary Arab History, Grade 9, (2003) pp. 51-52

Palestine after the Second World War

Britain began to lose its Imperialist position during and after the Second World War (1939-1945), so the Zionist movement turned to the United States of America, which backed the Zionist enterprise of establishing a Jewish state in Palestine that would serve its [America's] interests. An Anglo-American commission was formed and recommended the following:

1. Allowing one hundred thousand Jews to enter Palestine and facilitating immigration to it by any Jew who so wished.
2. Leaving Palestine under the British Mandate until it was placed under the trusteeship of the United Nations.
3. Lifting the restrictions that prevented the Jews from owning land in Palestine.

³³ No answer is given here but it seems to be clear: Palestine.

Zionism moved its headquarters from Britain to the United States and chose the city of New York as its main center, for the following reasons:

1. The presence of a large Jewish community in New York, the number of which was estimated to be four million people, who had effective influence on the American presidential elections.
2. The falling of many communication media and economic [enterprises] into the hands of the Zionist movement, in the United States in general and in New York in particular.

Modern and Contemporary Arab History, Grade 9, (2003) p. 74

The idea of establishing one [general] Arab organization matured during the Second World War (1939-1945) due to several variables:

On the Arab level – the activity of the Arab nationalist movement against Western Imperialist presence and the increase of the [Arab] awareness of the dangers posed by the Zionist movement to the Arab world, and to Palestine in particular.

On the international level – Britain encouraged the idea of establishing an Arab collective that would serve its [Britain's] interests... and in an attempt to solve the Jewish problem in Palestine through a general unified Arab framework capable of making concessions.

[The Arab League] has remained the principal national stage, which has striven since its establishment to embrace the cause of Palestine and defend it in Arab and international circles.

Modern and Contemporary Arab History, Grade 9, (2003) pp. 77-78

Let us read the following text and reflect on it:

“The committee [of the Arab League] considers Palestine an important pillar among the pillars of the Arab countries and [thinks] that the Arabs’ rights [there] cannot be violated without harming peace and stability in the [entire] Arab world. The committee also thinks that the commitments which the British government has taken upon itself and which prescribe the halt of Jewish immigration, the protection of Arab lands, and the attainment of Palestine’s independence, are among the established rights of the Arabs.”
(The Arab League, the Protocol of Alexandria [1944])

Let us think about the following and answer:

Let us discuss the Arab League’s role in supporting the cause of Palestine in the light of the current new developments.

Educational summary: Palestine participated in the Alexandria negotiations [leading to the establishment of the Arab League in 1945]. It was represented by Musa al-Alami. At the end of the negotiations the Arab states issued a declaration that was known by the Protocol of Alexandria... It contained a

special resolution about Palestine in which the Arab states called upon Britain to recognize the rights of the Palestinians and stressed that any infringement of them was an infringement of the rights of the Arabs [as a whole].

In 1946 the Palestinian [political] parties and forces formed, with the support of the Arab League, the “Arab Higher Committee”, which was accredited as the representative of Palestine at the Arab League. It included Ahmad Hilmi Abd al-Baqi, Hussein al-Khalidi, Jamal al-Husseini and Emile al-Ghuri.

The United Nations established, in that same year, a committee to study the Palestinian problem that was named “UNSCOP”. It recommended the partition of Palestine. The Arab League's Political Committee warned, at its meeting in Sawfar in Lebanon on September 16, 1947, that any resolution adopted in the matter of Palestine and not stipulating the establishment of an Arab independent state [there] would cause disturbances in the region of the Middle East.

Modern and Contemporary Arab History, Grade 9, (2003) pp. 80-81

The Arab people showed resistance and waged wars against Imperialism in all its forms and wherever it was to be found in the Arab homeland... Most of the Arab states obtained their independence, one after the other, after the Second World War. Palestine was supposed to achieve its independence in 1948, following the withdrawal from it of the forces of English Imperialism. But Britain, during the period of its mandate over Palestine, had striven with all its might to establish a Jewish state in Palestine in the implementation of the Balfour Declaration, and it was successful in so doing.

Geography of the Arab Homeland, Grade 9, (2003) p. 10

The War of 1948

The Arab armies were defeated. Thousands of Palestinians were expelled as refugees to the West Bank and the Gaza Strip, and a large portion of them – to outside Palestine. Thus, Palestine came to comprise three parts:

The first part – was controlled by the Jews and they established there the State of Israel. Its surface area amounts to 20,770 sq. kilometers, 77.4 %.

The second part – is the West Bank, which was later annexed to Jordan. Its surface area amounts to 5,878 sq. kilometers, 20.03%.

The third part – is the Gaza Strip, which came under Egyptian administration. Its surface area amounts to 363 sq. kilometers, 2.03%.

Modern and Contemporary Arab History, Grade 9, (2003) pp. 74-75

The Kingdom of Jordan took part in the War of Palestine in 1948. King Abdullah [I] assumed the [supreme] command of the Arab armies that entered Palestine. During the events of the war, which ended in the Arabs' defeat, King Abdullah annexed the territories on the west bank of River Jordan to his kingdom, until they fell in the hands of Zionist occupation in 1967.

Modern and Contemporary Arab History, Grade 9, (2003) p. 57

The Catastrophe [*Nakbah*] took place in the year 48 of the twentieth century.
Linguistic Sciences, Grade 9, Part 1 (2003) p. 74

Palestine painted her face in black because of the Catastrophe [*Nakbah*] that befell her.

Reading and Texts, Grade 9, Part 1(2003) p. 100

That [the French evacuation of Syria in 1946] was followed by many military *coups d'etat*, because of the Catastrophe [*Nakbah*] of 1948 in Palestine...

Modern and Contemporary Arab History, Grade 9, (2003) p. 56

After the establishment of the Israeli entity, the Arab League managed to formulate a unified position regarding the efforts by some of the Arab states to [make] peace with it, the peace activities that were being carried out and the manner of settling the dispute. The [Arab] League Council, at its eighteenth session in 1950, refused any cooperation or political, or economic, or military agreement, with it [i.e., the Israeli entity].

Modern and Contemporary Arab History, Grade 9, (2003) p. 81

The Arab League Council, in the session that was convened on February 29, 1960, supported the right of the Palestinian people to struggle, and emphasized that the Arab-Zionist conflict was a national liberation conflict aimed at enabling the Palestinians to reclaim their homeland and live there in liberty, security and peace.

Modern and Contemporary Arab History, Grade 9, (2003) p. 81

The Arab League, in 1964, accepted the idea of convening an Arab summit [conference] against the background of the diversion of the Jordan River by Israel.

Modern and Contemporary Arab History, Grade 9, (2003) p. 79

The Arab League has striven to back the Palestinian people in presenting its case [both] on the Arab and international levels. It appealed during the first Arab Summit Conference in Cairo (3-17 January 1964) for the organization of the Palestinian people on a sound footing. At the second [summit] conference, convened in Alexandria in September 5-11 1964, the Arab states welcomed the establishment the Palestine Liberation Organization, which it considered the representative of the Palestinian people, and the one that would undertake the responsibility to work for the Palestinian cause.

Modern and Contemporary Arab History, Grade 9, (2003) p. 81

The Establishment of the PLO, 1964

The establishment of the Palestine Liberation Organization was announced in Jerusalem in 1964. It has been recognized by most states of the world as the

representative of the Palestinian people. The organization formed the Palestine Liberation Army, which was well trained. On January 1, 1965 the armed Palestinian revolution was started by the Palestinian National Liberation Movement (Fatah) which found wide Arab, Muslim and international support that led most states of the world to recognize the existence of the Palestinian people and its right to self determination.
Modern and Contemporary Arab History, Grade 9, (2003) p. 75

Following the first session of the Arab summit in 1964, and until now, the Palestinian problem has remained the most prominent among the problems that occupy the minds of the Arab leaders and peoples. Moral and material support for the Palestinian struggle has remained the most important foundation thereof.

Modern and Contemporary Arab History, Grade 9, (2003) p. 81

The [Arab] League Council... refused any cooperation, or [any] political, economic, or military agreement, with it [the Israeli entity], and it emphasized this anew, after the Tunisian president, al-Habib Burqibah, had, in 1965, presented his proposal for peace with Israel. The Arab Summit Conference in 1967 [following the Six-Day War] represented the Arab reality regarding Israel when it raised the slogan “No peace, no negotiations, no recognition”.

Modern and Contemporary Arab History, Grade 9, (2003) p. 81

The Israeli forces also, on March 21, 1968, attacked the village of Karamah in the Jordan Valley and clashed with the Palestinian resistance and the Jordanian army. The Resistance gained a victory over them [the Israelis].

Modern and Contemporary Arab History, Grade 9, (2003) p. 75

The seventh summit conference, in Rabat in 1974, recognized the [Palestine Liberation] Organization as the sole legitimate representative of the Palestinian people. In 1976 the [Arab] League Council decided to grant the PLO full membership in the League.

Modern and Contemporary Arab History, Grade 9, (2003) p. 81

After the signing by Egypt of the Camp David Accord in 1978, the Arab League Council adopted a resolution expelling it from the League and moving the League’s headquarters [from Cairo] to Tunis.

Modern and Contemporary Arab History, Grade 9, (2003) p. 81

Israel occupied a sizeable part of Lebanon in 1982 and the Palestinian forces were compelled to leave Beirut after heroic resistance [there] that lasted eighty days. These forces were scattered among many Arab states. The PLO leadership made Tunis its headquarters.

Modern and Contemporary Arab History, Grade 9, (2003) p. 75

Since the Arab Summit Conference in Fez [Morocco] in 1982 the Arab League has officially begun to discuss the peace proposals with Israel, on condition that they be based on international legitimacy and resolutions 242 and 338 of the United Nations [Security Council], which call upon Israel to withdraw from the territories it occupied in 1967, establish a Palestinian state there, and return the Palestinian refugees to their land and property³⁴.

Modern and Contemporary Arab History, Grade 9, (2003) p. 81

The First Intifadah, 1987

The Palestinian people initiated a popular uprising [*Intifadah*] against the occupation. It started on December 8, 1987. Israel was unable to put an end to it. A year after its beginning, the independence [of Palestine] was proclaimed [in Algiers] on November 15, 1988. The *Intifadah* lasted until 1993, when the Oslo peace agreement was signed between the PLO and Israel.

Modern and Contemporary Arab History, Grade 9, (2003) p. 75

The revolution of your little ones [i.e., the first *Intifadah*, of which the main characteristic was stoning of Israeli soldiers by Palestinian children], is about to end its second year and it still goes on. It has defeated the greatest weapons of the [Israeli] occupation. Has the news reached you [in heaven]? I do not doubt that you already know that, for dozens of the little ones [i.e., Palestinian children] have ascended to heaven, and others are still ascending [there], and the revolution [i.e., the *Intifadah*] still reigns. Hanzalah [an imaginary boy appearing in the cartoons by the Palestinian Naji al-Ali] is now among his brethren, carrying stones, helping the wounded, praying for the martyrs, and stoning [Israeli soldiers] according to the rules you taught him. Feel assured, the revolution is alive and kicking.

From a letter to the assassinated Palestinian cartoonist Naji al-Ali³⁵, by his widow –

Reading and Texts, Grade 9, Part 2 (2004) p. 172

The Oslo Peace Agreement, 1993

The PLO and Israel signed the Declaration of Principles (the Oslo Agreement) in Washington on September 13, 1993. On May 4, 1994 the agreement for the implementation of self-rule in the Gaza Strip and the city of Jericho was signed in Cairo. Among the articles of this agreement were [the following]:

³⁴ Resolutions 242 and 338 do not call for the establishment of a Palestinian state in the areas evacuated by Israel, nor for the return of the Palestinian refugees to their former land and property, and are unclear regarding the exact area that should be evacuated.

³⁵ Naji al-Ali was assassinated in London, where he lived, after having criticized several Arab leaders, including Yasser Arafat. No one claimed responsibility for the assassination.

1. Mutual recognition by the Palestine Liberation Organization and Israel.
2. Establishment of self-rule in the Gaza Strip and in Jericho first, later to be extended to the rest of the West Bank.

The leadership of the PLO returned to Palestine in May 1994³⁶.

Modern and Contemporary Arab History, Grade 9, (2003) pp. 75-76

The Second Intifadah (Intifadat Al-Aqsa), 2000

It broke out on September 28, 2000. The immediate reason was the visit by Ariel Sharon, leader of the Israeli Likud party, to the courtyard of the Al-Aqsa Mosque. As regards the indirect reasons, they were many. Prominent among them were the failure of the second Camp David summit, which was convened by President Bill Clinton of the United States between the president of the Palestinian National Authority Yasser Arafat and the prime minister of Israel Ehud Barak, in order to determine the outline of the final solution of the Palestinian problem, and Israel's procrastination in [carrying out the] agreements signed with the Palestinian leadership, as well as its [i.e., Israel's] attempt to impose a *fait accompli* through Zionist settlement in the West bank and the Gaza Strip.

Modern and Contemporary Arab History, Grade 9, (2003) p. 76

I will test myself:

1. I will define the following: Zionism, the first Zionist congress of 1897, the Balfour Declaration.
2. I will explain the results of the following historical events: the 1948 war in Palestine, the Israeli aggression of 1967.
3. I will explain: the Imperialist states took upon themselves to spread the Zionist idea; the Ottoman sultan refused Herzl's request in spite of material inducements; the first Palestinian *Intifadah* started in 1987; the second Palestinian *Intifada* (Al-Aqsa) started in 2000.

Activities:

- I will write a report about the Oslo agreement between Palestine and Israel.
- Let us host one of the leading personalities in Palestine for a lecture in which he will talk about the latest political developments of the Palestinian problem.

Modern and Contemporary Arab History, Grade 9, (2003) p. 76

The Refugee Problem

As is the case in previously-published textbooks, the refugee problem is presented in the books of this latest issue as well, as the outcome of a

³⁶ The Oslo Agreements also provided for the cessation of armed attacks and the commitment to solve the problem through negotiation.

premeditated plan by Zionism and British Imperialism to expel the Palestinians from their land. The war of 1948 itself is thus presented as having been a failed Arab attempt to save the Palestinians from expulsion. In fact the war of 1948 was declared by the Arabs against the Jews in defiance and rejection of the UN Partition Resolution of 1947. The only solution to the problem, according to the textbooks, is the return of all the refugees to their former homes (within Israel's pre-1967 borders). The refugee's yearning for Palestine is a recurring theme in literature textbooks.

I learn: Zionism is a political colonizing movement established by the Jews of Europe in the second half of the nineteenth century with a view to gathering Jews of various nationalities from all parts of the world, assembling them in Palestine and the neighboring Arab countries, by way of immigration and the expulsion of the Palestinian people in Palestine from its land, in order to establish the State of Israel.

Modern and Contemporary Arab History, Grade 9, (2003) p. 72

I learn: Colonization is immigration of groups of inhabitants from a strong foreign state into another weak one. They take possession of its land, drive out its inhabitants out and expel them from their homeland, or force them into exile.

Modern and Contemporary Arab History, Grade 9, (2003) p. 73

The British government took upon itself another obligation towards the Zionist movement, which took the form of the issue of a promise by its foreign minister Arthur Balfour on November 2, 1917... which brought about the usurpation of a homeland and the expulsion of a whole people in a manner unprecedented in history...

Modern and Contemporary Arab History, Grade 9, (2003) p. 73

The War of 1948

The Arab armies were defeated and thousands of Palestinians were expelled as refugees to the West Bank and the Gaza Strip, and a large portion of them – to outside Palestine.

Modern and Contemporary Arab History, Grade 9, (2003) p. 74

The Motives of Emigration and Its Directions

...Political: Such as wars, like the 1,000,000 Palestinians who were forced to emigrate from their land following the wars of 1948 and 1967.

Geography of the Arab Homeland, Grade 9, (2003) p. 50

Activities: Write a short report about the reasons for the forced emigration of the Palestinian people and its impact on Palestinian society.

Geography of the Arab Homeland, Grade 9, (2003) p. 52

The number of the Palestinians in the world is close to nine million. About half of the Palestinian people (four and a half million) live in historical Palestine – about three and a half million in the West Bank and the Gaza

Strip and about one million in the lands of 1948. Four and a half million live in the Diaspora outside of Palestine, especially in Jordan, Lebanon, Syria, Iraq, Egypt, the Arab Gulf States and various states of the world. Most of them are refugees who wait to return to the motherland after having been expelled from it.

The inhabitants live in Palestine in various [types of] settlements:
...Inhabitants of the refugee camps.

National Education, Grade 4, Part 1 (2003) p. 43

What is the name of the settlement in which the Palestinian refugee, who was expelled from his town, lives?

National Education, Grade 4, Part 1 (2003) p. 42

I will explain the phenomenon of hundreds of thousands of people who live in the Palestinian refugee camps.

National Education, Grade 4, Part 1 (2003) p. 43

I will draw conclusions from the following: ...The presence of many Palestinian refugee camps in the West Bank, the Gaza Strip, Jordan, Lebanon and Syria.

Geography of the Arab Homeland, Grade 9, (2003) p. 51

Activity 2: Let us mention the names of Arab states to which a large number of Palestinians were made to emigrate after having been expelled from their homeland Palestine.

National Education, Grade 4, Part 1 (2003) p. 44

Beloved Palestine, how shall I live far away from your plains and hills?

Linguistic Sciences, Grade 9, Part 1 (2003) p. 13

...Have the lemon trees blossomed, watered by the last of our tears,
And the small vegetable gardens wept after we had gone, and the meadows
become desolate?

Have the bronze-colored grapevines torn a thousand leaves?

The pine tree birds embrace the rocky surface no more

And the night's stars no longer watch over Mt. Carmel ...

Every human being has a home, dreams and a lute

And I, the one who carries my country's history, stumble

And upon every road, my hair still unkempt and I am all covered with dust...

Reading and Texts, Grade 9, Part 1 (2003) p. 97

...All my limbs cry out: O Beisan [Beit Shean], I am consumed by love for
you

...[My] separation from you is my tragedy and reunion with you will be my
Paradise

My life, without [seeing] your eyes, is Hell...

Reading and Texts, Grade 9, Part 1 (2003) p. 55

Expression: ...I visited the city of Jaffa, and while I was [strolling] along its streets and neighborhoods I saw a house in the Arab style which was empty of its dwellers. I imagined it telling me its story, and it said: ...

Assignment, **Reading and Texts, Grade 9, Part 1 (2003) p. 120**

Jerusalem

As is emphasized in all earlier Palestinian school textbooks, here as well Jerusalem is presented as exclusively Arab. Though described as a city holy to the monotheistic religions in general, only Muslims and Christians are specifically mentioned in this context. The Jews' strong ties to this city throughout history, both nationally and religiously, are completely ignored and their holy places there are not mentioned as such. The Palestinian textbooks Arabize the Canaanite-Jebusite founders of Jerusalem, so as to create an Arab ethnic continuity from the dawn of history to present times, which precludes any Jewish historical claim to the city. The only Jewish connection to the city of Jerusalem is that of foreign occupiers, from whom it is to be liberated. Jerusalem is presented as the capital of Palestine. Its present status as capital of Israel is ignored.

This book's importance reaches its peak while discussing Jerusalem and Islam, and the city of Christ – peace upon him. Muslims and Christians come to it from the various parts of the world... They [the students] should grasp the importance of its [Jerusalem's] position, the sanctity of its holy places, which are embodied in the Al-Aqsa Mosque and the Church of the Holy Sepulcher, as well as the grandeur of its walls and buildings, which emphasize daily its genuine Arab character.

Introduction, **National Education, Grade 4, Part 1 (2003) page not numbered**

The city of Jerusalem is located in the center of Palestine... It has been an Arab city since it was built and will remain so forever, God willing.

National Education, Grade 4, Part 1 (2003) p. 47

The Canaanites built cities and villages in Palestine, such as Jerusalem... Jerusalem has been given many names, such as "Jebus", after the Arab Jebusites who built it. The Muslims conquered Jerusalem and liberated it from the rule of the Romans, who called it "Aelia [Capitolina]", when Caliph Umar Bin al-Khattab himself took possession of it. The Muslims called it "Al-Quds" or "Bayt al-Maqdis"³⁷. Then the Franks [i.e., the Crusaders]

³⁷ The only name not given here is the Jewish one, even in its foreign and Arabic versions – Jerusalem, Urushalim. All the textbooks use for Jerusalem the name "Al-Quds" which has been changed to "Jerusalem" for the convenience of the English reader.

occupied it until it was liberated by the Muslim hero Salah al-Din [Saladin]. It is now subject to Israeli occupation, waiting for its liberator.

National Education, Grade 4, Part 1 (2003) p. 50

[Questions:]

1. Why is Jerusalem considered a Canaanite city?
2. Fill in the space in the following phrases:
 - Jerusalem was named “Jebus” after the...
 - The Byzantines called Jerusalem...
 - Those who called Al-Quds by this name were...
 - The hero who liberated Jerusalem from the Franks was...

National Education, Grade 4, Part 1 (2003) p. 50

The city of Jerusalem is surrounded by a wall on all sides for its protection against enemy attacks. The Jebusite Arabs built this wall in ancient times and it was destroyed several times over the ages.

National Education, Grade 4, Part 1 (2003) p. 64

Jerusalem is considered a holy city for the heavenly [monotheistic] religions. It was a holy place for the Muslims even before the Muslim conquest. That [holiness] was related to the Nocturnal Journey [*Isra*'] and the Ascension [*Mi'raj*], as God made His Messenger Muhammad [miraculously] travel by night from Mecca to Jerusalem where he prayed at the location of the Al-Aqsa Mosque. Then he was made to ascend to Heaven from a place near the Al-Aqsa Mosque, where the Dome of the Rock mosque was later built, during the reign of the Umayyad caliph Abd al-Malik Bin Marwan.

The Messenger instructed the Muslims to pray in the direction of the Al-Aqsa Mosque in Jerusalem at the beginning of the Islamic mission, and later he received the divine order to change the *qibla* [direction of prayer] toward the noble Ka'bah [in Mecca]. That is, the Al-Aqsa Mosque is the first of the two directions of prayer.

Jerusalem is also an important and a holy city for the Christians. There are many holy places and churches of theirs in it. One of the most important of these is the Church of the Holy Sepulcher which was built by the Roman emperor Constantine and his mother Helena. Hundreds of thousands of Christian pilgrims come to it every year from all parts of the world.

National Education, Grade 4, Part 1 (2003) p. 53

The Muslims went towards Jerusalem to liberate it from the Byzantines in the year 638 CE. The city's patriarch, Sophronius, agreed to hand the city over to the Muslims without fight on condition that the Commander of the Faithful, [the Caliph] Umar Bin al-Khattab, would himself receive it. He entered it in

peace and in great humility and treated its inhabitants in a nice Islamic way, as is manifested in Umar's Covenant.

He entered the Al-Aqsa Mosque and began by himself removing the dirt that had accumulated there. Then he prayed there and started rebuilding it. The most important reasons for the Muslim conquest of the city of Jerusalem were as follows:

1. Spreading the Islamic religion.
2. Jerusalem is a city holy to the Muslims.
3. Jerusalem is Arab land that was occupied by the Romans, and this made the Muslim conquest of it easy.

I will test myself:

1. I will explain how the conquest of the city of Jerusalem took place.
2. I will define the reasons for the Muslim conquest of the city of Jerusalem.

National Education, Grade 4, Part 1 (2003) p. 56

Muhammad, the Messenger of God, said: "One should only make a journey [i.e., a pilgrimage] to three mosques: the Holy Mosque [in Mecca], the Al-Aqsa Mosque [in Jerusalem] and this mosque of mine [i.e., the Prophet's mosque in Medina]."

Abraham, God's messenger – peace upon him, was praying at the Al-Aqsa Mosque³⁸ during his sojourn in Palestine. The Messenger Muhammad prayed at the Al-Aqsa Mosque on the night of the Nocturnal Journey [*Isra'* – from Mecca] and the Ascension [*Mi'raj* – to Heaven – both according to Muslim belief]. The mosque has become one of the Muslims' most important holy places, and it was mentioned in the Holy Qur'an and in the noble Prophetic Sayings [Ahadith]. The first thing [Caliph] Umar Bin al-Khattab did during the Muslim conquest [of Jerusalem] was to order the cleaning of the area of the mosque, and the Muslims began praying there. During the time of the Umayyad State, [Caliph] Abd al-Malik Bin Marwan built the present Al-Aqsa Mosque and widened it. Then, he ordered the building of another mosque above the location of the Noble Rock from which the Messenger ascended to the High Heavens. It came to be known as the mosque of the Dome of the Rock. That was in 661 CE [sic, and should be 691]. This dome has become one of the marvels of construction in the Muslim world and one of its most famous religious monuments.

³⁸ The claim that the Al-Aqsa Mosque was already built in Abraham's days is a relatively recent one. It aims at countering the Jewish tradition – and the Jewish claim to the site emanating from it – that the Israelite King Solomon built the first temple in that place hundreds of years after Abraham.

[Question:]

Mention the name of the Commander of the Faithful [i.e., caliph] who ordered the cleaning of the Al-Aqsa Mosque and prayer there.

National Education, Grade 4, Part 1 (2003) p. 60

Let the link "Q" connect countries and their capitals, as in the following sketch:

Palestine – Jerusalem

Mathematics, Grade 9, Part 2 (2004) p. 142

The Liberation Issue

Liberation from Imperialism and occupation is every nation's right and obligation, and to that the Palestinian textbooks add a hitherto unknown dimension: enslavement. In the Palestinian case, liberation is perceived as a violent and bloody operation. Also, the Palestinian textbooks emphasize the religious connotation of the liberation struggle by focusing on the Al-Aqsa Mosque, which was captured by Israel in 1967. However, the books fail to make clear whether the struggle for the liberation of Palestine from Israeli occupation ends at the 1967 borders or beyond, bearing in mind that the Palestine Liberation Organization (PLO) was established in 1964, three years before the occupation of the West Bank and the Gaza Strip by Israel in the Six Day War. If the PLO has ever renounced its initial intention to liberate those parts of "historical Palestine" that were occupied by Israel in 1948, such a change of thought has not yet reached the Palestinian Authority's school textbooks.

Imperialism in all its types, having been considered one of the worst types of enslavement, is definitely forbidden. The peoples that suffer from it have the full right to liberate themselves from it and to [exercise] self-determination. All states and peoples are obliged to support them in their struggle for the liquidation of all forms of Imperialism or occupation...

Islamic Education, Grade 9, Part 2 (2004) p. 88

Resisting oppression and enslavement is supported by international law. I will discuss this sentence in the light of our Palestinian reality.

Assignment, **Reading and Texts, Grade 9, Part 1 (2003) p. 114**

Expression: ...I will write an essay about liberty, basing it on what has been taught by the heavenly [monotheistic] religions and supported by international law, and utilizing the articles of the Human Rights Covenant that has been signed by most of the countries of the world.

Assignment, **Reading and Texts, Grade 9, Part 1 (2003) p. 115**

The Palestinian people believes in liberty and strives to achieve it by resisting occupation and working for its end.

National Education, Grade 4, Part 2 (2004) p. 43

Red liberty has a door knocked on by any hand smeared [with blood].

Linguistic Sciences, Grade 9, Part 1 (2003) p. 62

Good morning, O my homeland

...Your morning, O land in whose sanctuary we shall never be subjugated
[Even] if you have been shackled for a long time, we have sworn: Tomorrow
they [the shackles] will be broken

...The morning of your powerful fighters in fetters, in shackles

...The morning of the Al-Aqsa Mosque, a prisoner-of-war yet still proud

The shackles have not broken its pride

Its minarets call me: "Your absence has been long"

And call out to me "Come, come"

...The morning of glory and red liberty, watered by the blood of martyrs

Your morning, O my homeland, with your sun we shall defeat the darkness

Reading and Texts, Grade 9, Part 1 (2003) pp. 20-21

I will describe the Palestinians' suffering in the poet's words:

"The morning of your powerful fighters in fetters, in shackles"

Reading and Texts, Grade 9, Part 1 (2003) p. 22

I will reconcile the following poetic lines with the feelings that they express:

"The morning of your powerful fighters in fetters, in shackles" –

Hatred of the occupier because of the fighters' suffering in his prisons

... "Its minarets call me: 'Your absence has been long' and call out to me:

'Come, come' –

The yearning for the liberation of the Al-Aqsa Mosque

"The morning of glory and red liberty, watered by the blood of martyrs, your

morning, O my homeland, with your sun we shall defeat the darkness" –

The hope for the liberation of Palestine

Reading and Texts, Grade 9, Part 1 (2003) p. 24

Write no more than twenty lines about the position of the Al-Aqsa Mosque in Islam and [about] the duty of the Arabs and Muslims to protect and defend it.

Reading and Texts, Grade 9, Part 2 (2004) p. 55

...O Palestine, look at your people in [its] most marvelous appearance

With the blaze of revolution and expulsion it avenges the world

A homeland is not liberated unless the people is [first] liberated

...The more I fight for you, the more I love you

Reading and Texts, Grade 9, Part 1 (2003) pp. 97-98

The Establishment of the PLO, 1964

The establishment of the Palestine Liberation Organization was announced in Jerusalem in 1964. It has been recognized by most states of the world as the representative of the Palestinian people. The organization formed the Palestine Liberation Army, which was well trained. On January 1, 1965 the armed Palestinian revolution was started by the Palestinian National Liberation Movement (Fatah) which found wide Arab, Muslim and international support that led most states of the world to recognize the existence of the Palestinian people and its right to self determination.

Modern and Contemporary Arab History, Grade 9, (2003) p. 75